

Metaphysics

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Unity School for Religious Studies
Unity Village, Missouri 64065

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The Charles Fillmore books identified in this course
by means of initials

METAPHYSICS II

(The Life)

ASP Atom-Smashing Power of Mind

An introductory course in practical Metaphysics based on the writings of Charles Fillmore. The course is designed to focus the principles, ideas, and concepts of Truth on the following specific areas of life for practical application:

- 1) Illumination & Guidance.
- 2) Healing.
- 3) Prosperity.

Supplementary reading assignments will be found in the following Unity Books:

How I Used Truth, H. Emilie Cady

What Are You?, Imelda Octavia Shanklin

Know Thyself, Richard Lynch

Atom-Smashing Power of Mind, Charles Fillmore

Jesus Christ Heals, Charles Fillmore

Prosperity, Charles Fillmore

Spiritual Economics, Eric Butterworth

TP Teach Us to Pray

TI Talks on Truth

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PART 1: ILLUMINATION & GUIDANCE

Page 1: **METAPHYSICAL THINKING:** (Microcosm and Macrocosm, The One Mind, The Creative Process, As Within So Without, Cause and Effect, Where to Begin)

The Charles Fillmore books are identified in this course by means of initials as follows:

Page 5: **AS** Atom-Smashing Power of Mind

Page 10: **CH** Christian Healing

Page 15: **JC** Jesus Christ Heals

Page 20: **KL** Keep a True Lent

Page 25: **MBD** Metaphysical Bible Dictionary

Page 30: **MG** Mysteries of Genesis

Page 35: **MJ** Mysteries of John

P Prosperity

PART 2: HEALING

Page 31: **RW** The Revealing Word

Page 36: **TM** The Twelve Powers of Man

TP Teach Us to Pray

Page 40: **TT** Talks on Truth

Page 44: **THE WORD:** (Power of the Word, The Word of God, The Logos, Jesus' Healing Method, What Are Words?, The Spoken Word, Speaking the Word)

Page 48: **REGENERATION:** (Regeneration, True Church of Christ, Denial & Affirmation, Reconstructing the Organism, Life-Substance-Intelligence, Eternal Life, Nourishing the Life Force, Transformation Through Mind)

COURSE OUTLINE: METAPHYSICS II

(The Life)

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- Page 5: OUR MANY SELVES: (Psychology and Religion, Self-Observation, Our Many Selves, Man's Lower Nature, Astrological Influences, Casting Out Demons, Spiritual Pride, Repentance, The Rewards)
- Page 10: RECOGNIZING GUIDANCE: (Two Ways, Learning by Experience, Divine Law, Nature of Guidance, Language of Guidance, Universal Language of Symbolism, Emotions and Feelings, Discrimination, Knowing and Doing)
- Page 15: DEVELOPING GIFTS AND TALENTS: (Our Potential, Desire: The Key, Willingness to Change, Personality/Individuality, Dreams and Guidance, Cycles of Life, The Divine Plan, Marshal Your Forces)
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- Page 36: DEVELOPING A HEALING CONSCIOUSNESS: (Faith in the Possibility, Faith and Receptivity, Man: The Inlet & Outlet, Thoughts Outpicture, Affirmation and Denial, Overcoming Resistance, Persistence, The Foundation, The Object)
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METAPHYSICAL THINKING

1A MICROCOSM AND MACROCOSM:

"The material universe is but the shadow of the spiritual universe."

(ASP/160)

"All those who go deep enough into the study of the mind agree perfectly on fundamentals, one of which is that the universe originated in mind, was projected into action by thought, and is being sustained by mind power. Self-analysis reveals the manner in which the individual mind acts, and this action is the key to all action in the small and the great, in the microcosm and the macrocosm, in man and in God."

(TM/143)

As human beings we are looking out at a material world; we see it, we hear it, we smell it, we taste it, we touch it. But do we ever take time to consider, "From whence do we do this looking out? What are we looking out from? Where do the energy and intelligence come from that enables us to look out at and experience this world that many call reality and that some believe is the only world? Because the answer to these questions is so important, Unity teaches that we must all take time to become still and turn within. In many ways the inner world is even more important to us than the outer. Charles Fillmore calls the outer world "the shadow" of the inner. Both are real, but the outer is real only in the sense that there is such a thing as a "real shadow."

1B THE ONE MIND:

"The material forms that we see about us are the chalk marks of a mighty problem being outworked by the one Mind. To comprehend that problem and to catch a slight glimpse of its meaning, we must grasp the ideas that the chalk marks represent; this is what we mean by studying Mind back of nature. Man is mind and he is capable of comprehending the plan and the detailed ideas of the supreme Mind."

(CH/12)

"We may understand the relation and office of the Father, the Son, and the Holy Spirit by analyzing our own mind and its apparent subdivisions during thought action, because each one of us is a perfect copy in miniature,

an image and likeness, of the great universal first cause--Being."

(TT/134)

In 1A Mr. Fillmore speaks of the outer world as "the shadow." Here in 1B he refers to it as "chalk marks." Of course, these are figures of speech. Chalk marks made by what? Mr. Fillmore says, "by the one Mind." When we speak of one Mind it is tempting to the intellect to think of a gigantic brain. But this is to revert to an anthropomorphic concept of God. The one Mind is not a brain. It does not "belong" to someone named God. Actually, it is undefinable. We know not what it IS. But we do know what it does. It creates Divine Ideas--the most powerful and important things in the universe as it appears to us.

1C THE CREATIVE PROCESS:

"Think of Being as an aggregation of ideas with potential creative capacity but governed in its creative processes by unalterable laws. Mentally see those ideas projected into action in a universe evolving a self-conscious creature possessed of free will called man. As man develops through the combination of those original ideas, behold him arriving at a place in his evolution where he realizes his power of self-determination and consciously begins to choose as his own field of action the many pleasant activities of the universe and to combine them in his own way." (JC/177)

Unity regards our universe as a living organism. Mr. Fillmore refers to it as "an aggregation of ideas," and all these ideas are also living--a living universe with creative energy in the form of divine ideas. This is a most attractive concept of the universe. From this point of view, man becomes a creative process also; a creative process conscious of itself as individuality.

1D AS WITHIN SO WITHOUT:

"The truth that things have a spiritual as well as a material identity and that the spiritual is the cause side and of greatest value, is a revelation that may be slow in coming to most people." (P/147)

"Judge not according to appearance. We should form no conclusions until we have gone thoroughly into the causes and the underlying laws. The things we see outwardly are the effects that have arisen from causes that are invisible to us. There is an inner and an outer to everything: Both the mental and the material conditions pervade the universe. Man slides

at will up and down the whole gamut of cause and effect. The whole race slides into an effect almost unconsciously and so identifies the sense with the effect that the causes are lost sight of for thousands of years."

(P/146)

"Do not jump to conclusions. Study a situation carefully in its various aspects before you decide. Consider both sides, the visible and the invisible, the within and the without."

(P/28)

Every person should strive to realize that there is always an invisible factor in the cause of everything that happens. Sometimes some of the cause is visible or apparent. But usually this is just the tip of the iceberg on the causal side of anything. The "cause" side of human existence is mostly invisible. Such things as thoughts, words, attitudes, desires, will, memory, etc. are all invisible qualities. They are all part of the great "within" of mankind.

1E CAUSE AND EFFECT:

"Our words are so interwoven with our thoughts and acts that we do not discern the relation between cause and effect, in fact, we do not as a rule see any connection between them. We are so concerned with effects that we have no consciousness of causes."

(TP/73)

"It is no great achievement for one who follows the leading of Spirit within to forecast the future. To Spirit the future is a succession of events based on the ideas revolving in the mind at present. Whoever rides into his own ideal realm can read his future for himself. He finds there a chain of causes at work that he can easily see will produce certain results. It is not necessary for him to read the definite line along which each separate idea will travel to its ultimate. This is the method of reasoning from cause to effect."

(KL/46)

Here Mr. Fillmore views the subject of cause and effect in terms of the ability to forecast the future. As a person grows in spiritual awareness the law of cause and effect becomes more than just an impersonal law (such as karma). It

becomes a more organic thing, a more positive factor. Instead of feeling in bondage to it we begin to perceive ways of "using" it. The example Mr. Fillmore gives is to use it to determine logical outcomes of certain causes that have been set into motion. This is not fortune-telling or superstition. This is a form of metaphysical logic.

IF WHERE TO BEGIN:

"This is the step we must all take: Begin to seek this kingdom of God's substance. Trust in the promise and see the result in the mental currents that are set in motion all about us. You may not be able to see at just what point success began, or what separate word of allegiance to the Father first took effect, but as the weeks or months go by you will observe many changes taking place in your mind, your body, and your affairs. You will find that your ideas have broadened immensely, that your little limited world has been transformed into a big world. You will find your mind more alert and you will see clearly where you were in doubt before, because you have begun thinking about realities instead of appearances. The consciousness of an omnipotent hand guiding all your affairs will establish you in confidence and security, which will extend to the body welfare and surroundings. There will be a lessening or entire absence of prejudice and fault-finding in you. You will be more forgiving and more generous and will not judge harshly. Other people will feel that there has been a change in you and will appreciate you more, showing it in many ways. Things will be coming your way, being added unto you indeed according to the promise."

(P/39)

This is one of the most wonderful paragraphs in all of Charles Fillmore's writings. It should be read carefully and taken seriously. As one reads the series of beautiful things he says a person will experience, the sense of excitement begins to grow. As one sees himself as the person Mr. Fillmore is writing about, a willingness to do what is necessary to achieve it takes hold in consciousness.

OUR MANY SELVES

2A PSYCHOLOGY AND RELIGION:

"Thought control is imperative, and there is urgent need of teachers on both the mental and spiritual plane of consciousness if the race is to go forward in development. To this end there needs to be more cooperation between the two planes of consciousness, because they complement each other. Religion becomes practical and effective in everyday life when it incorporates psychology as part of its litany. Without religion psychology is weak in its fundamentals, and without psychology religion fails to give proper attention to the outlet of its ideals. The fact is that religion, comprehended in its fullness, includes psychology."

(KL/75)

The proper integrating of religion and psychology is what gives metaphysical Christianity the character that is appealing to more and more people in this age. Psychology as the study of human nature, and religion as the study of divine ideas make a uniquely balanced combination. Unity teaches a spiritual psychology which is also a religion. It is both a metaphysical system and "a way of life."

2B SELF-OBSERVATION:

"All things are in the consciousness and you have to learn to separate the erroneous from the true, darkness from light. The I AM must separate the sheep from the goats. This sifting begins right now and goes on until the perfect child of God is manifest and you are fully rounded out in all your Godlike attributes."

(ASP/49)

"We must learn to watch our consciousness, its impulses and desires, as the chemist watches his solutions. Man forms his own consciousness from the elements of God, and he alone is responsible for the results."

(TM/163)

The primary purpose for self-observation is to discern the movements of thoughts, feelings, attitudes, and opinions in one's own consciousness. Only in this way can we distinguish between what is desirable or undesirable in us at any given moment. Some persons never take time for sincere and calm inner self-

observation and consequently find it difficult, or even impossible, to change their consciousness. Error originates in consciousness and self-observation is the method through which it is detected.

2C OUR MANY SELVES:

"The Adam man exists in the subconsciousness as a multitude of men: The wise man and the foolish man, the kind man and the cruel man, the loving man and the hateful man, the stingy man and the generous man, the hungry man and the full man, the happy man and the troubled man, the good man and the bad man, the live man and the dead man, the poor man and the rich man, the timid man and the courageous man, the sick man and the healthy man, the old man and the young man, the erratic man and the sane man--these, and a thousand other types of man as active personalities, occupy the consciousness of every human being."

(TM/35)

One of the great illusions held in the minds of people today is the belief that they are all just one "self." While it is true that there is just one Real Self of each of us, there are many, many "selves" in each of us. The confusion may arise from the fact that while we have just one I AM, we also experience something called our sense of I Am. We are in the habit of connecting our sense of I Am to whatever "self" is claiming our attention. We move our sense of I Am around within ourselves constantly. And since we are aware of only ONE sense of I Am, we confuse our sense of I Am with the many selves we connect it with and get the impression that it is all one "self." This illusion helps perpetuate confusion in human thinking.

2D MAN'S LOWER NATURE:

"We have within us, bound in the cage of the subconsciousness, all the propensities and the savagery of the animals. In the regeneration these are brought forth and a great reconciliation takes place. . . Man's body represents the sum total of the animal world, because in its evolution it has had experience in nearly every type of elemental form. These memories are part of the soul, and in the unregenerate they come to the surface sporadically. Sometimes whole nations seem to revert from culture to savagery without apparent cause, but there is always a cause. These reversions are the result of some violent wrenching of the soul, or of concentration, to the exclusion of everything else, on a line of thought out of harmony with divine law."

(TM/79-80)

When we speak of the "lower nature" we are referring to those levels of consciousness we have risen from. If you have grown, you must have grown from something into something. That which you have grown from is now a "lower" level than the one you are now on. At one time it was the higher toward which you were growing. When Mr. Fillmore writes of our "animal natures," he does not mean that "Man is just an animal." What he means is that a level within us has a correspondence with the animal level of life form.

2E ASTROLOGICAL INFLUENCES:

"It is true that through the animal and human departments of the soul we are in sympathy with all nature, which includes the earth, the sun, the moon, and the stars, and as these are all ensouled, their reactions affect us when there is no higher power in evidence. But there is a higher power in us every one: Spirit. In Genesis it is stated that spiritual man, the image-and-likeness man, was given dominion over all creation."

(TP/48)

While Unity does not teach astrology in its literal aspect, it does not deny the existence of astrological influences in a non-literal sense. As Mr. Fillmore states in this paragraph, all existing things in the universe have a connection with all other existing things on a certain level. This would include our bodies and the planets and stars. Unity teaches that the Christ Spirit within us gives us a unique position in the cosmos. It is called individuality. Individuality can be influenced as all existing things can be influenced. But control, dominion, and mastery are in the Christ. An individual aware of Christ within can make his own free choices and control his own destiny.

2F CASTING OUT DEMONS:

"The casting out of these demons of personality formed a large part of the work of Jesus, and those who follow Him in the regeneration are confronted with similar states of mind and find it necessary to cast out the great demon selfishness, which claims to have power but is a liar and the father of lies."

(TM/66)

The phrase "casting out demons" is used so frequently in the Bible that it seems unwise to just ignore the idea. While most people do not believe in the existence of demons literally, there is still value and insight in the symbolic meaning of demons in the light of modern psychological and metaphysical knowledge. Basically the metaphysical meaning of demons is: negative states of mind which have become dangerous to the person connected with them.

26 SPIRITUAL PRIDE:

"Men possess as valuables their education, trade, ability, or intellectual talent. Ministers of the gospel possess scholarship or eloquence, and take pride in these possessions. Yet even these are burdens that must be unloaded before they may enter the kingdom of the heavens. The saint who is puffed up with his saintly goodness must unload his vanity before he gets in. (P/17)

Perhaps a clearer term for "Spiritual pride" is just plain "vanity." Vanity is a very dangerous negative attitude that tempts most persons who have gained certain attainments or who enjoy certain advantages in life. What is so wrong about vanity? It is not the same as wickedness, violence, cheating, etc. The great wrong in vanity is that it is built upon a totally false basis. This makes it even more dangerous to consciousness than some of the more blatant and obvious errors. It is based on the belief that: "I have created my own virtues and deserve special credit for it." There is only one Creator: God. To believe otherwise calls forth the demon called "vanity."

2H REPENTANCE:

"Jesus did not take the universe on His shoulders by affirming His self-sufficiency. He unloaded every burden and rested in the all-sufficiency of the Father. 'I can of myself do nothing;' 'The Father abiding in me doeth his works.' This is the total denial of self--the giving up of all personal desires, claims, and aims. Before man can do this successfully he must change his ideas--there must be a mental house cleaning." (KL/51)

Repentance is a strange word which does not really carry the connotations of the Greek word from which it has been translated. The Greek word of the Gospels, (metanoia), has no exact counterpart in English. But, basically it means to become willing to change the character (or level) of one's thinking. This includes willingness to give up certain long-held attitudes as well as one's habitual reactions to certain memories. It constitutes what Mr. Fillmore calls "a mental house cleaning." Jesus refers to it again and again as a prime requisite for spiritual growth and eventual regeneration.

2I THE REWARDS:

"Every thought of goodness makes a place, a form, and sets up a friendly habit in the mind that is permanent and that in your time of need ministers to you. You are glad to accept this

ministry, for you have done good because the Spirit of good is working through you. Thus you reap the benefit of all the good you have ever done or thought. Your thoughts give back results of the same nature as themselves." (ASP/48)

34 TWO WAYS:

The idea that all our good expressions become our ministers in times of need is a glorious revelation. And since Spirit does not deal in even exchanges, but always returns greater blessings to the giver, this can be a particularly helpful and comforting realization in times of challenge.

"It is easier to seek the Truth willingly and be watchful and obedient than it is to be forced by some severe experience. Hard experiences are not necessary if we are obedient to the Truth that saves us from them. Time should be given to prayer and meditation daily. We cannot grow without them, and no man who neglects them will successfully develop his spiritual powers." (JC/125)

One of the most helpful realizations in making the effort to receive and recognize divine guidance is to remember that God always provides opportunities for choice and gives us freedom of choice. We are always given opportunities to choose to commit our lives to Spirit or not to. We are always free in these opportunities for choice. But the moment a person freely chooses to commit himself and his life to spiritual truth, a wonderful thing happens to that person. He and his existence come directly under two great spiritual laws: (1) the Law of divine guidance, (2) the Law of divine protection. The person will somehow be made aware of this. But he retains his freedom of choice. If he chooses protection, the Law will always provide it. If he chooses divine guidance, the Law will always provide it.

