

# Frequently Asked Questions

The following question and answer are excerpts taken from:

The 1981 San Rafael Closed Class

Catalog No. 8108 Tape 3, Side 1: Healing Meditations

**Question:** I have a physical problem I can't seem to get over. Will it just go away when my Consciousness changes?

**Answer:** Well yes, of course, when your consciousness changes it will naturally go, but how is that consciousness going to become more aware? That is, how are we going to become more aware of the consciousness that we are? That's the important point and that is what takes work. Now, how would one deal with a problem such as this? The first thing would be to drop it. All right, we sit down to meditate because there is a problem of some, well, physical nature but it wouldn't matter what the problem was. The problem is presented to our attention, and our first thought must not be about the problem, but about what is the truth. There's no truth about a problem. If it were it would stand forever and there would be no possible way of bringing about a healing, a change.

So, instead of that, we drop it and we think of what is the truth. The truth is that this is a spiritual universe governed by spiritual law and maintained forever by that principle that brought it forth. This is a spiritual universe and everything in it is spiritual, formed of the divine consciousness, a spiritual substance, and governed by spiritual law, which is the grace of God. And we would remind ourselves of all the truth that would come to us about the nature of that one infinite invisible until we reach a point of rest, of inner peace, where we have no longer any concern about whatever that problem was. And then we go on about whatever it is we have to do. But if it comes back to us, then we must sit down and again remind ourselves of this omnipresence, the omnipresence of good, the omnipresence of unlabored activity until again we feel that peace. We might have to do it many, many, many times, and we might not. It would depend. If at the moment that problem is presented to us it brings no reaction, nothing whatsoever, we think, "Well, so what?" that's the end of it. But if we begin to think, "Oh my, that's too bad, what am I going to do about that?" then we have something to do, and the something that we have to do is to see through the appearance.

Because, what we know through the five physical senses testifies to limitation, it testifies to limitation whether it is in the form of good health or bad health, abundance or lack, but it is still a limited sense of being. And we have to rise into that higher awareness, into that consciousness which is infinite and which knows no limitation and is forever and forever. And that is what we mean by a healing contemplative meditation. One in which we contemplate the truth of individual being, the truth of the universality of that one presence and power until we arrive at a state of non-reaction. If we could immediately see that whatever the problem, whether it seems to be our own or someone else's, whatever the problem that is presented to us is nothing but a sense of separation from that one, that would be it. I mean if it were a *conviction*.

Now there's a tremendous difference between knowing some words, having an intellectual awareness, and having a conviction. A conviction is the realization that there is nothing that has power except that one infinite life, infinite being which always is, it now is, and it always is, and it never changes. It is a changeless, perfect universe and a changeless and perfect being. And we climb up into that awareness of our own being-ness and the being-ness of every individual until we know that there's only the one, that "I", and we are alone with It. Alone with that one "I", that one Being. No one to change, no one to heal. But it is an activity of consciousness, and we arrive at that peace and that consciousness of the One in proportion as we recognize that what we are seeing is not what IS, even if it's good. Even if it's good, that's one of the important things to remember, that we have to reinterpret not only what we call the bad experiences but the good experiences. We have to see that these are only our interpretation of a ceaseless, harmonious, perfect, divine activity which is forever in operation and which is that infinite invisible in expression. The spiritual path is awakening to this truth---that I already am. I already am that divine consciousness, and I will never be less than that, and I can never be more than infinity for that is what it is. I already am. And that's true now.

But sometimes it takes us a long time to obtain the conviction of it. It takes practice. It takes patience. It takes a willingness to persist. It takes the humility to recognize when we haven't realized it and to realize that there really is no such thing as being advanced. That every time we sit down to meditate, every time we sit down because of some situation that has to be reinterpreted, we must sit down as a beginner knowing nothing. Open and receptive, waiting, waiting for that word to come forth from within. For when that word comes forth, it is the word that is with power and it moves mountains. Mountains of fear and mountains of ignorance. Mountains of stupidity. Not your words, not my words, but that Word from within, which may not be a word such as we know, but may be only a deep sense of peace. A no-thing-ness. Nothing that you can put your finger on or feel or touch or verbalize. And yet we know when it has revealed itself. There is no doubt, there is no question, and it is then that the signs follow. For the mesmerism of separation, the great heresy of separation, is dissolved in the realization of the oneness of all life and that I am that One. You see, we don't have any patients. We have to be at the point where there isn't anybody except that One. Nobody, but nobody, to be helped or to be healed.