

INTELLECTUAL CONCEPTS. Sunday 9/30/17. Chas. Fillmore.

Matt. 22;34-46

Let us pray. Pray with the understanding. We believe also in praying with the substance of the life and the power and everything that goes into the man. In other words, put your whole soul into ~~the~~ your prayer. When we pray in this way, we pray right and our prayers are answered. There are many mental attitudes in prayer, as well as physical attitudes. We have found by oft-repeated ~~experiments~~ experiments that prayer has its greatest efficiency when we have a spiritual idea firmly fixed in the inner consciousness. I speak of the inner consciousness in contradistinction to the outer because so many people pray to an outer God and in an outer way that throws all of the force of their prayer into the external and it becomes a diffused prayer; a prayer that

neither brings return to the individual nor to his God. God reaps certain results from our prayers. In our prayers we are constantly building up the God-presence. The more of God we can express, the more beloved we are of God, and the nearer we become the children of God. So we should pray within; or, center your attention upon the Spiritual forces within your own mind and put these forces into action, just as a master of mental forces would put his mind into action. He would not throw his attention outside of his body if he wanted to move his body; he would get inside and behind that organism. So in your prayer. Jesus told us to go within. Do not pray in an outer way; do not pray to be heard of men, or eloquently; pray crudely if need be in order that you may get ahold of that natural man. So this morning let us remember this in our prayer. Go within. Go to the center of this idea that man is a Spiritual

being. The Kingdom of God is within me. This will be the central thought that we will take: "Lord, quicken thy Spirit within me; then my Spiritual understanding is restored." You do not have to follow just these words in your prayer, but let your mind grasp some central idea, and then make your own prayer. Go within and ask of the Father whatsoever you will, and it shall be done.

If the Spirit within you is quickened it must be with that the original understanding which belongs to you is restored. Now, let us all be very still and go within, and say: "Lord, quicken thy Spirit within me, ~~and~~ then my Spiritual understanding is restored.. (Silence)

ADDRESS: We have called our lesson this morning "Intellectual Concepts." In the doctrine of Jesus there is a strong ~~contrast~~ contrast between the intellectual man and the Spiritual man. You who have studied metaphysics know that we make a distinction

between the Christ and Jesus. The Christ is that Universal principle which, like the air we breathe, is manifest in every man. It is the universal oxygen of the man's Spirit. All people, all races have, in a way, conceived of this Christ man. The Hindus call it "Buddha" and the Greeks call it "Kristos." Everywhere among religious cults you will notice that there is a concept of the Divine Man; a man that everyone can look forward to as superior in some way to him and at the same time to which he desires to attain. This is the ideal man; and yet we would not have you understand that by the term "ideal" we mean something far away or ~~superior~~ <sup>separate</sup> in any way from the practical affairs of man's mind. Some people regard that ideal man as something unattainable; but it is not unattainable. The ideal man is ~~is~~ always the real source of the

manifest man, but we have lost sight of him; or we have not appreciated him. Like the Pharisees and Sadducees, we have gotten the cart before the horse. We have said: "Jesus is the son of David." The Jews were always looking for this Divine Man, this Messiah; but he was to come thru the lineage of David, and in this they misunderstood the situation. They did not see that there were really two men - two phases of the man mind. One is that man that is established in Divine Mind - the Christ Man; and the other is that becoming man, or the individual, in his relation to the ideal; in his concept of the ideal. And right here is where we have a lesson to learn - that we must deal with certain phases of consciousness in ourselves before we can arrive at a proper understanding of the true man. You do not know yourself until you have solved this problem of the difference between the spiritual

or Christ consciousness, and the ~~individual~~ Jesus or individual consciousness. Now, the two go hand in hand. They were joined in the great demonstration, Jesus Christ.. But, how do they work out in my mind?- that is the question. It is not so much how they worked out in Jesus; his was an example for me and his demonstration was very important to me; but I must get a little closer ~~and~~ ~~go within the~~ home than the study of that demonstration as an external something that occurred outside of myself. The questions that the Bible tells us so much about, which were asked 2000 years ago, are being asked today - and where are they being asked? In your consciousness. In my consciousness. Then I must get ahold of the vital essence of every lesson in myself. How do these processes of mind that Jesus so beautifully exemplified and talked about and gave to his followers - how do these work in my mind?

