

Q: In The Master Speaks, you say this truth expressing itself as my consciousness becomes your consciousness and the consciousness of those who turn to you. Would this not, in a sense, seem to indicate a sort of thought transference? (11-1-25)1

A: You see that it doesn't, because I am not directing this truth at an individual; I'm not declaring it to them or about them. Or, let us say, in this matter of politics, I'm not transferring thoughts to anyone because I'm not for anyone or against anyone. I'm not for any party or against any party, so I can't be transferring thoughts to anyone. All I'm doing is abiding in the word that since God is the mind of man, the carnal mind and its activity have no place to function. If that knocks a Democrat out of office, or a Socialist, or a Communist, or a Republican, that's their hard luck, not mine. I haven't done it to them. They have done it to themselves by catering to the carnal mind, and they've just come up against truth. Heaven help anyone expressing the carnal mind who comes up against those expressing truth, for they have a sad experience. And there's nothing personal about it.

No, there is no thought transference unless you are taking your patient into your thought. If you take your patient's name or identity and address your treatment to them, this is transference of thought. But if someone telephones you, you may know who they are; you may not. I've had quite a few calls here, since I'm here, from people whom I don't know. Some of them have told me their names, and I couldn't remember them even when I heard them, so there could have been no thought transference. I wasn't interested in their identity. I was interested in knowing the truth.

And we have the truth now in capsule form. Start with God and be sure that your contemplative meditation or treatment is a full and complete statement of God: God's presence, God's power, God's law, God's life, God's substance, God's activity, God's intelligence, God's love, all of which is individual. Then you are ready for the second step: the appearance. Whether the appearance is person, place, thing, condition, it is an activity of the carnal mind. It belongs to that mesmeric influence which comes to us through the universal belief in good and evil. But since it isn't person, or place, or condition, or thing; since it is only a belief, and we don't have the belief, that ends it. Then, you have your few seconds, or a minute or two, in which you turn to the Father: "Speak, Lord, thy servant heareth." For now, you don't wish to voice truth; you wish to hear truth or feel truth, or the click, or that release.

And so, you are there for a few minutes until you know ... that's it. Then you're through. You may have to repeat that treatment a dozen times. For some patients, you may have to repeat it for a year because all are not equally receptive. And in some cases, healings won't come until the patient brings about, or your treatment brings about in the patient, some change of consciousness. Because you see, we are not healers of the body. We can't remove disease. Therefore, always there must be some kind of a change in consciousness which produces the outer effect of healing.

There is a reason why at least fifty or sixty percent of your healings can be complete and quick. That is because the claim of the patient is not really anything to do with them. It is really something universal, like the belief of infection, or contagion, or heredity, or something to do with weather, or climate, or food. It is something of such a universal nature that it has really nothing to do with them personally, except that they are momentarily the victim of it.

You find this very often when you get a call for ptomaine poisoning. Somebody has eaten a poisoned food. Now, these healings usually result in three to five minutes, and the reason is that the patient in no wise enters that case. They have just been the victim of a universal belief, and they're quickly freed of it. In the same way, very often, you'll find that at least in half your cases or more, the patient has nothing to do with their ills at all, and as soon as you handle these universal things, they're free.

But once in a while, or occasionally, you find that the patient is clinging to some form of belief which they are not at the moment able to surrender; it has become so personalized with them. And in that case, your treatment may have to continue until they're released from that, and it may be a fear of death.

Now you know, fear of death is a very universal thing, but it becomes personalized, and you'll find that as soon as people start reaching fifties and sixties, consciously or unconsciously, their thinking starts to change in terms of, "Well, I can't plan for ten years ahead. Well, I only have... I don't know how many..." and so forth and so on. And they have accepted this belief of ultimate death, and sometimes your treatment continues until they awaken one day and say, "What am I thinking about? I am immortal, whether I'm here or there." Then you find you have released them. Then with others, it's other things of a personal nature, but be sure you don't fasten it on them.

Even if it's uncovered to you, don't tell them, and don't tell them that they have to get rid of it. That's just going back into psychology or psychiatry. Whatever is uncovered to you, let it drop as a nothingness, not as a something to be gotten rid of. Always remember, you have nothing to get rid of; your patient has nothing to get rid of. All you have to do is know the truth, and the constant knowing of that truth will build a whole new consciousness for you, in which error, regardless of its name or nature, will have less and less power until it has none. Then you have "that mind, which was also in Christ Jesus."

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