
A MESSAGE FOR THE AGES

Chapter: Not Appearance but IS
Topic: *Develop The Consciousness Of Is*

1963 Instructions For Teaching 2:1; 1954 Practitioner 2:1
510, 90

When you are called upon for help, do not hesitate to sit down and hold up the word *is* in front of you: *is, is, is*. It is as if you were to think, "There is something here, but I do not know what it is or who it is. It claims to be a person and a condition, but I know nothing about those things. I do not know how to pray. I do not know how to meditate. I must let the Spirit bear witness with my spirit. I must let the Spirit make intercession for me. So I do not know who this is, what this is, or why this is. I only know that before me there is an *is*. There is something; there is somebody. Now, Father, take over and enlighten me." . . . As you watch this, you will observe that the human mind is not necessary in spiritual healing work or in spiritual living, but that there is a divine truth which comes through to do the work.

Keep your conversation, even your silent conversation with yourself, in heaven. Keep your mind focused on God, the spirit, the invisible. Then take some phase of God, whether it is life, love, substance, or law, and keep pondering on God as the only law of the universe, thereby annihilating all sense of human law: legal law, material law, medical law, or atomic law. Think of God as the source of all life. Thus "every word that proceedeth out of the mouth of God" becomes more and more that life eternal in your experience. As you keep pondering these things you finally come to a place where thought automatically stops. There is nothing left to think about, and peace descends. In that peace you wait for the voice to speak to you, for the assurance to come, for inspiration of one sort or another. In that way you develop the ability to be receptive to the divine consciousness. You tap the source of love divine, life divine, truth divine, the source of all inspiration. But you tap it only when you go beyond the realm of thinking.

A PARENTHESIS IN ETERNITY

Chapter: Attaining The Mystical Consciousness
Topic: *Attaining Divine Sonship*

Spirit is the substance that appears outwardly as form, not as the form of what we see, hear, taste, touch, or smell, but as spiritual form. The impressions received through the senses represent our concept of that spiritual Presence that is here.

Chapter: Living The Mystical Life
Topic: *The Tree Of Life*

As long as we can translate an appearance of twoness into the picture of the Tree of Life, we are the light of the world, and a blessing to it.

AWAKENING MYSTICAL CONSCIOUSNESS

Chapter: Our Real Identity
Topic: *The Invisibility Of Spiritual Identity*

1954

You have never really seen a tree. You have seen the effect or form of a tree, but the tree itself is as invisible as you and I are.

Look at your hand and then understand that you are not seeing it. You are seeing your concept of it appearing as form.

CONSCIOUS UNION WITH GOD

Chapter: Opening Consciousness To Truth
Topic: *Behold The World Through The Soul Senses*

1947

Increase spiritual sense by letting God translate every appearance into its spiritual significance. By asking God to reinterpret the scene there is no acknowledgment of an error to be overcome. Reverse the entire human picture (of good and bad) and see eternity and infinity.

Reinterpret forms of material sense as actual presence of God.

Translate evil into impersonal error and good into God.

Reinterpret everything you see, hear, taste, touch, and smell.

Inasmuch as God is all, this is part of the allness of God which is being misseen.

CONSCIOUSNESS IN TRANSITION

These human appearances when seen as the activity of mesmerism must now be traced back to the one mind and understood as the finite sense of mind—life and mind's formation. This reversal of the picture and reinterpretation completes the treatment and reveals divine harmony where seemed to be.

To be a practitioner or teacher, you must in some measure have been released from this universal hypnotism so that you stand in back of this world as it were, and "see" with the un hypnotized mind which is God.

Now, I would not treat the person and I wouldn't treat the condition. I would treat—me! I would treat myself! I would say, "Now, here—what is this that is touching you? This is just nothing but suggestion coming to you of a selfhood apart from God. This is nothing more than that hypnotist trying to make you believe there is a white poodle there when you know in your heart and soul there isn't. Why don't you wake up? Why should you believe—you of all people—believe there is such a thing as mortality or fear? Why should you believe there is a mind apart from God?"...I don't have to accept that. This is nothing more or less than the actual presence of God which mortal or finite sense has misinterpreted and it is up to me to reinterpret it. There is nothing but the presence of God, God infinite and all; there is nothing else!"