That is the question. What is your relation to the type man?  
In working out these questions you will find that ~~xxxxxxxx~~  
you will have to have a lesson every day, and many of your lessons  
will have to be gone over and over - "here a little, there a little-"  
and this today is a lesson that we have had again and again in  
our studies, and yet there are new evidences; new side-lights. Some  
of us probably will not catch it the first time, but as we hear it  
again that same lesson will have a new meaning. Why? Because we  
have really incorporated into our inner consciousness a little more  
of the Christ Mind. Now, the intellectual man, the man of limited  
ideas, does not originate anything. The fact is, he does not really,  
absolutely know anything. But he thinks he knows a lot, and he is  
a walking question mark; he is always asking questions. Why does  
he ask so many questions? Because he is trying to solve the problem

of spiritual existance by relative standards. That cannot be done but the intellectual~~ly~~ man keeps trying to do it. He goes in one door and out the other, and back again, and winds around and around in ~~xxx~~ a labyrinth of theories, and always gets back to the place where he started from. And all the way around he is asking questions; and these questions have to be met, in a way. You have to tell him in the end that he does not know anything. He will wake up to it, but you have to keep pounding it into him. That is what we are here for today. The truth is that everyone of us knows it, but we must in some way get this intellectual man to understand. He is on the perch and you cannot pull him off because he has possession of the consciousness. He is giving us the whole field of thought and he is settled on the great questions of life. Like the Sadducees and Pharisees; they had settled all about the teachings of Moses.



The Sadducees said that was going to be no resurrection of the dead. But the Pharisees said: "Oh yes, there is going to be a great resurrection. Neither one knew anything about the real resurrection. It was taking place every day, but they had it put away off in the future. They believed, like the Egyptians, that someday man would be restored to his body. The Egyptians wrapped the bodies of their dead in gums and bandages and put them in stone sepulchres to protect them for the future resurrection - these same bodies. Well - we are resurrecting some of them today; you will find them in the museums - but they are not alive and they never will be in that form. Today even metaphysicians are asking: "Where are the dead people? If I should happen to die what will become of me? I want to preserve myself. I do not want any of this reincarnation; I do not want to come back as somebody else." That is merely

personality/ wanting to perpetuate personality. Your personality is changing every day. If you had a picture of yourself when you were about a year old would you recognize yourself? No. You have changed entirely. There may be many more changes ahead of you, and that personality that you are clinging to is just the status of your mind from day to day. You do not want to be in the same old state of mind, do you? No. You are progressing and unfolding and getting more and more of the broad concept of life, of being, of God, of yourself, of the world in which you live; and as these concepts come to you you should enlarge your being, enlarge your personality - we prefer to say your identity. This brings us to the question of the soul's growth. ~~With this understanding~~ With a new set of ideas coming to us every day and an understanding that ideas are the foundation of things, do we have an old world, old people,

old men and old women? I do not see how we could if we understand the Truth. We must have new women and new men every day. If we do not, there is "something rotten in the State of Denmark." We have got hold of the wrong end of the string. Why? Well, we have been hair-splitting with those old philosophers. Those old fellows are right inside of us. It is strange how we are carrying along all these old hair-splitters. We thought we got rid of them back there in the time of Jesus Christ. But they are still alive; you will find them among the people today. They want to know how all these questions and appearances are going to be settled. Who is the Son of Man and who is the Son of God? These questions are asked over and over when a clear understanding would settle them instantly. How shall we handle this intellectual man in ourselves? Now, of course, metaphysicians and teachers have a great deal of

