

1992 Green Bay Closed Class
Session 3
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SPIRITUAL IDENTITY AS SUPPLY

Good morning.

There's some questions: *"When a loved one stops visiting you, or seldom visits you, someone who has made the transition, does that mean they have reincarnated?"*

Well, I don't know, but it could. You know, it could mean that. It could mean that, or it could mean they've got some project that's keeping them busy. About the same as here in our visible realm, I think.

[Question] *"How can we develop the consciousness for seeing the Christ in every individual we meet?"*

Well, you have to know the principles; that's the way you start. You know the principles, and then you apply them with everybody you meet. And you know, in *The Gift of Love*, there's one or two chapters in that little book – *The Gift of Love* – that tell it... goes into that in detail how to work for every member of your family. And that's what you're doing when you work. You're reminding yourself of their spiritual identity: that God is their being. And we have to practice it on everybody, because it doesn't look that way. We have to know these principles and be very clear on them: that God created everyone in His image and likeness; we have only God-qualities; God is the only Father; and the appearances are concepts, illusions, the hypnotism of world belief. And we have to keep reminding ourselves of these principles: that's the practice. And that's what builds your consciousness of it is through the continual practice of it, not just reading it in a book, but putting it into practice with everybody in your consciousness.

[Question] *"You have spoken of situations where we face injustices from others in the world. How is one to approach a situation where we, ourselves, have infringed wrongs or injustices on others... inflicted?"*

Same way: You're spiritual identity too! God is the only Self. All the good that we show forth, that we demonstrate, so to speak, all the good that we let flow out from us isn't us; it's God. We aren't good; nobody's good. *"Don't call me good. There's only one good,"*¹ Jesus said. So you don't call yourself good to start with, and you don't call yourself evil. The evils are impersonal, universal false belief, and you have to forgive yourself. And sometimes that's harder to do than to forgive other people. But that's what we have to do if we're going to realize our spiritual identity with God. We have to forgive ourselves, and that means seeing, realizing our own spiritual identity.

¹ Mark 10:18 and Luke 18:19

We don't go around saying, "I'm God," you know. But we have to know that God is all there is to us, that this one *I*, the one Self, is our being. It's the only being we have. It's God's life expressed as us. It's God's body; God doesn't have any other body except us in the universe. It's God expressing as us. And we have to know this is true for not just for Jesus, but for us too, and all of the friends and enemies. No matter who, anybody on earth or out of the visible realm, doesn't make any difference, it's all God: there's nobody but God. God constitutes individual being, and there's nothing to us but God. We have no qualities of our own; all our qualities are God-qualities.

And the appearance of something opposite, or not that, is not us. It's the illusion of sense; it's the belief in separation from God. Mankind has cut itself off from its Source and thinks it's something separate that has to go around supporting itself, taking care of itself, being good or evil. And it's all the belief in two powers is all due to this supposed cutting off of the branch from the tree. It hasn't actually happened, because we can't change our parentage which is God as the Father. But we can forget about it – forget who we are – and act as though we were human beings cut off from the Source. So it's the same thing: We have to remember the principles and apply them to ourselves as well as to everybody else and world-wide.

I want to talk a little bit about that tape you had last night. We've had the "Father Consciousness"² – focused on it for years – and I never paid too much attention to the other side of the tape. Until a few weeks ago, I played it and I heard it – heard more than I'd ever heard before – because I never thought that was the important side. But it's a very important tape. That isn't the tape you heard last night; that's the one you're going to hear tonight: "Mental Therapy Is Not Prayer."³ But there's some points in there that I want to mention.

He starts out talking about some minister who was... that there was... it was in the paper... in the newspaper, that there was some minister who was experimenting with plants. And having one group of plants... one group of people praying for a group of plants, and positively, and the other group praying negatively, malpracticing the plants. And the ones that were getting the good prayer grew, and flourished, and got bigger than normal. And the other ones that were being malpracticed didn't do very well, and some of them shriveled up and died. But... and he was calling it prayer, but that is not prayer – that's the point he's making. Prayer is our communion with God – or God speaking to us – and prayer cannot be used and it's not for good or evil.

Anything good and evil is the mind of man – the beliefs of man, the so-called human mind, and human thinking. Right thinking and wrong thinking, this isn't prayer. And yet, it can do a great deal of good in the world – human good. But that isn't... it doesn't get you into heaven. It doesn't get you any more spiritual consciousness; it's just improving humanhood. It's good thinking and bad thinking, and it's not a power. It's not a power in the presence of spiritual consciousness. And it's certainly not the spiritual path. Although on that level it does a lot... it

² 1956 First Steinway Hall Practitioner Class, tape #141A

³ 1956 First Steinway Hall Practitioner Class, tape #141B

can do and does a lot of good. But it has nothing to do with spiritual healing.

