DISCOVER THE POWER WITHIN YOU

(A twelve week course for Unity Centers)

LESSON I:

Text Reference: Chapters 1, 2, and 3 - DISCOVER THE POWER WITHIN YOU

Supplementary Reading:

- HOW I USED TRUTH (Cady), Chapter 1
- POWER THROUGH CONSTRUCTIVE THINKING (Emmet Fox), p. 150
- JESUS CHRIST HEALS (Fillmore), Chapter 1
- SELECTED STUDIES (Shanklin), Chapter 3
- TALKS ON TRUTH (Fillmore), p. 75

Significant concepts to be covered:

1. Emphasize that Jesus was not very God, but that He made the great discovery of the Divinity of Man, the great breakthrough into the world within. Linger on this idea of the breakthrough, how it happened, what it implies in man today, etc.

2. The thrust of this book depends on the concept that Jesus was a man, highly evolved to be sure, but a man, "tempted in all points such as we." Thus He had a perfectly normal childhood, during which the great changes took place and the Christ powers evolved.

   Charles Fillmore: "Jesus evidently did not know in the beginning of His life that He was to make this great demonstration. He was a carpenter and worked with Joseph, but for thirty years He must have been growing in spiritual power. In meditation He doubtless caught glimpses of the great Truth, and it dawned on Him that He was the man who had been selected, or that through His own demonstration He had attained the ability, to overcome the negative thoughts, the sins that were tearing down the bodies of the race, and that He had the power to gain complete mastery of the human weakness called death." (ASP, p. 143)

3. The basic principle of Christianity is the DIVINITY OF MAN. Without this principle, the Christian church is a monument to a man. Jesus discovered His own divinity, and He knew that what God has done God can do, that what was true of Him must be potentially true of all men.

4. Get the picture in mind of the window in the wall - and of Jesus sitting before the window. This is a simple key that will give the right perspective to much of Jesus' teaching to come later in the course, His emphasis on the I AM.

5. Be clear about the Christian fundamental: "God so loved the world that He gave His only begotten son...." Meister Eckhart's statement is an excellent key. Be sure the students understand this point.

6. Making a "decision for Christ". What is meant? Be certain that we do not think of Jesus here. Christ in you is you at the point of God.
Lesson 1, cont’d

7. The new birth, being born again, to repent, being converted, to be transformed — all mean achieving a higher level of experience where we live "with the license of a higher order of beings." (Thoreau)

8. Stress the point that the Truth of Jesus Christ is not reserved for "Christians" only. To make the "decision for Christ", means to determine to act from the highest in you, the God self of you. One can lay hold of the Christian dynamic even if He doesn't believe Jesus ever lived. We don't have to accept Jesus, but we must accept Christ. There are probably many Christians who have never really caught the Christ dynamic, and many non-Christians who have. Thus, insight into the Truth of Jesus Christ reveals a truly universal religion.

Added Commentary relevant to Chapters 1, 2, and 3:

Thomas Troward: "He (Jesus) came, not to proclaim Himself, but Man; not to tell us of His Own Divinity separating Him from the race and making Him the Great Exception, but to tell us of our Divinity and to show in Himself the Great Example of the I AM reaching its full personal expression in Man." (Bible Mystery and Bible Meaning, p. 92)

Re: The Virgin Birth: It may ultimately be proven that a virgin birth is scientifically possible. And we may find that in the development and re-birth of a highly evolved soul, such as Jesus unquestionably was, the virgin birth is not only possible, but necessary and inevitable. But the "doctrine" has been set forth for the wrong reasons - and thus, it weakens rather than strengthens the Christian case.

If Jesus entered life in absolute purity and perfection, if He was God taking the form of man for awhile — then the whole Gospel becomes a one way, dead-end street. We simply believe and that is the end of it. But there is more involved than simply a church to join and a creed to accept. Jesus said, "Be ye perfect as your Father in Heaven is perfect." We can't achieve that goal by accepting a creed and sitting on our laurels. Paul talks about this with a mixture of despair and determination, "Not as though I had already attained, either were already perfect: but I follow after...forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Jesus was not God becoming man, but man becoming God. He was a highly evolved soul pressing beyond any known level of achievement before or since — to that "high calling" of the perfect expression of the God-potential in man. And He clearly taught that this same becoming, this same achievement is the object of your life and mine.

This turns the spotlight from the beginning of Jesus' life to its seeming end. If His Life was the final stage of the perfecting of the God-potential within Him, then we can see that the ultimate overcoming of death, and the resurrection and ascension at the end of Jesus' life, is a vitally important fundamental of His gospel. But if Jesus came into life under some special dispensation, then His life story becomes an interesting drama that has little to do with your life and mine.

Charles Fillmore: 'When we sing, 'I'll go with Him all the way,' we do not always realize the mighty import of our words. Jesus went all the way from the human to the divine. He went all the way to immortality.
"He raised not only His own consciousness from despair and hopelessness to assurance and confidence in the presence and continued help of a loving Father-God, but He opened the way for the whole race to do likewise. When we determine to follow Him all the way we undertake the mighty work of the ages, a revolution of character before which the famous tasks of Hercules pale into insignificance." (KL, p. 127)

Archdeacon Wilberforce, "The secret of optimism is the mental effort to abide in conscious oneness with the Supreme Power, the Infinite Immanent Mind evolving a perfect purpose....Our slow-moving minds may be long in recognizing it, and our unspiritual lives may seem to contradict it; but deep in the centre of the being of every man there is a divine self to be awakened, a ray of God's life which Paul calls 'Christ in you.' Jesus is the embodiment of the Universal principle of the immanence of God in man... Jesus has shown us what the ideal is to which this principle will lead..."

Ira Progoff (July 1961 issue of ATLANTIC) - "Freud's original theory was that the unconscious was composed primarily of wishes or memories which were so painful or undesirable that they were repressed from consciousness. The effect of such a conception was necessarily to emphasize the negative factors in personality—what man cannot bear, what he cannot face. But the experience of Adler, Jung, Rank, and others indicated that neurosis occurs in the modern world not because of repressed fears but because something creative and meaningful is seeking unsuccessfully to express itself in the life of the individual. The frustration of potentiality is the root of neurosis. The implications of this view are large. Man is not a bundle of repressions but a bundle of possibilities, and the key to therapy lies in reactivating the process of growth."

It has been said that the whole course of civilization has been changed, for better or for worse, by what happened at Alamogordo, N. M., on July 16, 1945. That was the day when the first mushroom cloud of an atomic bomb explosion was witnessed by man. It was an awesome sight...and, at that moment, we entered the Atomic Age. Actually, the first splitting of the atom had taken place at the University of Chicago on December 2, 1942. But it was not until Alamogordo that we had a chance to dramatically catch the full implications of nuclear fission. "The Bomb" exploded, unleashing unimaginable power hitherto locked within the basic building blocks of the Universe...foreboding a wonderful world of opulence to men of faith and vision...and a sure step to Armageddon to men of doubt and fear.

There are those who say that the "splitting of the atom" was the greatest discovery of all history. There is little doubt but that it was the great breakthrough in man's knowledge of the Universe around him. However, the Universe only exists for man as it exists in his knowledge about it. All discovery is self-discovery, and all knowledge is self-knowledge. Thus it may well be that the greatest discovery of history was not the splitting of the atom, but the splitting of the Adam. Unfortunately, we have no dates or pictures of this great moment. It happened about one hundred generations ago in far-off Palestine. There was no mushroom cloud, no earth-shaking explosion. No one ever really sees an atom, let alone its break-up. All we see is the chain reaction of the initial fission. The splitting of the Adam happened in a young lad, the son of a simple carpenter. It was not a detonation, but a revelation of great insight. No one actually saw it happen, but the chain reaction is still being felt after 2,000 years.
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LESSON 2

Text Reference: Chapter 4

Supplementary Reading:

LESSONS IN TRUTH (Cady) Chapter 2
JESUS CHRIST HEALS (Fillmore) Chapter 2
KNOW THYSELF (Lynch) Chapter 2
DYNAMICS FOR LIVING (Fillmore) Chapter 2
HONEST TO GOD (Bishop Robinson), Chapter 3
MEISTER ECKHART (Raymond Blakney Translation), paperback, Harper Torchbook

Significant concepts to be covered:

1. The need to get a larger thought of God, to know that one doesn't necessarily get the consciousness of God by saying he is a believer. Discuss the "God is Dead" idea in a completely positive manner. The God concept that prevailed through ages past, had to die, so that we could find ourselves in the Presence. Emerson says, "When we have broken with the God of tradition and ceased to worship the God of our intellect, then God fires us with His presence."

2. It is well to consider the evolution of the God concept through the Old Testament, and to point out that much of our Christian tradition has been influenced by the Old Testament God who loved and hated, blessed and cursed, created and destroyed.

3. On the matter of the formulation of the "great historic creeds", such as the Holy Trinity, etc., don't make an issue of these with the view of invalidating them -- for they can have and have in Unity been given interesting metaphysical meanings. But try to get and present an objective thought about the development of Christian theology. If you have access to a copy -- read Ralph Waldo Trine's, "THE MAN WHO KNEW", chapter 21. See this as the cornerstone of the formal religion that evolved about Jesus.

4. Give serious thought to par. 2 on p. 32 -- the idea of God as Spirit -- which was not a definition but a guide to direct our thoughts away from trying to define or describe or localize God. This is absolutely imperative. Fillmore's JESUS CHRIST HEALS (Chapter 2) deals with this admirably. "God does not love anybody or anything. God is the love in everybody and everything." This is a subtle but significant point in getting Jesus' concept of God.

5. "God is not in you in the same sense that a raisin is in a bun. God is in you as the ocean is in a wave. The wave is nothing more nor less than the ocean expressing as a wave." Discuss this as length. This leads to the unity concept. Unity means one, not two. As long as we are dealing with man and God, we have a dualism. Note how we refer, out of habit, to -- God speaks to me, God helps me, God works for me, God lives in me, etc. All this is a great evidence of a sincere faith, but it usually is a carry-over of an old anthropomorphic God or an outside force. God doesn't act upon us, God is the action principle in us. And that principle is a more real part of us than the self that is acted upon. The self-livingness of God, the individualization of God, the expression of God -- all these are
terms that should be understood and used - to build the consciousness of God, not as person or even power outside of us, but of the greater dimension of us.

6. Of course the right understanding of God must be correlated with a new attitude of prayer. This is dealt with in a later lesson, but it is apropos at this time. Prayer is not for God, but for you. Deal with this at length.