35 LEARNING BY EXPERIENCE:

"To trust Spirit we must know of its guidance by experience. By those who have not learned the guidance of Spirit, that experience must be acquired. Man is spirit and must find himself before he can communicate with universal Spirit." (ASP/26)

"Practice the presence of God until you open your consciousness to the inflow of the omnipresent, all-knowing mind, then affirm your unity with that mind until you know and fully realize, through the many avenues of wisdom, just what you should do.

RECOGNIZING GUIDANCE

3A TWO WAYS:

"There are two ways to get understanding. One is to follow the guidance of the Spirit that dwells within, and the other is to go blindly ahead and learn by hard experience. These two ways are open to everyone." (KL/45)

"It is easier to seek the Truth willingly and be watchful and obedient than it is to be forced by some severe experience. Hard experiences are not necessary if we are obedient to the Truth that saves us from them. Time should be given to prayer and meditation daily. We cannot grow without them, and no man who neglects them will successfully develop his spiritual powers." (JC/125)

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3B LEARNING BY EXPERIENCE:

"To trust Spirit we must know of its guidance by experience. By those who have not learned the guidance of Spirit, that experience must be acquired. Man is spirit and must find himself before he can communicate with universal Spirit." (ASP/28)

"Practice the presence of God until you open your consciousness to the inflow of the omnipresent, all-knowing mind, then affirm your unity with that mind until you know and fully realize, through the many avenues of wisdom, just what you should do.

This acquirement of a knowledge of the divine will is not the work of an instant; it results from patient and persistent spiritual study, prayer, and meditation." (TM/107)

Divine guidance does not eliminate the necessity for experience, but it does free a person from total dependency on the acquiring of experience in order to know what to do and how to do it. Experience and direct guidance should be combined in a person's life, but many people experience unnecessary difficulties simply because they have not yet opened themselves to the higher dimensions of Being which bestow direct divine guidance.

3C DIVINE LAW:

"Divine law is the universal something in us of which we all are conscious, and which tells us when we are doing right and when we are doing wrong. It may be defined as the innate knowing of right and wrong, and this knowing may be quickened. The quickening does not come by the study of material things, but by concentrating the mind on the Christ. Man does not make the law; the law is, and it was established for our benefit before the world was formed." (KL/158)

"We must look within for the law and not without. The laws we find in the outer are the secondary laws." (P/73)

What Mr. Fillmore so accurately describes in this paragraph on divine law what is called in some systems of metaphysics "REAL CONSCIENCE." There is Real conscience (divine law) and acquired conscience (human opinion and custom). There are times when we are very much in tune with Real conscience. Other times it lies buried under all sorts of illusions, excuses, and justifications. Part of the work of Truth study is to keep divine law (Real conscience) on the level of conscious awareness at all times.

3D NATURE OF GUIDANCE:

"When we discover in ourselves a flow of thought that seems to have been evolved independently of the reasoning process, we are often puzzled about its origin and its safety as a guide. In its beginnings this seemingly strange source of knowledge is often turned aside as a daydream; again it seems a distant voice, an echo of something

that we have heard and forgotten. One should give attention to this unusual and usually faint whispering of Spirit in man. It is not of the intellect and it does not originate in the skull. It is the development, in man, of a greater capacity to know himself and to understand the purpose of creation." (TM/90)

Mr. Fillmore plainly connects divine guidance very closely with the voice of intuition. Divine guidance and intuition are so interwoven that they can be spoken of as almost the same things. The main thing that interferes with recognizing divine guidance is the failure to listen to the voice of intuition, and this failure is most often caused by our own inner mechanical talking. The voice of the mechanical "self" drowns out the soft and gentle voice of intuition. Practice of inner stillness and silence are essential in developing the skill of recognizing divine guidance. Also, Mr. Fillmore mentions that "it does not originate in the skull." We do become aware of it in the skull (brain) but it does not originate there. It originates in a dimension of our own being which is on the invisible side of our nature (Spirit).

3E LANGUAGE OF GUIDANCE:

"If you ask me about the language I use in communicating with God, I am not able to tell you; because you are talking from the standpoint of using words to convey ideas, while in the language of God ideas in their original purity are the vehicles of communication." (JC/32)

"Compared with audible language, communion in mind can be said to be without sound. It is the 'still small voice,' the voice that is not a voice, the voice using words that are not words. Yet its language is more definite and certain than that of words and sounds, because it has none of their limitations." (JC/33)

If the language of Spirit is not sound, what is it? We have no word for it. "Silence and stillness" are as near as we can come. But we do have words for the language of Spirit when it enters the human consciousness. Here it becomes pure knowing and pure feeling. On this level one does not need audible definitions or explanations. One knows and one feels. The faculty which can translate pure knowing and pure feeling into word language for the intellect is intuition. Intuition translates the language of Spirit into the language of humans.

3F UNIVERSAL LANGUAGE OF SYMBOLISM:

"Spirit imparts its ideas through a universal language. Instead of being explained by words and phrases as used in ordinary language, the idea is formed and projected in its original character. This system of transferring intelligence is called symbolism. It is the only universal and correct means of communicating ideas." (TM/77)

A person who does not have an intuitive recognition of the meaning of symbols probably will never feel comfortable with metaphysical Bible interpretation. He will constantly worry about their "correctness," and whether or not metaphysical Bible interpretation is simply "making up things that the writers did not intend." But once the significance of symbols is grasped and appreciated, it becomes clear that it does not matter whether or not "the writer meant it to be interpreted that way." What matters is the validity of the interpretation itself. Does it stand on its own merits or not? The same holds doubly true for metaphysical interpretation of life itself.

3G EMOTIONS AND FEELINGS:

"Words and sounds are attempts to convey a description of emotions and feelings, while by the language of mind, emotions and feelings are conveyed direct. But again you must transcend what you understand as emotion and feeling in order to interpret the language of God. This is not hard. It is your natural language, and you need only return to your pristine state of purity to achieve it entirely." (JC/33)

The saying "follow your heart" states much of what Mr. Fillmore is saying in this paragraph. The heart is the symbol of love, and love is the purest of feelings and human emotions. When the attention is given to the heart center, there is a recognition of true feelings. This greatly helps the intuition in its work of translating pure feeling and knowing into recognizable guidance.

3H DISCRIMINATION:

"We are told that we must take heed what we hear. Many of us have found that as we develop this inner, spiritual hearing, we hear voices sometimes that do not tell the truth. These deceptive voices can be hushed by affirming the presence and power of Lord Jesus Christ. As you unfold your spiritual nature, you will find that it has the same capacity for receiving vibrations of sound as your outer, physical ear has. You do not

DEVELOPING

give attention to all that you hear in the external; you discriminate as you listen. So in the development of this inner, spiritual ear take heed what you hear: discriminate."

(ASP/57)

In this paragraph, Charles Fillmore writes about using discrimination in our "inner hearing," but he does not tell us where these "inner voices" are coming from. Is it simply mental suggestions contained within race consciousness? Are there certain entities in the astral realm who speak to us? Or is it from our own deeper level of subconsciousness, our own soul memories? In any case, the point is that in the inner world, as in the outer world, there are both illusion and deception.

31 KNOWING AND DOING:

"You may know by simply holding the thought that you know. This is not egotism, but spiritual knowing. When you declare divine understanding, you sometimes meet your old line of thought and are disappointed. Right then continue to hold to your declaration for KNOWING. Judge not by appearances. Do not act until you get the assurance; if you will keep close to Spirit by affirmation, the assurance will come. Will it come by voice? No! You will know through the faculty of intuition. Divine knowing is direct fusion of mind of God with mind of man." (CH/114)

"If you get a good strong perception of something that your inner mind tells you is true, act upon it, and you will find that it will come true."

(JC/102)

We should always remember that KNOWING is a divine idea. It is synonymous with UNDERSTANDING, and is one of our twelve powers. When any divine idea is affirmed sufficiently it becomes our experience. We can experience greater KNOWING simply by believing it and affirming it.

(TW/131)

DEVELOPING GIFTS & TALENTS

4A OUR POTENTIAL:

"When man gets his ingenious mind into action he always meets every emergency with something better. These many examples of the power of man's mind should make us pause when we are tempted to consider any situation disastrous or nearly so. Every adverse situation can be used as a spur to urge one to a greater exertion and the ultimate attainment of some ideal that has lain dormant in the subconscious. The pessimist moans, 'I could make a better world than this.' The optimist sings, 'Go to it; that's what God put you here for.'" (ASP/52)

Every person continually has to meet resistance in life. Resistance usually appears as a problem or challenge, or any type of opposition to what one likes or wants to do. The mind always has the ability to reconcile what we like and want to do with resistance. This effort brings forth a desirable outcome. It is this unique ability which is the constant potential in every human mind. The more it is used the stronger it becomes. In the Sermon on the Mount, the teachings of Jesus Christ are really all about how to meet resistance and challenges in life in a spiritually correct way.

4B DESIRE: THE KEY:

"There is in man that which, when opened, will place him in direct contact with universal knowledge and enable him instantly and continuously to draw forth anything that he may wish to know. God is our fount of wisdom, even as He is our source of supply."

(CH/98)

"If you desire a thing, you set in motion the machinery of the universe to gain possession of it, but you must be zealous in the pursuit in order to attain the object of your desire. Desire goes before every act of your life, hence it is good. It is the very essence of good; it is God Himself in a phase of life."

(TM/131)

Some people are puzzled over Unity's wholehearted approval of desire and say that it is dangerous to call all desire good, since there may be desire for evil in some persons. Perhaps we should qualify this by specifying that it is desire for any good that is good! Desire is a very powerful thing in consciousness, much more powerful than many realize. Just as our faith generates

the energy which can BECOME the miracle, desire actually generates the energy which works to cause the fulfillment. Jesus did not use the word "desire" very much. But He plainly saw it as the great motivating factor which causes a cooperative response from the universe. "Seek, and ye shall find. Ask, and ye shall receive. Knock, and it shall be opened unto you."

4C WILLINGNESS TO CHANGE:

"Spirit will find a way to lead you when you have freely and fully dedicated yourself to God, and you will be led in a path just a little different from that of anyone else. Your teaching has been in generalities, so when Spirit in its office as an individual guide shows you Truth different from that which you have been taught, you may object. If, for instance, you have been taught to ignore the body with all its passions and appetites, and Spirit in its instructions shows you that you are to recognize these appetites and passions as your mis-directed powers, what are you going to do about it?" (TM/154)

Mr. Fillmore reveals a very intriguing insight in this paragraph: "When Spirit in its office as an individual guide shows you. . . ." This sentence refers to the fact that when we make an individual commitment of our lives to things spiritual, the spirit of Truth becomes a very personal guide to us. No longer just an abstract metaphysical concept, but an actual individual guiding Presence in our lives. When this happens, guidance becomes very personal and, as Mr. Fillmore says, it may be guidance of a type never received before.

4D PERSONALITY/INDIVIDUALITY:

"Much is heard about giving ourselves to service to the world, but how important is the self that we are offering? If we have found our real self the offer will be worth while, but if we are offering personality alone we shall never set the world afire."

(TP/161)

"If we start any such demonstration and try to apply the I AM to personality, we fall short. This is frequently the cause of lack of results in carrying out the laws that all metaphysicians recognize as fundamentally true. The mind does not always comprehend the I AM in its highest, neither does it discern that the all-knowing, omnipotent One is within man. This recognition must be cultivated, and everyone

should become conscious of the I AM presence. This consciousness will come through prayer and meditation upon Truth."

(JC/123)

There is a fine line of distinction between personality and individuality. Paradoxically, while personality enrichment is encouraged in the Unity teachings, sacrifice of personality is also encouraged under certain circumstances. Personality should be developed and enriched, but it should serve individuality, or the Real Self. There are times in life when a person's highest good requires personality to "decrease" so that Real Self may "increase." But the so-called sacrifice of a poorly developed personality is not worth very much, nor are efforts to exploit such a personality usually effective in the long run.

4E DREAMS AND GUIDANCE:

"It is the Spirit of Truth that talks to us in dreams, visions, and inner urges. The more we acknowledge the Spirit as our indwelling inspiration and life the stronger its consciousness will be to us."

(JC/195)

"Instead of treating the visions of the night as idle dreams, we should inquire into them, seeking to know the cause and meaning of every mental picture. Every dream has origin in thought, and every thought makes a mind picture. The study of dreams and visions is an important one, because it is through these mental pictures that the Lord communicates with man in a certain stage of his unfoldment."

(CH/102)

While Charles Fillmore had a very strong conviction that all dreams are either prophetic in nature or are a form of guidance, not all persons in Unity share his viewpoint in this matter. The chances are that, given the consciousness of Mr. Fillmore, his dreams were of the nature he writes about. Many students of Unity, however, do not feel that the majority of their dreams are all that significant. This is an area where each of us must take responsibility and follow our own guidance.

4F CYCLES OF LIFE:

"He who studies Mind may know how to 'discern the signs of the times.' He becomes familiar with certain underlying principles and he recognizes them in their different masks in the 'whirligig of time.' Under the veil of historical symbology the Scriptures portray the movements of Mind in its

different cycles of progress. These cycles repeat themselves over and over again, but each time on a higher plane. Thus the sphere or circle is a type of the complete Mind, but in manifestation the circles are piled one on top of another in an infinite spiral." (TT/16)

Metaphysical thinking is based upon cycles in life, rather than straight lines. Mr. Fillmore says, "Cycles repeat themselves over and over again, but each time on a higher plane." This statement is true ONLY IF A PERSON IS LEARNING AND GROWING. For those who do not learn and do not grow, the repeating of a cycle remains on the same level as in the past. But for those who are at least willing to be guided by Spirit, the repetition is not just a mechanical repetition, but becomes a part of progress and unfoldment.

4G THE DIVINE PLAN:

"There can be no logical doubt that an all-wise and all-powerful Creator would plan perfection for His creations and also endow them with the ability to bring His plan into manifestation. That is the status of the world and its people. We are God's ideal conception of His perfect man and He has given us the power of thought and word through which to make that ideal manifest." (JC/16)

"How can you order your life by the divine plan? By accepting it as a truth that there is such a plan and by making this plan yours through affirming your oneness with the omnipresent Mind in which this plan exists in its righteousness." (JC/118)

When we think of the divine plan for our lives we should not make the mistake of thinking of it as a sort of "blueprint" that has been designed and is not to be changed in any way. This erroneous concept is called "predestination." Unity does not believe in that. The divine plan that Unity believes in is an organic thing. It is not a finished "blueprint" but is simply a term referring to the fact that there is always a right direction for us, always a right place for us, and that our good is always at hand for us. Within the divine plan we have constant opportunities for choice. There is always room for change. Being within the divine plan does not mean "following orders." It means to stay in the right direction. The right direction is forward, or Godward.

4H MARSHAL YOUR FORCES:

"One person may have a talent suppressed because of diffidence; another may have a talent rendered obnoxious by excessive egotism. This all shows

that our powers are making servants of us. We must know who and what we are; we must take our place in the Godhead and marshal our forces."

(KL/112)

5A TRANSMUTATION:

How do we best marshal our forces? It must begin with our sense of I Am. Where is my sense of I Am at any given moment? What am I allowing to connect with my sense of I Am? These are important questions. Tremendous amounts of energy are squandered by those who let their sense of I Am become dominated by other things, especially negative emotions. But new energy can be generated and conserved by making effort to connect the sense of I Am with divine ideas. Especially the greatest of divine ideas for us: CHRIST WITHIN.

"Just in proportion as a person yields willingly and obediently to the transforming process does he demonstrate the Truth. All that pertains to self must be put away as fast as it is revealed, and that which is of the universal, the Christ, must take its place."

(ASP/74)

Transmutation of consciousness from literalism and selfishness into spiritual understanding is the salient law taught in Unity. This does not occur automatically or mechanically as a result of professing certain religious beliefs, but occurs only as a result of individual effort. The first effort is a matter of choice: does the person want it or not? Further efforts consist of (1) forgiveness of sins (2) regular prayer and meditation times (3) study of metaphysical truth principles (4) commitment to Spirit.

5B LIFE & DEATH:

"The desire to live does not cease when the body dies. The mind lives on, not in heaven or hell, but in the state of consciousness that it has cultivated in life. Mind does not change with a change of environment."

(TM/173)

"As man goes forward in his unfoldment, there is sometimes a tendency toward the surface of consciousness, or the phenomenal, and a gradual loss of interest in the original sources of action. The phenomenal phase of creation is so interesting that man sometimes becomes bewildered in its study or its pleasure, and the originating cause may be ignored to the point of forgetfulness."

