

Control of Mind and Body Selected Excerpts from the Writings of Joel S. Goldsmith¹

In Chapter 3, “The Peace-Be-Still of Spiritual Authority,” in The Art of Spiritual Living, Joel focuses on developing the consciousness of the I of one’s being and realizing that this I stands behind the mind and body and has control of mind and body. These excerpts from his books and classes reinforce and clarify that aspect of the teaching.

From *Our Spiritual Resources*, Chapter 6, “Dominion Over Mind, Body, and Purse

You were given both a mind and a body. The mind is not you, nor is the body: *I* am you, the *I* which is your true identity. Your mind and your body are something that you possess. The mind is the instrument which you use for thinking or reasoning purposes or for any purpose of awareness, and it is through your mind that you are able to judge and make decisions.

The body is also an instrument, a physical instrument, which takes its orders from you through the mind. You say to your hand, “Up,” and the mind communicates that to the hand; the hand obeys the mind which in its turn obeys you, indicating that you must have control over both mind and body. The mind and the body were given to you, and dominion over both of them was also given to you. If, however, you do not exercise that God-given dominion, you soon find yourself in all kinds of trouble.

When you sit down in meditation, the mind usually is far from still, not because it has a wish or will of its own, but because you have not assumed dominion, and the mind is conditioned to becoming a prey to any and every universal belief floating about in the atmosphere.

It is much like the horses that I have ridden. They do not acknowledge my control a bit. Instead, they take me where they want to go, but that is only because I do not know how to assume dominion over a horse—and so he has his fun with me. So it is true that the mind also has its fun with us, but only because we have not learned how to exercise dominion over it.

In some ways, the body behaves better than the mind and is far less obstreperous. At least, the hands will not steal if we do not direct them to do so, and the hands will co-operate, share, and give, if we so direct them; but the body can be just as unruly as the mind: it tries to determine for us when we are well and when we are sick, as if we had no dominion in the area of physical well-being. Yet, rightly understood, we have as much control over our health as we have over our morals or as we have over the thinking mind, and the only reason we do not seem to have it is because we have not assumed dominion.

This dominion can be compared to the loving control that a wise and emotionally mature parent exercises over a child. It is a discipline of love and gentleness, exercised in peace and with patience.

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One way to learn to exercise control over the mind so that you can meditate more successfully is by gently addressing the mind in some such fashion as this:

I say unto you: Peace, be still—peace, be still. Fear not, God in the midst of you is mighty. Fear not, not even all the armies of the aliens, for God in the midst of you is mighty.

God's peace give I unto you, my mind—God's grace give I unto you. In quietness and in confidence shall you meditate, and in stillness and in joy shall you receive God's grace. Peace be unto you. My peace give I unto you.

You need not battle. You need take no thought for what my body shall eat, nor what it shall drink, nor wherewithal it shall be clothed. God's grace clothes me and God's grace feeds me.

Be still and receive God's communion. Be still and hear the still small voice. You need not battle.

Nothing shall enter my mind that defileth or maketh a lie. No weapon that is formed against me shall prosper. I need not fear what mortal mind can do to me for it has only the "arm of flesh," whereas I have the Lord God almighty.

"Where the Spirit of the Lord is, there is liberty"¹—there is peace, harmony, quietness, calmness, and assurance. Where the Spirit of the Lord is, there is God's presence, and in His presence is fullness of joy, fullness of life, and an abundance of good. Here, where I am, God is.

In this meditation, you take possession of your mind and acknowledge that peace comes, not by virtue of any qualities of your own, but because of the presence and grace of God. You have realized your identity as separate from the mind and body, as having jurisdiction over both mind and body, and through that practice, you have assumed dominion.

Living as most people do in the hustle and bustle of modern life, they do not realize that there is something beyond the mind and body called *I*, and because of their ignorance and their inability to recognize this something, the mind and body seem to constitute all there is to them. In other words, there is no recognition of a Being superior to the mind, exercising dominion. In our work, it becomes necessary to realize that our real name and the real name of all the Bills or Marys of this world is *I*, born of God, created in His image and likeness, God maintained and sustained. By the grace of God, each one of us has a mind and a body. These are our instruments given to us for specific purposes on earth.

From *I Stand on Holy Ground*, Chapter 3, "Meditation, The Door to Fulfillment"

There is a way of preventing most of the world's discords from acting upon you. That way is through meditation. It is through meditation that you come into a conscious awareness of the dominion given you in the beginning. A meditation to establish yourself in the consciousness of oneness is an important step:

¹ 2 Corinthians 3:17

The law of God operates in me, in my mind and in my body. I am subject only to that law flowing out from within. From the kingdom of God within me, I receive divine impartations which, through my mind, govern my body, my home, and my business.