7. God and the war, God and human conflicts — Why doesn't God intervene? These are timely and relevant questions. Remember to hold in mind through all of this — the Divinity of Man. God is the level of Infinite potential in all men. War comes out of the failure of men to let their light shine. But God remains in them their potential for good, for peace. Remember in the Parable of the Prodigal Son — the Father (or God-self) did not go out and prevent the son from "knowing want". In a very real sense, he cannot. For he can only do for us what he can do through us. First of all, man must come to himself. War is the "far country" experience of modern times. Man must come to himself. But the Father Presence is the potential for peace, for reason, for love in all disputants, on both sides of battle lines and conference tables, and in all peoples. God can stop wars in the hearts of individuals, when they come to themselves and "let God be God in you" (Eckhart). Then individuals, acting from the highest within them, will stop the wars among men and nations. To pray for victory in war is never right or justified, no matter how worthy the cause — for it is still an attempt to gain divine support for victory over people. The divine of each individual is the power to gain victory of his own human self — prayer for this victory is the only kind justified.

8. The cosmic idea of unity outlined on p. 36 and 37 is vital to the understanding of the Divinity of Man. This is the key to world peace, the awareness of unity with God and unity with fellow man. Do some reading in Whitman's "Leaves of Grass" to get the consciousness of the cosmic view. You will find much of this in Meister Eckhart too.

9. The Grace of God. On p. 38 and 39, we have an extremely simple articulation of the idea. See grace, not as a special dispensation in God, but as an explanation of the higher working of divine law. If we are not careful on this point, grace can lead us very subtly into a dualistic concept where it becomes a kind of divine favor sought and granted by the God "out there."

Added Commentary Relevant to Chapter 4:

"To guage the soul we must guage it with God, for the Ground of God, and the Ground of the soul are one and the same." (Eckhart)

"The knower and the known are one. Simple people imagine that they should see God, as if He stood there and they here. This is not so. God and I, we are one in knowledge." (Eckhart)

Once a little girl was observed sitting on the floor furiously drawing a picture with colored crayons on a big sheet of cardboard. Her mother asked her, 'What are you doing?' The girl answered, "I am drawing a picture of God." The shocked mother remonstrated, "But nobody knows what God looks like." The little girl wet her crayon in her mouth and dashed it again at the paper as she replied, "They will when I get through."
"Great throngs of people stream into churches, temples and synagogues because this is the way to get close to God. It would usually be considered self-evident that God is present in a church but not in a theater, that He works through the holy man, but not through the sinner. From the standpoint of science, however, if God is limited in manifestation, it must follow that He is limited in potentiality, in power.

The Old Testament talks of God as having human form, human qualities, human limitations. It speaks of God's arm, His mouth, His life, His eyes, He is said to move, to wrestle, to repent of an action, to be jealous and gracious, to love and hate. The careful student will see the progressive realization of a larger thought of God through the Patriarchs, the Judges and the Prophets of the Old Testament. This unfolding ideal culminates in the "Father abiding in me" of Jesus idealism, the God in whom "we live and move and have our being." But such statements have been rare." (cut out of original manuscript of DISCOVER THE POWER WITHIN YOU)
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LESSON 3:

Text Reference: Chapter 5

Supplementary Reading:
- DYNAMICS FOR LIVING (Fillmore), p. 43
- KEEP A TRUE LENT (Fillmore), p. 54, p. 110
- WHAT ARE YOU? (Shaklin), p. 5

Significant Concepts to be covered:

1. Give some thought to the "miserable sinner" concept of traditional Christianity, how it came about and why. The orthodox teaching has been that man's goodness was pretty much limited to his ability to accept Jesus and thus to earn a place in Paradise in the future. In the DIVINITY OF LAM, every person is good in the wholeness of the true man he is, though he expresses this goodness in various degrees. Perfection is the beginning and the end of man - "Ye therefore shall be perfect, as your heavenly Father is perfect." This says that you must ultimately evolve that which is involved. You are created as a perfect idea in God Mind and you must ultimately unfold that idea. Jesus discovered this divine dimension in man and demonstrated it in His own life. And...

2. Be believed in a "repeatable" Christ. This is a good word - use it.

3. Man, made in the image likeness of God -- this is a fundamental Truth that should underlie our Truth study. And this is what Jesus was teaching - not His own divinity, but the Divinity of Man.

4. Dwell much on the words, "Christ" and "Jesus" -- and do not leave the subject until everyone has caught the distinction between them. It is on this concept that the whole Christian teaching hangs.

5. Through the Divinity of Man, through the Christ dimension of him, he can overcome, be healed, and achieve success and fulfillment. Jesus saw the Divinity in people and helped and healed them. When we see the Divinity in ourselves or others we can achieve in the same manner.

6. Jesus wasn't a magic worker, He was not going around working miracles. He was saying, "You can be healed, you can be helped, not because I am something special, but because you are something special -- because you are a child of God." You can elaborate on the illustration of the light bulb and its potential to become a light.

7. The incident where Jesus asks, "Who do you say that I am" and Peter answers, "Thou art the Christ, the son of the living God," is important in that it has been the basis of proof that Jesus was God come down from "out there." It reveals the technique for properly evaluating any person not by "flesh and blood" but by "my Father who is in heaven" -- not by sight but by insight.

8. "Upon this rock will I build my church" has been the basis for the development of the Christian Ecclesiastical establishment. Seen in the context of the Divinity of Man being revealed in this incident, there is serious question whether Jesus authorized the establishment of any church at this time or at any other time.
Lesson 3, cont'd

8. Ponder the illustration of the dandelion as a "performance." In this simple example is a key to understanding man. Man grows and changes, but there is a conductor and a score in the form of an electro-magnetic non-material pattern which is the whole even while the growing thing is expressing only a part of the whole. This is a key to healing.

9. Note the problem of the "black and white" theory of life -- the "good people and the bad people." So often people feel that if we can just round up all the bad people and destroy them, the world would have peace. This is a dangerous attitude that must be corrected. The only alternative is to realize that all men are innately good, and that the goodness must be activated and expressed. Criminology, studies on juvenile delinquency, and the whole field of education must find ways to "release the inner splendor", and they will -- when they begin to work on the premise that it is there.

10. Goethe's concept is worth considerable time in discussion: "If we take a person as he is; we make him worse; but if we take him as if he were what he should be, we advance him to what he can be." It is a mighty important guide to working with and trying to help other people.

11. Consider the Parable of the Prodigal Son -- and get it clear that the son and the father in the story are not two people or entities, but one -- representing the wholeness of you and the human of you.

12. You might challenge the class to use the Hindustani word of greeting, NAMASKAR (pronounced numuskar). It literally means, "I salute the divinity in you."

Added Commentary Relevant to Chapter 5:

The purpose of life is to grow and unfold our innate potential, and thus every experience in life can be a challenge to help us in this process. Even the difficulty can motivate us to dig a little deeper. Man is God's great possibility, so we see Jacob was taking a metaphysical stand when he wrestled with the angel and declared, "I will not let thee go until thou bless me." He knew that life is growth and unfoldment and he wanted to get something of growth from the experience.

Lloyd C. Douglas was obviously speaking in a metaphysical vein when, in his novel, "The Green Light", speaking through kindly old Dean Harcourt; he says; "Whatever I have been able to achieve, in personal poise, stability, adequacy, has come to me by way of the obstacles I have met. This has always been true of men, since the dawn. Emergencies have always been necessary to man's evolution. It was darkness that produced the lamp. It was fog that produced the compass. It was winter that clothed us, and hunger that drove us to exploration. The aviator can taxi all day on the ground with the wind at his back, but if he hopes to rise, he must drive into the face of it."

"Then he goes on to say: 'In spite of all the painful circumstances I have met, my course is upward. I know that the Universe is on my side. It will not let me down. I have been detained at times, but eventually I go on through. I know that I am destiny's darling. In spite of little detentions, disappointments, I get the signal to go forward. At length I get the Green Light.'"
Lesson 3, cont'd

Man is a child of God, but more than this, every man is a center in the consciousness of God, a creative, dynamic center. Every man in his essential reality is BEING BEING, or God expressing as that man. Now obviously there is a great disparity between the ideal man that God created and the manifest man that we now are. Thus the aim of evolution is to produce a man who completely manifests the inner life of the Spirit.

Jesus urged man to turn away from the world-centered life and to seek the Christ-centered pathway of growth and unfoldment. And He proved the effectiveness of such a life. He said, "I do nothing of myself; but as my Father hath taught me, I speak these things..." This is the possibility and privilege of all men. Man must continually listen to the movement of Mind in him, so that he may be guided in his unfoldment. One teacher says: "Say what you are listening to...never listen to what you are saying." If we listen to what we are saying, we conform our lives to human standards. We must let the spirit in us reveal itself to us and as us. God has something particular to say to the world through you -- and what He is trying to say is you.

Charles Fillmore, in one of the greatest concepts of man ever expressed, says, "Man can never discern more than a segment of the circle in which he moves, although his powers and capacities are susceptible of infinite expansion. He discovers a faculty in himself, and cultivates it until it opens out into a universe of correlated faculties. The farther he goes into mind, the wider its horizon, until he is forced to acknowledge that he is not the personal, limited thing he appears, but the focus of an infinite idea. That idea contains within itself inexhaustible possibilities. Those possibilities are projected into man's consciousness as an image is reflected in a mirror. Thus man is the most important factor in creation. He is the will of God individualized."

And what is the will of God? The will of God as far as you are concerned is you as God sees you. It is the divine pattern, the divine idea seeking to express and fulfill itself in you, through you, and as you.

"We are forever inhibiting and perverting the true essence of our spiritual self, limiting and restricting the divine action. Paul was concerned with this when he said, "And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."
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Lesson 4

Text Reference: Chapter 6

Supplementary Reading:

SERMON ON THE MOUNT (Fox), p. 18
YOUR HOPE OF GLORY (Turner), p. 91-94
THE NEW IAN (Maurice Nicoll), p. 97-101

Significant Concepts to be Covered:

1. Emphasize the distinction which is made between the "old theology" which told men what to do, and Jesus example of what to be and how to think. Jesus did not outline religious practices to be conformed to. He speaks not of conforming but of transforming, a la Paul, "Be not conformed to this world, but be ye transformed by the renewing of your mind." Thus the Beattitudes deal with attitudes of being.

2. The poor in pride - those who have emptied themselves of personal will and self-aggrandizement. The Beatitude says, "If you are willing to change the focus of your consciousness from human satisfaction and intellectual fulfillment - and to let go of your limited concepts of self and life — then yours is the Kingdom of Heaven — or the fulfillment of your divine potential.