(TM/98)

SALVATION

5A TRANSMUTATION:

"Transmutation--The conversion of one element into another." -Webster. In consciousness transmutation is a changing in action and character to conform to spiritual standards. It is well said that the mind is the crucible in which the ideal is transmuted into the real." (KL/187)

"Just in proportion as a person yields willingly and obediently to the transforming process does he demonstrate the Truth. All that pertains to self must be put away as fast as it is revealed, and that which is of the universal, the Christ, must take its place." (ASP/74)

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Unity does not attempt to give any really comprehensive analysis of the experience called death, for the simple and honest reason that we feel we do not know enough about what it actually is. Unity concentrates instead on how to correctly experience life, because we feel we do know enough about that. Our recognized authority for our teachings about life is Jesus Christ. "I came that they may have LIFE, and have it abundantly." (John 10:10)

5C REINCARNATION:

"From the standpoint of creative Mind it is plain that re-embodiment serves a purpose in affording opportunities for spiritual development. All that is gained in spiritual growth in one's life experience becomes part of the individual's real identity; and if he is faithful, he will finally gather such a store of spiritual power and wisdom that he can demonstrate salvation of his body through Christ who is 'able to save to the uttermost.' But, we would repeat, reincarnation is only an opportunity." (KL/97)

"Reincarnation is not a part of the Divine Plan and does not lift man out of mortal limitations. It is not an aid to spiritual growth, but merely a makeshift until full Truth is discerned." (RW/166)

Charles Fillmore believed that reincarnation is the experience of most (or all) souls at this period of human evolution. The main reason for this belief is that it appears as the most logical view to our human thinking. Also most of the great ancient and Oriental religions taught it, and many people believe that there is biblical support for it.

5D REGENERATION:

"In the Sermon on the Mount, Jesus laid down the law for those who desire to follow Him into the regeneration--to be born again. If you seek this spiritual birth, examine your daily life and see whether you are conforming to its requirements." (TT/86)

"Jesus prayed much by Himself and spent long hours in silent communion with God. Those who have even in a slight degree opened the Christ consciousness in themselves, so that it flows forth and recognizes the universal Mind, can readily understand that Jesus was in the silence with

God, getting the power and wisdom necessary to do His work." (TT/137)

Regeneration, as Unity uses the term, refers to attainment of a degree of spiritual consciousness so great that it gives a person complete control of his expression of life. He is in control as Spirit, soul, and BODY. There need be no more mechanical (or involuntary) "death." Regeneration seems to be an idea whose time has come. More and more persons are discovering this idea, and while not all can accept it even after it has been discovered, at least the idea has taken a valid place in race consciousness. The more persons accept and work with the idea of regeneration, the more they begin to experience its results.

5E JESUS CHRIST:

"Jesus still lives in the spiritual ethers of this world and is in constant contact with those who raise their thoughts to Him in prayer. The promise was not an idle one that He would be with those who have faith in Him."

(JC/11)

"Jesus Christ broadcast the electrons of His blood into the race thought atmosphere, and they may be apprehended by all who believe in Him. These electrons become centers of energy and life in those who appropriate them, and thus men gradually transform and regenerate their blood and their body. This is the real spiritual meaning of being saved by Jesus Christ."

(TP/64)

This is a highly mystical concept, but one in which many Truth students find strength and encouragement. Mr. Fillmore came to view Jesus Christ as a living presence in the race consciousness. Also, there are many Truth students who feel that Jesus lives among us in His words. The words of Jesus are taking on greater and greater meaning for those who study them and think about them. Many feel that the second coming of Jesus is occurring now in the form of His words coming to life in our human understanding.

5F LAW OF MIND ACTION:

"A most important part of the law of mind action is the fact of thought-unity. It is absolutely necessary to understand the nature of this fact before one can demonstrate the power of the super-conscious mind. Among our associates, we like and are attracted to those who understand and sympathize with our thoughts. The same

holds true in Divine Mind--Its thoughts are drawn to and find expression in the minds of those who raise themselves to its thought standard."

(CH/24)

"The Law of life is revealed to the mind of man through conscious thinking. Give attention to the omnipresent intelligence and it will make you wise. The 'Light which lighteth every man, coming into the world' is here, as the atmosphere is here." (TT/151)

When reduced to its very simplest aspect, the law of mind action is: like attracts like, like begets like. It is very easy to learn this, but it is also very easy to forget it. All metaphysical Truth teachings that are concerned with the human level of existence are based on the law of mind action: like attracts like; like begets like. Thoughts held in mind produce after their kind. The law of mind action works in conjunction with the formative power of thought. This is the great metaphysical secret that Jesus taught mostly in veiled form, in parables and in very esoteric statements. The second paragraph above contains an important insight which Charles Fillmore demonstrated in his own life, and which many Truth students are discovering for themselves today: "Give attention to the omnipresent intelligence and IT WILL MAKE YOU WISE."

56 "ASK...SEEK...KNOCK":

"No one ever attained spiritual consciousness without striving for it. The first step is to ask. 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' Prayer is one form of asking, seeking, and knocking. Then make your mind receptive to the higher understanding through silent meditations and affirmations of Truth. The earnest desire to understand spiritual things will open the way and revelation within and without will follow." (TM/93)

Among the important things that Jesus said to mankind is one of the clearest and simplest: "Ask. . . seek. . . knock. . ." Jesus did not specify about details. He only instructed us to "ask", "seek", "knock", and we would "receive", "find", and "have opened to us."

5H THE NEW JERUSALEM:

"Spiritual-minded people are being united today, as in the past, by zones of spiritual force that will eventually become the permanent thought atmosphere of the planet. In Revelation this is typified as the New Jerusalem descending out of the heavens into the earth."

(JC/84)

The new age which mankind on earth is beginning to experience (at least in its initial stages) goes by many names in the symbolism of various schools of thought. On the Old Testament level of thinking it is conceived of as the "promised land." On the New Testament level of thinking it is called "the kingdom of heaven," "the regeneration," "the second coming of the Son of man," "the new birth," and lastly, "the New Jerusalem." In other schools of thought it is referred to simply as "the New Age," or "the age of Aquarius." Charles Fillmore strongly believed in the coming of this new age. And he also believed that once it began, the pace of its unfoldment would accelerate as more and more persons became conscious of it as an individual experience.

(RW/49)

It helps a person keep a balanced perspective to realize that he is not the creator of anything, but that he participates in the process of creation and thereby becomes creative. Mr. Fillmore says in these paragraphs of man in his creative capacity: "It is his office to cooperate with God principle in creation." Then Mr. Fillmore quotes Jesus: "My Father worketh even until now, and I work." This indicates that even such an advanced soul as Jesus saw Himself as one who had entered a creative process already operative before His entrance into it. This is true of all persons.

6B THE LESSON:

"What we all need is a better understanding of the principles at the very foundation of Being, of the spiritual character of God, and especially of the omnipresence of the spiritual principles. Then we need to understand our relation to these spiritual principles and what we have to do to make them operative in our mind and affairs."

(TW/159)

Since "spiritual principles" is a rather general term it might be well to use another term which designates the same thing: divine ideas. Divine ideas are with us always. They constitute our direct inheritance from our Father. Our twelve powers are divine ideas transmuted into faculties that we can recognize, name, and express. How to recognize and use our twelve faculties (cooperate with spiritual principles) is one of the main lessons we are here in life to learn.

THE LESSON & THE LABORATORY

6A COCREATION:

"Our Bible teaches plainly that God implanted in man His perfect image and likeness, with executive ability to carry out all the creative plans of the Great Architect. When man arrives at a certain point in spiritual understanding it is his office to cooperate with the God principle in creation. Jesus had reached this point and He said, 'My Father worketh even until now, and I work.'" (ASP/18)

"The 1st chapter of Genesis describes the creative action of universal Mind in the realm of ideas and does not pertain to the manifest world. This truth is substantiated in the 2nd chapter, where it is stated that there was not a man to till the soil."

(RW/45)

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6C THE LABORATORY:

"Some people mistake spiritual perception for the reality, and refuse to take the second step of science, which is organic realization of the truths perceived in mind. This second step is one of intricate building, stone by stone, of a living temple in which Spirit resides forever. No one can undertake this structure of a spiritual body, until he has covenanted to follow the directions of Spirit as revealed to him from day to day." (TT/97)

"Demonstration--The proving of a Truth principle in one's body or affairs. The manifestation of an ideal when its accomplishment has been brought about by one's conformity in thought, word, and act to the creative Principle of God. It is a metaphysical law that there are three steps in every demonstration: the recognition of Truth as it is in Principle; holding an idea; and acknowledging fulfillment." (RW/52)

Religion that is only pure idealism is incomplete and unsatisfactory. Man must incorporate the theory and the idealism into performance. This fulfills the purpose of religion by making it practical. It is significant that Charles and Myrtle Fillmore chose the term "practical" Christianity as a description of what Unity was about. The blending of idealism with desirable manifestation was the goal they always had in mind. Jesus had taught the same things centuries before when He said, "By their fruits ye shall know them."

6D THE SECOND STEP:

"God's world is a world of results that sequentially follow demands. It is in this kingdom that man finds his true home. Labor has ceased for him who has found this inner kingdom. Divine supply is brought forth without laborious struggle: To desire is to have fulfillment. This is the second step in demonstration for the one who has fully dedicated himself to the divine guidance. He immediately enters into easier experiences and more happiness than the world affords, when he covenants to follow only the good. There is an advanced degree along the same line of initiation into the mysteries of the divine. Before this step may be taken, a deeper and more thorough mental cleansing

must be undergone. A higher set of faculties is then awakened within the body, and new avenues of expression are opened for the powers of the Spirit, not only in the body, but also in the affairs of the individual." (P/18)

Mr. Fillmore says, "Before this step may be taken, a deeper and more thorough mental cleansing must be undergone." This is where individual effort comes in. A "thorough mental cleansing" may sound very attractive. But in practice is it always a pleasant effort? Sometimes not. Experiences that entail sacrifice are not always pleasant for a person. But is it worthwhile? Absolutely! An important kind of mental cleansing consists of detaching one's sense of I Am from any negative emotions that it may now be connected with. Such effort constitutes true denial.

6E THE OVERCOMER:

"To overcome the world one must be proof against all its allurements of riches and honor. To overcome the flesh one must spiritualize the five-sense man until material consciousness is raised to spiritual consciousness in feeling, tasting, seeing, hearing, and smelling. This change will ultimate in man's complete mastery of the body and in its final redemption from death." (TM/69)

"We cannot enter fully into the Christ consciousness so long as we have a grudge against anyone. The mind is so constituted that a single thought of a discordant character tinges the whole consciousness; so we must cast out all evil and resisting thoughts before we can know the love of God in its fullness." (CH/138)

These two paragraphs hand us a rather heavy assignment. To be "proof against all the allurements" of the world, and to have no grudge against anyone are the requirements he states. These things can be attained, usually not in one fell swoop, but in greater and greater degree through honest effort. One of the initial efforts one can make in this direction is to try to realize that nothing in all the world is to be considered as an end in and of itself. Everything in the world should be viewed as a means to something else. This helps free a person from placing his sense of I Am in the wrong things. It protects a person from becoming addicted to anything in the world. One aspect of our evolutionary destiny is to become masters of existence, and this is the reason why continuous overcoming is essential.

6F DIVINE ORDER:

"Before you can realize the mighty power of ideas you must unify them. All must pull together. Get your ideas in divine order, and a mighty mind force will begin to work for you right away. This divine order is necessary to the upbuilding of both mind and body. This divine order is the 'kingdom of heaven' so often referred to by Jesus. To attain this unity and harmony of mind it is necessary to have perfect statements of Truth and to adhere to them in thought and word." (JC/130)

Order is a divine idea. So it is perfectly correct to speak of divine order. Like all divine ideas, order responds to our thought of it. The more one thinks of order and affirms it, the more one will experience that idea. Mr. Fillmore says the same thing about the divine ideas of knowing, love, prosperity, health, etc. All divine ideas work for us under the same spiritual Law, the law of increase with usage.

6G RESPONSIBILITY:

"To one who gains even a meager quickening of the Spirit, Christianity ceases to be a theory; it becomes a demonstrable science of the mind. We must not anticipate better social and economic conditions until we have better men and women to institute and sustain those conditions." (ASP/31)

"People everywhere on earth are now realizing as never before that the well-being of this world rests with its inhabitants. It is no longer a religious dogma or a philosophical theory that the destiny of the race is in the hands of man. God has given all things to us to use as we shall determine. We can use the atomic energy to destroy or construct as we decree. 'Behold, I set before you the way of life and the way of death.'" (ASP/52)

It is very important how one accepts the idea of individual responsibility. If it is done reluctantly it will become difficult and probably go wrongly. If it is done boastfully and egotistically it will become artificial and probably go wrongly. It must be accepted humbly and gratefully, then it will go right. On our present level of human evolution, consciousness is the determining factor in our existence. And because this is true, individuality is more important than ever before.

Supplementary Reading Assignment:

6H THE NEW AGE: Cady, Ch. 2 & 12
 Atom Smashing Power, Fillmore, Ch. 3, 4
 Know Thyself, Lynch, Ch. 1, 4 & 6
 What Are You?, Shanklin, Ch. 2, 4 & 6

"The time is ripe for the advent of a new race, the advent of the spiritualized man. This will be brought about, not by a miracle of the fiat of God, but by the gradual refinement of the man of the flesh into the man of Spirit. The true overcomer is qualifying himself to become a member of this super-race."

(KL/190)

"You are living in a new age. Yesterday is gone forever; today is here forever. Something grander for man is now unfolding. Put yourself in line with the progress of thought in the new age and go forward."

(P/173)

A person is not part of the New Age just because he exists. He has the opportunity because he exists, but he must qualify for membership. He must make a choice, a conscious choice. He must decide whether to commit himself to Spirit or not. If not, then he will probably make some other kind of commitment (usually to "self"). This does not qualify a person for new-age participation. Such a person will exist in new-age times, but will not be a new-age person. He is out of step, so to speak. Each person may have his or her own definition of the word Spirit, but some form of commitment to Spirit is necessary for new-age qualification. Jesus said, "Ye must be born anew. . ." Opportunity for this choice is always present.

2) Discuss Unity's concept of salvation using such terms as: "HEAVEN," "HELL," "THE SECOND BIRTH," AND "ETERNAL LIFE."

Supplementary Reading Assignment:

How I Used Truth, Cady, Ch. 2 & 12

Atom Smashing Power, Fillmore, Ch. 3, 4, 7 & 12

Know Thyself, Lynch, Ch. 1, 4 & 6

What Are You?, Shanklin, Ch. 2, 4 & 6

METAPHYSICS II. Part 1.

ILLUMINATION & GUIDANCE

- 1) Briefly describe your understanding of the term "METAPHYSICAL THINKING."
- 2) Discuss Unity's concept of salvation using such terms as: "HEAVEN," "HELL," "THE SECOND BIRTH," AND "ETERNAL LIFE."

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are two steps in creation—mind
ideas that which it later brings
works out in his mind his invention
before he makes the model. God is
the all-powerful mind. God creates
first in thought, and his idea of
creation is perfect, and that idea
exists as a perfect model upon which
all manifestation rests. The body
of man must rest upon a divine body
idea in Divine Mind, and it logically
follows that the inner life, substance,
and intelligence of all flesh is
perfect." (KJ/19)

Charles Fillmore strongly believed and taught that the attainment of permanent health is based upon belief in a God-created perfect body IDEA as the pattern for the human physical body. He said that this perfect body idea is established in mind, and then is worked out into body manifestation under the law of mind action. The God-created perfect pattern is the fundamental basis we should always return to in our human thinking, and upon which we rest our conclusions. As we do this, Mr. Fillmore maintained, the results take care of themselves.

OB HEALTH:

- 2) Discuss Unity's concept of salvation using such terms as: "HEAVEN," "HELL," "THE SECOND BIRTH," AND "ETERNAL LIFE."

"Health is the normal condition of
there is an inherent principle
of health pervading all living things.
Health, real health, is from within
and does not have to be manufactured
in the without. Health is the very
essence of Being. It is as universal
and enduring as God." (JC/24)

Health as the normal condition is a new idea for some persons. There is a strong tendency in human consciousness to view health as the exception, a privilege for the lucky few. This view changes as a person begins to grasp the fact that health is essentially a divine idea. All divine ideas are "normal" in the truest sense of the word. Sickness is an abnormality in the sense that it is a departure from the perfect pattern of life and order—the components of good health.

BC MIND-IDEA-EXPRESSION:

"Man's consciousness is formed of
mind and its ideas, and these determine
whether he is healthy or sick. Thus
to know the mysteries of his own being
he must study mind and its laws." (JC/25)

THE METAPHYSICAL BASIS FOR HEALTH

8A CREATION:

"There are two steps in creation--mind ideates that which it later brings forth in the outer, just as a man works out in his mind his invention before he makes the model. God is the all-powerful mind. God creates first in thought, and His idea of creation is perfect, and that idea exists as a perfect model upon which all manifestation rests. The body of man must rest upon a divine body idea in Divine Mind, and it logically follows that the inner life, substance, and intelligence of all flesh is perfect." (KL/19)

Charles Fillmore strongly believed and taught that the attainment of permanent health is based upon belief in a God-created perfect body IDEA as the pattern for the human physical body. He said that this perfect body idea is established in mind, and then is worked out into body manifestation under the law of mind action. The God-created perfect pattern is the fundamental basis we should always return to in our human thinking, and upon which we rest our conclusions. As we do this, Mr. Fillmore maintained, the results take care of themselves.

8B HEALTH:

"Health is the normal condition of man and of all creation. We find that there is an omnipresent principle of health pervading all living things. Health, real health, is from within and does not have to be manufactured in the without. Health is the very essence of Being. It is as universal and enduring as God." (JC/24)

Health as the normal condition is a new idea for some persons. There is a strong tendency in human consciousness to view health as the exception, a privilege for the lucky few. This view changes as a person begins to grasp the fact that health is essentially a divine idea. All divine ideas are "normal" in the truest sense of the word. Sickness is an abnormality in the sense that it is a departure from the perfect pattern of life and order--the components of good health.