I have a body, and this body is mine. I have control over it. I control my hands so that they cannot steal and my feet so they cannot run away. The body does not control itself, but I control this body, and it is responsive to my will.

I also have a mind, and I do not permit that mind to think thoughts that come to it from the external world. I have as much control over my mind as I have over my body, so I use my mind to think my own thoughts. I cannot waste energy letting my mind wander into idle subjects, for the mind is an instrument, and it must be kept in as good condition as the body. Therefore, just as I do not turn my body over to anyone else, neither do I turn my mind over to anyone else, nor do I turn my body or my mind over to the world at large.

God gave me this mind and this body, and I have God-given dominion over mind and body, so that nothing can in any wise enter my mind to violate my integrity, to cause distress, sin, disease, death, or limitation. I am always back of me, thinking My thoughts through my mind, and governing my body through my mind. I do not deliver my mind to another to work upon.

There is a silent universal mind action, mesmerism, hypnotism, or malpractice which uses the mind of an individual to inform him that there is infection, contagion, unemployment, a depression, or bad weather. But now let us take this mind and realize:

This is my mind, a God-given mind, given to me for my use and not the world's use. Therefore, I am not subject to world beliefs or world thoughts. I am not subject to the ambitions, lusts, or malpractice of the world. I am not subject to the ignorance or fears of the world, for I and the Father are one, and all that the Father has is mine. I receive my guidance, my direction, my life, and my law from God. The will of God is done in me, in my mind and in my body.

My home, my business, my profession, these are all encompassed within me, and they are not subject to world belief or world malpractice. They are not subject to "man, whose breath is in his nostrils,"¹ for they are embodied within me, and I have God-given jurisdiction over mind and body, and over my concepts of home, family, business, profession, or whatever my interests may be.

I am not acted upon by outside influences. The kingdom of God flows out from within me and acts as a law of good unto my mind and body and business, unto my home and health, and unto my profession.

I do not lend my mind or body to any outside malpractice, to any outside beliefs of a universal or personal nature. "I and my Father are one,"² and all that the Father has is mine. The place whereon I stand is holy ground. All jurisdiction comes from God and flows through me, unto my world and my affairs. God is the governing agent, leading, directing, guiding, feeding, sustaining, maintaining, and all from within me.

¹ Isaiah 2:22

² John 10:30

Because the above meditation is a conscious activity of your consciousness, it becomes the law unto you.

From *Consciousness Is What I Am*, Chapter 3, "Mind Is A Transparency"

Mind is nothing more nor less than an instrument, which in its primal essence is absolutely unconditioned. Mind has no qualities of good or evil. It is but an instrument given to us for our use. Do we not say, "my mind," "his mind," "her mind"? The mind is not you or I. Otherwise we would not think in terms of "my mind," "his mind," "her mind." We each have this instrument, this mind, which is the mind of individual being, the only mind.

We can think good thoughts or evil thoughts, destructive or constructive thoughts. It is our state of consciousness that determines what our mind thinks, and consciousness is what we are. Our mind cannot stop us from thinking any kind of thoughts we want to think because we are in charge, and our mind has to let us use it for whatever purpose we decide to use it. If we want to use it for good, that is how it will be used; and if we want to use it for evil, that is how it will be used. When we know this, we are in control of our mind, and it is not running away with us.

In the beginning of our spiritual life, usually when we are on the metaphysical path, we are taught to keep the mind stayed on truth, imbued with truth, and as quickly as possible to drop the negative aspects of life. It is not the mind that is power: it is *we* who are the power. We are the ones imbuing our mind, and our outer life is going to show forth that with which we fill the mind.

The mind itself is like a pane of glass. It is not a power that creates light; it does not even give light: it is just a transparency through which light shines. And so, our mind is the transparency which expresses what we give to it.

As we keep the mind filled with these truths, we are letting our old self "die," that self that fears negative powers, that self that has a selfhood apart from God, that self that does not acknowledge its divinity. We let that "die" and let the individual who knows that he is one with the Father be reborn.

A change takes place in our life when we accept the one universal mind as a pure instrument, a reflector of what we hold in consciousness. If we hold a lie in our mind, the result will be two times two is five. If we hold truth in our mind, we will watch harmony brought forth in our experience. "Choose you this day whom ye will serve."¹ Our mind cannot choose: *we* choose, and then *we* hold the truth in our mind, and it becomes a transparency for our experience.

¹ Joshua 24:15