3. Comfort for they that mourn — This doesn't mean that mourning or the crises that produce it is good or blessed. It means that many people are "driven to their knees" because they are not "poor in pride". In this instance the sorrow may be a good thing, for a blessing may well spring from it. Give emphasis to the two ways by which we may come into a knowledge of Truth.

4. The meek inherit the earth. This does not refer to an attitude toward people, but an attitude toward God. Note especially the word "tamed" and the illustration of taming or harnessing the Niagara River, and the meekness of the Falls has inherited the earth. The man who "fights for his rights" is working in the wrong way. The only way to be sure to get our "rights" in life is to "plug in" and let the divine activity express through us.

5. Thirst for righteousness. One must want to be helped and healed enough to change his thought. To get out of the gutter man must begin thinking "out-of-the-gutter" thoughts. Help and healing are not dependent upon some special act or will of God. They are a matter only of man's faith and vision, his "hunger and thirst after righteousness." If men fulfill their part, the promise is "they shall be filled."

6. The merciful obtain mercy. This is the law of consciousness. Touch on it lightly here, for we deal with it at length later in the book.

7. The pure in heart shall see God. We see things not as they are but as we are. So when we get the consciousness of God, we see God everywhere. Give attention to the concept that when we are in God consciousness, seeing becomes an insight that influences the outlook. Seeing then becomes an actual projection of God-power, a power of blessing.
Lesson 4, cont'd

8. Calling peacemakers sons of God. This means you must call yourself a child of God — affirm that you are divine in potential. As you do, you become a peacemaker, a light unto the world.

9. Inertia is the key idea in this beatitude. The mental inertia that resists change. The effort to improve your life will necessitate coming to grips with the states of mind that have directed the kind of life you are now experiencing. Temptation is but the inertial pull of limited states of consciousness resisting the upward reach of your higher aspirations. Jesus is saying, "there is nothing wrong with being tempted within yourself. This is a sign that you are growing, you are reaching for greater things even if the human man is pulling to keep you in lower things. The negative person is not tempted. Thus whoever we have temptation, there must be aspiration. Wherever there is a conscience over human weakness, there is an evidence of an awakening divinity.

Added Commentary relevant to Chapter 6:

THE BEATITUDES - from the writings of Charles Fillmore (quoted here in full)

Jesus is universally admitted to have been the greatest teacher of morals and spiritual attributes the world has ever known, but that He taught finances or physiology even His most devout followers do not loudly proclaim. The reason for this seeming delinquency is our inability to rise to His plane of consciousness when we interpret His teaching. It is stated that when He gave the Beatitudes He "went up into the mountain; and when He had sat down, His disciples came unto Him." Here is indicated the high state of consciousness in which the teacher "rests" with all his faculties giving attention. When the listeners are equally lifted up the teaching and its interpretation will be found to fit every phase of life.

The root meaning of the verb bless is "to bestow good things." Good things are the outer representation of good ideas. With ideas as the key we shall arrive at an interpretation that will cover the whole field of the spiritual and physical activities of man.

"Blessed are the poor in Spirit; for theirs is the kingdom of heaven"; that is, happy are the poor in spirit — not necessarily the poor in this world's goods but persons not weighed down with possessions of any kind. It is true Jesus did say that it was harder for a camel to go through a needles eye than for a rich man to get into heaven; but may not a rich man also have that rich consciousness which constitutes heaven? That depends on the importance placed upon riches by the possessor. If the possession of money, houses, lands, or stocks and bonds has separated him from the love of God, then external possessions will be a bar to the kingdom.

The rich young man who had kept all the commandments could not enter the kingdom, because he would not give up his love of "great possessions." Those who have large possessions usually trust in them for their security and happiness. They fear loss and lack. If any possession tends to unhappiness, it keeps the possessor from the spiritual joy that follows a consciousness of God's presence and His kingdom. So even a mind in possession of a rich knowledge of the temporal arts or sciences, if these fail to bring joy and satisfaction, is an obstacle to the inflow of the true riches, "treasures in heaven."

"Blessed are they that mourn; for they shall be comforted." The comfort that God has given to those who mourn depends upon the importance they give to the cause of their mourning. Most mourning is over the loss of temporal things,
things that can again be had with physical effort. Mourning of this kind is 
useless and futile, because it wastes the energy that might be used to retrieve 
the possessions that are just around the corner.

Then there is the loss of friends that seem beyond all replacement. Here 
we must lift our consciousness to that of God-kind and realize that our nearest 
and dearest are those who are one with us in Spirit and thereby brothers and 
sisters, sons and daughters, fathers and mothers. As Jesus said, "Who is my 
mother? and who are my brethren?...whosoever shall do the will of my Father who 
is in heaven, he is my brother, and sister, and mother."

The fact is that we cannot in Spirit be separated from those we love. 
They may be put out of the body, but their spirits continue to function and 
follow the desire of their hearts. Thousands are being comforted by the simple 
affirmation, "There is no separation in Spirit."

"Blessed are the meek: for they shall inherit the earth." Considered from 
a material standpoint this statement or promise is ridiculous. It is the ag-
gressive and not the meek who inherit and possess the earth. As a promise of 
something that will exist under future earthly conditions it is of no practical 
value. Jesus promised that those things should come to pass on earth and in 
His time or generation. Jesus was primarily considering spiritual things, and 
we all know that meekness mentally opens the door to the inflow of ideas of all 
kinds. For instance, the inventor knows that he must make his mind receptive 
to new ideas, which he does by assuming a state of mental meekness. The "earth" 
here referred to by Jesus is the radiant ether, of which the soil is a sediment 
or coarse precipitate. Prof. Albert Einstein says it is his experience that 
great ideas come after he has relaxed and ceased from strenuous search for 
his objective. It is this meek or receptive mind that invites God ideas that 
man can use and that makes him possessor of the "earth" or real substance.

"Blessed are they that hunger and thirst after righteousness: for they 
shall be filled." This promise is the sequence to "Seek, and ye shall find; 
knock, and it shall be opened unto you." Every sincere desire to know God and 
His Truth is satisfied. We are as a rule too easily satisfied. The religious 
world is full of persons who have sought and received the mere elements of 
spiritual Truth and then rested in the thought that they have it all, and who 
are sure that the revelations they have received will set them at the right 
hand of God with Jesus in a heaven of bliss. However Truth is progressive, and 
the seeker should ever be on the alert for new revelations. The hunger and 
thirst of the soul for more of the good things of the Spirit is paralleled by 
physical hunger and thirst. The Truth received today meets today's needs, but 
future needs will arise and the hunger and thirst for spiritual food to meet 
these needs should be kept active. So do not become so filled with the Truth 
you have that there is no room in the "inn" of your mind for more, but open 
your mind to the "light of the world."

"Blessed are the merciful; for they shall obtain mercy." Mercy is a 
brmation of forgiveness, forbearance, and equality. We forgive our enemies 
because we know that if they understood all the factors that enter in they would 
do not as they have done. "Father, forgive them; for they know not what they 
do," said the sadly misunderstood Man of Galilee who was killed by the ignorant 
mob.

Then again we forbear to condemn or persecute because of our race unity, 
the unity of all men and women expressed in the jingle "The Colonel's Lady an' 
Judy O'Grady are sisters under their skins." We are liable to the same short 
comings and sins, and living ourselves in glass houses, we should be careful 
how we throw stones. "He that is without sin among you, let him first cast 
a stone at her," warned the wise Jesus.
"Blessed are the pure in heart; for they shall see God." The heart is the seat of the ideal realm in its first manifestation. This is where an understanding of metaphysics is necessary to the study of Truth as taught by Jesus. Religion without metaphysics is a tale half told. Jesus talked a great deal about knowing the Truth and its consequences. How can one know anything without the use of the mind? So we must know the nature of the mind and how it works before we can truly interpret the sayings of Jesus. Thus the only source of our mind is God-mind. God-mind is composed of pure ideas, which ideas are incorporated into our consciousness in and under divine law. When our consciousness is charged with pure ideas the kingdom of heaven is established in us and will be organized in the earth. In this way, heaven is made manifest in the earth. It was in this pure state that Hob was moved to proclaim, "To in my flesh shall I see God."

"Blessed are the peacemakers; for they shall be called sons of God." Christian metaphysicians have found by experimentation that they can dissolve antagonism and disunion in their church or social group by getting together and holding thoughts of peace and harmony and denying the power of thoughts of anger, ambition, and greed. Deep-seated turmoil requires that the words of peace be affirmed silently in the group and then proclaimed audibly with spiritual authority, in the name and through the power of Jesus Christ. This is in fulfillment of the promise "Where two or three are gathered together in my name, there am I in the midst of them." "If ye shall ask anything in my name, that will I do." Jesus had the Son of God realization, and we can have it through Him. When enough of earth's inhabitants have established this realization we shall develop spiritual power sufficient to stop all wars and make peace permanent in all the earth. This is one of the great works ahead of God's people. "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

"Blessed are they that have been persecuted for righteousness sake; for theirs is the kingdom of heaven." Every religion has met with opposition and persecution in the beginning, and Christianity is no exception. But the race has evolved out of its physical consciousness into a mental one, and the crucifixions and stake-burnings perpetuated by fanatics have about ceased. Now persecution takes the form of an assumption of superiority by majorities and arrogance on the part of ecclesiastical authorities. We are fast outgrowing this man-made religion, and the time is at hand when every claimant to religious authority will have to prove its claims by its works. The master gave those signs as accompanying His representatives: "And these signs shall accompany them that believe: in my name shall they cast out demons; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover."
DISCOVER THE POWER WITHIN YOU
(A twelve week course for Unity Centers)

LESSON 5

Text Reference: Chapter 7

Supplementary Reading:
DYNAMICS FOR LIVING (Fillmore), p. 63
WHAT ARE YOU? (Shanklin), p. 22
SERMON ON THE MOUNT (Fox), p. 50

Significant Concepts To be Covered:

1. Discoveries in the world around us are really self-discoveries. Man does not create the growing body of knowledge. Man is gradually unfolding from the superconscious mind within him the answers to the mysteries of the ages. Mind is the bridge between man and the Infinite, and the important element in religion is not simply fervency and feeling, but man's thoughts and attitudes.

2. The salt of Truth can change the world, but salt that has lost its savor (Truth accumulated as an intellectual possession) is good for nothing. The "overread and underdone" statement comes from Ernest Wilson. It is an important point to be considered here. When you are seasoned with the salt of Truth, your body of knowledge suddenly reveals a new dimension.