8C MIND-IDEA-EXPRESSION:

"Man's consciousness is formed of mind and its ideas, and these determine whether he is healthy or sick. Thus to know the mysteries of his own being he must study mind and its laws." (JC/31)

"So if we want to know the secrets of health and how right thinking forms the perfect body, we must go to the mind and trace step by step the movements that transform ideas of health into light, electrons, atoms, molecules, cells, tissues, and finally into the perfect physical organism."

(JC/40)

Mr. Fillmore has here listed the sequence of the process of a divine idea becoming a manifested experience. In this case it is the divine idea (health) becoming the experience (becoming healed). The sequence traces the process of mind into matter: (1) idea of health into (2) light into (3) electrons into (4) atoms into (5) molecules into (6) cells into (7) tissues into (8) healed organism. (NOTE: One can take this sequence and read it backward, substituting the word "from" instead of "into." This practice helps give a real feel for this process and makes a deep impression on consciousness.)

8D PRACTICAL CHRISTIANITY:

"If I can conceive a truth, it follows that there is a way by which I can make it manifest. If I can conceive of omnipresent life as existing in the omnipresent ethers, there is a way by which I can make that life appear in my body. When once the mind has accepted this as an axiomatic truth, it has arrived at the point where the question of procedure arises."

(JC/133)

This paragraph illustrates what is meant in Unity by the term "practical Christianity." We are first given the theoretical and idealistic side of the presentation. Then the practical side is given in the final sentence: "Once the mind has accepted this as an axiomatic truth, it has arrived at the point WHERE THE QUESTION OF PROCEDURE ARISES." It is this "question of procedure" that makes up the practical aspect of Unity's approach to Christianity.

8E TRINITY IN HEALING:

"Concisely stated, three great factors enter into every consciousness--intelligence, life, substance. The harmonious combination of these factors requires the most careful attention of the ego, because it is here that all the discords of existence arise."

(TM/164)

"The one essential fact to understand is that there can be no manifestation without intelligence as a fundamental factor or constituent part. Every form in the universe, every function, all action, all substance--all these have a thinking part that is receptive to and controllable by man. Material

science has observed that every molecule has three things: intelligence, substance, and action. It knows where it wants to go, it has form, and it moves. This intelligent principle in all things is the key to the metaphysician's work." (CH/50)

The power of attention is of tremendous importance in the existence of man. The mind, through the power of attention, can make a connection with the innate intelligence of anything that is in existence, whether it be animal, vegetable, or mineral. And this is especially so with regard to the intelligence in the cells of our bodies.

8F POWER OF THOUGHT:

"That the body is moved by thought is universally accepted, but that thought is also the builder of the body is not so widely admitted." (CH/40)

"The cells of the body are centers of force in a field of universal energy. There are no solids. That which appears solid is in reality the scene of constant activity. The eye is not keyed to the pulsations of this universal energy and is therefore deceived into believing that things are solid." (JC/172)

The idea that thought is the builder of the body takes on new significance in the light of recent discoveries in the science of genetics. The discovery of the DNA "programming" in the genes, all contained within the original single fertilized cell, places Mr. Fillmore's teaching in a new context. The building of the body is carried on by the DNA programming up to a point. After that point is reached, the individual's own consciousness takes over. Intelligence is a divine idea. Therefore it is omnipresent in our world. Intelligence is alive, and all living things can be communicated with. Our intelligence can communicate with intelligence in all existing things, including the very cells, molecules, and atoms of our own bodies.

8G METAPHYSICAL VS. PHYSICAL BASIS FOR HEALTH:

"The physician takes it for granted that disease germs exist as an integral part of the natural world; the metaphysician sees disease germs as the manifested results of anger, revenge, jealousy, fear, impurity, and many other mind activities. A change of mind will change the character of a germ. Love, courage, peace, strength, and good will form good character and build bodily structures of a nature like these qualities of mind." (ASP/104)

"The laborious methods of the medical profession are all for the purpose of stimulating the healing forces of nature." (TP/152)

The very nature of the physical basis for health makes it necessary for its practitioners to think in pathological terms. This is very useful for combatting existing diseases and malfunctions. But it is not the same as the creating and maintaining of stabilized perfect health. The whole direction of metaphysical thinking is creative. It does not fight or combat. It creates and sustains. This is not to criticize pathological knowledge, which is needed as long as there are accidents, diseases, malfunctions to be cured. But more importantly, we need metaphysical thinking to create and maintain the living patterns of stabilized good health.

8H REALIZATION:

"The scientific metaphysician fixes his attention powerfully on the consummation of a certain idea until he has a realization, which means that the idea has nucleated a certain amount of thought substance. When this realization is had the metaphysician rests 'from all his work.' Through faith and work he has fulfilled the law of mind and he rests in the conviction that his ideal of health will appear in manifestation in due season."

(JC/45)

In this paragraph Mr. Fillmore has described the process in which metaphysical thinking causes the faith faculty to "clothe the divine idea with substance." At a certain point, the degree of attention is sufficient to cause a breakthrough from the invisible to the manifest. Mr. Fillmore adds to this the idea of "keeping the Sabbath," symbolizing the observing of a time of rest from external effort, and even from thinking about the case.

8I MIRACLES:

In reality miracles are events that take place as a result of the application of a higher law to certain conditions." (KL/178)

"The forces invisible are much closer than we think, and when we turn our attention in their direction the response is usually so pronounced and so swift that we cannot but feel that a miracle has been performed. A more intimate acquaintance with the divine law convinces us that under it all things are possible if we only

believe, and if we at the same time conform our thoughts to its principles."

(CH/92)

DEVELOPING A HEALING CONSCIOUSNESS

Yesterday's miracle can become today's normal procedure. Evolution continues for us, and our evolution consists of gaining new and higher levels of insight and spiritual awareness. The more spiritually aware a person becomes the more he perceives higher levels of the laws of life. As he proceeds to work from those higher levels, the results often appear spectacular to those not yet on those levels. This is the metaphysical background for the marvelous ministry of works performed by Jesus, which can be duplicated eventually by all who follow Him.

Faith is our great affirmative power. In developing a healing consciousness faith works by affirming the omnipresence of God and all divine ideas. The divine idea is always of a greater dimension than any existing thing. In the case of a healing need, the divine idea of health is greater and more powerful than anything on the level of the existing sickness. Faith (affirmations) makes contact with that greater dimension of power and causes the needed adjustment which manifests as healing.

9B. FAITH AND RECEPTIVITY:

"The first step in all spiritual healing is faith, and the next is receptivity."

(TR/152)

"Health, real health, is from within and does not have to be manufactured in the without. It is the normal condition of man, a condition true to the reality of his being. The first step in all spiritual healing is the using of faith, and the next step is to become open and receptive to the stream of healing life."

(KL/173)

Actually, receptivity can be understood as a part of faith. Faith is our great affirmative power. Receptivity is a result of using faith to affirm willingness. Jesus said to the man at the pool of Bethesda, "Wilt thou be made whole?" In modern English this would be stated, "Are you willing to be healed?" If a person affirms his willingness toward health, he will become very receptive to the idea, and the idea will be transformed into an experience of being healed.

9C. MAN: THE INLET & OUTLET:

"In his right relation, man is the inlet and the outlet of an everywhere present life, substance, and intelligence. When his 'I' recognizes this fact and adjusts itself to the invisible expressions of the one Mind, man's

DEVELOPING A HEALING CONSCIOUSNESS

9A FAITH IN THE POSSIBILITY:

"The first move in all healing is a recognition on the part of the healer and on the part of the patient that God is present as an all-powerful mind, equal to the healing of every disease, no matter how bad it may appear. 'With God all things are possible.'" (TP/177)

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9C MAN: THE INLET & OUTLET:

"In his right relation, man is the inlet and the outlet of an everywhere present life, substance, and intelligence. When his 'I' recognizes this fact and adjusts itself to the invisible expressions of the one Mind, man's mind becomes harmonious; his life, vigorous and perpetual; his body, healthy. It is imperative that the

individual understand this relation in order to grow naturally."

(CH/22)

One of the best health-producing exercises for our minds is realizing one's self as the inlet and the outlet for all divine ideas. Divine ideas generate energies which culminate as manifestations and experiences in us and for us. A human being is both a receiving station and a broadcasting station for divine ideas such as intelligence, love, substance, and life. We can use and share all of them. If we do so willingly and gratefully, our consciousness will continually improve, and so will the state of our health.

9D THOUGHTS OUTPICTURE:

"The fruit of your thought is your body, and you can judge your thought by the character of your body. So also can you change your body by changing your thoughts. Then here is the key to the situation: To resurrect the body we must change our thoughts. Every thought must be in accordance with absolute Truth; there must be no adverse thought."

(TT/116)

Many readers are disturbed by statements such as: "the fruit of your thought is your body," and "Every thought must be in accordance with absolute Truth." Statements such as these, however, should not turn a reader away from the generally helpful idea of the paragraph. The point is that our thinking does have a direct effect on our bodies, perhaps not as literally as is implied in this paragraph, but, to the extent that it does behoove us to pay attention to the general trend of our thinking.

9E AFFIRMATION & DENIAL:

"A good healing drill is to deny the mental cause first, then the physical appearance. The mental condition should first be healed. Then the secondary state, which it has produced in the body, must be wiped out and the perfect state affirmed."

(JC/36)

"To demonstrate principle keep establishing yourself in certain statements (affirmations) of the law. The more often you present to your mind a logical and true proposition, the stronger becomes the inner feeling of realization."

(KL/177)

One of the questions which arise in many minds in regard to denials is: "Do I have to find out exactly what the error is in my consciousness before I can deny it?" In many cases the error will become apparent and one will know what it is. In such a case, the denial will probably be quite specific. But even if one does not know exactly what the error is, denial can still be used effectively. One can deny whatever the cause is without having to identify the cause by naming it, just as a person can forgive sin without knowing the names of all the sins. Affirmations, however, are verbalized divine ideas, and it is helpful to know what divine ideas we wish to verbalize and to call them by their right names.

9F OVERCOMING RESISTANCE:

"By experimentation modern metaphysical healers have discovered a large number of laws that rule in the realm of mind, and they agree that no two cases are exactly alike. Therefore one who prays for the health of another should understand that it is not the fault of the healing principle that his patient is not instantly restored. The fault may be in his own lack of persistency or understanding; or it may be due to the patient's dogged clinging to discordant thoughts. In any case the one who prays must persist in this prayer until the walls of resistance are broken down and the healing currents are tuned in. Metaphysicians often pray over a critical case all night." (JC/85)

Each need we encounter is unique. Even though the symptoms may appear to be identical to those of other cases, the case itself is not exactly like any other. Each healing need should be approached with the attitude that it is one of a kind. This prevents us from getting too literal and mechanical in our spiritual efforts. Another important point in this paragraph is the challenge of subconscious (or unconscious) resistance. Human resistance to divine help is a great mystery which necessitates much persistence in prayer in certain cases. NOTE: In a case where a patient simply will not give up inner resistance; will not accept the divine idea of health, the person praying should not feel guilty about it. Each soul has its own freedom of choice, and each soul is entitled to its secret reasons for making choices.

9G PERSISTENCE:

"Every Christian healer has had experiences where persistent prayer saved his patient. If he had merely said one prayer, as if giving a prescription for the Lord to fill, he would have fallen far short of demonstrating the law. Elijah prayed persistently until the little cloud appeared or, as we would say, he had a 'realization;' then the manifestation followed."

(ASP/127)

In cases where persistence in prayer is needed we can think of it as a type of exercise. Just as physical exercise strengthens the body, mental exercise can strengthen consciousness. Prayer is the highest type of all exercises, and repetition of prayer strengthens the soul. A person who prays sincerely will receive personal inner guidance as to how much or how little repetition is necessary in each case.

9H THE FOUNDATION:

"In our silent meditations and prayers we must infuse into the inner mind realms the same energy that, used without, would make us notable in some worldly achievement. But unless we do this inner work and lay the foundation of strength and power in the subjective mind, we shall find ourselves in failing health when called upon for extra exertion in some great effort." (TM/123)

Charles Fillmore recognized that energy can be utilized in two ways: (1) investing it in some outer aim to accomplish a good result, or, (2) investing it as a "reserve pool" in the inner realms of the soul. Throughout his writings he urges us to do both, but to be particularly careful that we do not fail to do this "inner investing." He felt that this inner reserve was especially needful in times of unexpected events.

9I THE OBJECT:

"Remember that the object of all treatment is to raise the mind to the Christ consciousness, through which all true healing is accomplished." (TP/178)

"Be of good cheer. The intelligence that created your body knows how to repair it. Get still, relax, turn your attention to the sustaining life forces within your organism." (TP/105)

Greater consciousness should be the primary aim of any spiritual effort we make. We may have other reasons also, but these should be secondary. Such things as health, prosperity and happiness are results, not causes. The cause of any worthwhile thing for us is our forward (Godward) direction of consciousness.

THE SILENT UNITY METHOD

10A PEACE:

"The first step in prayer for health is to get still. 'Be still and know that I am God.' To get still the body must be relaxed and the mind quieted. Center the attention within. There is a quiet place within us all, and by silently saying over and over, 'Peace, be still,' we shall enter that quiet place and a great stillness will pervade our whole being."

(JC/80)

"Jesus gave us the consciousness of peace. 'My peace I give unto you.' The mind of peace precedes bodily healing. Cast out enmity and anger and affirm the peace of Jesus Christ, and your healing will be swift and sure."

(JC/21)

These two paragraphs contain two very significant keys in regard to healing. They are: (1) "The first step in prayer for health is TO GET STILL." (2) "The mind of peace precedes bodily healing." "To get still" is essential, for stillness is pure strength at its source. "The mind of peace" is also essential, for true peace is silence, and silence is pure power at its source. When we are established in stillness and silence we are connected to the inner source of pure strength and pure power. If we then use our faith in affirming the Truth of the divine idea of health, we will have the experience Mr. Fillmore describes in this second paragraph: "Your healing will be swift and sure."

10B RECEPTIVITY:

"The reason that prayers and treatments for healing are not more successful is that the mind has not been put in a receptive state by affirmations of peace. The Mind of Spirit is harmonious and peaceful, and it must have a like manner of expression in man's consciousness. When a body of water is choppy with fitful currents of air it cannot reflect objects clearly. Neither can man reflect the steady strong glow of Omnipotence when his mind is disturbed by anxious thoughts, fearful thoughts, or angry thoughts."

(JC/176)

Divine ideas require proper channels in order to express themselves, and the most important channel for purposes of healing is the mind. If a person's mind is in a turbulent, negative, violent state, then it is not a proper channel of expression for the divine idea of health. Through our sense of I Am, we can control our own states of mind. It takes practice, but it can be done. Denial and affirmation are good methods, as are any forms of meditation and prayer which help one realize oneness with God.

10C REALIZATION:

"A spiritual realization is a realization of Truth. A spiritual realization of health is the result of holding in consciousness a statement of health until the logic of the mind is satisfied and man receives the assurance that the fulfillment in the physical must follow. In other words, by realizing a healing prayer man lays hold of the principle of health itself and the whole consciousness is illumined; he perceives principle working out his health problems for him." (JC/39)

"There is a partial unity with Spirit and there is a complete unity with Spirit. Whenever we wholly merge our mind with creative Mind we meet Christ in our consciousness, and it is when we are in this consciousness that our prayers are fulfilled." (TP/20)

In spiritual healing, the all-important realization occurs when the person really feels his oneness with principle. Such a realization does not perceive principle as a cold abstract formula or statistic, but as a living intelligent Presence, which is what spiritual principle really is. When a person has this realization, as Charles Fillmore says, "He perceives principle WORKING OUT HIS HEALTH PROBLEMS FOR HIM."

10D IDEA-THOUGHT-WORD:

"Ability to pick up the life current and through it perpetually to vitalize the body is based on the right relation of ideas, thoughts, and words. These mental impulses start currents of energy that form and also stimulate molecules and cells already formed, producing life, strength, and animation where inertia and impotence was the dominant appearance. This was and is the healing method of Jesus."

(JC/fwd.)

"It is a metaphysical law that there are three steps in every demonstration; the recognition of Truth as it is in principle; holding the idea; and acknowledging fulfillment. Pray believing that you have received, and you shall receive." (JC/109)

The metaphysical sequence of IDEA-THOUGHT-WORD is the law of the Trinity in its most personal aspect where we are concerned. This has always been one aspect of the Silent Unity method of prayer. As Mr. Fillmore often points out, we can involve ourselves directly in the Trinity and experience remarkable, even miraculous results. This formula is clear and easy to remember: Idea (the DIVINE IDEA), thought (our thought), word (affirmation).

10E NO EFFORT WASTED:

"The law of spiritual healing involves full receptivity on the part of the one under treatment. God does not do things in us against our will, as will acts both in the conscious and subconscious realms of mind. However much it may appear that the word is thwarted in its original intent, this is never true; it goes on, and it enters where reception is given it. In this way men are quickened, and whether we see the result with our physical vision or not, the process is as sure as God Himself." (JC/112)

What happens to the energy of prayer help when the one for whom it was intended is not willing to receive it? Was that effort wasted? Is the energy of prayer help nullified? Mr. Fillmore says no: "However much it may appear that the word (prayer help) is thwarted IN ITS ORIGINAL INTENT, this is never true; it goes on, AND IT ENTERS WHERE RECEPTION IS GIVEN IT." In the divine economy no spiritual effort is ever wasted.

