

GOD IS INDIVIDUAL CONSCIOUSNESS

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God is individual consciousness. God's consciousness is individual consciousness when fear or hate or love of error is overcome. To the extent that we consciously realize that God is unfolding as our daily experience in infinite form, variety, and activity, we will enjoy outwardly abundant life, health, harmony, peace, joy, success -- without taking thought of them.

Never can you find God, because that which is engaged in the search for God, is God Himself. Let us remember that regardless of the name or nature of any personal claim, the actual claim is always the same. There is only one claim that we are ever called upon to face, and that is the mesmeric suggestion of a selfhood apart from God. Whenever any sense of discord appears to you, meet it quickly with the understanding that it is a suggestion, that it is a universal belief being presented to you for acceptance or rejection. And because you have been given dominion, because you have God-given dominion, it lies within the realm of your being to forbid entrance to your thought of any suggestion of a selfhood apart from God, or of any condition that is not part of God's infinite and eternal spiritual Being.

We must continue forward. And by going forward I mean this: Right now you are as much in the kingdom of heaven as you will ever be. Nothing can be added to you, and nothing can be taken away from you. Then it would seem that all that is necessary toward the realization of this is a willingness to relax and acknowledge, "Father, all that Thou art, I am." Nothing to accomplish, nothing to get, nothing to be. "All that Thou art, I am." And rest in this truth. Rest in this spiritual awareness of I am-ness. This is not too difficult. It is not difficult at all. It only seems so at the beginning. But gradually as we take this attitude toward life, as we assume this identity, it becomes the only reality of our being.

An important thing to remember is that you unfold from within; you are not to connect up with some experience in the outer world. On the contrary, your development and inner unfoldment are to set you free from all concern in that which appears as the outer world. This does not mean that we will not have harmony, peace, joy, abundance, fruition in what appears as the outer world. It means, however, that as we find ourselves living in the sense of inner being, this inner unfoldment appears as the harmony of an outer world. That which we find and discover within our own consciousness, we find as the outer

appearance. We do not then, in any way, try to fix or patch up the outer experience; we center all of our thought in the development, unfoldment, revelation and realization of all that is. Then, we find this consciousness appearing outwardly as harmony in our human affairs.

The Christ consciousness is your consciousness. When persons and things in the so-called outer world no longer disturb us, no longer set up within us a sense of hate or fear or love, then we are approaching the universal sense of Love and Life and Truth which constitutes the Christ-consciousness.

The moment we grasp the point that God, the divine consciousness, is individual consciousness, my own consciousness and yours, his and hers, we begin to understand the words of the poet: "God is closer than breathing, nearer than hands and feet." God is our very breath, and consciousness, and therefore an ever-present help. Indeed, it is the divine presence itself which I am. Whether we have been conscious of it or not, we have been consciousness unfolding since the beginning of time. Whatever we are in this human experience, we are as the direct result of all that we have been since "before Abraham." Beginning with your individual realization of God unfolding, disclosing Himself as your consciousness, you are being admitted to a higher unfoldment of Truth, and as this Truth is assimilated, it will appear as a greater degree of unfolded consciousness. Actually, consciousness is infinite, but this does not change the fact that we manifest, express, or show forth that infinity only in the degree that we are able spiritually to discern and assimilate it.

So it is with healing. Healing is not really the overcoming of disease, or the changing of certain conditions of body. Healing, rather, consists in opening our consciousness to the inflow of spiritual Truth; and as this Truth fills our consciousness, it manifests itself as an improved body, as improved conditions, as improved health.

When Jesus stilled the waves, his only words were: "Peace, be still." Isn't this a wonderful treatment? "Peace, be still." It becomes necessary for us to realize a "peace, be still" to every disturbance, to every disturbed thought, and therefore to all discordant or inharmonious outer conditions. When Jesus said, "Peace, be still," he was not directing his thought to the troubled waves or to the storm. He was not addressing disturbed thought, the disturbed mind of the disciples, of those on board. Nor was he addressing them as person; but rather to the universal belief of a disturbed thought, to the universal belief in a mind apart from God, to the universal belief of inharmonious inner and outer conditions, he was declaring: "Peace, be still!"

It is through our understanding of the truth of being that we become possessed of our dominion. In other words, through our understanding of the truth of

being, we see that the power is never something "out there" in person, place, thing, or condition; but rather all power is in our own consciousness of that which is appearing to us. Do not believe that dominion is in human beings. Do not believe that power is separate from consciousness and is "out there" in person or circumstance. Lift thought above such beliefs and realize that God alone -- divine, infinite consciousness, which is individual consciousness -- is all authority, all power, and through this realization, harmony is made manifest. Remember that the dominion is God, acting as individual consciousness. It is not personal dominion. It is the dominion of God, acting as individual consciousness.

In the same way, let us assume that there is a discordant organ or function of the body. Here again, we turn within and ask ourselves: "Is health, activity, power, in any organ or function of the body? Or is the body in its entirety an effect of consciousness? And is not consciousness that which governs and controls? And is not consciousness -- God? Then, has not God all control over that which appears to us as person, place, thing, organ, or function?" The moment you have realized that truth, you have proven dominion over the diseased or discordant action.