3. Edgar Guest once wrote a poem entitled, "I would rather see a sermon than hear one any day." This is the significant point here. The light you are to shine does not mean the Truth ideas you espouse. The emphasis is upon converting concepts that intellectually excite you into energies that animate you. Then what you are will transcend what you try to say, and even make it unnecessary, and at times, inadvisable.

4. Jesus did not destroy law, but He fulfilled it on a higher level of consciousness. The miracles that followed were miracles only to the "mystified." Jesus knew that the Spirit in man is a miracle-working power. We do not experience this power because we frustrate our potential through our attitudes.

5. Get the idea of Jesus breaking the commandments and teaching others to do so -- breaking down the crystallized creeds to know the Truth within them. Anyone who makes the break-through from dogma to consciousness may not have achieved all his goals in life, but he is "at least" on the right path.

6. The important concept here is in the illustration of the trellis. A trellis is intended to support the growth of a plant. A religious practice (righteousness) is a discipline for growth. But if we do not plant and nurture the rose, the trellis is inconsequential. Jesus used the word righteousness to imply right-use-ness of spiritual law. Affirmations of Truth can be a discipline to keep the mind stayed on God, but if parroted constantly, they become an object rather than a means of worship.

7. In his comments about the commandment, "Thou shalt not kill" -- Jesus gives one of his most important lessons -- that murder or stealing or
even adultery are acts of thought. We break the mental law, or break ourselves upon it, every time we think in negative ways. Your thought is your life. Someone may be annoying, but when he becomes annoying to you, it is your thought about him that is the problem. Change this thought and you can change the whole experience.

8. Agree with thine adversary. In every experience there is always a time when ultimate problems exist merely as seed possibilities. Jesus says, don't procrastinate. Whenever you begin to experience adverse feelings, deal with the feelings immediately. If you don't the fire will spread. Agree quickly - get into a state of love and non-resistance. Dispose of the adverse thought and agree with God, with Truth. We can't always control what happens to us, but we can control what we think about what happens - and what we are thinking is our life at any particular moment.

Added Commentary Relevant to Chapter 7:

W. H. Bragg says, "We have come into possession of a wonderful principle, which unites all forms of radiation and all forms of matter. We may rightly speak of light as constituting the Universe." ("The Universe of Light") At this point, the scientist and the Truth seeker come very close together. The outer light and the inner light may well be different aspects of the same thing. We cite Jesus' amazing experience, as witnessed by Peter, James, and John, when He was praying on the mountain. The disciples reported that Jesus was transfigured before them and that "His face did shine as the sun, and His raiment was white as light."

"We do not know much about light, but there is a lot of stored-up sunlight in the earth, and there is a lot of spiritual light stored up in man, in you. Go up into the mountain of high yearning and introspection and "open out a way whence the imprisoned splendor may escape." "Ye are the light of the world... Let your light shine."

Someone may give you a good opportunity to be angry, but he does not and cannot cause your anger. If you react in anger, it is because this is the way you have chosen to meet the experience. When you are in tune with the Infinite Source of love and peace, nothing can disturb the calm peace of your soul. If you do become disturbed, it is a sign that there is a break in your inner attunement. The unjust act is the problem of the person who commits it, but your reaction is your problem, the reflection of your state of mind. Never forget: "The incident is external, the reaction is your own."

In talking about dealing with the adverse thought in the mind, Emmet Fox uses the illustration of the hot cinder that falls on your sleeve. Brush it away and the experience is over. Leave it on complainingly, and you will get burned. But in the end you must remember that you were burned only by your negligence in not taking action immediately.

Emmet Fox: "You think, and your thoughts materialize as experience; and thus it is, all unknown to yourself as a rule, that you are actually weaving the pattern of your own destiny, here and now, by the way in which you allow yourself to think, day by day and all day long. It is altogether in your own hands. Nobody but yourself can keep you down. Nobody else can involve you in difficulty or limitation. Neither parents, nor wives, nor husbands, nor employers, nor neighbors; nor poverty, nor ignorance, nor any power whatever can keep you out of your own when you have once learned how to think."
Lesson 5, Cont'd

Ella Wheeler Wilcox:
"You never can tell what your thoughts will do,
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe —
Each thing must create its kind,
And they speed o'er the track to bring you back
Whatever went out from your mind."

Sydney Harris: "A serenity of spirit cannot be achieved until we become the masters of our own actions and attitudes. To let another determine whether we shall be rude or gracious, elated or depressed, is to relinquish control over our own personalities, which is ultimately all we possess. The only true possession is self-possession."

George Santayana: "Miracles are so called because they excite wonder. In unphilosophical minds any rare or unexpected thing excites wonder, while in philosophical minds the familiar excites wonder also. Each morning the sunrise excites wonder in the poet, and the order of the solar system excites it every night in the astronomer. Astronomy explains the sunrise; but what shall explain the solar system? The universe, which would explain everything, is the greatest of wonders, and a perpetual miracle." ("The Idea of Christ in the Gospels")

"It is not our heavy thinking that shapes our characters, but the quiet attention of the mind to the surrounding world day after day throughout our lives. Men are influenced more by their common, everyday thinking than by any rare intellectual feat such as writing a great poem or painting a famous picture. Feats of thinking may create reputation, but habits of thinking create character." (Editorial, "Alliance Witness")
DISCOVER THE POWER WITHIN YOU
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LESSON 6

Text Reference: Chapter 8

Supplementary Reading:
- WHAT ARE YOU (Shanklin), p. 142
- SERMON ON THE MOUNT (Fox), p. 70
- KEEP A TRUE LENT (Fillmore), p. 30

Significant Concepts To Be Covered:

1. "The thorn in the side" that we resist so strenuously may be more important than we know in the accomplishments we make or the success we achieve. Lincoln's story of brushing off the fly is a great lesson.

2. You may feel at times that you have a right to be upset and angry, but why pay the price? "Cut off your hand." In other words "cut it out" before you are led "to stumble".

3. The tendency to run away from problems is symbolized by marriage and the "easy way of divorce." Experiences in life are opportunities to grow. When we know this we say with Jacob to the angel, "I will not let thee go until thou bless me." We insist on growing through, instead of finding the easiest way to go through the experiences.

4. Note how many times we "mortgage our future" by making some kind of vow or oath, usually in a fit of emotion. Keep the mind open. Be receptive to the continuous unfoldment of the Truth in and through you. Give some thought to the "marriage vow", and consider ways to upgrade marriage by a new ideal of consecration instead of legal restraints.

5. Consider at length the idea that the only way to get even with someone who has wronged you is to love him. You turn from the consciousness that is perturbable to the Divinity of you that is imperturbable - thus you "turn the other cheek."

6. The miracle of the second mile. On the first mile you do all that you are required to do, but you are enslaved in servitude. On the second mile you do what you want to do beyond what you must do, you express love and kindness, you get enthused about what you are doing and give added thought and effort, and for the first time you are really free.

7. In the commentary on Jesus words, "Give to him that asketh thee, and from him that would borrow of thee turn not thou away" - there is an important concept relative to today's social problem of poverty. Maybe we have been failing our needy by "flicking off the fly."

8. Take time to consider in depth the idea that love is a divine energy that begins in God and has no end. Love your enemy - not because he deserves your love, but because when he causes you resistance, you are not acting the part of your divinity. And the power that goes with your divinity is only yours when you act the part.

9. Give serious thought to the idea of love as a protecting power. When there is conflict, danger, harassment - instead of turning off love and reacting in fear and hostility - turn on more love. "Let your light (of love) shine."
Lesson 6, Cont'd

Added Commentary Relevant to Chapter 8:

A kite was soaring gracefully in the skies, but it was very unhappy. "If I just didn't have this heavy tail pulling against me all the time, I just know I could rise high up into the sky. O, I hope someday I can shake the tail loose." But try as it may, it could not get free from the tail. So it continued to fly...and to complain. However, one day the tail fell off. What a wonderful sensation! Free at last! The kite soared for a few moments to a great height. And then...it plunged downward and crashed into the ground. Poor kite! It did not know that without the combination of the upward pull of the wind in the sails and the downward pressure of the tail, it could not fly at all.

Remember this parable when next you are tempted to cry out, "O why do I have to have this burden constantly harassing me? Why can I not be free?" This burden may be more of a blessing than a curse. Stop resisting it. Bless it and give thanks that "in all these things we are more than conquerors through him who loves us."

Jesus teaching of non-resistance is a phase of Christianity that is not heard much in those days. A generation ago a new trend of liberalism swept through much of the Christian movement. It was touched off by intellectuals who wanted their religion to conform more to the realistic needs of their lives. They could not understand such things as "non-resistance," which they felt to be fit only for the unfit, a practice suited only for those who are incapable of self-defense. This trend led away from involvement with religious principles to preoccupation with politics and social action. During this age, Christian ministers often were the most articulate voices in the land; but rarely were they voicing Christian ideals, and almost never did they espouse the simple teachings of Jesus. Today there is a return to fundamentals in Christianity, along with a sweeping re-evaluation of the whole institution of the Christian church. How important it is at this time that we turn to the religion of Jesus, and pay heed to what He really taught. Jesus had a message for our time. A timeless message that could solve the problems of the world today.

A little boy once blurted out to his father who was haranguing him to do something, "Daddy, don't say must to me. It makes me feel won't all over."

Jessie B. Rittenhouse:

"I walked a mile along life's way
With someone I knew, the other day.
The path was dreary and rough and steep;
Thorns by the way, crevices deep.
For I walked with him against my will,
And grudged the time I could spare so ill.

(For I had other places to go,
I had other things to do;
I had books to read, a garden to weed,
A thousand things which cried a need;
I was busy and hurried too.)

Then -- I went another mile, for he,
I somehow felt, had need of me,
And the path grew smoother, less steep the hill
For now I walked of my own free will;
Thank God, I walked that second mile,
For I learned to love my friend the while."
Lesson 6, cont'd

Dr. Pitirim Sorokin of Harvard University: "The unforgettable lesson given by the catastrophic events of this century convincingly shows that without increased production, accumulation, and circulation of the energy of unselfish love, none of the other means can prevent future suicidal wars. The mysterious forces of history seem to have given man an ultimatum; perish by your own hands or rise to a higher moral level through the grace of creative love."

Dane Rudhyar, in a pamphlet entitled, "The Test of Mutuality" - in commenting upon Jesus' continued emphasis on the ideal "love one another" - "Jesus offered to humanity as a gift the antidote to the sickness of isolation in self-mutuality - which means interchange, reciprocity, the 'one another' in all deeds. The first great test of the spiritual life is isolation. Birth is isolation. All great things begin in isolation. But they can only mature through mutuality. Selfhood is singleness; love is cooperative sharing....That which begins in self must understand and realize itself in mutuality and in love."