10F TRUE SPIRITUAL HEALING:

"Just here, in connection with the Holy Spirit is an important point for a good Christian healer to consider. Do not regard the Holy Spirit altogether as a restorative principle without feeling, sympathy, or love. This reduces your healing method to intellectual logic and the slow process of mental science. Under this method the patient must always be educated in Truth principles before he can be healed. No instantaneous healing ever takes place under this method. The Holy Spirit is sympathetic, comforting, loving, forgiving, and instantly healing." (JC/183)

"It is found by those who have faith in the power of God that prayer for health is the most quickly answered. The reason for this is that the natural laws that create and sustain the body are really divine laws, and when man silently asks for the intervention of God in restoring health, he is calling into action the natural forces of his being." (JC/80)

In our efforts to understand the principles of spiritual healing it is good to remember that there is also such a thing as instantaneous healing through the grace of God. This can be a comforting thought for those beginning Truth students who have an immediate healing need. It is not always necessary to understand completely the principles of the healing process in order to be healed.

10G SEEING PERFECTION:

"Some of the most miraculous cures ever made have been where the healer simply saw perfection in the patient. He saw with the eye of Spirit that which really exists, and the shadow conformed to his seeing just to the extent of his realization of that spiritual reality." (TT/93)

"It is wonderful how quickly our body responds to a thought of life and health, how we can feel a flow of health instantly if we hold the right thought. Just closing our mind to outer things and holding the thought that we are the perfect manifestation of Divine Mind will often heal our body of its illnesses. Disease is not natural. We must let go of it, relax, and let Spirit carry on its perfect work in us; and all at once evil or sick conditions disappear, and we are whole. Those who have had divine healings tell us that their best work was done by simply letting go and realizing that there is but one universal Mind and that this Mind makes a perfect body for every man." (KL/22)

There is quite often misunderstanding about Unity's teachings on "seeing perfection," or "seeing the good," or "beholding the Christ" in others. Unity uses the word "see" in a very special sense in these teachings. We do not mean to pretend or to hallucinate. We really do not even mean "to see" in the literal sense. We are speaking rather of inner acknowledgment regardless of whether or not the outer appearance matches the acknowledgment at the moment. This is also sometimes called "holding the thought" or "laying hold of the Truth."

THE WORD

11A POWER OF THE WORD:

"Perfect health is natural, and the work of the spiritual healer is to restore this perfect health, which is innate and can be spoken into expression. Our ills are the result of our sins or failure to adjust our minds to Divine Mind. 'Man hath authority on earth to forgive sins.' When the sinning state of mind is forgiven and the right state of mind established, man is restored to his primal and natural wholeness. This is wholly a mental process, and so all conditions of man are the result of his thinking. 'As he (man) thinketh in his heart, so is he.'" (JC/fwd.)

"As man is quickened with spiritual faith, his word is endowed with power. It becomes so charged with spiritual energy that he is enabled to heal all manner of diseases, even at a distance." (RW/213)

The power of the word does not originate with the word itself. It comes from the divine idea which the word expresses, and it also comes from the sense of I Am of the person who speaks the word. A consciously spoken word which has good intentions behind it carries great power. A mechanically spoken word with not much intention behind it carries little or no power. If a word is consciously spoken with the sole intention of expressing a divine idea, it is called affirmation, and it carries the greatest power of all.

11B THE WORD OF GOD:

"The Word of God is immanent in man and all the universe. All creation is carried forward by and through man's conscious recognition of this mighty One. Man is the consummation of the Word. His spirit has within it the concentration of all that is contained within the Word. God being perfect, His idea, thought, and Word must be perfect. Jesus expresses this perfect Word of God as spiritual man. 'the Word became flesh, and dwelt among us.' (John 1:14)"

(RW/213)

"The 'seed' is the creative idea inherent in the word, the nature that it inherits from its parent source--God."

(CH/65)

The Word of God is creative Principle in action. This idea is first presented in the book of Genesis. The symbolic imagery is that of a gigantic "person" who literally speaks words which instantly "come true." This makes an interesting story, but it raises a number of unanswerable questions on the strictly literal level. Taken as allegory, however, it illustrates the action of the creative Principle of God in the form of the Word (or Logos). This is the metaphysical meaning of "And God said. . ."

11C THE LOGOS:

"The meaning of the word Logos is speech based upon reason. If the reasonable premise that God is the omnipresent God is well grounded in you, you cannot speak anything but healing and uplifting words. Your words must be for the healing of the nations, because they are true words flowing forth from a source which in Truth has no opposite." (TP/172)

"An understanding of the Logos reveals to us the law under which all things are brought forth, the law of mind action. Divine Mind creates by thought, through ideas." (RW/124)

Logos is a Greek word translated into English as Word with a capital W. There seems to be no clear single definition or interpretation of this Greek word. The definitions seem to point in a direction, but come to no real conclusion. This is probably not a defect, since the metaphysical meaning of Logos is not something concrete, literal, and finished. The general consensus seems to be that Logos denotes creative Principle in action as it relates to the universe. Logos originates in God. Logos reaches its later stage in us, where it is expressed through us as conscious speech.

11D JESUS' HEALING METHOD:

"Whatever these various theories of Jesus' remarkable healing power may be, no one disputes one point: He used words as the vehicle of the healing potency. He always spoke to the patient 'as one having authority.' He had a certain assurance, an inner conviction, that He was speaking the truth when He said, 'Thou art made whole;' and the result of His understanding

carried conviction to the mind of the patient and opened the way for the 'virtue' that went forth from the speaker." (TP/165)

"Jesus laid great stress on the power of the word. The word has two activities: One is that of the still small voice in the silence, and the other is that of the 'loud voice' that was used by Jesus when He raised Lazarus from the dead. In the beginning 'God said, let there be'. . . and there was. We are the offspring of God, and our words have power proportionate to our realization of our indwelling spiritual kingdom." (ASP/148)

Jesus is the prime example of Logos reaching its final stage as conscious speech. Jesus exemplified this to such an extent that He is sometimes referred to as "the Word become flesh." We must not overlook the fact that the words of Jesus came from a consciousness which we probably cannot even as yet comprehend. It was this consciousness which went into His words and caused them to have the overwhelming power they had. Jesus Himself constantly called attention to the importance of His words. His words are one form of His presence with us today. This is one meaning of the "second coming of Jesus Christ," and it is happening now.

11E WHAT ARE WORDS?:

"Words--The vehicles through which ideas make themselves manifest. Words that have in them the realization of perfect, everywhere-present, always present divine life, and our oneness with this life, are dominant in the restoration of life and health. When spiritual words abide in man's consciousness, the word or thought formed in intellectual and sense mind must give way to the higher principles of Being. The whole consciousness is then raised to a more spiritual plane. Affirmations of words of Truth realized in consciousness bring the mind into just the right attitude to receive light, and power and guidance from Spirit." (RW/213)

Realization of the power of words will not come to one who thinks of them only as being sounds or as combinations of letters on a printed page. Words are really expressions of consciousness and in our world, consciousness is the ruling factor. Words carry the power and authority of their originating consciousness, just as certain ambassadors have the mandate to carry the power and authority of their government.

11F THE SPOKEN WORD:

"The spoken word carries vibrations through the universal ether, and also moves the intelligence inherent in every form, animate or inanimate. It has been discovered that even rocks and all minerals have life. This is proof of the omnipresence of the one animating substance. Man, being the highest emanation of Divine Mind, has great directive power and is really co-operator with God in forming the universe." (CH/68)

Again, when Mr. Fillmore writes of the spoken word he means much more than just the audible sound of the word. He includes the consciousness of that person who speaks it. This means that what a person's consciousness is able to do, his words are able to do. When words of Truth are consciously spoken, the Truth consciousness is IN THOSE WORDS, and mighty things are accomplished. The most powerful of all spoken words are affirmations of Truth.

11G SPEAKING THE WORD:

"Every time we speak we cause the atoms of the body to tremble and change their places. Not only do we cause the atoms of our body to change their position, but we raise or lower the rate of vibration and otherwise affect the bodies of others with whom we come in contact." (CH/65)

"Thus he who realizes most thoroughly that God is the supreme perfection and that in Him can be no imperfection, and speaks forth that realization with conviction, will cause all things to arrange themselves in divine order." (TP/172)

Since words express states of consciousness there is a very close relationship between the words we speak and our various physiological states. Mr. Fillmore relates this idea to the very atoms and vibratory rates of the human body. Our spoken words also have an effect on other persons' bodies, to the degree that a person makes himself subjective to the words of others. In the second paragraph Mr. Fillmore carries this idea one step further. He extends the influence of the spoken word into the arrangement of "things." This would probably include circumstances and events. It is helpful to remember that when Charles Fillmore makes these kinds of statements about the power of the spoken word, he is not referring to just any kind of spoken word. He means only the consciously spoken word that has spiritual motivation behind it. The other kind of spoken words are of little or no creative value. Jesus calls these "vain repetitions." In metaphysics we call this "mechanical talking."

REGENERATION

12A REGENERATION:

"Regeneration follows generation in the development of man. Generation sustains and perpetuates the human; regeneration unfolds and glorifies the divine." (TM/3)

"Regeneration--A change in which abundant spiritual life, even eternal life, is incorporated into the body. The transformation that takes place through bringing all the forces of mind and body to the support of the Christ ideal. The unification of Spirit, soul, and body in spiritual oneness." (RW/165)

One of the difficulties in understanding the concept of regeneration is that we do not have any examples of it around to point to. At the present time it is a term for an ideal still to be attained. What is it? Basically it refers to a level of consciousness wherein a person is able to avoid the death experience. It is a level of control of the life expressions through the body which keeps the flow of vital energies constant and ever-renewing. It can be attained only by sufficient growth of spiritual consciousness.

12B TRUE CHURCH OF CHRIST:

"Many have caught sight of the fact that the true church of Christ is a state of consciousness in man, but few have gone so far in the realization as to know that in the very body of each man and woman is a temple in which the Christ holds religious services at all times: 'Ye are a temple of God.' The appellation was not symbolical, but a statement of architectural truth. Under the direction of the Christ, a new body is constructed by the thinking faculty in man; the materials entering into this superior structure are the spiritualized organic substances, and the new creation is the temple or body of Spirit." (TT/105)

In this paragraph Mr. Fillmore presents a concept that captured readers' imaginations from the very first: "In the very body of each man and woman is a temple in which the Christ holds religious services at all times." These words have lifted the minds and hearts of many, many persons down through the years. This paragraph also contains one of the first mentions made by Mr. Fillmore about the NEW BODY now in construction in all who are to any degree in awakened spiritual awareness. While this is Mr. Fillmore's first mention of it, he returns to this theme again and again in many of his later writings.

12C DENIAL & AFFIRMATION:

"In every change of consciousness on the physical plane, there is a breaking down of some cells and building up of other cells to take their place. Mentally this is denial and affirmation, and this process in the body is the result of these two movements in the mind which have occurred at some previous period." (TM/128)

"Regeneration begins its work in the conscious mind and completes it in the subconsciousness. The first step is cleansing or denial in which all error thoughts are renounced. This includes forgiveness for sins committed and a general clearing of the whole consciousness. After the way has been prepared, the second step takes place. This is the outpouring of the Holy Spirit." (RW/166)

The principles of denial and affirmation are involved in every important area in the Unity teachings. Charles Fillmore sees the energy needed for regeneration as starting with the correct expression of denial and affirmation in the human consciousness.

12D RECONSTRUCTING THE ORGANISM:

"So you will find in your experience with the work of the Holy Spirit in reconstructing your organism that the present structure must be literally torn down atom by atom. It is in its present state temporary and without the conscious life of the indwelling Spirit. You, with the race, have separated yourself from God in consciousness; that separation extends to the body, the most remote plane of consciousness." (TT/108)

"Spirit is the dynamic force that releases the pent-up energies within man. The energies have been imprisoned in the cells, and when released are again restored to action in the body by the chemistry of creative Mind. The perfection of this regeneration is in proportion to the understanding and industry of the individual." (JC/138)

Some persons resist the concept of regeneration because they think of it as eternal life in the body as it now is. Mr. Fillmore assured readers that this would not be the case, that the present state of the body is not its true one. Prior to regeneration there would be the experience of "reconstruction" which would result in an entirely different "texture" of body. He often calls it a "body of light." It is in this reconstructed organism that man would begin his regeneration existence. And, as always, he emphasized that this is to be attained only by sufficient development of SPIRITUAL AWARENESS.

12E LIFE-SUBSTANCE-INTELLIGENCE:

"Life and substance are ideas in Divine Mind. Life is the acting principle; substance is the thing acted upon. In the phenomenal world, life is the energy that propels all forms to action. Life is not in itself intelligent; it requires the directive power of an entity that knows where and how to apply its force in order to get the best results." (RW/121)

Here again Mr. Fillmore returns to the idea of the Trinity. In this case he applies it to the requirements for a healthy organism. Life is necessary for health. Substance is necessary for health. Intelligence is necessary for healthy coordination of life and substance. Mr. Fillmore often instructed students to affirm that their bodies were "perfect life, substance, and intelligence."

12F ETERNAL LIFE:

"Life is divine, spiritual, and its source is God, Spirit. The river of life is within man in his spiritual consciousness. He comes into consciousness of the river of life through the quickening of Spirit. He can be truly quickened with new life and vitalized in mind and body only by consciously contacting Spirit. This contact is made through prayer, meditation, and good works." (RW/122)

"We all have life, and it is God's eternal life but it does not become ours in reality until we consciously realize it. The one who enters into eternal life, as did Jesus, must lay hold on that omnipresent life and make it one with his body. This is the secret of inheriting eternal life." (KL/122)

Life is a divine idea! All divine ideas are eternal. Thus, life is eternal. There is, however, a difference between eternal life and physical existence as it is now. If eternal life meant eternal physical existence as it now is, then it might not be desirable for all. But it does not mean that. It means to be an eternal expression of divine life.

12G NOURISHING THE LIFE FORCE:

"We may nourish a good thing by thinking how good it is--a beautiful face, a beautiful form, whatever it may be that is good; but suppose we take the negative side, shall we then get results also? Yes, absolutely. We shall get just what we think about. The thought of nourishing is a very good thought because it shows us just what we do. Mind draws upon the vital forces, and according to physiological laws we alter our tissues. Either we tear down our bodies or we build them up." (JC/128)

Ordinarily, we use the word "nourish" in connection with material food and the physical body. In this paragraph we are using the word in another sense--in the sense of quickening and increasing the effectiveness of the life force in our bodies. Mr. Fillmore often taught that praise and thanksgiving result in an increase of the good we experience. We can praise and give thanks for the life force within us, and thereby "nourish" it into greater effectiveness in our bodies. This is mostly a matter of thought and attitude.

12H TRANSFORMATION THROUGH MIND:

"A man can imagine that he has some evil condition in body or affairs, and through the imaging law build it up until it becomes manifest. On the other hand, he can use the same power to make good appear on every side. The marks of old age can be erased from the body by one's mentally seeing the perfection in it. Transient patching up with lotions and external applications is foolish; the work must be an inner transformation. 'Be ye transformed by the renewing of your mind.'" (CH/105)

Charles Fillmore believed strongly in the ever-present possibility of transformation through the expansion of consciousness. The process of transformation through mind consists of simply establishing a strong enough consciousness of something so that it results in a manifestation of good. Of course, the imagination would enter into this, but consciousness is much more than just imagining. Mr. Fillmore often stated that the untapped powers in human consciousness were beyond belief--especially the power to transform patterns inherited from past belief systems.

RESPONSIBILITY FOR WHOLENESS

13A RESURRECTION:

"The 'resurrection' of the body has nothing whatever to do with death, except that we may resurrect ourselves from every dead condition into which sense ignorance has plunged us. To be resurrected means to get out of the place that you are in and to get into another place. Resurrection is a rising into new vigor, new prosperity; a restoration to some higher state. It is absurd to suppose that it applies only to the resuscitation of a dead body." (ASP/119)

"The resurrection of the body is not dependent for its demonstration on time, evolution or any of the man-made means of growth. It is the result of the elevation of the spiritually emancipated mind of the individual." (ASP/123)

Ordinarily the word "resurrection" means to regain that which one has lost. Charles Fillmore sees resurrection as something more. He sees it as not only regaining a state from which one may have fallen, but to actually rise to a state higher than ever before. He says, "Resurrection is a rising into new vigor, new prosperity, a restoration to some higher state." So we see that there is an element of "ascension" in Mr. Fillmore's definition of resurrection.

13B MIND:

"Above all other Bible writers Paul emphasizes the importance of the mind in the transformation of character and body. In this respect he struck a note in religion that had been mute up to this time; that is, that Spirit and Mind are akin and that man is related to God through his thoughts. Paul sounds again and again in various forms this silent but very essential chord in the unity of God and man and his body." (ASP/29)

"Have faith in the power of your mind to penetrate and release the energy that is pent up in the atoms of your body, and you will be astounded at

the response. Paralyzed functions anywhere in the body can be restored to action by one's speaking to the spiritual intelligence and life within them." (ASP/11)

Again and again Charles Fillmore emphasized that the connecting link between God and man is Mind, and he uses Paul as a biblical resource for this teaching. It takes but little experimenting for us today to realize that the teaching is absolutely true. How else can any of us become aware of divine ideas and relate our sense of I am to them correctly? It can be only in the mind.