trouble with students, and we spend nearly all of our time dealing with these old philosophers when there should be a way of settling them for all time. That is what Jesus did; they did not come back at him again. This lesson says that when he got thru with them they did not ask any more questions. And that is the way we should be; we should be so expert in our knowledge of Truth that when we answer a question it would be answered for all time. But we have not arrived there yet. We still go over the lessons. We should be dismissing this congregation if we could give you all of the absolute Truth. <sup>not</sup> ~~if~~ Jesus Christ could ~~xxxx~~ <sup>because</sup> give the human family the absolute Truth - ~~thatxxxxxxx~~ <sup>not</sup> they would ~~xxxx~~ receive it.- They wanted to get the Kingdom of Heaven into their pint measure and have it in "our family." They did not like to see it as a universal thing belonging to all the families of the earth. So Jesus christ had

to again and again meet these many arguments that we are having to meet - not only among our people, but in ourselves. Now, you will meet these questions most readily among people if you first settle them in yourself. If you can answer these questions that Jesus was requested to answer - if you can answer them in yourself satisfactorily you will not have any trouble in answering them when your students ask them. Now, this one that the philosophers asked about - "What is the first and greatest commandment?" When they asked Jesus that did he go back to the ten commandments? No. He did not. He was always setting aside the old Jewish doctrine. He seemed to have an antipathy against the doctrine of the Hebrews. And yet our orthodox teaching is that the old and the new testaments are one, and that Jesus came as a fulfillment of the Old Testament. So he did but in his fulfillment he wiped ~~out~~ it out because it is full of

those narrow, intellectual concepts. The philosophers, the old Hebrews did not understand the absolute. They did not understand the character of the Christ. To them, the first commandment was: "Thou shalt have no other God before me." They did not understand that Love is the fulfilling of the Law. There is no word of Love in the Ten Commandments. But, Jesus knew the Law; he knew the highest apex of the Law. He knew that the Love of God in the hearts of men would solve every problem, so when he was asked "What is the first and greatest commandment"? he said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, with all thy mind, and with all ~~thy~~ thy strength." And the second is like unto the first: Thou shalt love thy neighbor as thyself." That ~~was~~ <sup>should</sup> have been a wonderful revelation to those old Jews; but it was not. They did not accept the Law of Love. Have we in the last 2000 years

executed the Law of Love? Look abroad in the world today and get your answer. Are we loving our neighbor as ourselves? Are we loving God above all else. Are we willing to do the Will of the Father first, last and always? If we are not, we can hardly be said to be followers of the Lord Jesus Christ. Then, let us put these questions to ourselves. Do you in your living make the primal object of your work sowing the seeds of Divine Love among men? if you are not, it must be that you will not reap the reward which comes of righteous observance of the Law. If this is the first and greatest commandment it must be that we will have to observe it before we come under the Law. There is a law of existence. There is a law for you and for me. It is the Law of God. And we must observe the Law. We may think that we can live without observing the Law; we may think that we can live for ourselves; we may think that we can live

our families; we may think that we can get rich and have happiness thru the possession of <sup>the</sup> many things that the world has to offer. No. We shall be disappointed if we are expecting to get happiness that way. If we have taught you that prosperity is the possession of things we shall have to give you other lessons, because prosperity is the consciousness that you have fulfilled the Law of God; that you are loving God before all things - with your whole soul, with all your mind, with all your heart and with all your strength, and that you love your neighbor as yourself. This is the first commandment, and the second, and the third, and the fourth and the fifth; it is all the commandments. As a people we must be an example unto the world; we must find this wonderful Love of God and observe the commandment in expressing it in ourselves - first to God, then thru the God-mind - the Christ of God in us - unto all the world.



(Blessing) - May the substance of Infinite Love thru which this offering is made be brought forth into a fuller and larger expression, not only in this fund and the affairs of this church, but also in the minds and in the pocket books of those who have so generously given. We ask thee almighty soirit of finance that thou will be with them. Increase their store~~and~~ give them ten times in return more than they have given. We ask this as a special privilege.