Henry Drummond: "Life is full of opportunities for learning love. The world is not a playground, it is a schoolroom. Life is not a holiday but an education, and the one eternal lesson for all of us is how better to love."

Erich From, "The Art of Loving" - "Love is not primarily a relationship to a specific person; it is an attitude, an orientation of character which determines the relatedness of a person to the world as a whole, not toward one 'object' of love. If a person loves only one other person and is indifferent to the rest of his fellow men, his love is not love but a symbiotic attachment, or an enlarged egotism. Yet most people believe that love is constituted by the object and not by the faculty. Because one does not see that love is an activity, a power of the soul, one believes that all that is necessary to find is the right object -- and that everything goes by itself afterward....This attitude can be compared to that of a man who wants to paint, but who, instead of learning the art, claims that he has just to wait for the right object; and that he will paint beautifully when he finds it. If I truly love one person, I love all persons, I love the world, I love life. If I can say to somebody else, 'I love you,' I must be able to say, 'I love you in everybody, I love through you the world, I love in you also myself.'"
DISCOVER THE POWER WITHIN YOU
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LESSON 7

Text Reference: Chapter 9

Supplementary Reading:
- DYNAMICS FOR LIVING (Fillmore), p. 89
- POWER THROUGH CONSTRUCTIVE THINKING (Emmet Fox), p. 13
- SERMON ON THE MOUNT (Emmet Fox), p. 92

Significant Concepts To Be Covered:

1. It is suggested that you refer back to Lesson 2 (Chapter 4) as a background for this lesson on prayer. Jesus taught a science of prayer that did not deal at all with a capricious God who had to be supplicated and who may or may not want to answer.

2. The quotation from "Honest to God" by Bishop Robinson would provide some interesting material for discussion — indicating the problems people have in approaching the subject of prayer.

3. "The Father who seeth in secret..." Get this concept of the "secret" activity of all things. It is not mysterious or magical, but deals only with the secret region of causation that underlies all things.

4. There are many simple concepts, each of which is important, that are outlined on pages 108-115. They are all building toward the idea that prayer is simply opening our lives to receive what God has always been trying to bestow. Follow this sequence so that the individual is challenged to a new insight into prayer.

5. One point that needs some special attention is the word "ask." After considering the ideas outlined in the chapter, you might challenge the student with the statement, "It would be better to eliminate the word "ask" from your prayer vocabulary. It could well be a 'hang-up' that will keep you from the new prayer consciousness."

6. Emphasize that the Lord's Prayer was not intended to be a prayer to end all prayers — but rather a series of dynamic Truths to illustrate the consciousness in which to pray.

7. You will find enough material in this lesson for a whole series of lessons, but it is suggested that you attempt to cover it all as a survey — from which the student will be challenged to give further study and contemplation.

8. Give an assignment in the form of a daily use of the "new version" of the Lord's Prayer as outlined at the end of the chapter.

Added Commentary Relevant to Chapter 9:

The missing link in traditional religion has been inner prayer. Man has built great shrines or temples, lavish and ornate ceremonies of prayer and worship. But his worship has only fulfilled his longing for pageantry, and his prayer has satisfied a sense of duty to pray. But his prayer has seemed lifeless and ineffective in healing life's problems.
Lesson 7, Cont'd

Man lives so much of his life at the circumference of his being. He has a need which is sometimes desperate, to get apart, to experience a time of renewal and refreshment. The need is so urgent that we often take the route of diversion. For many religion is an escape rather than a technique for fulfillment. If we practice a religion of performance at the circumference, then God is littler than a word, and prayer little more than a verbal performance. And religion becomes simply a temporary diversion.

As long as religion is an intellectual teaching dealing with an outside power and a contact with God in some outside place and emotional experience, it can never become a vital power for health or guidance. Religion is not a program that deals with another world and a set of observances that have little relevance to this one. It is intended to help man to know his inner powers and to learn to use them. Prayer must be an effort to harness the depth potential in man in meeting life's experiences at the circumference.

Prayer is not simply a formal act that requires a religious place or special sacrament. How free is man when he realizes this — that at any time he can get still and find an inner place of stillness. Charles Fillmore says: "There is a place within us where there is a church service going on all the time... We need but enter in and listen." In this place there is no need for pleading and importuning. God is always and everywhere functioning in the same way, working His good work of perfection in all things. In this inner meeting place with God we simply place ourselves in contact with His super power so that His perfection may become manifest in us and in our affairs.

We must try to get away from belief in prayer as being something magical or mystical — a last-ditch effort to solve impossible problems. Prayer does not deal in miracles, but with the fulfillment of spiritual or natural law. Results of prayer may be humanly astounding, but they merely demonstrate that which is divinely natural.

Man must begin to realize that Spirituality is not something to be acquired by outer search or worship, but something to be released by quiet meditation and soul reflection.

Often prayer is couched in words that indicate an effort on man's part to influence God. We do not have to tell electricity to be energy. Must we tell gravity to hold things in their places? We simply use the energy and change our position in relation to it. Neither can we tell God anything. Whittier said: "The Lord is God and needeth not the poor devise of man." Where does God come in then? asks someone. God does not come in. God never went out. Every word we speak is God, everything we see is God: the buttercup, the sunset, the morning dew nestling in the petal of the rose — that is God — and love and laughter are God. God is in the thing we seek and in the inner urge by which we seek it. God is in the music that is played, and in the mind of him who composed it, the skill of him who plays it, and the appreciation of him who listens to it.

Prayer is not an attempt to find God — for God is not lost. It is an effort to find ourselves consciously in a spiritual unity with God that can never really be severed — for we can have no existence outside of God.
DISCOVER THE POWER WITHIN YOU
(A twelve lesson course for Unity Centers)

LESSON 8

Text Reference: Chapters 10 and 14

Supplementary Reading:

DYNAMICS FOR LIVING (Fillmore), p. 185
PROSPERITY (Fillmore) - the whole book
WHAT ARE YOU? (Shanklin), p. 123
LIFE IS FOR LIVING (Butterworth), p. 96

Significant Concepts to be Covered:

1. It is vital that the student get a right attitude toward money and security. This is the "hang-up" of many people today. An important preface to any study of prosperity is given in the comments relative to Jesus' "treasure in heaven" idea.

2. "The single eye" concept is vital in Jesus' teachings, and it is highly important to the Divinity of Man principle. Be certain that the student understands what it means to be "single-eyed" to Truth.

3. You cannot serve God and mammon. What you acknowledge to be your master, to that you are a servant. This is why the rich young man turned sorrowfully away. It says "he had great possessions", but actually - great possessions had him. The test of whether we really believe that God is our supply - is when we are facing a financial crisis. As one man said, "Many times I have been broke but I have never been poor." In other words, "I believe even when my pocket is empty — especially then."

4. Seek first the Kingdom...and all these things shall be added. This is an important fundamental in Truth — seek first to be and you will have. Man must never lose sight of the fact that he is a spiritual being, with a changeless relationship with the Infinite. No matter what happens in the outer, if he stirs up his faith in the inner man - outer things will respond to something transcendent. Within him, man has the whole Universe on his side - he is "destiny's darling."

5. The feeding of the five thousand contains some vital concepts to the Truth student. Man is an integral part of an opulent Universe. From the larger view it can supply abundance as easily as it can sustain a little. Thus we see that the miracle begins in the receptivity of the mind, the faith to believe and act on that belief. P. 96 of LIFE IS FOR LIVING will throw added light on the miracle of the 5,000.

6. "God supplies every need" - but God cannot supply lack! Lack is not a condition but an attitude of mind. An empty cup is a need if it is held under the faucet to get water. It is lack if it is hearded empty in self-pity, or even if it is held under the faucet - upside down. Solving the poverty problem, thus, involves healing the thought of poverty, the self-pity, the resignation, the feeling of unworthiness, etc.

7. The Prosperity Consciousness - is the key to Jesus' teaching of abundance. Be sure the student knows what this means, and how to achieve it.
8. It would be timely to give some thought to the spiritual ideal relative to the "war on poverty". Is it possible for everyone to enjoy prosperity or is there a limit to the productivity of the world and the substance of the Universe. Charles Fillmore's concept seems highly pertinent here.

Added Commentary Relevant to Chapters 10 and 14

The thing that Jesus and Paul emphasize is that money is a symbol; and when you make a symbol an object instead of a means, then it becomes a kind of influence it was never intended to have. A good example is the Christian cross. It started out as a symbol of the dynamic Christian way, a reminder of the tremendous overcoming power in man. It was a signpost that pointed to the goal of individual overcoming, and it was a mark of fellowship for those who were on the path together. However, in time the symbol became an object of worship, men adore and worship the cross. The result: that which started out as a guidepost pointing to the goal of the overcoming power of the indwelling Christ has become a distortion of the whole Christian ideal. So it is with money. That which is intended to be simply a medium of exchange, becomes the sole object of life for many people.

If our whole attention is centered upon material things, stocks and bonds, jobs, clothes, houses, jewels, and cars — and if it appears that with them we have security and without them we are insecure — then we have trapped ourselves in a mighty precarious existence. We are dangling at the end of a string like a "yo-yo" that is bobbing up and down, ever-threatening to run out of spinning power or perhaps to fall off completely. From day to day, our attention is glued to the stock market reports, our peace of mind depends on whether our employers appreciate us and are contemplating giving us a raise in salary.

There is an interesting thing about money — the paper money in your purse or wallet is supposed to represent so much gold and silver. Actually, there is many times as much currency printed as there is gold or silver to back it up. This causes some economists to cringe — but wealth is in ideas, not in money or property. And you can control these ideas through the mind.

Think for a moment about numbers. Suppose all numbers were made out of metal and that it was against the law to write numbers for yourself. Every time you wanted to do a sum in arithmetic, you would have to provide a supply of numbers, arrange them in their proper order, work out your problem with them. If your problems were complicated, you might well run out of numbers. You would have to borrow them from your neighbor or from a "number bank".

Sounds ridiculous, doesn't it? — because numbers are not things, they are mere ideas, and we can add them or divide them or multiply them or subtract them as often as we like. Anyone can have all the numbers he wants. I can work out problems in my head without even writing the numbers on paper, because the numbers don't have to be written or formed and shaped to work. Numbers are also enabling factors.

