ANNOTATIONS

HOW I USED TRUTH (CADY)

Lesson 2

NEITHER DO I CONDEMN THEE

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

10-11-71
HOW I USED TRUTH (CADY)

QUESTIONS

Lesson 2

NEITHER DO I CONDEMN THEE

1. Why is the "spoken word" regarded as having more power than the "unspoken word"?

2. What is the meaning of the word criticize as used in this lesson? How is "condemnation" related to it?

3. What does it mean "to live more righteous lives" (text, page 36)? What is the "righteous judgment" to which Jesus refers (John 7:24)?

4. Why should there be no condemnation of any person?

5. What is meant by "working against God"?

6. Explain: "Whose soever sins ye forgive, they are forgiven unto them; and whose soever sins ye retain, they are retained" (John 20:23).

7. What causes a condemnatory attitude of mind?

8. In the light of Jesus' teachings, how can we handle the attitude of mind that condemns another?

9. How are we one with God and with each other?

10. Show how Jesus' statement "What is that to thee? follow thou me" (John 21:22) is related to the overcoming of the habit of condemnation.
ANNOTATIONS

HOW I USED TRUTH (Cady)

Lesson 2

NEITHER DO I CONDEMN THEE

1. Why is the "spoken word" regarded as having more power than the "unspoken word"?

1. The "spoken word" has more power because it has drawn an idea from the invisible Mind substance and made it a mental pattern in the speaker's consciousness. The "unspoken word" is not yet a clear mental image thus it is not as effective; it is an indefinite or unformed thought. Words (silent or audible) are vehicles for ideas and an idea that has not been clothed by a word or a thought-word remains unproductive like an ungerminated seed.

The process of thinking assembles ideas, but words (silent or audible) give definite shape to ideas, clothe them and enable the blessings they contain to come from the formless realm into the realm of form. The forms these ideas take represent the various things needed in our manifest life.

We need to realize that the "spoken word" is not always audible. In our prayer periods we very frequently "speak the word" silently.

"Audible prayers are often answered but the most potent are silently uttered in the secret recesses of the soul" (Atom-Smashing Power of Mind: page 12)

This does not mean that "speaking the word" audibly is valueless; on the contrary, it has a definite place in our spiritual unfoldment being part of our soul education.

"The one and only reason that we do not always succeed in our demonstrations is that we do not persist in our mental work. . . . This is accomplished by prayer, meditation, and the repetition of true words" (Jesus Christ Heals: pages 175, 176).

However, it is not always expedient to speak the word of Truth aloud, for to do so might cause contention and inharmony. At such times we "speak the word" silently, declaring the Presence and Power of God. There are also occasions when the feeling of the soul is so deep that audible words cannot be uttered, but only silent declarations. We must therefore bear in mind that the "spoken word" of Truth may be silent or audible.

As yet the "unspoken word" is the indefinite thought which has not become a conviction and a mental picture in the mind. When we pray for health, harmony, abundance, for ourselves or others, we need to affirm silently or audibly, or both. The method used will depend upon the circumstances at the time. We "speak the Truth" not to make something true, but to establish the Truth in our own
consciousness as a spiritual pattern that will produce results in our life after its own perfect nature.

What is true of the positive word of Truth also applies to the word of criticism or condemnation, for by the law of mind action our words will also produce "after their kind" in our life. The title of this lesson, "Neither do I condemn Thee," comes from the incident in the life of Jesus (John 8:3-11) when a woman was brought before Him to be stoned according to the law. Jesus challenged His questioners and when they had left the scene He said to the woman, "Did not man condemn thee?" When she answered in the negative Jesus said to her, "Neither do I condemn thee: go thy way; from henceforth sin no more." Jesus could not and would not condemn the woman for acts done in ignorance, so His word, which was free from condemnation, gave her just the lift she needed to change her life. In this case, Jesus "spoke the word" aloud for she had need of the definite communication of the idea of her freedom. In Jesus' compassionate attitude the woman was freed from condemnation of herself and was ready to "go... sin no more."

2. What is the meaning of the word criticizing as used in this lesson? How is "condemnation" related to it?

2. The rightful meaning of the word criticizing is "to make a detailed examination or analysis of something and give a reasoned opinion or judgment according to some standard, showing forth the merit or lack of merit of that which is examined." As the word criticizing is used in this lesson it carries with it the thought of unfavorable judgment, condemnation. Criticism used in this sense is faultfinding, pronouncing as wrong the acts of another.