You see, since our premise is that all action is mind action and God is the only mind, everything that is appearing to you is the activity of God. So what we are doing now is not overcoming error, but rightly interpreting that picture before us...Still it is quite in order to say, "How about interpreting this for me and letting me see it as it is?" It is perfectly all right to say that to God—no resistance there, you see; no acknowledgment that it is an error to be overcome. No acknowledgment that there is a sinner to be reformed; no acknowledgment that there is a lack or limitation that must be met.

You see, in spiritual healing there is no mental action, there is no conscious thought—taking, there is no conscious affirming or denying. There is more of the sense that inasmuch as the reality of this [appearance] is of and in God, I am going to let God interpret it to me.

You can take that same attitude when you are reading a book or reading the Bible or listening to a lecture or to a teacher. You can sit back there too, and say, "I am not so much interested in what you are saying as in how God is going to interpret it to me." Then you can sit back quietly not using the thing up in the head called brain. You let your state of receptivity take in what is being said or read, then you let the infinite within you translate it for you.

Let us resist not evil *because* evil isn't any thing or person. It is a misinterpretation of some activity of God since God is, literally, all. Since there is no action apart from mind action, since there is no activity apart from eternal life, even in looking at what the world calls death, we are actually witnessing eternal life in action. That is the only way Jesus could raise anyone from the dead. That is the only way a practitioner can raise the dying back to life—not by saying, "You are dying, but I am going to raise you back to life," but by recognizing that there is nothing going on here but the activity of mind; [then] he must just sit in peace and quiet until God, the inner interpreter of his being, interprets it for him.

It is all right if you catch this idea that because the activity of mind is all there is, that even that which is appearing to be a discord is some part of God's allness; it is perfectly all right to assure yourself or reassure yourself with, "Wait! I don't have to believe this picture, since I do know that in the nature of reality all is good. So now let me sit back and realize it. Let me receive the divine impartation that will dispel the illusion." You might as well make up your mind to that right here and now, that mental power is not Christ-power. Christ-power is gentleness and peace and all-knowing and confidence and understanding. It has nothing to do with battling.

I said before that the earth is really heaven, only seen through finite sense, seen through a "glass darkly." Well, inasmuch as you will never see it any other way than that with your eyes, why not acknowledge it and sit back with your eyes closed and let your spiritual sense reveal the harmony of being to you.

Don't believe what your eyes see, that is what I am trying to tell you—even if it is a good picture. It is always only a finite interpretation of the infinitely real which is there waiting to be spiritually discerned, waiting to be realized with your spiritual senses—with the sense of feeling.

We are not to be satisfied even with good human pictures, we are immediately to translate them. We are not to be satisfied by human health, physical health. We are not to be satisfied with physical wealth. Don't be satisfied, either, with the mere fact that you have a loyal wife, a loyal husband, a loyal friend. Sometimes when your dependence is in the human you find humans turn on you. They do that very often. But, if we are always reversing that picture and saying, "I know that every bit of good here is the infinite good of God individualizing itself in my experience, that all of this good coming to me is God's good," then we have nothing to fear.

Chapter: Spiritual Healing

1948

Topic:

Everything that is out here is God and spirit—everything in nature, everything in this universe. Everything is formed of the indestructible and indivisible substance or spirit that we call God. You say, "Why, then, do we see rotting trees or volcanoes?" That is not of the essence of God. That represents our concept of that which actually is here. This is important, because on this point we make or lose our healing consciousness.

Take my word for it, in the kingdom of God there is never a rotting tree or a beautiful rose destroyed. That is all part of our false conception of God, creation! God's creation is intact; it is perfect, harmonious; it is right here! But I cannot see it with my physical eyes. I can discern it with my spiritual eyes. I can discern it through spiritual sense or through spiritual consciousness. That is what we call Christ-consciousness.