Prayer is our communion with God. It's our making ourselves transparencies through which God can express. And God expresses as our body, and our supply, and our activity. And it can appear as a healing; it can appear as money; it can appear as the Red Sea opening up; or food to feed five thousand people loaves and fishes. But these things were not mental tricks; the person... the illumined individual was communing with God. And when you commune with God and are at one with God, that means you have no object, no desire for anything out here at all. That's the human level; that's the thinking mind. That has nothing to do with prayer and nothing to do with God expressing AS.

What... it's already there; it's what God is revealing to us as already present. It's what's happening. It's not our desires being demonstrated, because we weren't desiring anything when we're in prayer. It's our letting go of this outer human scene – not desiring anything, not asking for anything, not trying to change or reform anything. All we're doing is making our contact with God and making ourselves an instrument, a transparency through which God can shine, reveal Himself. It's showing forth the consciousness of the presence of God. And it can appear as... what it appears as to the world, of course, is that they call it miracles, or they call it tricks of magic, or they'd like to be able to do it.

The world would like to be able to have all these things that come by Grace when we're living in the realization of God. But the world has cut itself off from that Source and they're living by the belief in good and evil. And the way they have figured out – we, the world, all of us accepting this belief and being conditioned to it – is that you either have to work for a living, or you have to take it away from somebody else by war, or robbery, or some other way. But we have to make it; we have to get it for ourselves by physical or mental might.

And when you are living by Grace, you'll find a lot of things working out, by almost the way the world would call, like magic. But is it so miraculous? I mean, we don't even think about it being miraculous that here's the earth with all the gold, and silver, and uranium, and water, and air. It's pretty miraculous to start with that all this is here.

It isn't any more miraculous, if you're in contact with God within and desiring nothing, that God fulfills your needs as they appear. And that could mean some kind of a healing; it could mean a ten dollar bill floating down in front of your feet. There's no reason it couldn't! And that's what he says: there's... it's only human sense that calls it a miracle. We've already been given everything there is – all of infinity. What else is there?

And so is it so strange that when we're living by Grace we have... if we're living by Grace and we have accepted this realization that all of infinity is within us, it shouldn't seem like any miracle. It should seem perfectly natural – as natural as the air, and the water, and the minerals in the ground. It shouldn't seem any stranger than that.

And a letter from somebody a few days ago who thought that – oh, I don't remember which organ it was – that it should be immediately, instantly replaced if she called. Well, she seemed to think that it should be – that that's how it should be – but it didn't come out that way. But you see, there's more to it than that; it's our... we have to be in that state of consciousness, and not be desiring it, or asking for it, or trying to find somebody that can pull it out of a hat, so to speak, you see, the whole belief. And yet, you know of people, yourselves, and you've read in the books of all these things that came about naturally.

Joel tells, what is it in *Conscious Union [With God]* or *Consciousness Unfolding* he tells a lot of these things in the writings and in the early tapes. About a nurse, who had... a surgical nurse who'd been working for years, and they decided they had to give everybody medical tests in the hospital, and they discovered she was blind. Well, it hadn't never stopped her; she could see and read everything, and didn't know she was blind until they told her and fired her. You see, you don't need... if you can see, what do you need with eyes? Eyes are just a form. Consciousness is what sees, not eyes. And so whether they work or not, if you can see, that's all that matters.

And we've gone to a lot of trouble to design dollar bills, and printing presses, and all these ways of getting money, and yet we've got already everything there is within us. And if we knew it, and had this oneness with God, and didn't have any desire for any things, you see that's the catch. Like the man who wanted to get illumination, and the teacher told him to go home and not have any blackbirds. So he had blackbirds by the million, everywhere he looked.

And it's the same thing with us: We're supposed to not have any material sense of things, material sense body. And so we try not to, and we have it all over the place: material sense. And that blocks our union with God, our conscious union with God which is living by Grace. You have to get beyond the human sense of good and evil. And it takes some work; it does, if you can accept it.

But you have to, for a while, work with yourself on it and keep practicing it, and reminding yourself the good is all of God and there isn't any evil. And don't call anything good and evil, good or evil. There's isn't anything out here in the manifest, visible realm that's either good or evil. The way we're seeing everything, we're seeing our concept of it. And our concept is formed out of this state of consciousness that believes in two powers, believes in good and evil.