13C MENTAL CAUSES:

"All things have their cause, and every cause is mental. Whoever comes in daily contact with a high order of thinking cannot help but take on some of it. His mind takes it on unconsciously just as his lungs breathe the air of the room. Ideas are catching, and no man can live where true ideas of wholeness and abundance and peace are being held without becoming more or less infected with them." (JC/136)

The primal causes of all existing things are divine ideas. However, all things now in existence have not come directly from the primal causes, but from secondary causes. The secondary causes of existing things are the thoughts of mankind. We can pattern our thoughts from divine ideas to greater or lesser degrees. Primal (first) cause is divine, spiritual. Secondary (form producing) cause is human. Human thinking is capable of becoming more and more aligned with divine ideas, and the mind can produce results of greater and greater Truth and beauty.

13D POWER OF THOUGHT:

"You cannot have consciousness without thinking. It is the nature of the mind to think; your every thought, no matter how trivial, causes vibrations in the universal ether that ultimate in the forms of visibility. You know that the working power of mind is thought and that through thought all the conditions that seem to encompass you were formed." (KL/65)

"Thoughts are alive and are endowed by the thinker with a secondary thinking power; that is, the thought entity that the I AM forms assumes an ego and begins to think but only with the power you give to them." (P/118)

Most people take thoughts so much for granted that there is very little thinking about thought in our world today. Charles Fillmore was not only a great thinker, he was a profound observer of and thinker about thought. He beheld thoughts as actual "entities" on the mental plane which inherited a certain amount of creative power from their parent (the human thinker). He called this "the secondary power of thought."

13E SECONDARY POWER OF THOUGHT:

"Each thought of mind is an identity that has a central ego. By this we mean that every thought has a center around which all its elements revolve and to which it is obedient when no higher power is in evidence. Thoughts are capable of expressing themselves-- they think. Man thinks, and he thinks into his thoughts all that he is; hence man's thoughts must be endowed with a secondary power of thought. There is, however, a difference between the original thinking and the secondary thought. One has its animating center in Spirit; the other, in thought. One is Son of God; the other is son of man." (CH/50)

This paragraph, which contains Charles Fillmore's first insight into the secondary power of thought, puzzles some readers, irritates some, and delights some. The irritant for some persons might be that this first formulation of the idea came before he began to clarify the distinction between divine ideas and human thoughts. He rather mixes them up in his earlier writings, and tends to call everything "thought." Divine ideas are primal causes. Man's thoughts are secondary causes. Using Bible symbolism, Mr. Fillmore says, "One is Son of God (divine ideas); the other is son of man (human thoughts)."

13F SELF-CONTROL:

"The problem of self-control is never settled until all that man is comes into touch with the divine will and understanding. You must understand all your forces before you can establish them in harmony. This overcoming is easy if you go about it in the right way. But if you try to take dominion through will force and suppression, you will find it hard and will never accomplish any permanent results. Get your I AM centered in God, and from that place of Truth speak true words. In this way you will gain real spiritual mastery and raise your consciousness from the human to the divine." (CH/115)

This paragraph contains an important key to understanding the difficulty we often have in living up to our own good intentions or in eliminating undesirable

habits. The hard way to go about this is to try to attack the problem in the outer and effect change through human will. The easy way is to begin with the correct inner work. The difference between self-control and self-chaos depends for the most part on what one's sense of I am is connected with at any time. If it is connected with any negative emotions, then self-control becomes difficult (if not impossible).

13G THINKING AND EATING:

"There is a relation between thinking and eating, and as you grow spiritually the character of your food and all that pertains to eating may have to be changed in conformity with the new order of things. If you will leave meat and all animal products out of your food you will see a change for the better. But above all, keep your thought mastery and do not be controlled by appetite. Do not fear to eat. Eat with thanksgiving and bless your food." (ASP/73)

Some readers feel that Mr. Fillmore places too much emphasis on eating; others feel he did not place enough emphasis on it. When we study the Gospels to see what Jesus has to say about food and spirituality, we find that He says practically nothing other than, "Be not anxious." In another place He says "Hear and understand: not what goes into the mouth defiles a man, but what comes out of the mouth, this defiles a man." (Matt. 15:11) In any case, Mr. Fillmore does end his paragraph with these cheerful words, "Do not fear to eat. Eat with thanksgiving and bless your food."

13H LOVE: THE HARMONIZER:

"Among people who observe and think there is no question about love's being the greatest harmonizing principle known to man. The question is how to get people to use love in adjusting their discords." (TP/107)

"Love, in Divine Mind, is the idea of universal unity. In expression, it is the power that joins and binds together the universe and everything in it. Love is a harmonizing, constructive power. When it is made active in consciousness, it conserves substance and reconstructs, rebuilds, and restores man and his world." (KL/152)

It is important to realize that love does more than just "join and bind together." It is possible for things to be joined and bound together that would be better separated and kept apart. The all-important thing about love is that it HARMONIZES and blesses what it causes to be unified. Discontent and inharmony in being "joined and bound together" occurs ONLY WHEN LOVE IS NO LONGER DOING THE JOINING AND BINDING. We should work to make love a permanent attitude in our outlook and in our nature. A loving attitude causes harmony to become the dominant factor in mind and body, and maintenance of good health becomes easy.

Supplementary Reading Assignment:

How I Used Truth, Cady, Ch. 9 & 10Jesus Christ Heals, Fillmore, Ch. 1, 4, 9 & 11Know Thyself, Lynch, Ch. 9 & 10What Are You?, Shanklin, Ch. 9METAPHYSICS II. Part 2HEALING

- 1) Briefly describe your understanding of THE METAPHYSICAL BASIS FOR HEALTH.

"There is both a primary and a secondary law of increase. Men pile up possessions by human effort, interest, and other ways of secondary increase. These are the real means of attaining prosperity. But possessions gained in this way rest on a very insecure foundation and are often swept away in a day. Then men are in despair and often think that their means of existence is gone forever and life is not worth living. Such persons are really never happy in their wealth, because there is always a lurking fear that they may lose it. They are secretly troubled with the thought of lack, in the presence of worldly plenty." (KL/101)

The physical, or outer, approach to prosperity is the difficult and risky one. It involves competition, opportunism, and other practices which may coarsen consciousness and defeat the purpose of true prosperity. Also, this approach carries with it the possibility of loss which is terrifying to the materialist. Some people get results for some persons, even spectacular results in some cases. Why? Because, as Charles Fillmore explains, it is part of the "secondary law of increase."

- 2) Discuss UNITY'S METHOD OF SPIRITUAL HEALING.

15B METAPHYSICAL BASIS FOR PROSPERITY:

"Realize first of all that prosperity is not wholly a matter of capital or environment but a condition brought about by certain ideas that have been allowed to rule in the consciousness. When these ideas are changed the conditions are changed in spite of environment and all appearances, which must also change to conform to the new ideas." (P/88)

"Every visible item of wealth can be traced to an invisible source. Food comes from grain, which was planted in the earth; but who sees or knows the quickening love that touches the seed and makes it bear a hundredfold? An unseen force from an invisible source acts on the tiny seeds, and supply for the multitude springs forth." (P/104)

METAPHYSICAL BASIS FOR PROSPERITY

15A PHYSICAL BASIS FOR PROSPERITY:

"There is both a primary and a secondary law of increase. Men pile up possessions by human effort, interest, and other ways of secondary increase, and grow into the thought that these are the real means of attaining prosperity. But possessions gained in this way rest on a very insecure foundation and are often swept away in a day. Then men are in despair and often think that their means of existence is gone forever and life is not worth living. Such persons are really never happy in their wealth, because there is always a lurking fear that they may lose it. They are secretly troubled with the thought of lack, in the presence of worldly plenty." (KL/101)

The physical, or outer, approach to prosperity is the difficult and risky one. It involves competition, opportunism, and other practices which may coarsen consciousness and defeat the purpose of true prosperity. Also, this approach carries with it the possibility of loss, which is terrifying to the material-minded one. Yet the outer approach certainly does get results for some persons, even spectacular results in some cases. Why? Because, as Charles Fillmore explains, it is part of the "secondary law of increase."

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The metaphysical, or spiritual, approach to prosperity need not be difficult and is not risky. It involves no competition, opportunism, or any other practice which coarsens consciousness. It helps fulfill God's plan for His children. When a person takes a metaphysical approach to prosperity, Mr. Fillmore says he works with "an unseen force from an invisible source." This is spiritual substance. It works according to what Mr. Fillmore calls "the primary law of increase."

15C LIVING IN 2 WORLDS:

"Apparently we live in two worlds: an invisible world of thoughts, and a visible world of things. The invisible world of thought substance is the real world, because it is the source of the world of things, and man stands between the two, handing out with his thoughts the unlimited substance of Spirit. When man gets understanding of the right relation between the visible and the invisible into his mind and active in his thoughts, all his needs will be met. This is what Jesus meant when He said, 'Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.'" (KL/102)

The two worlds spoken of in this paragraph are the inner invisible world and the outer visible world. Our consciousness is pivotal, so we live in both realms simultaneously. The thing which determines where we are AT in any given moment is our attention, or our sense of I am. As Mr. Fillmore says, when a person gets a real understanding of the right relation between these two realms a greater dimension of power is added to his consciousness "AND ALL HIS NEEDS WILL BE MET."

15D FAITH:

"In this lesson we are considering the subject of faith especially as it applies to the demonstration of prosperity. In this study, as in all others, we must start in the one Mind. God had faith when He imaged man and the universe and through His faith brought all things into being. Man, being like God, must also base his creations on faith as the only foundation. Here then is our starting point in building a prosperity consciousness and making our world as we would have it. We all have faith, for it is innate in every man. Our question is how may we put it to work in our affairs." (P/42)

Faith is an essential factor in the metaphysical approach to prosperity. It is the great affirmative power of the universe working in and through us. The affirmative attitude is constantly saying "yes" to God's divine ideas. With such an attitude, a person cannot avoid being truly prosperous. Even if he does not care for much material wealth, he will experience prosperity of the very highest order.

15E IDEAS:

"By prayer we accumulate in our mind ideas of God as the substance of our supply and support. There is no lack of this substance in infinite Mind. Regardless of how much God gives, there is always an abundance left. God does not give us material things, but Mind substance--not money but ideas--ideas that set spiritual forces in motion so that things begin to come to us by the application of the law." (P/31)

Divine ideas are the only true wealth, for they are the primary causes for all that is good in life. They are always fully available and cannot be depleted or annihilated. The mind causes the energies of divine ideas to project into the realm of form (manifestation) and such forms constitute our supply. The supply is our experience of prosperity, but the divine ideas behind the supply are the prosperity. Jesus called these inexhaustible divine ideas "the Father's Kingdom." He said, "It is your Father's good pleasure to give you His kingdom."

15F SUBSTANCE:

"The spiritual substance from which comes all visible wealth is never depleted. It is right with you all the time and responds to your faith in it and your demands on it. It is not affected by our ignorant talk of hard times, though we are affected because our thoughts and words govern our demonstration." (P/13)

"Just as the earth is the universal matrix in which all vegetation develops, so this invisible spirit substance is the universal matrix in which ideas of prosperity germinate and grow and bring forth according to our faith and trust." (KL/184)

Substance is the invisible "matrix" of all possible forms of supply. Substance is not matter, but it makes matter possible. Our senses experience the energies generated from substance AS MATTER. Substance is a very simple and complicated thing at the same time, at least from our point of view and because of the limitations of human language and definitions.

15G TWO STEP PROCESS:

"It is not sufficient however to sit down and hold thoughts of abundance without further effort. That is limiting the law to thought alone, and we want it to be fulfilled in manifestation as well. Cultivating ideas of abundance is the first step in the process. The ideas that come must be used. Be alert in doing whatever comes to you to do, cheerful and competent in the doing, sure of the results, for it is the second step in the fulfilling of the law." (P/92)

We should give equal emphasis to both steps in fulfillment of the law of prosperity. We must begin with the formative power of thought, but we must follow through with appropriate action. We are created to be thinkers and doers. If we attempt to function as just one or the other, we are fulfilling only half of the law, and our existence will be unsatisfactory in many ways. Prayer does not bring just things. Prayer often brings guidance, and guidance is to be followed. This is our part in fulfillment of the law.

15H NEW ECONOMIC BASIS:

"Spiritual discernment reveals that we are now in the dawn of a new era, that the old methods of supply and support are fast passing away, and that new methods are waiting to be brought forth. In the coming commerce man will not be a slave to money. Humanity's daily needs will be met in ways that are not now thought practical. We shall serve for the joy of serving, and prosperity will flow to us and through us in streams of plenty. The supply and support that love and zeal will set in motion are not as yet largely used by man, but those who have tested their providing power are loud in their praise." (P/9)

This paragraph gives Mr. Fillmore's prophetic vision of what may be called "New-Age Economy." Material-minded readers may find this vision too idealistic. Skeptics may reject it because they see no evidence of it happening in the world today. But metaphysical thinkers have recognized the Truth in these words from the time they first appeared in print. These are the persons Mr. Fillmore is alluding to in his closing words: "Those who have tested their providing power (love and zeal) are loud in their praise."

15I PROSPERITY GOAL:

"Our work is to bring men and women to the place of true and lasting dominion where they are superior to both riches and poverty. We can do this by showing them that they are spiritual beings, that they live in a spiritual world here and now, and that through the apprehension of the Truth of their being and their relation to God this dominion is to be realized." (P/155)

Prosperity is neither riches nor poverty, but a state of consciousness superior to both. Of course, it is natural to equate riches to prosperity rather than poverty. But riches can be dangerous in the wrong hands. Prosperity can never be dangerous in the wrong hands, because it cannot come to wrong hands. The true goal of prosperity is the attainment of a level of consciousness, not the attainment of an amount of riches.

In the opening sentence of this paragraph Charles Fillmore lists the first step in following the principle of demonstration as "to conceive what is true in Being and to carry out the concept in thought, word, and act." The question in some readers' minds is, what exactly does it mean to "conceive what is true in Being?" This is simply another way of referring to recognizing a divine idea. Divine ideas are what is true in Being. Then someone might ask, "But how can I recognize a divine idea?" And the answer is that a human mind always does recognize a divine idea, because divine ideas are the true components of what we see and respond to as GOOD. Love, wisdom, health, order, etc. are divine ideas. Prosperity is a divine idea, and any divine idea that our minds conceive of can be brought into expression and manifestation.

15B OVERCOMING FEAR OF LACK:

"There is no lack of anything anywhere in reality. The only lack is the fear of lack in the mind of man. We do not need to overcome any lack, but we must overcome the fear of lack." (P/52)

"Most of us rush around trying to work out our problems for ourselves and in our own way, with one idea, one vision: the material thing we seek. We need to devote more time to silent meditation and, like the lilies of the field, simply be patient and grow into our demonstrations. We should remember always that these substance ideas with which we are working are eternal ideas that have always existed and will continue to exist, the same ideas that formed this planet in the first place and that sustain it now." (P/34)

DEVELOPING A PROSPERITY CONSCIOUSNESS

16A FIRST PRINCIPLE OF DEMONSTRATION:

"The secret of demonstration is to conceive what is true in Being and to carry out the concept in thought, word, and act. If I can conceive a truth, there must be a way by which I can make that truth apparent. If I can conceive of an inexhaustible supply existing in the omnipresent ethers, then there is a way by which I can make that supply manifest. Once your mind accepts this as an axiomatic truth it has arrived at the place where the question of process begins to be considered." (P/37)

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Lack is not a divine idea, therefore it is not a reality in the true meaning of reality. Lack is a sort of mirage. People call it real because it appears. Lack appears. But is it real? The answer is the same as regarding a mirage in the desert. It appears. But is it real? You might say it is a "real mirage," but spiritual awareness will replace the mirage with the real thing. Lack can be replaced by supply through spiritual consciousness.

16C ATTENTION: THE KEY:

"We do not have to wait until we have fully entered the kingdom or attained a complete understanding of Spirit before prosperity begins to be manifest, but we do have to see, to turn the attention in that direction." (P/38)

"Daily concentration of mind on Spirit and its attributes will reveal that the elemental forces that make all material things are here in the ether awaiting our recognition and appropriation. It is not necessary to know all the details of the scientific law in order to demonstrate prosperity. Go into the silence daily at a stated time and concentrate on the substance of Spirit. . . . This opens up a current of thought that will bring prosperity into your affairs." (P/41)

The power of attention within consciousness is a very great power indeed--far greater than most persons realize. When the direction of consciousness is forward, or Godward, mighty energies are being generated, and prosperity results. What Mr. Fillmore says here about ease of success in demonstrating the prosperity law works the same in the healing law. This is dramatically symbolized in the Gospels in the incident of the woman who was healed after touching the hem of Jesus' garment. This symbolizes successful results under the healing law without having intricate understanding of all the workings of that law. Just touching its "garment" with faith can get the needed results. The same idea holds true in regard to prosperity.

16D THOUGHTS ARE SEEDS:

"Thoughts are seeds that, when dropped or planted in the subconscious mind, germinate, grow, and bring forth their fruit in due season. The more clearly we understand this truth the greater will be our ability to plant the seeds that bring forth desirable fruits. After sowing the plants must be tended. After using the law we must hold to its fulfillment. This is our part, but God gives the increase. You must work in divine order and not expect the harvest before the soil has been prepared or the seed sown. You have now the fruits of previous sowings.