So, we may translate the idea of transportation into a donkey or an airplane or a streetcar or an automobile. These only represent our false concepts of the idea of transportation. The truth about transportation is in one word: instantaneity. *I am everywhere - here, there and everywhere!* That is the truth about spiritual transportation. That is why it is just as easy to sit in San Francisco and heal someone in China as to heal someone right here.

You must see that every bit of good you ever do or experience is the Christ acting in and through you. The good that is in us is the spirit of God activating us.

Topic:

Right identification—which means the one appearing as many, or God, life, appearing as individual being; and then reinterpretation—which means looking right at sick, sinning, human, dying men and reinterpreting that to see, inasmuch as God is all, that this is part of the allness of God which is being misseen, coming to me as a false suggestion, which I must reinterpret.

Reinterpret everything you see, hear, taste, touch and smell. Reinterpret it back to its original state which is Godhood. Be sure that you practice right identification, knowing that all that appears to you is God appearing as the individual man, woman or child, God appearing as the plant, animal, the crops, and then knowing what the human eye sees is the misconception of that divine idea. It is the same thing that presents the two tracks coming together in the distance.

That is one reason why we need so little treatment in this work. Because, the very moment a person, place or thing presents itself to us, we immediately say, "I know you. God appearing!" Then, the second thing, "Oh, but how sick or sinful!" That we can reinterpret. We say, "That is but the false sense of God appearing. That is the suggestion, the human sense of things, and is purely illusory." As you learn not to fight it or battle it, you come into oneness with the reality and that's all there is to it.

CONSCIOUSNESS IS WHAT I AM

Chapter: The Issues of Life Are in Consciousness

1969 L

Topic: *Surmounting World Beliefs Through An Activity Of Consciousness*

Through an activity of consciousness, we transfer all power from the outer world and place it where it really belongs; within us. Dominion has been given to us by God over everything that exists, but we must consciously exercise that dominion.

Dominion is transferring power from outer to within us.

No one can avoid the responsibility for spiritual realization and for developing a consciousness of one Power. We pay the penalty for whatever belief we accept, until that belief is corrected. Whatever of good comes into our experience comes through the activity of our consciousness in accepting the truth and rejecting universal belief and by remembering every day: *God at the center of my being is the law of my experience, and it is the law of love unto me. . . the substance and the nourishment of the food I eat. . . the law and the activity unto every organ and function of my body. . . [It] draws unto me everything necessary for my good. It acts as a law of elimination to everything not necessary to my spiritual unfoldment and development.*

CONSCIOUSNESS TRANSFORMED

Chapter: Christ Coming into Ascendancy

1964

Topic:

Whenever you are going through a period of unhappiness, illness, lack of peace, [lack] of prosperity, or frustration, remember that this has nothing to do with your outer world. You will be tempted to believe that the external world is causing the difficulty, but this is not so at all. If you can discern that this represents a battle going on within you, you will quickly achieve victory just through the ability to discern that no person or condition or situation is doing anything to you. This is a battle within you in which your higher self is seeking ascendancy over the mortal sense into which you were born. . . Then you will find that this outer world is already heaven.

Topic:

When a thought comes into your mind, train yourself to weigh it in light of the two worlds: “Is that a material thought? Am I placing power in something or someone external to the *I* that I am?. . . If I am imputing power externally, I am living in the world of material sense, material values.” But when such thoughts come to you and you reinterpret them: “No! I do not live by bread or by property, but by the will of God. I do not die by the power of accidents or germs or heredity; I die in proportion as I withdraw power from that external realm. I die to my humanness, but I am in that degree reborn into my spiritual Sonship.” As soon as you can draw back the power into the *I* that I am, fear of this outer world disappears.

Chapter: the adjustment must be made within your consciousness – Secrecy

September 1963

Topic:

As the student studies and practices truth, and he does so more or less with the human mind, it filters back through the mind into his consciousness and eventually he does not have to speak it or think it, he just has to *be* it.

