

November 21 and 28, 2015
1953 Second Seattle Class
Tape 34, Side 1: "Christ Consciousness"

Summary

The harmony, completeness, and perfection of our daily living in the human world is entirely dependent on our understanding of this "New Dimension" or "Christ." Last night I said that the future will only be a continuation of today unless a new note is introduced into your experience. That new note is Christ, the conscious activity of God in our affairs.

In the human world you are branches of the tree, apparently without a trunk of the tree. It appears that each of us is a separate unit, not at one with each another, and with no sign of any God feeding, supporting, maintaining or supplying us. That is the human picture. We live this life until through an activity of our own consciousness, we begin to realize our oneness with the vine, the Christ, which in turn is rooted and grounded in the Father. Actually, everyone is already at one with the vine and the Father, but we entertain a **sense** of separation.

Merely declaring "I am one with the Christ," or "I am one with God," is only a step in the right direction. Declarations are not the activity of Christ or the activity of Consciousness that gives you your freedom. Declarations may lift you into an attitude where you come into the realization of that Oneness that brings about your demonstration, but the declaration alone won't do it. Since there seems to be this sense of separation between me and the Father, my work is to realize my oneness with God in meditation and in quietness.

There is but one mind, one consciousness, that is functioning as your mind and mine. That mind is the mind of you, me, and all individual being, and we are all one in that mind. Therefore, that mind is the connecting link between me and my world and you and your world. This one mind and our conscious oneness in it establish us in one place of one mind. Then all of a sudden, I find myself someplace where you are; where those are gathered who are a part of my demonstration, and of whose demonstration I am a part. My conscious realization of my oneness with God brings us together.

Even after we are brought together, there still may be a claim operating that you have a mind and I have a mind, so what I say may be very clear to me, but not at all clear to you. But the truth is that since there is only one mind, It must understand Itself, whether it appears as you or as me. When we meditate with students who have a measure of conscious realization of oneness, they can bring all of us into oneness through the realization that there is only one mind in this room. Therefore everything spoken is spoken by that mind, and everything heard is heard by that mind. Everything that is uttered is interpreted by that mind, to Itself, within Itself.

Practitioners and teachers in this work understand that they must never seek a patient or a student. If they are to be of service to themselves and the world, there is only one way to do it, and that is to sit quietly and consciously realize their oneness with God. Then, because of that oneness, they are one with all those who belong to their demonstration. This applies not only to those in the spiritual ministry, but to everyone – business people, attorneys, medical professionals, teachers and others. This principle is the law of harmony unto your experience, and you can practice this form of meditation before you embark upon any enterprise. Firmly establish your oneness with the Father, realizing that the mind of the Father, which is the mind of you, is the mind of every individual. Then those ready to associate with you are brought to you, and you are led to everyone whom you can serve or bless.

This is bringing this new dimension, the fourth dimension, into practical experience. Everyone else is living the three-dimensional life with the human activity of contact. But we enter a fourth dimension of life, which is one of *"not by might, nor by power, but by My Spirit"*¹ – by my consciousness of truth, of my oneness with God and the oneness of all being with God.

Question: The disciples understood that Jesus was speaking of John the Baptist when he said, *"But I say unto you that Elias has come already and they knew him not."*² Was Jesus referring to reincarnation?

Answer: Frankly, I do not know. From the standpoint of The Infinite Way, reincarnation is an experience that we all go through many, many times until the Christ consciousness is attained. At one time, at least some of us were in a very material state of consciousness in which the only things that seemed real were external things. But we went through a transitional experience – although not one of death – in which we passed from that state of consciousness. We may have experienced a spiritual healing, followed by other healings or changes of character, until our nature changed. That was a reincarnation – the passing or transition from mortal, material sense to some measure of mental or spiritual consciousness.

But even in that new consciousness, "supply" might still mean dollar bills. "Health" might still mean that organs operate in a certain way. However, now we go after supply and health mentally or spiritually instead of physically. So there was really just a little transition from mortal, material sense to some degree of spiritual sense, but it was a transition nonetheless. The old man died, and a new one was born, even though the new one is now dependent on spiritual means for attaining material good.

Eventually another transition occurs when the realization dawns that supply, body, and the universe is not material; that "My kingdom" is really not of this world. We experience another world, a new world. Whereas we had been using heaven to get a little better earth, now we find there really is a heaven. The old earth and the old heaven are washed away, and we come into the new heaven and the new earth and find that they are purely spiritual. Now we do not **use** Spirit to get supply or health. We enter a consciousness in which Spirit **is** one's only health and supply. That was another transition. You might call it another reincarnation or you may call it another death, resurrection, and rebirth.

Those transitional experiences will continue until there is the actual ascension above all sense of this world. Then there is no more reincarnation. We will have achieved the complete, perfect, virginal spiritual birth or sense of being. So in the message of The Infinite Way, reincarnation is interpreted as the dying daily and the rebirth that goes on continuously until complete ascension.

Question: If a practitioner has three calls for help – one for an apartment, another because of marital difficulties, and a third for the overcoming of an illness, does she put all three names "in the pot" and turn within, seeking to help them through realizing the Christ within, or does she have to realize the Christ within for each one individually?

Answer: Healing is done at the point of contact with the practitioner, and therefore it can only be done for one at a time. When you ask me for help, at that moment something must take place within my consciousness, and what takes place is whatever brings to me the realization of God as the only being or the only law.