But there's a lot of people who have attained illumined consciousness in some degree. It certainly is possible; it's not any magic trick. It's an acceptance of the truth, and an abiding in the truth, and the way is through meditation. And the way is through dying daily, which means every time you're tempted to call something – some thing – good or evil, or bad, or better or worse, you remind yourself and you don't. Thing, person, condition, you have to keep working with this, practicing it. It isn't something you can read a few times and have it, like pushing a button to make the lights go on. You have to build – develop – the consciousness of it. And when you have the consciousness of it, it works; it does it; it comes through. And he says quite a lot on this

tape that you're going to hear tonight about that.

You see, Moses wasn't thinking about manna. When he made that contact with God, then the manna appeared: that was the form it took. And the other things, the same way. The oil and the... that was Elijah, or was that Elijah that the... whoever it was, the birds brought him some food. And I don't think they brought him worms; they probably brought him a plate of lunch or a cake. I don't know, but I'm sure it was something that was edible. But it wasn't anything that he thought up: having cakes baked on the stones or oil coming out of an empty bottle. These... they were thinking of one thing: of their oneness with God; that's where they were. They weren't begging God, "Please send me the rent," or "Please give me a new heart, or a new eyeball, or something."

You see, we already are perfect; we've been created whole. And it's only this appearance... it's only this belief in two powers that appears as a body that's disintegrating or sick, or as something dying. That isn't the spiritual reality of it; that's the concept that we have because of having accepted this belief in a power apart from God. God's maintaining and sustaining Its creation to eternity. Life is eternal, and wholeness is eternal.

And so when you have the consciousness of something, whether it's baggage or a new organ, when you have the consciousness of it that it's spiritual form – it's made of consciousness – then it appears outwardly. But not if we're outlining how. And maybe your eyes wouldn't test out 20/20, but it wouldn't really matter, would it, if you could see 20/20. You see, it wouldn't matter.

And it wouldn't matter if you had a job, if your money were coming in that you needed from some other place. So he says to this person who's asking that he meditate for them for employment or a rightful position: "Why limit yourself to that? That's all on the human level." And he said, "I don't pray for anybody's employment or any kind of a... certain kind of a position." And if you're looking for it humanly, you're limiting yourself to human ways and means instead of living by Grace and letting go of all these things we've thought up as human beings – thought up, or invented, or dreamed up – of ways to support the cut-off branch. But it never is going to have a very big crop of apples on it if it's cut off. And what was there is going... what was there, to start with, is going to fade out and die; it isn't going to live as a cut-off branch. And that's what we've done as humans: we've cut ourselves off from the Source. And the way we get back to that is through meditation. That's the way to get connected back to our Source, which is wholeness, and life eternal, and no qualities but God-qualities, no kind of inharmonies.

And that's what we have to realize in our relationships with other people. We aren't going to hurt them or help them, of ourselves. It's our oneness with God that appears as our oneness with other people. And that oneness with God is all good.

And so in every area – in your supply, in your relationships, in your health – it all comes down to realizing spiritual identity: that's basic to it. We have to know who we are: that God is our

Father, God is our Source, the Cause of everything in the universe, the one and only Power, the one and only *I*. And that's the *I* that I am; that's the *I* that you are. And we use that word "I." You can't really stop using the word "I," but you can remember. And that would be enough practice to carry you into the kingdom if you did it every time you said "I." If you remembered what that *I* is, you'd be having meditation a hundred times a day at least: that would be a meditation. Every time you say the word "I," you remember who that *I* is, not this human sense of "I" that has all human... nothing to it but humanhood, and good and evil. That isn't the *I*; that isn't who you are. It's a very bad snapshot of you. So you remember, and that's one of the best ways I know to practice spiritual identity. Practice every time you say that word "I" until you get to where you can't say it without knowing what you mean, knowing who it is that you're saying "I."

You still use it. You use it: "I'm going to be there at 2 o'clock," or "I'm going to bed," or "I'm going to do this, or that, or the other thing." We say it all day long, all the time. But if you remember what you're saying – who *I* is because there's only one – it's going to begin to come through to you. You're going to be dying to that false sense of "I." And you're going to become more and more aware of the *I* that's living Its life as you. There isn't any better way, that I know of, to die to human sense and attain spiritual consciousness, because it takes practice.

And as far as these... all the things we do as human beings, they're all things that we're doing with great effort and not very great efficiency: living humanly. We're omnipresent, to start with, and we're infinite being, and we have all there is – all of infinity. And so humanhood falls pretty far short of that. And humanhood is the best we've managed to figure out how to live, cut off from the Source. And that's what we've got to accept – become aware of and accept – as fast as we can. We have to become aware of this spiritual universe and what it really is like. And that takes quite a lot of practice because... but in a way, it doesn't.

