

September 19, 2015
1953 Second Seattle Class
Tape 32, Side 1: "The New Dimension – Christ"

Summary

As human beings we are limited and can go no further than our environment or education or personal experience can carry us in life. We are subject to what the world calls "laws" - laws of matter, hereditary laws, medical laws, theological laws. We seem to be victims, preyed upon by economic forces, political forces, forces of weather and climate, forces of food. As human beings, we live a life of fear and doubt.

But this is not necessary. We can bring ourselves into harmony with the higher spiritual laws and become the master of circumstances, not the victim. The secret of harmonious, healthful, and successful living has been known through the ages: **It is knowing our true identity.** We have heard this secret revealed as "Know thyself," and we have also heard it as "*Know ye not, that ye are the temple of God?*"¹

There comes a time in the experience of every individual when they realize they cannot go any further in the unfoldment of a happy, successful, or prosperous life without the aid of something beyond humanhood. In such moments people turn to what is ordinarily termed "God." Some find God and most do not.

We have made the mistake of praying "out" to a God separate and apart from our own being. The first lesson that we must learn is that God is "closer than breathing, nearer than hands and feet." As we learn that, we learn to close our eyes, keep ourselves within our own being, and **expect an unfoldment or revelation from within** rather than a contact with something unknown, outside of our being.

This class is going to be the unfoldment and revelation of God **flowing out from our being.** Through meditation and the opening of consciousness, we are going to give up that identity which can be acted upon in any way - even for good. We are going to make the transition from that person **seeking** good, truth, and life eternal, to the individual identity which **is itself** the source and center of infinite good.

Any sense of discord or inharmony in your experience is but a **sense** of separation that **you** entertain – a sense of separation from the infinite Source of Good, or God. A human being cut off from that Source is subject to sin, sickness, lack, limitation, death, and all the changes in the world. But in proportion as you come into the realization of your oneness with God as the true nature of your being, do you rise above the circumstances and conditions of human existence and show forth the beauties or bounties of that infinity. Without it, we would be nothing; without it we could do nothing.

Before you can attain that which you are seeking, you must come to a place where you can see that which is invisible, hear that which is inaudible, and know that which is unknowable. You do not see spiritual truth or hear spiritual truth with the eyes or ears. There is an inner sense, an inner consciousness, that receives and interprets truth to us.

Praying to God for supply has not, does not, and will not work. The way is not to assume that God is withholding supply from you and that somehow you can get God to start giving you what He has been withholding. **The way is contact with the Source of supply.** The way is to tune

in and become so **consciously** one with that Source that It flows through you. We must get back into an at-one-ment with that Source so that It can flow, just as a lamp has to be plugged into an electrical outlet before it will light up, even though electrical current is always flowing to the outlet.

Always remember: **YOU ARE ONE WITH IT RIGHT NOW.** You are at this very second, always have been, and always will be the beneficiary of "all that the Father hath." **The object in this class is not to add knowledge to you. It is not to teach you more of what you already know. It is to bring into demonstration as living proof that which has been established for you throughout all time.**

First we must know the relationship of our true identity, which is revealed in the 15th chapter of John: "*I am the true vine, my father is the husbandman, and ye are the branches.*"² There may seem to be a sense of separation here, but notice that when we use the word "tree," we mean branches *and* trunk *and* source. "Tree" doesn't just mean the branches alone, or the trunk alone, or the roots alone. When they are all assembled in one, then you say "tree."

Even in the natural world that we observe, the branches and the trunk are visible, but we have to go beyond the visible to know that there are roots; that there is an earth in which the roots are embedded; and that the minerals and substances and moisture and sunshine that permeate the earth are being drawn into the roots and sent up through the trunk out into the branches. We have to go beyond the visible to know that the life that flows through the roots into the trunk or vine and out into the branches is the life that reveals itself as blossoms and fruit. And until we see this demonstrated, we have to take on faith the fact that there is a life working in that tree, and that that life will appear outwardly as fruit.

The purpose of this teaching of the Master in the 15th chapter of John is to reveal to us that as branches, we are not self-sustaining. "*As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me.*"³ The branch cannot bear fruit of itself, and neither can you, and neither can I, **except that we are connected to and abide in the vine.** But even the vine itself, this invisible bond, which we call "Christ" within us, isn't the Source of our supply. It is a tie or bond uniting us to the infinite Source.

We have never made this 15th chapter of John practical. We have continued to think of ourselves as separate human beings, dependent upon our own selves for our wisdom, supply, understanding, intelligence, and even for the health and strength of our bodies. We do not think about this universal life that is flowing through an invisible tie or bond into and through each one of us. It is this life force that appears as the success of our life. "*He that abideth in Me and I in him, the same bringeth forth much fruit, for without Me you can do nothing.*"⁴ Without this life⁵ pouring through us, we can do nothing.

"*Herein is my Father glorified, that ye bear much fruit.*" It is not just a little fruit, and it is not that you beg or plead for it. God is glorified in that ye bring forth **much** fruit. That glory cannot come, unless you can see that it is not **your** wisdom that produces it, but that whatever of good comes into your experience **is the fruitage of that eternal life.** It is that eternal life that appears as the health of your body, as the health of your business, as the health of your home. It is the fruitage, the outpouring of that universal infinite divine life. And you don't beg, plead, or pray for that. **You open yourself to the flow of it.**

When you know of your connection with the vine, the invisible bond that unites you with the Source, you do not compete, fight, or war with others because you have access to the infinite

Source of your being, and it is this Source that feeds you and supplies you, even while It is feeding and supplying all of the other branches on the tree. We look to this Source, this one universal life that is flowing through us, and we receive our good there. Then we can work with each other, benefit each other, cooperate with each other, and yet not live off of each other.

This same thing applies in the matters of health, where the belief is that health or sickness comes upon us from outside our own being, and that the remedies come from outside our own being. When you see your relationship to the vine, your invisible bond with the infinite Source, you will find that health is flowing to you from within, and is not subject to the influences from without.

When you come to me as a practitioner or teacher for help, you are concerned only with my degree of enlightened consciousness. My being grounded in God and living consciously in the realization of oneness with my Source makes of me temporarily the "vine" for you. You come to me as the "vine" through which good is flowing from the Source to you as a "branch." But really, there is no such thing as a patient, a practitioner, and God – these are all *one*, just as the branch, the vine, and the Source are *one*.

But that relationship to me as the vine can only be temporary because every individual must learn that they, too, must be the vine for those coming along as branches. The world is filled with people hungry for spiritual food, for spiritual enlightenment.

¹ 1 Corinthians 3:16

² John 15:1, 5

³ John 15:4

⁴ John 15:5

⁵ John 15:8