¹ Zechariah 4:6

² Matthew 17:12

If I receive a call for finding an apartment, the first thing that might come is that God has no need of apartments. That would be the end of the treatment, because the claim is that there is the need of an apartment, and I'll never believe that. You cannot confine God into an apartment. Further, in our healing work, we know only pure spiritual Being – God as your being. We have no awareness of a mortal seeking some form of good, because a mortal is an illusion. We aren't dealing with people who have apartments or who need them. We are dealing only with God expressed as individual being in all of Its innate perfection, without a blemish and having no needs. That would be the treatment, but you can't memorize that treatment and use it when someone calls upon you for an apartment, because that may not be the treatment that would come to you. But the treatment is given immediately when the call comes. If I did not receive a quick response, or if I do not get the sense of "all is well," then I would sit back, meditate, and realize that oneness with God until the peace came. The treatment is not complete until one has reached that spiritual sense of well-being.

The next case might be one of marital difficulties. In these cases, I have found that the greatest help has come when I realized that God was only one and not two. If God is one, that ends all sense of separation, division, difficulty, or differences. Spiritual work is not a patching up of the human scene. It is a complete realization of God as the only being – as individual being.

The third case might be a call for overcoming an illness, and the treatment would vary in every case. Sometimes we are already on a sufficiently high plane of consciousness that it is instantaneously clear that in God there is only perfection, and God is one's only being. If the case dealt with mental illness, we might realize that God is the only mind and God is the mind of individual being. If the case had to do with a "law" of infection, contagion, heredity, or accident, we might realize that God is the only law, lawgiver, and law enforcer, and anything else claiming to be law is an illusion without foundation or cause. If the claim involves activity, like paralysis or the activity of an organ, we might realize God as the only activity of life, being, and body. But each one meets each case in a different way.

In cases involving unborn children or newborn children, usually the very first thing that comes to me is that in all this world, there is no such thing as children because God is always at the point of absolute maturity and complete perfection. What we call the conception, birth, and growth of a child is in reality the full and complete God unfolding, disclosing, and revealing Itself in another of Its infinite forms. We are witnessing the unfolding of this idea, not its birth or growth. It is like watching a moving picture that is already complete on the film, but unfolds in time and space to our view. Our entire treatment deals with God, not with mortal man.

If an individual who has asked for help calls back for more help or if one of the cases returns to my thought, I give another treatment. So it continues until I arrive at a place within where I feel "It is done!" Only then is it complete.

Why does the healing take so long in some cases? Sometimes the practitioner doesn't rise high enough in consciousness. Sometimes the individual must be spiritually awakened, and the healing cannot come through until this spiritual awakening comes. So do not assume that a lack of healing means failure. The very delay may awaken a whole family to a great spiritual realization.

As you see, we did not jumble these three cases together and give one treatment. Each one was treated individually as it came through. Never attempt to give group treatments. The response is made to each call when it comes, and every time that it comes. Sometimes a practitioner, without any thought for individual cases, turns to God simply for the sake of

communion and conscious oneness with God. If several individuals are healed as a result, this may appear to be group healing, but it is not. The practitioner is not touching any particular cases, but anyone reaching out to the practitioner's consciousness may be healed because the practitioner is in conscious oneness with God.

Question: Last night you said that we are not to talk about this hidden manna, but to let those who are seeking it come to us. What about those who are not yet aware, but who are in need of healing? Do we treat these people or just lightly know the Christ is within them?

Answer: As we go about this world and behold discords, **we do not treat anyone or anything. We treat ourselves.** Even when someone asks for help, **we treat ourselves. We don't treat them.** The **claim** receives the treatment, **not the person.** The practitioner is always treating himself or herself. The claim is presenting itself to the practitioner's thought, and the practitioner must do something about it. We never take the name of a person into a treatment. We never consider their human identity, and we never think of them once they have asked for help. All we think of is the claim. The healing has only to do with the practitioner's realization of the omnipresence of God. Memorize that: **The healing has to do with the practitioner's recognition of the omnipresence of God.**

Think about the classic illustration of the snake in the rope. In semi-darkness, it seems that the rope is a snake. Are we going to treat the snake or the rope? The rope doesn't need treatment; it is a rope. You can't give a treatment to the snake, for there is no snake. So what gets the treatment? The practitioner gets the treatment, because the practitioner is the one who has had the claim of a snake brought to him. The practitioner must realize that what is appearing as a snake is a rope. There is no use treating a patient about that. The patient has nothing to do with it. There is a claim of a selfhood apart from that which is actually there. What is there is rope; what claims to be there is a snake.

If the practitioner knows that there is no snake there, but can't see the rope, he doesn't know what the truth is. The truth is the rope, but the practitioner can't see it, so he can't make a declaration of rope. What is the practitioner to do? Turn to the Father and say, "Father, interpret this scene to me. Let me see this as it is. What is really there?" That is the finest treatment there is. It is better than all the declarations in the world. Soon the Father will say, "Come on, don't you see a rope out there?" It will be made so clear that you will see it.

As we go about, we see people who need healing and awakening. What do we do about it? If you see any appearance of discord, there is only one thing to do. Go within and feel the divine peace of God's presence. Realize that what you are witnessing is an illusion. It isn't happening in Reality. Eyes may testify to the discord, but are you going to believe your eyes or this inner conviction that says that God is the only reality and there can't be God and anything else?

That is how you pray for your enemy. Your enemy is every **appearance** of sin, disease, lack and limitation. Your enemy is never a person. It is always an appearance, and there is only one way to pray for an appearance, and that is to ask yourself, "Will I believe my eyes, or will I believe that there is no reality, substance, law, or cause to sin, disease or death?" That is how you become a blessing and a benediction to the world. Don't give a treatment **to** a person and don't try to realize the Christ **in** them. Realize Christ **as** their being, **as** the only being. Feel Christ, the warmth of divine Love, within your own being, and "*Judge not after appearances. Judge righteous judgment.*"³

³ John 7:24