All power is in God, which is my individual consciousness. Therefore, my experience -- whether it is the experience of my health, home, companionship, business, supply -- all of it is my own state of consciousness unfolding. As all power is given unto me, all power exists at the standpoint of God. If I entertain this truth in consciousness, this consciousness manifests itself as what appears to be improved person, place, thing or condition. No experience can come to me, except as the unfolding of my own consciousness. When I realize that all is God unfolding and disclosing Himself, then the experiences I attract to me are on the level of this realization. There is no use in blaming people for any error in my experience; there is no use in blaming my circumstance or condition, or in thinking that it was something over which I had no control. The real blame is at the door of ignorance of this truth, so there is not much excuse to go on year in and year out allowing the domination of person, place, or thing.

Everything that happens in our experience is the direct result of our own consciousness. When we feel "out of tune," we are not bringing harmony to anyone; but when we have the sense of oneness, we are a law of health and peace for everyone who comes within range of our consciousness. Let us learn to stop blaming someone else for our troubles. That which appears as the activity of consciousness, appears as the harmony without. Our work is done when we attain our sense of oneness with God.

Today is the day of conscious oneness with God, and our whole life can start anew from this period. Let us take today as our day. Age has nothing to do with

it; past experiences, lack -- none of these have anything to do with it. Let today be the day of "conscious oneness with God." Ask yourself: "Do I know God as consciousness of individual being?"

It is only through this realization of God as the consciousness of individual being that we can awaken others. We should never try to convince another of truth, because no appeal to the human intellect can convey truth. Our Principle is that God is the Mind, Soul, intelligence, Life and substance of individual being. This is a universal truth; and as we abide in this truth, all who come within range of our thought will be spiritually attracted to it. Let the truth touch all those who are ready for it. Our interest is in this as a universal truth, and as we embrace it as such, all those who come in touch with us are healed. Then our thanks is not for the healing, but our joy is for the Principle shown forth.

The entire secret of harmonious living is in the realization of God as individual consciousness. We are going to find heaven only when we realize the nature of God as individual consciousness. When we really understand that, then we see that we can trust every idea to the government of the one consciousness -- we can "loose them and let them go," so to speak.

For the benefit of those who want to help others, please learn to let them alone. Do not take them into your thought at all. But, rather, turn and realize that you are dealing with a Principle -- a Principle that will heal and save or reform anyone, if you will only leave the individual out of your thought and realize this Principle -- that God is the cause, the law and the effect of all there is. Let the individual alone in Truth!

Now, in regard to the opening of consciousness to the specific good that seems to be needed: If the question is one of supply, we turn away from the appearance, but we do take up the subject of supply. We may think of God as the consciousness of the individual, and that this consciousness is the supply. If it is a question of illness, we turn away from the person or condition and turn to God. We realize that God is the consciousness of the individual, is the substance of the body, of the organs, and therefore, harmony must be an ever-present law. If the question is one of separation, there again we must turn from the appearance and realize God as oneness. All being present in God, we end the belief in separation.

So we see that we do open consciousness in specific directions in our meditation, but remember that we are not teaching a system that is to bring good in some miraculous manner to your individual experience, separate and apart from the universe as a whole. Our interest is in Principle and in the showing forth of that Principle. Let us accept this Principle, that God is the

Life, Soul, Mind, substance and form of each individual being. Let us accept and realize this, that when we say God, we are talking about the consciousness of individual being.

Then this God, this consciousness, is a law unto the body; this is the harmony, health, wealth, and happiness of all. This must be accepted as a principle. When we accept this as a true principle, then we revert to that principle whenever we are faced with any erroneous picture or claim. It is then that we can remember that we are not interested in the claim. Our interest is in the principle.

Remember that the persons asking for help are not our consideration. They are merely the ones who are going to receive the benefit. Our business is: What is the principle involved here? And if we are sure enough of what the principle is, those will be healed who come for it.

Treatment

When there is a belief of error, it is mesmerism and nothing more. Deny it from the standpoint of perfection. Our denial is of its power, instead of its existence. Man is not a point in space; he is an inclusive consciousness. He knows; he is the knowing. That is the divine man; it is also, as far as you are concerned, the healing Christ. In Christian Science, Christ is the only thing that has anything to do with the human being. Our understanding of Christian Science is the healing Christ.

Man is the evidence of being. Stand there! Let us stand in the mount of revelation! Let us be that mount. The state of natural being is coming to realization. Assume all the right and prerogatives of divine Mind. Think as man and then you are man. This is the healing Christ; it is the aim of "I AM."

"I am alive for evermore." Stand in the light of the world! "Hail, Son of God." All that is needed is the Son of God, or Science of Being. Continue to see the son of God, insist that he is present no matter what the evidence of the senses says.

The treatment: Know there is no disease -- this disease so-called is not in substance. There is no substance in which disease could appear or be manifested.