See the parallel with money: money is a symbol, but it symbolizes something that is without limit. Where we are in the thought of lack, we run to our neighbor or to the bank. But Jesus went forth "without script or purse." He could work the "figures" in His head. When we have a need in some legitimate project, we should give thanks that "My God shall fill every need of yours according to His riches."
On the matter of "turning around" — Often a student of metaphysics will make a firm resolution to make a clean break from dealing with materia medica. He will say, "I am going all the way with God. I am going to believe that my health is in God and not in pills." So he will clean out his medicine case of all pills and prescriptions and remedies. Out they go into the ash can...every last bottle! Well... nearly every one. "This bottle of pills has been mighty helpful in emergencies. I will just secrete this one way back in the cupboard. No one will ever know. Anyway, you never can tell!" So...after his determined resolution to go all the way — he has turned around. Chances are it will be only a few days until he is mighty happy that the pills are available. He might even congratulate himself on his good judgment. He will probably never admit to himself that his grand opportunity for complete healing went glimmering in the moment of testing — when he turned around. "Ye cannot serve God and mammon."

On the "sufficient unto today" theme:
"Listen to the Exhortation of the Dawn!
Look to this Day!
For it is Life, the very Life of Life.
In its brief course lie all the Verities and Realities of your Existence:
The Bliss of Growth;
The Glory of Action,
The Splendor of Beauty.
For Yesterday is but a Dream,
And tomorrow is only a Vision;
But today well-lived makes every'
Yesterday a Dream of Happiness,
And every Tomorrow a Vision of Hope.
Look well therefore to this Day!
Such is the Salutation of the Dawn.
DISCOVER THE POWER WITHIN YOU
(Twelve lesson course for Unity Centers)

LESSON 9

Text Reference: Chapters 11 and 12

Supplementary Reading:

KNOW THYSELF (Lynch), p. 123
SERMON ON THE MOUNT (Shirley Fox), p. 117
DYNAMICS FOR LIVING (Fillmore), p. 245
SELECTED STUDIES (Shanklin), p. 114
GOD A PRESENT HELP (Cady), p. 79

Significant Concepts to be Covered:

1. One of the foundation stones of Jesus' teaching is the GREAT LAW. You cannot get something for nothing. There is a reaction for every action, punishment for every sin, and reward for every virtue. Stress the likenesses and the differences between the Law of Compensation and the idea of Karma.

2. In our concerns for the evils of the world, it is good to remember that the sin is in the eye of the beholder. Since everyone is a spectrum of many levels of consciousness from the very good to the very bad, what we find in another is more a judgment of the beholder. Thus, if we would save the world, we must first of all "save" ourselves.

3. Everyone has the urge to share his knowledge of Truth with others, but Jesus warns against wasting time trying to convince the cynic. Ask yourself, rather, "Why am I so obsessed with the need to give him the light of Truth?" It could well be an escape from the need to deal realistically with your own problems.

4. P. 142-144 deals with the idea of "God's will". In the concept of the Divinity of Man it is important to be clear on this.

5. Jesus closes the sermon (p. 145) with the stern reminder that Truth principles avail little if they are not applied. In a sense He is challenging you to ask yourself, "Am I dealing with attitudes or platitudes"?

6. The central factor of religion has always been forgiveness of sin - and the problem of evil. Get the idea across that sin is simply the frustration of potentiality, and evil is the concealment of good. Sin is its own punishment and righteousness its own reward.

7. God does not know sin, so actually God does not forgive sin. This is a startling concept. P. 150, 151

8. God can do no more for you than he can do through you. This is the basis for Jesus' idea of "forgive and you will be forgiven." The whole process of forgiveness, even what we have called "God's forgiveness", centers around the change in us. God's changeless love, which seems to forgive as light streaming in an open window seems to erase the darkness, is ours when we raise our consciousness to accept it. P. 153
Lesson 9, cont'd

9. An important factor in Jesus’ teaching is that the Prodigal who sins and "comes to himself" is really better off than the older brother who had never faced his inner conflicts. "My strength is made perfect in weakness." This can be helpful in working with the rehabilitated criminal, alcoholic, wayward youth, etc.

10. One of the problems of total rehabilitation for the ex-criminal is the attitudes of the community to which he returns. Discuss ways of promoting the right attitudes.

Additional material that may be helpful:

To understand the law of compensation, we must be willing to admit that no experience in our life is ever completely unrelated to our consciousness. Thus, the first step in trying to correct conditions should always be to "be transformed by the renewing of our mind." Yet how very human it is to look for the causes in the motivations of other people.

An excellent test of the level of one's consciousness in the face of any problem of life is this: Ask yourself the question, "Why has this experience come to me?" Make a list of all the answers you can think of. Press yourself to make a long list of all the possible causes. You will find something extremely interesting. Most, if not all, of your reasons will be in the form of alibis. "Why was I summarily fired from my Job?" Answers: "My boss had it in for me from the start." "Office politics." "My co-workers resented my ability." "At my age they dismissed me so they would not have to give me a pension later." "I don't have the right education because my parents couldn't afford it." On and on we go, and all are alibis. Jesus is saying, "Don't try to justify your problem in life by trying to pin the blame on other people. Rather, work to remove the beam of limiting thoughts from your own mind."

The minister who preaches on the evils of dancing, describing in great detail all the lurid things that go on in the minds of the people engaged in this rhythmic exercise, is revealing the evil nature of his own mind. Paul obviously had this in mind when he says, "For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing."

F. D. Maurice once referred to "Looking in other people for the faults which I had a secret consciousness were in myself...has more hindered my progress in love and gentleness...than all things else."

Another facet of the law of compensation: Seeing, itself, is a creative act which often becomes the sequence that leads to the consequence. Seeing is actually a form of giving, and as you give so do you receive. That which you see becomes a force in your life. If you see evil everywhere, evil becomes an everywhere present force. If you see people from the suspicion that "you can't trust people anymore", you will experience a constant stream of thefts, disappointments, and injustices.

Jesus advises us to begin from the standpoint of our innate divinity. He says, "Blessed are the pure in heart, for they shall see God." Establish yourself in the consciousness of the good and you will see good everywhere. You will "see God", which means you will see from God consciousness. You will salute the divinity in people, you will actually project a healing blessing that will lift people to the best in them.
The realization of the Divinity of Man gives rise to the assurance that the Presence of God in us is actually a higher dimension of us. The resources of the Kingdom of God in us are really the depth potential of us. Self-realization leads to self-control, and self-control leads to the control of all the forces of our greater self. If we want more power, we couldn't want it if it were not already a possibility within us. Thus Isaiah confirms what the Presence of God in you, which is God expressing as you, is saying to you, "Concerning the work of my hands, command ye me." Claim your good and press your claim. You are a child of God, now start acting like one.

A Sunday school teacher once asked her class, "What must we do before we can expect God's forgiveness of sin?" One little tyke was up to the question. He replied, tartly, "We must sin." It might also be asked, "What must we do before we can speak authoritatively on the subject of sin?" Though preachers might resent it, I would say again, "we must have sinned." Maybe this is why Paul was the greatest of all preachers in the Christian "way", because he had so much to overcome, to live down.

In a small rural church one Sunday morning, a young minister, fresh from the seminary, was delivering his first sermon. His subject was "Sin." He ranged far and wide in a fiery sermon that emphasized the wickedness of mankind in general and the variety of sins of men in particular. Following the service the young pastor was accosted by an elderly woman at the door. "You man," she declared, "you haven't lived long enough to have sinned often enough to have repented deeply enough to be able to preach that kind of a sermon on sin."

 Forgiveness does not come from God, for God does not receive offense. Jesus taught that judgment does not come from God, but from man. God cannot know offense, therefore, He cannot judge. Man knows offense, and man judges. Receiving offense and forming judgments, together constitutes transgression. They carry the soul across the direct radiations of God into the world of finite and changeable states. Because man knows offense, he must forgive, and his forgiveness can never have effect anywhere save in his own consciousness.

Jesus said, "I go to prepare a place for you." This is the level of consciousness that is represented by the Father in the story of the Prodigal Son. When we judge others or criticize their actions, we forsake the peace and poise and power that are ours by right of our divinity. We may feel that someone has transgressed against us, but ours is the transgression, for we have forsaken that place in consciousness. Inelda Shanklin says: "Father forgive me for expecting in the human that which is found only in the divine." In other words, I have transgressed when I stopped relating to the divinity in the other person. Forgiveness is needed, but I need it for the mistake of crossing over into the "far country" of offense. The wonderful part of all this is that when we turn to forgive, to let the merciful love of God flow through us, the Spirit sweeps us up into a veritable river of divine power. We are forgiven, and we are set free from unforgiveness. Forgiveness really means to "cross over", to get out of the "far country", to give for. Forgiveness is actually giving up something lesser for something greater. You give up the "want" of the far country, for the open arms of the Father. You give up your hurt of the offense, for the freeing love of God.
LESSON 10

Text Reference: Chapter 13

Supplementary Reading:
- DYNAMICS FOR LIVING (Fillmore), p. 135
- LIFE IS FOR LIVING (Butterworth), p. 126

Significant Concepts to be Covered:

1. It is important to explain why spiritual healing has not been a fundamental of the Christian Church - when Jesus devoted so much of his attention to healing. If Jesus' miracles of healing could be duplicated, this would weaken the divinity of Jesus concept. P. 160.

2. Emphasize the fallacy of the "certainty of death." Jesus taught and practiced and lived the "life principle": "I know that his commandment is life eternal." You will find much scientific corroboration on this, leading to a new concept of agelessness and life eternal in the flesh.

3. Jesus did not originate spiritual healing. Healing is possible through spiritual means simply because man is a spiritual being. Man can be healed, because innately he is whole.

4. Some interesting discussion can come from relating the healing idea to the concepts of "the Lord's body", the whole man, the "electro-dynamic body", etc. Even the concept of the "astral body" seems to fit in here - the perfect man in God Mind and its healing activity right where you are.

5. God's will in healing -- the built-in capacity for health and wholeness. Life is always biased on the side of health and renewal. Healing is an evolution of that which is involved. P. 169, 170

6. The place of will in healing. Do you want to be healed badly enough to give up self-pity and the habit of dwelling on weaknesses? When you are sick of being sick you will get well.

7. Role of faith in healing. Faith is the key to the 4th dimension of living, the bridge to the world of the whole man. Faith is not just the belief that health is possible. It is an actual perception of wholeness, the intuitive sense of being whole even in the midst of sickness.

8. Stretch forth your hand -- follow the leading of the Spirit as to the next logical step for you to take. The healing principle will guide you in what you should do to make the ideal of healing real for you. As the Quakers say, "When you pray, move your feet."

Additional Material that may be helpful:

Plato: "So neither ought you to attempt to cure the body without the soul. And this is the reason why the cure of many diseases is unknown to the physicians of Hellas, because they are ignorant of
Lesson 10, cont'd

"the whole, which ought also to be studied. For this is the great error of our day in the treatment of human bodies that the physician separates the soul from the body."