Change your thought seeds and reap what you desire. Some bring forth very quickly, others more slowly, but all in divine order." (JC/112)

In many of His parables Jesus used the illustration of seeds as representing thoughts and words of Truth. In this paragraph Mr. Fillmore reminds us that human beings can plant the seeds and can guard and tend the seeds, but that only God can give the increase. One of our most persistent enemies is impatience. Thoughts and words of Truth are seeds and must go through a process before becoming a harvested crop. It is during this time of process that impatience is most dangerous. The thing to remember is that the more patient we become during processing time, the shorter the time element becomes. The chances are that if we could totally overcome impatience our demonstrations might become quick enough to be called instantaneous.

16E CONCENTRATION:

"Every thought that goes forth from the brain sends vibrations into the surrounding atmosphere and moves the realm of things to action. The effect is in proportion to the ability of the thinker to concentrate his mental forces. The average thought vibration produces but temporary results, but under intense mind activity conditions more or less permanent are impressed upon the sensitive plate of the universal ether, and through this activity they are brought into physical manifestation." (CH/63)

We should be careful not to confuse true concentration with strained attention. True concentration can be quite relaxed. It simply has to be genuine. True concentration means that we keep an idea or a goal secure in mind. Frivolous or erratic changes of mind can spoil concentration, but intelligent changes of mind can actually be part of real concentration. It only has to be genuine and it will bring about the good results described in this paragraph.

16F LAW OF MIND ACTION:

"You will become more prosperous and successful so gradually, simply, and naturally that you will not realize that it derives from a divine source and in answer to your prayers. We must realize all the while however that whatever we put as seeds into the subconscious soil will eventually bring forth after its kind and we must exercise the greatest caution so that we do not think or talk about insufficiency or allow others to talk to us about it. As we sow in mind, so shall we reap in manifestation."

(P/67)

As Charles Fillmore's opening sentences of this paragraph tells us, "You will become more prosperous and successful so gradually, simply, and naturally that you will not realize that it derives from a divine source and in answer to your prayers." This is so true. However, as Truth students we are so accustomed to hearing or reading about spectacular demonstrations of an amazing kind, especially in regard to prosperity, that we tend to feel inadequate when our own prosperity prayers are answered in a gradual but sensible way. This should not be. No one is inadequate who is trusting God and affirming His Truth. Success will come just as surely as day follows night. Patience, trust, and inner gratitude will ease whatever waiting period there may be.

16G THANKSGIVING:

"You should expect prosperity when you keep the prosperity law. Therefore, be thankful for every blessing that you gain and as deeply grateful for every demonstration as for an unexpected treasure dropped into your lap. This will keep your heart fresh; for true thanksgiving may be likened to rain falling upon ready soil, refreshing it and increasing its productiveness."

(P/105)

This paragraph speaks of thanksgiving for blessings received. But even more potent is thanksgiving IN ADVANCE of blessings received. To give thanks after a blessing does not usually require much of an effort. It is not hard to be polite when something nice has happened to us. But to give thanks before receiving may take some effort. All good effort is rewarded under spiritual law.

16H SECONDARY EFFECTS OF PROSPERITY CONSCIOUSNESS:

"All this is true not only of your own affairs. The effects extend also to those with whom you come in contact. They will become more prosperous and happy. They may not in any way connect their improvement with you or your thoughts, but that does not effect the truth about it. All causes are essentially mental, and whoever comes into daily contact with a high order of thinking must take on some of it. Ideas are catching, and no one can live in an atmosphere of true thinking, where high ideas are held, without becoming more or less inoculated with them."

(P/40)

It is a fact that other persons can be the beneficiaries of YOUR work on your own prosperity consciousness. We are never truly happy with our blessings unless there is some way of sharing them with others. In the case of being blessed with greater consciousness, we find great happiness by realizing that it sort of "spills over" from us and touches others. Mr. Fillmore says, "Ideas are catching." And an increased consciousness radiates Truth ideas in every direction.

161 BALANCE:

"We are not studying prosperity to become rich but to bring out those characteristics that are fundamental to prosperity. We must learn to develop the faculty that will bring prosperity and the character that is not spoiled by prosperity." (P/161)

"Again, he who seeks the kingdom of substance for the sake of the loaves and fishes he may get out of it will surely be disappointed in the end. He may get the loaves and fishes, that is quite possible; but if there remains in his soul any desire to use them for selfish ends, the ultimate result will be disastrous." (P/19)

How to get supply is one thing. How to handle supply is another. The two must balance and compliment each other. If not, there is no real prosperity. There can be a lot of "clutter," but not true prosperity. The danger involved in the fact that it is relatively easy to use mental ways of getting supply is the temptation toward selfishness or acquisitiveness. These quickly become an addiction. True metaphysical thinking will enable a person to avoid this danger.

This paragraph is one of Charles Fillmore's most comprehensive essays on the errors of strictly materialistic thinking about supply. He sees this kind of thinking as futile, unpleasant, and unnecessary because there is a dimension of consciousness where abundance is always available. He calls this "the kingdom." It is the same kingdom Jesus often speaks about. Jesus did not advocate poverty. He only commented on the danger of riches. Likewise, the Fillmores certainly did not recommend poverty, but by their own lives were examples of what can be attained when one shuns avarice or acquisitiveness.

170 LAW OF COMPENSATION:

"Give, and it shall be given unto you" is the statement of a law that operates in every thought and act of man. This law is the foundation of all barter and financial exchange. Men scheme to get something for nothing; but the law, in one of its many forms, overtakes them in the end. Even metaphysicians, who above all people should understand the law, often act as if they expected God to provide abundantly for them before they have earned abundance. It is an error to think that God gives anybody anything that has not been earned." (TK/27)

THE LAWS OF MONEY

17A SEEK THE 'KINGDOM':

"There is a kingdom of abundance of all things, and it may be found by those who seek it and are willing to comply with its laws. Jesus said that it is hard for a rich man to enter into the kingdom of heaven. This does not mean that it is hard because of his wealth, for the poor man gets in no faster and no easier. It is not money but the thoughts men hold about money, its source, its ownership, and its use, that keep them out of the kingdom. Men's thoughts about money are like their thoughts about all possessions; they believe that things coming out of the earth are theirs to claim and control as individual property, and may be hoarded away and depended on, regardless of how much other men may be in need of them. The same belief is prevalent among both rich and poor, and even if the two classes were suddenly to change places, the inequalities of wealth would not be remedied. Only a fundamental change in the thoughts of wealth could do that." (P/16)

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Most people think only of working as a way of earning. But Charles Fillmore saw that under spiritual law, giving is also a way of earning. There are countless ways of giving, and not all of them would be recognized by the world as such. Sometimes just deciding on an attitude is a way of giving. Sometimes just giving up an attitude is giving. There are so many ways to give and all of them are recognized and rewarded by Spirit.

17C WHAT MONEY REPRESENTS:

"It is not money, but the love of money, that is the root of all evil. What men need to know is that money represents a mind substance of unlimited abundance and accessibility; that this mind substance cannot safely be hoarded or selfishly used by anyone; that it is a living magnet attracting good of every kind to those who possess it; that those who train their thoughts to depend on this mind substance for supply of all kinds never lack."

(KL/106)

The statement that "money represents a mind substance of unlimited abundance and accessibility" is worth pondering very seriously. When understood, it opens all sorts of new insights and realizations and can change one's basic attitude about money. The difficulty connected with this metaphysical insight is that mind substance is not visible and tangible; only its representative is. And so the tendency is to worship money rather than the divine source of the mind substance. When this attitude changes, and the divine source is worshipped, prosperity can be enjoyed to the fullest.

17D THE MONEY 'IDEA':

"The wise metaphysician deals with the money IDEA and masters it." (CH/136)

"Watch your thoughts when you are handling your money, because your money is attached through your mind to the one source of all substance and all money. When you think of your money, which is visible, as something directly attached to an invisible source that is giving or withholding according to your thought, you have the key to all riches and the reason for all lack." (KL/102)

Here Mr. Fillmore expands the metaphysics of money and sees it as an "idea" as well as a "representation." In the second paragraph we detect what that idea might be. It is the idea that money, like everything else in existence, is connected to the invisible Source through our minds. This makes good metaphysical sense. Money itself is not the trap one may fall into, but erroneous attitudes about it can be a trap.

17E LAW OF INCREASE:

"There is a universal law of increase. It is not confined to bank accounts but operates on every plane of manifestation. The conscious cooperation of man is necessary to the fullest results in the working of this law. You must use your talent, whatever it may be, in order to increase it. Have faith in the law. Do not reason too much but forge ahead in faith and boldness." (P/81)

The Old Testament is a record of religious thinking based upon belief in a law of even exchange. The New Testament is a record of religious thinking based on the law of increase. Jesus often tells His hearers, "You have heard that it was said. . . But I say unto you. . ." Such passages illustrate a rise in the level of religious thinking. This rise must occur in all who seek to attain a true prosperity consciousness.

17F LAW OF GIVING & RECEIVING:

"There is a law of giving and receiving and it requires careful study if we would use it in our prosperity demonstrations. It is a law of mind action, and it can be learned and applied the same as any other law." (P/145)

"Law of Giving and Receiving--The law of substance that equalizes all things. To realize and maintain divine order, substance must have both an inlet and an outlet in consciousness, and must be kept moving. To demonstrate substance as supply, the law governing it must be recognized and kept. Those who, from pride or ignorance, do not open themselves to the inflow of substance do not demonstrate supply, and all who by selfishness refuse it an outlet, also fail." (RW/119)

Giving and receiving is one more example of the necessity for polarity of energy expressions in order to have manifestation. Manifestation cannot occur without polarized energy expressions. This is a law of physics as well as metaphysics. Giving and receiving are the two poles of the same universal energy. This energy is experienced in most persons as feelings of generosity. This energy wants to be expressed, and so we feel the promptings from our hearts to give and receive. Giving and receiving cause a flow of substance in soul and body which outpicture in a person's affairs.

176 LAW OF LOVE:

"Many who have found the law of true thinking and its effect wonder why supply does not come to them after months and years of holding thoughts of bounty. It is because they have not developed love. They have formed the right image in mind, but the magnet that draws the substance from the storehouse of Being has not been set into action." (TT/55)

The all-important presence of love is an essential in all spiritual demonstration. Without it, the possibility of failure is great. At the very least, disappointment comes even with success. Love should permeate all our human desires and efforts. Love should be part of all motivation and this must include the desire for prosperity. Selfishness tends to crowd out love, so it must be overcome. On the other hand, love crowds out nothing good, but simply "casts out all fear."

17H LAW OF TITHING:

"TITHING--Giving a tenth of one's supply to God and His work. Tithing is a tacit agreement that man is in partnership with God in the conduct of his finances. . . Tithing, which is based on a law that cannot fail, establishes method in giving. It brings into the consciousness a sense of divine order that is manifested in one's outer life and affairs as increased efficiency and greater prosperity. It is the surest way ever found to demonstrate plenty, for it is God's own law and way of giving."

(RW/195)

"By the act of tithing, men make God their partner in their financial transactions and thus keep the channel open from the source in the ideal to the manifestation in the realm of things. Whoever thinks that he is helping to keep God's work going in the earth cannot help but believe that God will help him. This virtually makes God not only a silent partner but also active in producing capital from unseen and unknown sources, in opening up avenues for commercial gain, and in various other ways making the individual prosperous." (KL/105)

Tithing is a very special kind of giving. It is in a class by itself. It is giving with the thought of God uppermost in mind. This is why tithing is always connected with something religious, usually a church or a religious organization. It is not the church which causes it to be a tithe, but the thought of God in the mind of the giver. Mr. Fillmore suggests that the thought of God as "partner" is a good one to adopt in tithing. Others may choose the thought of God as Source, or Increase, or unfailing Substance. But whatever form one may choose, it is the thought of God which constitutes the difference between tithing and just giving in general.

...our trust in accumulation of money or other goods. We are sure that each day's need will be met, and we do not deprive ourselves of today's enjoyment and peace in order to provide for some future and wholly imaginary need. In this consciousness our life becomes divinely ordered, and there is a balance in supply and finances as in everything else. We do not deprive ourselves of what we need today; neither do we waste our substance in foolish ways nor apply it uselessly." (P/12)

Divine order is a factor necessary in every department of life in order for true enjoyment of existence to become possible. This is especially so in the areas of bodily health and prosperity. Regret about what we don't have can get in the way of appreciation of today's blessings. Mr. Fillmore tells us that realization of God as OMNIPRESENT LIFE AND SUBSTANCE will help protect us from disrupting the order and balance needed in our thinking about health and prosperity.

180 IDEA OF POSSESSION:

"Every thought of personal possession must be dropped out of mind before men can come into the realization of the invisible supply. They cannot possess money, houses, or land selfishly, because they cannot possess the universal ideas for which these symbols stand. No man can possess any idea as his own permanently. He may possess its material symbol for a little time on the plane of phenomena, but it is such riches that 'moth and rust consume, and where thieves break through and steal.'" (P/13)

Belief in exclusive possession is another error which can ruin one's enjoyment of prosperity. Even a person who is expert at getting supply can short circuit his enjoyment of it by believing in exclusive ownership. The truth is not in ownership, but in stewardship. Nothing in all the world belongs to anyone exclusively. Everything that is belongs only to our Creator, God. But, by the same token (to paraphrase Jesus somewhat), "All that the Father has is mine. Not to have and to hold, But to receive, enjoy, and share forever."

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THE DIVINE ECONOMY

18A DIVINE ORDER AND BALANCE:

"As we continue to grow in the consciousness of God as omnipresent life and substance we no longer have to put our trust in accumulations of money or other goods. We are sure that each day's need will be met, and we do not deprive ourselves of today's enjoyment and peace in order to provide for some future and wholly imaginary need. In this consciousness our life becomes divinely ordered, and there is a balance in supply and finances as in everything else. We do not deprive ourselves of what we need today; neither do we waste our substance in foolish ways nor deplete it uselessly." (P/172)

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18C FEAR INVITES DISASTER:

"Money saved as an 'opportunity fund' brings an increase of good, but money hoarded from fear as a motive or with any miserly thought in mind cannot possibly bring any blessing. Those who hold the thought of accumulation so dominant in the world today are inviting trouble and even disaster, because right along with this thought goes a strong affirmation of the fear of loss of riches. Their actions bespeak fear, and the loss they dread is certain to be manifested sooner or later." (P/166)

"In our ignorance we are creating thought forces that will react upon us. 'With what judgment ye judge, ye shall be judged.' 'With what measure ye mete, it shall be measured unto you.' Whatever thought you send out will come back to you. This is an unchangeable law of thought action." (CH/122)

The law of mind action is always in operation in the life of every person. "Like attracts like; like begets like." Belief in lack, fear of loss, anticipation of insufficiency, all these things go to make up what Jesus termed a "hath not" consciousness. Jesus said that the "hath not" consciousness would manifest as the "hath not" experience. While the "hath" consciousness would manifest as the "hath" experience. He gives this teaching in the parable of the talents and that parable is just as true today as it ever was. Therefore it behooves us to be conscientious about how we use our power of consciousness.

18D ILLUSION OF DEBT:

"Debt is a contradiction of the universal equilibrium, and there is no such thing as lack of equilibrium in all the universe. Therefore, in Spirit and in Truth, there is no debt. . . . Debts exist in the mind, and in the mind is the proper place to begin liquidating them. These thought entities must be abolished in mind before their outer manifestations will pass away and stay away. Debt is a thought of lack with absence at both ends; the creditor thinks he lacks what is owed him and the debtor thinks he lacks what is necessary to pay it, else he would discharge the obligation rather than continue it. There is error at both ends of the proposition and nothing in the middle. This being true, it should be easy to dissolve

the whole thought that anyone owes us or that we owe anyone anything. . . . Thus we find that the way to pay our debts is by filling our mind with the substance of ideas that are the direct opposite of the thoughts of lack that caused the debts."

(P/120-121)

Debt is not necessarily a negative concept, although that is the context in which Mr. Fillmore presents it in this paragraph. There is also a positive side to the concept of debt, which is not harmful to either side. This is when the concept of debt is a matter of gratitude, rather than of lack or obligation. In this concept, one does not feel that anyone owes ME anything, but rather that I OWE much gratitude and thanks, and I am more than willing to pay.

18E STEWARDSHIP:

"See yourself as the steward of God handing out His inexhaustible supplies. In this manner you are setting into action mental and spiritual forces that eventually bring large results into visibility. Be happy in your giving. God loves a cheerful giver because his mind and heart are open to the flow of the pure substance of Being that balances all things."

(P/152)

Charles and Myrtle Fillmore took the concept of stewardship very much to heart and made it a cornerstone in the Unity organization. The same can be true in each individual life. If we see ourselves as stewards of all God's good, with exclusive ownership of nothing, we avoid trouble. Prosperity is the wages for good stewardship, and this form of prosperity can be permanent.

18F GIVING FREELY:

"A gift with reservations is not a gift; it is a bribe. There is no promise of increase unless we give freely, let go of the gift entirely, and recognize the universal scope of the law. Then the gift has a chance to go out and to come back multiplied. There is no telling how far the blessings may travel before it comes back, but it is a beautiful and encouraging fact that the longer it is in returning, the more hands it is passing through and the more hearts it is blessing. All these hands and hearts add something to it in substance, and it is increased all the more when it does return."