It does until you can accept it, and then all of a sudden you see it like that man that Peter and John healed at the Temple Gate.⁴ He'd had his crippled state or problem, whatever it was, for forty years, but in an instant, he accepted... he could accept the truth about him. He'd had that belief.

So it doesn't matter how long you've had the belief, it can be lifted from you in an instant. Sometimes it isn't; it takes more practice, because there's so many more things that we have to look at it... look at through that state of consciousness, look at in the awareness of those principles. So there's a lot of ground to cover, so to speak, and you can't do it all in an instant.

But we already have everything there is: it's all within us. So there you are: You've got to realize your spiritual identity. And you do it through meditation, and you do it through meditating on the principles – the contemplative part of it – until you can be still. You can accept it intellectually, then you can be still and let it come through. It's going to be different, because we don't

⁴ Acts 3:1-8

understand it intellectually. And when it comes through within in meditation, it's rather shocking. You thought you understood these principles – these words – but there's so much more Light. And you think you know something for years, and all of a sudden it lights up and you realize you never saw it before at all. And then with each little bit of Light that comes through, you have to look at everything in your world with that new Light.

So it's a gradual development, because there's a lot of areas, and you can't take it in all at once. But we get a little bit of Light, and you don't just ignore it. Every time you're in meditation and there's some Light comes through, "Oh, that's wonderful. I see." Well then, if you don't use it – put it into practice – you're going to lose it. So you look at everything in your world with that new Light that's come through. And that's letting it flow, and more will come to you then within. The more you make use of it – practice it – the more will come through.

And there's something I wanted to... just that what he was saying was... There was a tape; there is no tape, but there was one, and somewhere I got this transcript of it: *'52 New Washington Series*, reel 8. There is no reel 8, but there was at one time. And there's some points that fit in here that I wanted to... they fit in with what I've been saying either today or yesterday.

He says, "Let us experiment... let us experiment too. Begin with money, with everything you pay out, realize now that this is not coming out of your pocketbook; (it's coming) out of your (infinite) soul. And whenever you receive money, remember you are not receiving it from a person; you're receiving it from your own soul, no matter who it comes through. It's coming out of the depths of your own soul... And when you pay it out, it's coming out of the depths of your own soul and not out of your pocketbook."⁵

And if you were to remember that – where it's coming from, and that your soul is God – you see there again, you're practicing spiritual identity. That's your identity; that's your soul; that's the source of everything there is – all of infinity.

And I think this is a... there's some in another one, too, that I couldn't find just before I came down here, another thing on that subject, but I'll find it before the class is over and read it. But this... we were talking about election yesterday and I wanted to read you this paragraph. It's out of this "no tape," so I can't find the tape for you:

"You remember the disciples saying when they chose their twelfth: 'Father, show us whom thou hast chosen.'⁶ (and) When they were sitting around deciding whom they would select or elect for their twelfth disciple, they went right to the source: God. If we would do the same thing when we come to an election, instead of looking at the ballot sheet and saying, 'Whom shall I vote for?' (instead of that) go to God and say, 'Father, whom hast thou chosen?'"⁷

⁵ *1952 New Washington Series*: "Inner Grace" transcript, no tape available

⁶ Acts 1:24

⁷ *1952 New Washington Series*: "Inner Grace" transcript, no tape available

“And maybe He won’t let us vote at the polls that day, and let us go to the park instead... and then there’ll be no election that day, and then a new election with new candidates. You’ll never know what will happen if you turn to God for guidance – maybe a very unusual candidate will show up, we never dreamed qualified, and that may be the right one.”⁸

And maybe not, but see, it’s good to think about these things. It gives you something different to ponder about election.

And who’s to say what we’d do if we were God-guided. You... we haven’t been guided enough to know too much about it. We’ve just barely scratched the surface of being God-guided. And it’s a quite exciting prospect! We don’t even know what this “My kingdom” is like or what it’s about. All we know is humanhood, and the little bit that we’ve seen here and there, a few little things breaking through. But it’s more all the time, and the possibilities are all there. And it’s true! It’s the truth! And I have no doubt whatever about it: I have an absolute conviction that it’s true – the truth is true.

And we just need to accept it and work with it; we need to give it a chance, give ourselves a chance. Everything exists in consciousness, already there: it’s already all within us. Everything to eternity; it’s never going to run out. But all we need is what we need at the moment. And so one day at a time, one moment at a time, we can start practicing this.