It is like a breath of fresh air in a smog-laden atmosphere to hear words like those spoken by Dr. Richard C. Cabot, for many years dean of Harvard Medical School. He used to tell his students: "What is this powerful force in man? It is God -- the healing power on which all of us depend in order to be here today. I earnestly recommend to the medical profession to let the patient know of this Great Force that is working within him, working on the patient's side, on the doctor's side . . . It does the medical profession no good to avoid the word, 'God'. Why not teach the people the Truth?"

"Be of good cheer; thy sins be forgiven thee." This is Jesus' healing word to a paralytic. (Matt. 9: 2-8) Jesus, thus, clearly emphasizes sin as the cause of disease and the overcoming of sin through salvation of the soul as the means of physical redemption. Unfortunately, "sin" and "salvation" have become sheltered theological terms far removed from the idea of spiritual healing. Jesus indicated that forgiveness was the foundation of His healing work: "Thy sins are forgiven" . . . "Arise, and walk" . . . "go...sin no more."

The Anglo-Saxon root of our word sin is "syne" (pronounced the same). It is a term borrowed from archery practice. When the archer missed the target completely with his arrow it was a "syne". Thus, the true meaning of sin is "missing the mark," the mark of perfection.

Sin is the mental process by which man comes to a separation in consciousness from God, from his own divinity -- thus coming to live at the circumference of his life. This separation, which is only in his thinking, causes decay, disease, inharmony, and death. It has been said, "Nothing separated from its source, whether it be fruit or vegetable or man - is sound." If we are sick or weak, we can be sure that we have in some way drawn away from the Spirit, from the sense of wholeness, from the source of life.

Paul says, "hot discerning the Lord's body, many among you are weak and sickly." In other words, "Because you do not understand your wholeness, because you are not conscious of your divinity, you are not letting the power that indwells you flow freely through you." Because this is all a matter of wrong thinking, salvation comes about by "repentance," or by turning away from the harmful negative states of mind. "Be ye transformed by the renewing of your mind."

In the previous chapter we emphasized that there is "instant forgiveness" for sin, simply because there is no unforgiveness in God. The moment we step up out of the consciousness of limitation, we step into the light of wholeness. This may not be all that easy to accept by some who are laboring under feelings of guilt.

Often someone will say, "If only I were worthy of the healing I desire." Worthiness is not something you have to earn - it is something you must accept. Remember God sees nothing to forgive. You are always God's great possibility. But you must accept His love which is ceaseless. You are worthy of all of the Infinite that you can embrace.

Think of a lighting circuit that is equipped with a rheostat for increasing and decreasing the brilliance of the light. Suppose the light is turned down low. What if the individual bulb were to cry out, "Oh, if only I were worthy of more light!" Actually, the bulb is worthy of all the light that it will accept in the form of electrical energy.
Jesus said, "God is Spirit and they that worship Him must worship in Spirit and in Truth." God is Spirit - breath, essence, wholeness, the life principle. To worship God does not mean to bow down or invoke or plead. The word "worship" comes from the root word "worth." "Worship" is "worthship", recognition of your worth, awareness of your divinity, of the unity of the whole. To worship God means to know the Truth and to accept His essence or wholeness.

Worship is a declaration of your unity with God. It is an attempt to heal the break or separation in consciousness, to know your unity with God. It is the Prodigal Son saying, "I will arise and go unto the Father." The word "prayer" comes from a Sanskrit word which literally translates, "judging oneself to be wondrously made." Prayer and worship are the same -- the process of lifting your thoughts to realize how wonderful you are in spirit. Seeing the whole of you and rejoicing in it. Thus the more you "worship God in Spirit and in Truth," the more you feel worthy of His healing, the more you are freed from any sense of sin or guilt, and the more you experience healing or wholeness.

We can see how far we have strayed from Jesus' concept when we pray "Have mercy upon us poor sinners." Praying in the consciousness of guilt and sin is completely self-defeating. It is like begging for light while insisting on keeping the shades drawn or the switch turned off. Prayer must be man's attempt to step out of the shadows into the light. God loves you with an everlasting love and it is His "good pleasure to give you the Kingdom." "Come ye blessed inherit the kingdom prepared for you from the foundation of the world," and you are worthy of this "kingdom" if you can bring yourself to accept it. Jesus assures us, "Your sins are already forgiven and you are free, if you will just accept it and get back into the light and stay there."

We are told "Thou wilt keep him in perfect peace, whose mind is stayed on thee." This is the greatest healing treatment known to man. You will have perfect balance of all the natural healing functions of your body if your mind is stayed on God in a consciousness of love and faith and peace. When you worry or become tense, anxious, bitter, jealous, or angry, you sin; you miss the mark of keeping your mind stayed on God. The result is an emotional disturbance that is quickly reflected in every vital function of your body. Restore the break, forgive the sin, get the mind stayed on God, and "arise and walk."

"Fear not; only believe" Jairus came to Jesus with the urgent plea to help in the case of his desperately ill daughter. Jesus spoke this word of assurance. It was the affirmation of fearlessness. Today we are finding that in the majority of supposed illnesses, the great cause is fear -- and the effect is a symptomatic disturbance, an "emotionally-induced illness" (EII). We hear much about the contagion of disease. What we do not always realize is that contagion is basically of the mind. Fear is the problem. Dr. Heerloo talks about "mental epidemics" as the greatest problem of Public Health.

In a legend of the Middle East the Black Plague is journeying to Arabia. He is asked where he is going. "I am on my way to Arabia to kill 5,000 people." A few days later on his return he is asked, "You said you would only kill 5,000 people. How is it that you killed 50,000?" The Plague replied, "I killed only 5,000. The rest were killed by fear."

Someone has pointed out that the letters F E A R could very well symbolize "False Evidences Appearing Real". It is certainly true that fear is the human quality that goes mountain climbing over the molehills of appearances. The need is to rise to the consciousness of faith that it is the "evidence of things not seen."

Above the mantel of the ancient Hind's Head Inn at Bray, England, is this legend: "Fear knocked at the door. Faith answered. No one was there."
DISCOVER THE POWER WITHIN YOU
(Twelve week course for Unity Centers)

Lesson 11

Text Reference: Chapters 15 and 16

Supplementary Reading:
SELECTED STUDIES (Shanklin), p. 104
ATOM SHAKING POWER OF MIND (Fillmore), Chapt. 4, 17
CHRISTIAN HEALING (Fillmore), p. 58, 59
TWELVE POWERS OF MAN (Fillmore), P. 22, 23, 161-174

Significant Concepts to be Covered:

1. The cross is a story half-told. As a symbol of Christianity, the cross denies the central teaching of Jesus - the Divinity of Man. If we keep the cross through a metaphysical explanation, let us be mighty sure that we do not trap ourselves in the old idea.

2. Why defend Judas? Because tradition has obscured Jesus' demonstration effort by blaming it all on the evil motivations of Judas. We must see Judas, not as the weakest disciple but the strongest, the man with the nerve to play the role. Thus he was "chosen" by Jesus.

3. Judas, and all the disciples, was part of the consciousness of Jesus. There was that in Jesus, the human self, the ego, the material centered that had to be crossed out. He had to go to the cross to prove His freedom from the sense man; and Judas, the ego, had to destroy himself that the full demonstration of eternal life could manifest.

4. The Easter mystery lies in another dimension. How can we be expected to understand when most of us are still struggling to understand life in a three dimensional world. There are many levels of mystery, and the story has meaning for us on whatever level we may approach it upon.

5. Jesus made the great overcoming not because He could not sin, but because He would not. He was no ordinary man, but He was a man. He was called Master, not because of the manner of His birth, but because of the victorious overcoming through His life. All along the way, even while teaching and healing, He was engaged in His own work of self-mastery. Thus Easter was a commencement Day for Jesus.

6. But Easter not only was a demonstration for Jesus - it was that. It was also a discovery of a law - so that it proved the eternity dimension of man. We must not forget the repeatability of the Great Demonstration.

7. Like the Prodigal Son, you may have been living in the far country of self-limitation; but you are divine, and when you come to yourself you can demonstrate that of you that is eternal, ageless, deathless, whole and complete. The Great demonstration of resurrection is not only awakening out of a death sleep -- it is also waking up from a sleep of mortal consciousness into a fuller experience of life.
Lesson 11, cont'd

8. You do not have to die to be immortal. You are immortal now. Immortality has nothing to do with time. The Divine of you is immortal. This means more than that you will live forever - it does mean that. But it also means that you live in the deep everness of the now. It deals not with the horizontal of length of life, but of the vertical of the depth potential of man himself.

9. When we think of life in terms of time, we lose the Truth of the greatness of life. Life is not for dying - life is for living, for growing, for unfolding, for evolving that which is involved. Anything you will ever be, you already are. The greatness of the Infinite is already involved in you. Resurrection is a waking up, a new insight into self.

10. There is an urgency to the Great Demonstration. The world needs this Truth today, needs to reduce the principles of Truth to the least common denominator and then put them to work. Easter deals with the Divinity of Man, of you and people everywhere.

Additional material that may be Helpful:

In the Revised Version of the Bible (Matt. 28: 1) we read, "Now after the sabbath, toward the dawn of the first day of the week...." Toward the dawn! This is the symbol of hope and faith. Look toward the East! In all times of crises, during grim and harrowing experiences, men tend to look toward the west, to indulge in regrets and grief for that which is fading and passing from sight. The disciples were looking toward the West. Jesus had fired them with enthusiasm and hope. But it was all over now. Hadn't they seen Him die?

Significantly, the word "Easter" contains the word "east". This is the direction the Wise Men looked for the Star that enabled them to set the course that led to the birthplace of Jesus. In Oriental lore "east" is a symbol of light, of hope, of the within, of God. Looking to the east, means looking away from the appearance, looking to God. Easter should be a time of illumination, a "sunrise service", when the light of a new day reveals new hope, new promise and new and wonderful potentialities.

In the Upanishads we read, "Lead me to the ether side of darkness." This is the great need of man today. We have been living in the consciousness of the human, the material, the appearance. We have become too "westernized". We have done great things with the intellect but we are finding that without understanding, we become possessed by our possessions and slaves to our creations. It was said of old, "There is a Spirit in man and the inspiration of the Almighty giveth him understanding." We must look to the East. We must look within.