Chapter: The Bread you cast upon the water

1964

Topic:

It helps me to know that God is spirit, because then it frees me from all attempts to draw forth anything of a material nature from God. . . . Wherever God’s grace is, whatever God’s gift is, it must be spiritual. It appears to us, when it comes, in some material form, but you know it is not material. It appears materially because we still have enough material concepts of the spiritual kingdom, but it is not. It is not that a sick body has been made well; it is that the body of God has been revealed. . . . [We] are still “painting spiritual gifts” with a material form.

CONSCIOUSNESS UNFOLDING

Chapter: God Is Individual Consciousness

1949

Topic: *God Is Individual Consciousness*

For a while, every time you handle money, you will consciously need to remember that it is not supply, but that it is the effect of Love; it is the effect of the presence of God appearing as your consciousness.

GOD, THE SUBSTANCE OF ALL FORM

Chapter: Treatment as the Consciousness of Truth

1949

Topic: *Treatment Necessary For All Human Appearances*

Every appearance that comes to us from morning to night, or from night to morning, regarding the human scene needs treatment. . . . Do not be satisfied to accept even a good human appearance, but translate that, too, into the spiritually real of which the good is but the form. . . . Any sense of goodness is not personal goodness; any sense of health is not personal health: God is really the goodness and God is really the health.

LEAVE YOUR NETS

Chapter: Living the Life of Grace

1953 First Portland Class

Topic: *Living The Life Of Grace*

39 3:2

As the pictures of sense touch you. . . you automatically learn to reinterpret them into their spiritual values.

LIVING BETWEEN TWO WORLDS

Chapter: Making the Transition from Personal Sense to Spiritual Being

1964 Oahu/maui Series

Topic: *The Death Of Personal Sense Must Precede The Resurrection*

547:1

The moment judgment enters your thought, remember that word *I*, and smile to yourself. You have momentarily allowed the personal sense of “I” to come in, but then, as you pause for a moment, the real *I* that you are takes over and reveals truth.

If you think of money, property, good will, or trade as the outer manifestation of Consciousness, then these things will have the quality and the quantity of Consciousness, which is infinite.

If you feel there is any evil in [all the trouble spots in the world], it is really in your perception of them. There can be no evil in them. God did not create one nation good and another bad, one person well and another sick. Therefore you have dominion—dominion over your concepts.

The ability to move from the world of material sense into the world of spiritual discernment is proportionate to our ability to close our eyes to the appearance and wait for that inner intuition, the voice of God, to reveal to us the truth of what we are beholding.

SPIRITUAL DISCERNMENT

If the telephone rings with a plea for help or if we hear or see some disturbing situation or person, we must look upon it as an appeal to the Christ of our being and immediately reinterpret the picture being presented to us. Our practice must not be limited only to the problems of human experience, but every harmonious human picture is also a call upon us to reinterpret it, recognizing the source of all good and that there is no good or evil in form or effect. Whatever of good we are seeing is more of God shining through.

SPIRITUAL INTERPRETATION OF SCRIPTURE

Organs are our false finite concepts of the activity of Mind.

SPIRITUAL POWER OF TRUTH

So when you are seeing good, you are saying, "Ah, I am seeing more and more of the divine Nature coming into expression." . . . When you see some part of the world still determined to have war, or you see the determination of both sides not to settle, each one wanting to have its own way, you no longer blame them; you no longer blame the leaders; Now you say, "carnal mind" and perceive that personal sense of self that wants to benefit, profit, or glorify the carnal mind. Instantly you recognize it not as something that has to be defeated or as something that we need a God-power to destroy. The moment you have recognized it as carnal mind, you have recognized it as the arm of flesh, or nothingness, and you have met it.