Sometimes "a little learning is a dangerous thing" (Alexander Pope). It can lead those who are new in the study of Truth to cast aspersions on other ways of studying spiritual principles. One shows himself lacking in understanding when he makes remarks that are adversely critical of traditional churches and their members.

Condemnation indicates a closed mind rather than a detailed examination of something. Condemnation comes from a mind that is only interested in censuring the negative aspects of people or situations and meting out punishment. We should hold to the spiritual standard that sees every man as a spiritual being, functioning through an evolving soul. Instead, the one who condemns sets up his own standard which is usually based on limited appearances.

In this lesson the two words criticism and condemnation are used synonymously. The chapter seeks to show us why adverse criticism or condemnation should have no part in our experiences if we would truly live the Christ life.

"There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1).

3. What does it mean "to live more righteous lives" (text, page 36)? What is the "righteous judgment" to which Jesus refers (John 7:24)?

3. To "live more righteous lives" as referred to in the text (Page 36) is to live the life of mastery—the Christ life—as brought
out in the Annotations for Lesson One of Lessons in Truth. To live
a more righteous life means to be so conscious of God's Presence with-
in—guiding, healing, prospering, sustaining, uplifting, freeing,
and fulfilling us—that we manifest "holiness" or wholeness in mind,
body, and affairs. It means the "right use" of our inner spiritual
resources so that life becomes a glorious adventure.

As the word righteous is used in our Scripture it is practically
synonymous with the word holy, meaning that which is upright, just,
Godlike. Judgment, one of the qualities (ideas) that make up our
divine inheritance, is that faculty of mind by which we are able to
discern, discriminate, and evaluate properly. By using the judgment
faculty we are determining the value of that which we are examining.
Judgment enables us to select (choose) that which is of value for
the purpose intended. Jesus made the statement,

"Judge not according to appearance, but judge righteous
judgment" (John 7:24).

According to the definitions given above, "righteous judgment"
would be the right use of the judgment faculty, that is, judging
according to the God standard. When we seek God's guidance in the
use of any faculty, we may be sure that it will be expressed and
used righteously, for our understanding of it will be based on Truth.
To judge by the appearance of another's acts is to fail to take into
consideration his intent or motive. Many an act that would be con-
demned by others can be traced to some soul fear, some frustration,
some misunderstanding. This does not mean that we condone an act
that is not up to the God standard, but it does mean that our
compassion helps us to understand and judge only "righteous judg-
ment."

The text states on page 39: "A wholly true person sees no
falsity in another." By this we know that one whose heart is turned
toward God, seeking to live a righteous life, sees the Christ in
others. He sees each person as a growing, unfolding soul, ever
learning through life's experiences. He knows that the one who
is bound by his belief in sin must find freedom, but that we do
not help a person find such freedom by condemning him. If, on the
other hand, a person has not found his own freedom from some short-
coming he may become so aware of another's sin that he feels justified
in censuring him. He is then judging from the appearance and not from
righteous judgment.

As an example, those who have worked untiringly for improvements
in the social order have not been blind to the erroneous results that
men have brought upon themselves. They know that the mental law of
cause and effect has produced in the lives of people many unhappy
situations, when the mental causes have not been good. Yet those
who have worked in the cause of progress have not wasted time con-
demning or judging harshly. Instead they have seen those who were
enmeshed in unhappy circumstances as children of God, entitled to
an inheritance of happiness and well being. Such persons, prompted
from within to help their fellowmen, have sought to alleviate the
outer conditions that have been contributory to unhappy situations.
Throughout history, and especially in this age, we find individuals
who have given unstintingly of themselves to bring education where
opportunities for learning have been lacking; working for improve-
ment in prison conditions and subsequent rehabilitation; changing
slum conditions; making strides in the field of medicine. It has,
however, been more than just relief from unbearable outer conditions
that such persons have sought for. These "seekers of the light"
have worked for the enlightenment that would prevent such conditions
being repeated. They have judged "righteous judgment" for they have
seen the divine right of every human being to a life of fulfillment.
They have dedicated themselves to the aim of helping others to ex-
perience such fulfillment.

4. Why should there be no condemnation of any person?

4. There should be no condemnation of any person because each one
is a unique creation of God. In our spiritual nature we are
the image-likeness of God; in our soul nature we have conscious
intelligence, we think and feel and function in the realm of form
as a human being.

"And Jehovah God formed man of the dust of the ground,
and breathed into his nostrils the breath of life;
and man became a living soul" (Gen. 2:7).