And just as simple a thing as when you’re saying “I,” what you’re saying “I,” watch it. Is that true about God what you’re saying: “I’m going to do,” or “I want,” or “I’m going to have,” or “How I feel.” It isn’t true if I say, “I’ve got a pain,” God hasn’t got a pain. And there isn’t any other “I,” and you’re talking – putting words in God’s mouth – saying all these things about a human concept. Not so! Start practicing that and you’ll learn a lot about the nature of God, and about the nothingness of humanhood.

A flesh-and-blood body exists in consciousness before it can show forth in the visible. Anything else in our world, anything we have need of, it exists in consciousness. But that doesn’t do us any good unless we’re conscious of it, unless we become aware of the nature of everything as consciousness, and then it can start appearing.

Spiritual identity isn’t just something you talk about, or sit and meditate about; it manifests in the flesh. Any realization you get automatically becomes flesh. Any realization that you attain manifests in our body or affairs. But it’s a realization, not just saying the words or reading the words. It has to be a realization and the only way is the silence – the only way to have a God-realization. Realized consciousness: that’s the Word. When you’re realizing God as the Source, that realization in consciousness is the Word, and it becomes flesh: that’s a spiritual law. But that doesn’t mean that it becomes our concept of flesh; it becomes flesh.

⁸ 1952 *New Washington Series*: “Inner Grace” transcript, no tape available

And as our consciousness develops, becomes more illumined, we see it more and more nearly as it is. And all the suggestions of discord – or any kind of suggestions – are all nothing. And when we recognize that, they're nothing but thoughts – human thoughts out of the belief in two powers. Any kind of a discord, illness, lack, limitation, bondage of any kind, this is all the appearing of the belief in two powers that we've accepted.

And when we recognize that, they fluff off. Like Alice in Wonderland when the Queen of Hearts told her, said, "Off with her head!" And that she was shocked for a minute, a second, and then she looked at them and she said, "Well, you're nothing but a pack of cards!" And they all flew away. It's that simple! It's a belief, a thought in the mind, and that's all there is to it.

And when you can recognize that, realize it, it's gone out of your experience: there's nothing there to hold it. There's no law saying that measles have to last for two weeks, or a cut has to take so many days to heal, or anything else. This is all belief in two powers. And when we can recognize that and just have God's thoughts going through us – God's teaching going through us, let go of these beliefs that we've accumulated – when you see that, and you know that's true.

I'm sure everybody's had that experience a few times in some degree of something. It's a suggestion, a temptation, that you've got some disease or some problem comes at you almost as though it's real. "Well, you're nothing but a pack of cards – nothing but thoughts, suggestion, temptation to believe that there's something wrong; there isn't anything. That's all you are and you can't take my head off, so be gone!" And it's gone! It's when you recognize it. You don't work to get rid of something that isn't there. You recognize that it's nothing: the nature of it is not... is nothing – no law holding it there, no power.

There's this other thing I wanted to... it's on the same line, along the same line about the... about our trashing the earth:

"What is this anyway, that the whole world is being polluted? All this man-made stuff that was good in the beginning and now it's turned to evil."

You see, we've filled up the earth with our trash – our belief in two powers. It's not just the disease, and the crime, and the lack, and all that. But it's all the stuff we've dumped in the ocean and buried in the earth.

"What do we do with all this stuff?"

It isn't there, if we knew that.

Oh, this was something that I... a note that I made in the night, one night:

"How do we get back to chapter 1, Genesis, the all-spiritual universe – that's the only reality – instead of being buried in all this trash?"

And you see, it's the same thing as any other problem that we've got. It's trash, all of it! Whether it's the polluted rivers, and lakes, and oceans, or whether it's a polluted organ in the body, it's all the same thing: It's a belief in good and evil. And the good is all God, and it's eternal, and it's never been removed, and it never will be. There's only good; it has no opposite, no enemy. And this appearance of evil, there's no way humanly that you can get rid of it. We've just got one earth: we don't have another one to set it over on and keep piling it up.

We've got to deal with that spiritually, the same as we do the voting and everything else; there isn't any other way. You can't meet the world's problems; you can't solve the world's problems humanly. There isn't any person on the earth that you could elect who could solve all these problems, because they're looking at them through human sense: they've got two powers. They can't be solved humanly.

However, you can improve a little bit. You can move the trash to a different place, but eventually it's going to take over if we don't wake up and see the nature of it.

Spiritual solution is the only one there's going to be to any of these things. And that's what we have to do: See the spiritual identity of the earth, as well as everything on it, and in it – total spiritual identity.

Let's meditate.

[Silence]

Thank you.