Mind is infinite, all-powerful, ever-present, divine, self-existent consciousness; Truth is omniscient, omnipotent, omnipresent Life, intelligence, being, Principle, Love, the only cause, the only presence or action -- all action, the very appearance and enforcement of all law; the one infinite God, the only consciousness.

Know there is not a false claim in the whole universe of infinity. There is no disease and there is no cause for (name of disease), no sense to it, no substance where it is manifested or made evident, no mind in which it originated, no power, no action, no law, no place, space or occupancy for it; nobody who thinks it or thought it; nothing and nobody through which and in which it could be manifested or appear. This so-called disease is a lie, or false belief, in that there is no truth in it at all.

You must know the perfection of God and man. God is power, man is the evidence of this infinite idea which is one with Principle. He has no disease, he never gets any; he could not know how. He has no life in which he could contract or appear to manifest disease.

Man is well and not sick, and this divine fact is made manifest through the treatment and by means of this treatment, and its evidence is absolute and unimpeachable. Affirm the truth, prove that only God is, and error is not. The divine Mind is all there is; and, of course, you and I know what to do -- and we do it. Declare the perfection of being; perfect God, perfect man, perfect function in every particular.

Know: Fear has no effect, fear cannot produce any evil, nor can there be any penalties. There is no possibility of effect or penalties for the so-called belief of influence. Don't hesitate to cover the ground so that you know the surrounding fear has no effect on the case. It makes no difference how many people mortal mind may say are there. What you know offsets all claims of fear and its so-called consequences.

Know: There is no place, nor law, under which (name of malady) could ever be evolved, or begin, or have place or continuity. It is wholly false; and my treatment is a law of expulsion and exclusion to it. God with us -- does the healing work. Work with absolute confidence of Mind. Handle it as though God has descended from heaven and said "I will heal this case." Realize your rights and fulfill your mission. "He that descended is the same also that ascended up." What you know is greater than fear. The presence (belief) of fear as a claim does not give any excuse for a disease. Neither fear nor disease can cause a relapse. See that Truth dissipates error. If there is a claim of resentment, you know that it cannot do anything to the patient. Break its power. Know it cannot do anything. Old theology cannot make a man sick, and it cannot keep him

from getting well in Christian Science.

Mortal mind has no law. It cannot produce any effect for it is not cause. Anger or resentment could not make man sick, for God made Him well! We have the dominion of God. The divine Mind takes hold of the situation. It changes the condition. It is the Christ which comes to the flesh, and thus leaves consciousness free to reflect Science. The perfection of man is the safety of man. Doing a good thing in the right way is Principle. It is perfection. Don't think you have a lot to meet. Claim the perfection. You have a right to it. Demand it, and it is yours. It is on all sides, above, around, everywhere. Put up a good defense. Do not admit you have much to meet, as many Christian Scientists like to say. You have nothing to meet except God. As for gossip and curiosity, know there is no such thing. There is no mortal mind, yet mortal mind claims to have presence, personality, and gossip. Dominion is the perfect freedom of the infinite Mind. There is nothing to constrain your dominion. There is only Mind.

Law is a mandate of Mind. The "peace of God, which passeth all understanding" is the quiet assurance in the realm of Mind. God is Principle, and man lives that Principle. Man's dominion is knowing God, and the contentment and joy of God's creation. There is nothing outside of infinity to make any trouble. There is no possibility of His own creation being troubled by anything unlike His own nature. There is no suggestion of evil in God's creation. God and His creation are one in being, one in law, one in plan, one in purpose, one in action, substance and Science. Know that man is doing just the right thing at all times, and under all circumstances, and is always in the right place. Evil effects have a cause only in belief. No ideas can take in, or take on, any destructive thing. Divine consciousness is the consciousness of man. There is nothing but the eternal fact of infinite, perfect Mind, which expresses infinite perfect ideas. A Christian Scientist's progress is a continuous triumph -- a continual ascent through all eternity, growing in understanding of God, good.

Let us as Christian Scientists isolate ourselves with God and stand as a "high tower" of unchanging Truth, where those who need healing and understanding may come; but we cannot come down nor be moved. In Science and Health, we read "There is no disease." And whenever disease seems to appear, it is false material sense. The same is true of sin, vice, sorrow, want, woe, war, and death. All these so-called human experiences are illegitimate and unreal. They have no scientific reason for seeming to be, and in the light of pure reason, which coincides with revelation, there is no principle or truth in them or to them, and no law by which they can seem to operate, continue, or exist. It is essential to establish the understanding of true being and the law of it; and by so doing, the false picture of a human being mesmerized by sin, or afflicted by disease, is overcome.

Our textbook also says, "It is mental quackery to make disease a reality -- to hold it as something seen and felt -- and then to attempt its cure through Mind." In the same way to see man, woman, child, anybody or anything, as an actual patient needing healing is also "mental quackery." We understand that what appears to be a human being is really the Son of God, divine in being and divine in all his attributes. Even so we must also see that whatever appears to hide a divine reality is in the reality, the divine body, the real identity of the real man.