(P/143)

Giving freely is the only valid kind of giving. Any other kind is either a pretense, a loan, or a gesture of self-congratulating. Giving freely is full compliance with divine law, and it should be a beautiful experience. Generosity is more than a virtue, it really is a divine idea. It is part of divine love. When giving is purely an expression of love and generosity, then one has willingly cooperated with a divine idea. There is no higher or finer action possible to man than this. One who does this should not just stop with the pleasure of giving. He should make room in himself for an additional experience: RECEIVING. Do not be reluctant to receive. It is part of the same law that inspired you to give. Freely give. Gratefully receive.

18G PARTNERSHIP OF GOD AND MAN:

"There is an omnipresent financial Mind, and if man begins to deal with this financial Mind he will have a partner that has all resources at His command. If you want to become a rich man, if you want to be possessed of every good thing in the world, take God as your partner, incorporate His mind into your mind, in your daily living. Give of your substance with the thought that it is God's money you are handling. Realize that it is His tenth that you are giving for His glory. With this thought in your mind you will begin to attract new spiritual resources, and things will begin to open up in your affairs."

(KL/85)

The idea of conducting your financial affairs with the thought of God always in mind as your partner is a valid one. It has worked wonderfully for many people. But, the thought of partnership with God can be extended into more than the financial affairs of life. It can be made part of all areas of life. We can think of ourself as partner with God in expressing good health, in all human relationships, in our recreational enjoyments, in all things. This adds a dimension to our awareness that we may never have known before.

THE LAWS OF MANIFESTATION

19A STAGES OF CREATION:

"The key to the operation of mind is symbolically set forth in the Genesis account of the six days of creation. Man's mind goes through the identical steps in bringing an idea into manifestation. Between the perception of an idea and its manifestation there are six definite, positive movements, followed by a seventh 'day' of rest, in which the mind relaxes and sees its work in a process of fulfillment."

(P/83)

"In the 1st chapter of Genesis it is the great creative Mind that is at work. The record portrays just how divine ideas were brought forth into expression. As man must have an idea before he can bring an idea into manifestation, so it is with the creations of God. When a man builds a house he builds it first in his mind. He has the idea of a house, he completes the plan in his mind, and then he works it out in manifestation."

(MG/12)

Charles Fillmore sees a distinct analogy between the symbolism in the first chapter of Genesis as it pertains to God and creation and to man and manifestation. This can be comprehended only when one views the Creation story in Genesis as an allegory. In the Bible, numbers have symbolic meanings. Seven is the symbol of completion in the manifest realm. The seventh day (Sabbath) symbolizes a period of rest from externally directed attention and effort.

19B 1st STEP: LIGHT:

"In bringing forth a manifestation of God's abundant supply, take the first step by saying, 'Let there be light;' that is, let there be understanding. You must have a clear perception of the principle back of the proposition 'God will provide.' The one universal, eternal, substance of God, which is the source of all, must be discerned and relied on, while dependence on material things must be eliminated from thought. . . . If you have established that light, you have begun your demonstration and can go to the second step."

(P/83)

"Light is intelligence, a spiritual quality. It corresponds to understanding and should precede all activity. At the beginning of any of our creating we should declare for light." (MG/16)

"Let there be light" is an affirmation of illumination. Light is a symbol with many meanings in our Bible, the most important of which is "intelligent awareness." In the Silent Unity prayer ministry, the prayer for illumination is always spoken first. Charles and Myrtle Fillmore instituted this practice from the very beginning and it has been maintained to the present day. Charles Fillmore often stated that the prayer for illumination is the one most quickly and surely answered.

19C 2nd STEP: FAITH:

"The second step in creation is the development of faith or the 'firmament.'" (MG/16)

"A 'firmament' must be established; that is, a firm place in the mind, a dividing of the true from the apparent. This is done through affirmation. As you affirm God as your supply and support, your words will in due season become substance to you."

(P/83)

Faith is our supreme affirmative faculty. It is interesting to note that the first Bible symbol for faith is "a firmament" and to notice the similarity between the words "affirmation" and "a firmament."

19D 3rd STEP: IMAGINATION:

"The third step is the forming of this substance into tangibility. 'Let the dry land appear.' Out of the omnipresent substance your mind forms whatever it wants by the power of imagination. . . . If you have already taken the other steps, you can picture in mind the things you desire and bring them into your manifest world."

(P/84)

"The first day's creation reveals the light or inspiration of Spirit. The second day establishes faith in our possibilities to bring forth the invisible. The third day's creation or third movement of Divine Mind pictures the activity of ideas in mind."

(MG/18)

It is important to point out that, although this first paragraph sounds as though the imagination actually does the work of bringing forth a desired manifestation, this is not correct. The imagination does not cause manifestation. It only produces the mental image of that which is to be made manifest. In the whole process of manifestation ALL TWELVE POWERS ARE INVOLVED. The imagination does, however, perform the important step of determining the general form of the desired good.

19E 4th STEP: UNDERSTANDING/WILL:

"The fourth step in creation is the development of the 'two great lights,' the will and the understanding, or the sun (the spiritual I AM) and the moon (the intellect). These are but reflectors of the true light; for God had said, 'Let there be light: and there was light'--before the sun and the moon were created." (MG/19)

"The 'greater light,' in mind, is understanding and the 'lesser light' is the will. The greater light rules 'the day,' that realm of consciousness which has been illumined by Spirit. The 'lesser light' rules 'the night,' that is, the will; which has no illumination (light or day) but whose office is to execute the demands of understanding." (MG/20)

Will and understanding (two of our twelve powers) are symbolized in the fourth day of the creation allegory. Students often question the reason for metaphysically interpreting the allegory in the step-by-step manner which Mr. Fillmore employs in his book "Mysteries of Genesis." One of the reasons is that he understood the great importance of becoming acquainted with our twelve spiritual faculties, and he viewed the creation allegory as the earliest example we have of man's dawning awareness of these powers. Hence, his painstaking interpretation of the seven days of Creation as found in Genesis.

19F 5th STEP: DISCRIMINATION:

"In the fifth day's creation ideas of discrimination and judgment are developed. The fishes and fowls represent ideas of life working in mind, but they must be properly related to the unformed (seas) and the formed (earth) worlds of mind. When an individual is well balanced in mind and body, there is an equalizing force flowing in the consciousness, and harmony is in evidence." (MG/23)

"Human judgment is the mental act of evaluation through comparison or contrast. . . Divine judgment is

of spiritual consciousness. . . . This faculty may be exercised in two ways: from sense perception or spiritual understanding. If its action is based on sense, its conclusions are fallible and often condemnatory; if on spiritual understanding they are safe." (KL/182)

Mr. Fillmore sees the fifth day of the Creation allegory as symbolizing the judgment faculty in man and all the ideas that are connected with the right use of judgment. Judgment is our ability to discern, evaluate, and come to decisions.

196 6th STEP: WISDOM & LOVE:

"The sixth step in creation is the bringing forth of ideas after their kind. . . . Wisdom and Love are the two qualities of Being that, communing together, declare, 'Let us make man in our image, after our likeness.'" (MG/24-25)

"Wisdom is the 'male' or expressive side of Being, while love is the 'female' or receptive side of Being. Wisdom is the father quality of God and love is the mother quality. In every idea there exist these two qualities of mind, which unite in order to increase and bring forth under divine law. Divine Mind blessed the union of wisdom and love and pronounced on them the increase of Spirit. When wisdom and love are unified in the individual consciousness, man is a master of ideas and brings forth under the original creative law." (MG/27)

The male and female resulting from the sixth step in the allegory are symbolic of wisdom and love in man's spiritual nature. Wisdom and love in a human being reflect the wisdom and love of the creative Principle which created him. "Let us make man in our image, after our likeness." (Gen. 1:26) The Real person is male and female; that is, thinking and feeling, wisdom and love. Mr. Fillmore's final sentence in the second paragraph is especially significant: "When wisdom and love are unified in the individual consciousness, man is a master of ideas and brings forth under the original creative law."

19H 7th STEP: THE SABBATH:

"All is first finished in consciousness and mind then rests, in faith, from further mental activity. This 'rest' precedes manifestation. The seventh day refers to the mind's realization of fulfillment, its resting in the assurance that all that has been imaged in it will come forth in expression."

(MG/31)

The Sabbath type of rest is a rest of the mind, not necessarily of the physical body. It sometimes lasts no longer than a moment, but it is necessary for the good of the whole person, as well as for the right outworking of the entire creative process. To maintain the supply of creative energy, a person needs to take time out from constant expenditure of that energy. The true Sabbath occurs when we become quiet and still within.

200 MEDITATION:

"By meditation man lights up the inner mind, and he receives more than he can put into words. Only those who have strengthened their interior faculties can appreciate the wonderful undeveloped possibilities in man."

(CH/86)

"We get our most vivid revelations when in a meditative state of mind. This proves that when we make the mind trustful and confident, we put it in harmony with creative Mind; then its force flows to us in accordance with the law of like attracting like."

(JC/52)

Meditation becomes more enjoyable and beneficial as one practices it. Things can happen in a person's mind as a result of meditation which may not happen through any other means. Illuminations, insights, expanded viewpoints--all these and many other good things can be experienced in the mind of one who meditates correctly.

200 PRAYER:

"Do not supplicate or beg God to give you what you need, but get still and think about the inexhaustible resources of infinite Mind, its presence in all its fullness, and its constant

KEYS TO DEMONSTRATION

20A PURPOSE:

"Purpose gives joy and zest to living. When our eye is on the goal we are not so easily perturbed. Purpose awakens new trains of thought; purpose directs these trains of thought into new fields of achievement. Really to succeed we must have some great purpose in mind, some goal toward which we are to work." (TP/45)

We might also consider the word "motivation" along with purpose. Both purpose and motivation are generated in consciousness through the faculty of zeal. As we become more aware of our twelve powers we should praise these powers and thank God constantly for them. This causes an increase in their functioning through us. Quickened zeal will work to make us more and more aware of spiritual motivation and good purposes in our life. Life then becomes more interesting and enjoyable.

20B MEDITATION:

"By meditation man lights up the inner mind, and he receives more than he can put into words. Only those who have strengthened their interior faculties can appreciate the wonderful undeveloped possibilities in man." (CH/86)

"We get our most vivid revelations when in a meditative state of mind. This proves that when we make the mind trustful and confident, we put it in harmony with creative Mind; then its force flows to us in accordance with the law of like attracting like." (JC/82)

Meditation becomes more enjoyable and beneficial as one practices it. Things can happen in a person's mind as a result of meditation which may not happen through any other means. Illuminations, insights, expanded viewpoints--all these and many other good things can be experienced in the mind of one who meditates correctly.

20C PRAYER:

"Do not supplicate or beg God to give you what you need, but get still and think about the inexhaustible resources of infinite Mind, its presence in all its fullness, and its constant

readiness to manifest itself when its laws are complied with. This is what Jesus meant when He said, 'Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you.'" (JC/77)

"Pray with persistence and pray with understanding. Be insistant in prayer; and never allow anything to keep you from having your daily quiet hour of communion with God, your own indwelling Father." (ASP/32)

Jesus taught that God is always more willing to give than we are willing to receive. This is the real meaning of the statement that God's will is greater than ours. When we realize this, prayer becomes easy. Prayer is the method we can use to fulfill the Law of the Word. Three ways which we can use to fulfill the law of the Word (prayer) are: (1) asking (2) affirming (3) giving thanks in advance.

20D DEMONSTRATION:

"When Peter tried to walk on the water to meet Jesus, he went down in the sea of doubt. He saw too much wetness in the water. He saw the negative side of the proposition, and it weakened his demonstration. If you want to demonstrate, never consider the negative side." (JC/106)

In addition to Charles Fillmore's advice to "never consider the negative side," we might add: "never become fearful because of a negative side." Peter did not sink just because he "saw" the "wetness in the water." He began to sink because he became "AFRAID." It is not just admitting the existence of the negative aspect of anything which hurts us or spoils our demonstration. It is often either identifying with the negative, or letting the negative cause us to become fearful, which hurts our demonstration.

20E SEE THE GOOD:

"If you will start right now with the idea of universal and eternal goodness uppermost in your mind, talk only about the good, and see with your mind's eye everything and everybody as good, then you will soon be demonstrating all kinds of good. Good thoughts will become a habit, and good will manifest itself to you. You will see it everywhere." (P/60)

"Pronounce every experience good, and of God, and by that mental attitude you will call forth only the good. What seemed error will disappear, and only the good will remain. This is the law, and no one can break it. The adversary always flees before the mind that is fixed on the pure, the just, and the upright. There is no error in all the universe that can stand for one moment in the presence of the innocent mind. Innocence is its own defense, and he who invokes the Father with pure motive and upright heart need not fear any experience."

(TT/107)

There is a universal Principle of good that is omnipresent. We are connected to that Principle through our minds and may use our minds to affirm the presence of the Principle at all times and under all circumstances. This does not mean that every "thing" is good or that every "event" is good or that every personality is always good. It does mean that the Principle of good is always present. There is some degree of innate good in ANYTHING THAT EXISTS. There has to be some validity, some meaning, some usefulness. Even if one cannot see any trace of it, the innate good is somehow, some way there. If we make an effort to perceive it, affirm its presence, and give thanks in advance for its revelation, we will experience good results.

20F HARMONY:

"Resolve to become one with God through Christ. Harmonize yourself with Him and all your world will be in harmony. Be on the alert to see harmony everywhere. Do not magnify seeming differences. Do not keep up any petty divisions but continually declare the one universal harmony. This will insure perfect order and wholeness. The Christ Mind is here as the unifying principle of this race, and we must believe in this Mind working in us and through us and know that through it we are joined to the Father-Mind."

(JC/131)

Harmony is a divine idea, and all divine ideas can be assimilated into our experience. We can experience ANY DIVINE IDEA directly by (1) believing in the idea, and (2) becoming totally willing toward the idea and affirming it. If a person will do these things, he has done his part. Then the divine idea will do its part. It will become that person's experience.

20G PRaise AND BLESSING:

"Let your words of praise and blessing be to Spirit and the increase will be even greater than it has been when

addressed to man. The resources of Spirit are beyond our highest flights of imagination. You can praise a weak body into strength, a fearful heart into peace and trust; shattered nerves into poise and power; a failing business into prosperity and success; want and insufficiency into supply and support." (TP/92)

There is a statement in this paragraph to which we should pay very close attention and take to heart: "The resources of Spirit are BEYOND OUR HIGHEST FLIGHTS OF IMAGINATION." If we can remember this we will learn to trust Spirit more than we ever had before. We will rise above all doubt or mistrust where Spirit is concerned.

20H LOVE:

"Love does not seek its own--its own comes to it without being sought."

(CH/135)

"When love, the universal magnet, is brought into action in the consciousness of our race, it will change all our methods of supplying human wants. It will harmonize all the forces of nature and will dissolve the discords that now infest earth and air. It will control the elements until they obey man and bring forth that which will supply all his needs, without the labor that is called the sweat of his face. The earth shall yet be made paradise by the power of love. That condition will begin to set in for each one just as soon as he develops the love nature in himself."

(TT/61)

The kingdom of love on earth is something every person really wants in his heart of hearts. Even those who appear to disrupt the earth probably want this kingdom of love in the deeper levels of their souls. But love, like peace, can only be established by individuals. As we become more loving, we are fulfilling our responsibility of INDIVIDUALITY. Only in this way can we ever become a part of the kingdom of love on earth.

20I NONRESISTANCE:

"Jesus went back to the very source of all discord, and showed how all resistance and antagonism must cease. He did not stop to argue whether the cause was just or not, but He said, 'Agree with thine adversary quickly;' 'If any man would go to law with thee,

Supplementary Reading Assignments:

Prosperity, Fillmore, Ch. 1-12

Know Thyself, Lynch, Ch. 11 & 12

What Are You?, Shastin, Ch. 5, 7 & 8

Spiritual Evangelism, Sri: Bachchan

Ch. 1-12

1) Briefly describe your assignment.

and take away thy coat, let him have thy cloak also.' To the mortal mind this seems like foolishness, but Jesus spoke out of the inner wisdom that knows that it is dangerous to allow any kind of opposing thoughts to form in consciousness. He knew that the universal law of justice would adjust all matters, if men would trust it and cease fighting mentally for their rights." (KL/175)

There is something in every life which Jesus calls "the adversary," and it is in dealing with this "adversary" that correct nonresistance is necessary. This "adversary" is a force that is a necessary part of human life. It comes in many forms, mostly as opposition, difficulties, delays, or "challenges" as we prefer to say in Unity. It must come for it is a necessary part of the creative process. Here is where nonresistance is important. Resisting, resenting, fighting the "adversary" only increases it. Finding a way to harmonize and blend our desire and our "adversary" is a full-time job on earth. When we do this correctly, good results appear. This is the pattern which Jesus Christ revealed to us as the ongoing process of our evolution within God's creation.

2) Discuss UNITY'S METHOD FOR BUILDING A PROSPERITY CONSCIOUSNESS.

Supplementary Reading Assignment:

Prosperity, Fillmore, Ch. 1-12

Know Thyself, Lynch, Ch. 11 & 12

What Are You?, Shanklin, Ch. 5, 7 & 8

Spiritual Economics, Eric Butterworth,
Ch. 1-12

METAPHYSICS II. Part 3.

PROSPERITY

1) Briefly describe your understanding of THE METAPHYSICAL BASIS FOR PROSPERITY.

2) Discuss UNITY'S METHOD FOR BUILDING A PROSPERITY CONSCIOUSNESS.