We have to go through every step that is outlined in these writings, recordings, and monthly letters. We have to work with them, we have to prove them principle by principle, until we eventually arrive at the state of consciousness that sees good and says, "Ah, here is not a good man, not a good plan, not a good group, and not a good religion. Here is the divine Consciousness really being lived and manifested on earth." . . . By the same token, reading or hearing about all kinds of evil in the world, we are saying, "Yes, I know thee, who thou art; I know thee, the carnal mind, the universal belief in two powers, the arm of flesh, nothingness, no power! I do not have to fight you, and I do not have to call upon God. I only have to recognize you and it is done!"

THE ART OF SPIRITUAL HEALING

The moment a problem is presented, immediately bring to consciousness the nature of the claim as material sense, hypnotism.

This is not what it seems to be: This is God appearing “as”.

Look at [the error] and see if you cannot translate it into a white chalk mark, or the arm of flesh.

not ignoring error [but] relegating error to its rightful place as nothingness.

Whenever a belief intrudes itself upon your thought, you must do something about it.

If you see an intoxicated person, that is a claim impinging on your consciousness.

The secret of healing is in. . . immediate reinterpretation.

THE CONTEMPLATIVE LIFE

Every time that some evidence presents itself to you of an erroneous form of power, realize within yourself that this cannot be true if Omnipotence is true. Every time something presents itself to you of an erroneous or destructive nature, realize within yourself that, in the light of Omnipresence, this presence cannot be.

Whenever any temptation comes to you to go to God and tell Him something about your problems, immediately bring to your thought the word Omniscience—all knowledge, all wisdom—and remind yourself that God already knows all.

THE INFINITE WAY

Discords are to be reinterpreted until reality is discerned.

THE INFINITE WAY LETTERS 1956

By translating any appearance or suggestion into that which *it is*, we will behold harmony, health, completeness, and wholeness even where discord and disease profess to be.

THE INFINITE WAY LETTERS 1958

Before the fear for the heart can be given up, it must be brought to light and become a conviction that the heart is not the source of life. . . it is life which animates the heart.

THE LETTERS '32-'46

Consciously know the truth every time a thought comes to you.

Truth is expressing even where error appears to be.

THE MASTER SPEAKS

Chapter: The Divine Consciousness

1949

Topic: *Teaching Spiritual Healing*

Change name of disease to Hypnotism.

THE THUNDER OF SILENCE

Chapter: From the Unreal to the Real

1956-58

Topic: *Resist Not*

What we see is not the event itself, nor the person involved: it is a mental concept which we have drawn and are entertaining of the event or person.

A beginning can be made by not attempting to stop our thinking processes. If the mind wants to think, we let it, and if necessary, even sit and watch it as it goes through the thinking process. No matter what thoughts come, they can do us no harm. They have no power, and there is nothing in them for us to fear. If we fear or hate them, we may try to stop them, and on the other hand if we love them, we may try to hold on to them. . . We let the thoughts come and go while we sit and watch as beholders. All we are looking at are shadows that flit across the screen: There is no power in them, nor any substance there is no law in them, nor any cause—they are just shadows. . . *pictures without power.*

We look at the creations of God through the instrument of the mind, and the forms we see take on the color and complexion of the mind interpreting them. When a person comes to us and says, "I have a diseased body" or "I have a sick mind" or "I have an empty pocketbook," he is beholding creation through limited, finite, material sense; but if we ignore what the person is seeing, feeling, and experiencing and realize that our mind is but an interpreter and if we can become sufficiently still so that the true picture can register, then out of the Silence we may hear, "Thou art my Child, my beloved child, in whom I am well pleased" or "This very place is the kingdom of God" or "All that I have is thine." In other words, there comes an assurance from within that the scene, as mortal sense interprets it, is incorrect; and in the Silence what is actually there is revealed to us.

Ever since that illusory experience known as the Fall of man, the mind has been used as a creative faculty, and that is what is at the root of our troubles and problems today. Therefore, when called upon to help our family, friends, or others, or even when in need of help ourselves, instead of trying to change the person or condition or instead of condemning ourselves or others, we should realize that this is just another form of mind presenting itself to us. The healing agency lies in our realization that *mind is not a power: Mind is an avenue of awareness.*