We have been living in the consciousness of coming to the close of the day. We think of life as ebbing away, of opportunities missed, of substance and supply as being depleted. Because we are looking into the past and into the darkness of grief and sadness and because life goes on, we find ourselves veritably backing through life. There is much talk about a "final world war," the horrors of atomic extinction, and the end of the world. We have become almost mesmerized by the westward looking appearances. The Eternal message of Easter proclaims today, "Look toward the dawn. Let Easter happen to you. Turn about and face the sunrise, toward the light of a new day. Let the resurrection principle rise up in you that you might rise triumphant over every trial."
Lesson 11, cont'd

One of the great stories of human accomplishment is that of Marie Curie, who pioneered and conquered in the field of chemistry. In her quest for radium, she overcame obstacles which had halted other scientists and left them baffled and dismayed or skeptical and unbelieving. Who would have believed that out of the refuse of a Bohemian glass factory an intrepid woman could extract the glowing element of power called radium. She reduced, boiled down, tons and tons of it before at last she captured the elusive thing. Marie Curie conceived the theory, which her experiments proved true, that the vital something she was seeking was not destroyed by going through the furnaces of the factory. The fires had no effect whatever upon the radium. They neither destroyed nor diminished the vital thing. It was there in the same quantity and the same state as in virgin pitchblend from the mines.

How like the imperishable something within the soul of man! All the furnace fires of human discipline, even death itself, cannot obliterate the Christ Spirit, the divinity of Man, the seed of resurrection within.

Years ago, before the advent of television, there was a story on radio that was called, "Angels with Amnesia." It was an interesting story of an angel who was on a mission on the earth. He was accidentally struck on the head and was the victim of amnesia. He couldn't remember who he was. There unfolded an intriguing story situation because obviously, if he didn't know he was an angel, he had all the involvements and difficulties and temptations of ordinary mortal men. In the end he awakened and realized his angelic nature -- just in time to prevent him from entering into a very human "affair." In a way, Jesus implies that everyone is an angel with amnesia. Everyone is divine. We are not aware of our divinity, our God potential. We are asleep to our deeper selves. We need to wake up.

"And looking up, they saw that the stone was rolled back." This is a clue so important that without identifying it, there is no way to understand the "miracle" works of Jesus. When He fed the five thousand hungry people, "...he took the five loaves and the two fishes, and looking up to heaven, he blessed and brake and gave the loaves to the disciples...and they all ate, and were filled." When He stood before the tomb of His beloved friend, Lazarus, He "lifted up his eyes, and said...Lazarus, come forth." And on another instance, Jesus said, "Say not ye, there are yet four months, and then cometh the harvest? Behold, I say unto you, lift up your eyes, and look on the fields, that they are white already unto harvest."

Jesus said, "Judge not according to appearances, but judge righteous judgment." Man is a whole creature living in a whole universe. However, the physical sight reveals only part of the picture. Jesus knew that He had to be "born anew" if He wanted to see the Kingdom, to see the answer to life's problems. So He "looked up" from the human to the divine, from the appearances to Infinite Reality. He knew that He did not need to set things right -- only to see them rightly. This is a vital aspect of prayer that is emphasized in Emerson's classic definition of prayer as "the contemplation of the facts of life from the highest point of view."
DISCOVER THE POWER WITHIN YOU
(Twelve lesson course for Unity Centers)

LESSON 12

Text References: Chapter 17 and 18

Supplementary Reading:
- DYNAMICS FOR LIVING (Fillmore), p. 339
- LIFE IS FOR LIVING (Butterworth), p. 155
- ATOM-SMASHING POWER OF MIND (Fillmore), p. 56, 160

Significant Concepts to be Covered:

1. Reincarnation is not an absolute. It is an answer to some puzzling questions about life and death. It is the other side of the coin that says, "There is no justice." We study it not as unequivocal principle, but as plausible conjecture.

2. Discuss at length Jesus' indirect references to the reincarnation process. You may add many more instances.

3. The loss of the idea of Reincarnation and its related law of cause and effect may be the greatest single reason for the rise of what is called "Western Materialism." (p. 217)

4. Jesus taught the Divinity of Man, that man must ultimately unfold his potential. Reincarnation would seem to indicate a way in which this can be done.

5. A good understanding of the Kingdom of God is imperative to the student of Truth. It is not a place to which we go or an experience in time. It is not somewhere to go, but something to be. It is the upper level of man's total consciousness.

6. Life is lived from within out. We frustrate our potential when we let our level of consciousness be determined by what people say, what conditions appear to be, what we read in the papers, etc. What happens around you is not important. What counts is what happens in you.

7. Consider the true meaning of the word religion -- the awareness of man's unity with God. Consider how the concept of unity with God in ecclesiasticism deteriorated into unity with the institution. This led to the concept that man found unity with God only with and through the church and its clergy. This is why people like Emerson have called for a "first-hand and immediate experience of God."

8. Elaborate on the new ideal of the church -- the place to learn the Truth of unity with God. Like any place of learning, it must make itself progressively unnecessary - help people to become within-dependent.

9. "Am I my brother's keeper?" We say, No! I must be my brother's brother. Or even more, "I am my brother and my brother is me." Implications of this are large relative to contemporary social problems.
Lesson 12, cont'd

10. "You do not have to groan over what the world lacks; you are there to bring it what it needs...flame up and shine." This is an answer to those who are troubled over the state of the world. The Kingdom of God is within you -- it may begin its unfoldment into the world right now, and it may find in you its starting point.

Additional Material that may be Helpful:

Talking with a young minister of a traditional church. He was debating the metaphysical concept within Christianity. When he was confronted with Jesus' statement, "All that I do you can do and more, if you have faith," he shook his head sadly, and said, "I just wish Jesus had never said that." But He did say it, and there is no getting around it.

It is interesting that Jesus lived in a time when a prominent sect of Judaism, the Essenes, directly taught the idea of reincarnation. It is hardly likely that Jesus would have had no contact with these people or their views. You may have read much about the "Dead Sea Scrolls" which were found in recent years. These were the writings of an Essene Sect that were found in the ruins of an Essene monastery. The concept of reincarnation was clearly involved in these writings.

Now we have no proof that Jesus had any relationship with the Essenes. However, we find striking similarities between some of His ideals and those espoused by the Essenes. And, the Apocryphal book of Enoch, which was one of the more important scripture texts of the Essenes, contains some Beatitude forms that strangely parallel Jesus' Beatitudes of the Sermon on the Mount. When Jesus' concepts appear to be so radically different from the traditional views of His land, and now we find them to be so consistent with this sect of His time, doesn't it seem to follow that He must have been aware of the Essenes and that He could have been influenced by their doctrines -- of which reincarnation was fundamental.

Eugene O'Neill wrote a delightful play that was produced on Broadway many years ago, entitled, "Lazarus Laughed." It is based on the Biblical story of Lazarus, who died and was raised from the dead by Jesus after three days in the tomb. After moving out of the limited framework of life that is compressed by time between the experience of birth and the "ultimate" of death, Lazarus comes to know the greatness and fullness of life. His mind is freed from the limitations of human judgment. He sees with an infinite perspective. When he returns from the dead and is faced with the strange paradox of seeing men's puny affairs with a cosmic insight, it is all so funny that he laughs. Though he appears unfeeling and cold, he cannot contain himself from laughter at the way men worry and struggle and chase shadows in life.

Soliloquizing, Lazarus says: "Why are your eyes always fixed on the ground in weariness of thought, or watching one another with suspicion? Throw your gaze upward to eternal life! To the fearless and deathless! The everlasting! To the stars...O brothers in God, weaving dance rhythms of eternal peace to the lonely drum of time, laugh thine everlasting laughter! Let it descend on men's seared lips...O brothers, sons of eternal life, celebrants of its flaming revel along the mountain ridges of infinity, let men feel thy ecstasy that he may evoke his own high freedom."
Jesus had a technique for developing spiritual-mindedness. It was
amazingly simple. He acknowledged Himself to be the son of God. The
reason we have not seen this as a technique is that we have explained
it as a justification of the old concept that Jesus was "very God." He
was special, God manifesting Himself in the form of man for awhile to
teach us a lesson. But that wasn't what He had in mind. Jesus didn't
see Himself as different from us - except that He was living more in
the upper rooms of consciousness. He saw Himself as one who had made
the great discovery about Himself and about life -- which can be your
discovery if you follow Him.

Thus, when Jesus called Himself the son of God -- this was His
technique. We must call ourselves the son of God. The attainment of
the Christ Consciousness, the awakening of the depth within us, calls
for nothing less on our part than a definite recognition of ourselves
as sons of God right here and now. Not will be, not I can be, not
maybe someday, but right now I am a son of God. Or, if you want to
make it more emphatic, I am the son of God, for I am the activity of
God that is manifesting itself at this point in time as me. I am the
individualization of God. It is not enough to give intellectual assent
to the idea. Claim your good and press your claim. Affirm: "I am
a perfect child of God."

When I was a small child, my mother impressed upon my mind the
concept that "with God all things are possible." I was taught to say
in the face of problems of any kind, "God is my help in every need."
In those days I didn't know about germs and complexes and heredity.
My faith was uncomplicated...and it worked. Perhaps you too can remember
younger days of childlike faith. Jesus said, "Except ye turn and become
as little children, ye shall in no wise enter into the Kingdom of Heaven."
We should never become too sophisticated to make this "turn", to pause
and reflect upon the greatness of God in childlike faith. Even if a
miracle is required, let us recall: "Eye hath not seen, nor ear heard,
nor have entered into the heart of man, the things which God hath
prepared for them that love him."

No matter what the human problem may be, there is always that within
you through which it can be met and overcome. "He that is within you is
greater than he that is in your world." Jesus said, "In the world ye have
tribulation, but I have overcome the world." Again, this was not an evi-
dence of special powers, but the revealing of His technique. The prob-
lem fundamentally is in our faulty view of life. When we see from the
basement, all obstacles are mountainous. When we go upstairs, "all things
are possible."

Jesus is saying, "As long as you live in the world of change there will
be challenges. But challenges are opportunities for growth." The word
tribulation comes from the Latin "tribulun", which refers to a threshing
gloor. Threshing is an important process of separating the wheat from
the chaff. Many times we are threshed about in human experience because
of negative beliefs. But when we overcome or "come over" the faulty
mental attitude, the problem becomes a blessing, the end becomes a new
beginning.

When a person rises above the conflicts of human experience and rea-
izes that the Kingdom of God is within him, there is always an answer
within him. He has but to stand still and know it...and let it express.
Dare to believe that through the God self of you, you can meet, rise
above, and even be blessed by any challenge of life.

The wonderful thing about this concept of heaven is -- It is where you
are. There is always an upstairs. There is always a way. And... The
way out is in. The Kingdom of God is within you.