In the manifest realm everything is in a state of unfolding the
plan of the species; every person or "living soul" is coming into
a greater consciousness of his true nature. He is unfolding the
divine plan that is inherent in him as spiritual ideas. As every
"living soul" or human being is the offspring of God his Father, he
has the same nature as his divine Parent. If he has not progressed
to the point of fully manifesting his divine nature, he cannot be
held in condemnation. After all, we do not condemn the unfolding
bud for not being a full-bloom flower. So we see that understanding
unfolds in divine order in each of us. There can be no condemnation
for the steps that we have taken in our endeavor to express the di-
vine plan. The mistakes we may have made are due to lack of under-
standing of the full Truth. As enlightenment of our mind comes,
mistakes and their effects are erased first from our consciousness
as limiting beliefs and habits, and in turn from our outer experi-
ences. What applies to us individually applies also to others.

The question refers to "any person" and from this we must
assume that it means also that we are not to condemn ourselves. In
I John 3, verses 19 and 20, we find these words:

"Hereby shall we know that we are of the truth, and shall
assure our heart before him: because if our heart condemn
us, God is greater than our heart, and knoweth all things."

How often have we let "our heart condemn us" and make life a burden-
some thing instead of the radiant, triumphant adventure of working
with God to bring His good into our life's experiences here and
now! "Thy kingdom come. Thy will be done as in heaven, so in
earth" (Matt. 6:10).

"How often does our heart condemn us!" How often do we
shut ourselves out from the fullness of life with a
sense of sin and wrongdoing! . . . If we are suffering
from a sense of condemnation, it is not God who is con-
demning us, it is we who are condemning ourselves. . . .
Surely the forgiveness of God is ours even before our heart reaches out to accept it. Surely the understanding of God is ours even when we fail to understand ourselves" (Pamphlet, "If Your Heart Condemn You": James Dillet Freeman).

When we really know that we are the beloved children of God, and always remain such no matter how we may wander into a "far country," there will be no tendency to condemn ourselves or others. We will be inwardly impelled to live so that our constant prayer will be:

"Let the words of my mouth, and the meditation of my heart, Be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psalms 19:14 A.V.).

5. What is meant by "working against God"?

5. We are "working against God" when we think or speak in a disparaging way about ourselves, about someone else, or about things and conditions. By such an attitude and speech we are indicating that we believe in separation between ourselves and God; between ourselves and our fellowmen.

Most of us may be familiar with the statement, "We are all one in Spirit." The same idea was covered in the Annotations for Lesson Twelve, Lessons in Truth. While this is a divine truth, it is also a fact of human existence. Jesus said, "God is Spirit" (John 4:24) and as there is but one creator, we are all one and essentially the same in nature as God.

"Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother?" (Malachi 2:10).

If we declare that another person is "all wrong," we are in a sense "working against God" who created every man in His image and endowed him with power to unfold his own spiritual nature. We cannot know just where anyone else is in spiritual unfoldment. We may look at his acts and pronounce adverse judgment. On the other hand, we may not know the times he has overcome temptation; the times he has "come up higher" after falling deep into beliefs of sin and experiences of lack. We are "working with God" as we continue to recognize the indwelling Christ Spirit in others, and in ourselves. However, perception alone is not enough. We need to act. When we open ourselves to God's guidance we will know what we need to do to help ourselves or others in the unfolding of the divine plan within.

Unless we are very careful, when the first awakening of Truth comes, we may find ourselves thinking of others as "behind . . . in spiritual growth" (page 38 of the text). Our own joy at finding the way to a new realization of God should make us more than ever aware that God is working in His own way to draw all His children consciously into the light of Truth. There can be no thought of impatience toward another's progress if we seek to be co-workers with God in helping our fellowman to know God consciously. Our own enlightenment should make us even more understanding of the stage of
devolopment another has reached. It is only the infinite love and
wisdom of God that knows what each soul has need of. If we pro-
nounce an adverse judgment on another, we are in effect "working
against God." We are actually declaring that God does not know
how to do His work.

If we feel that another is not acting according to the God
standard, our part is to pray that he be illumined with divine
understanding and guided by the indwelling Father. We truly obey
the commandment to "love thy neighbor as thyself" (Matt. 22:39)
when we see our neighbor as an evolving soul, as well as a spiritual
being. In the unfoldment of his spiritual nature, each person must
be left free to act according to his own stage of soul development.

We must remember also that while each human being is a free
soul by right of divine inheritance, he earns and experiences free-
dom by right of consciousness.

We work "with God" rather than "against God" when we understand
that all men are created equal, and are willing that all men ex-
perience equality of treatment.

6. Explain: "Whose soever sins ye forgive, they are forgiven
unto them; and whose soever sins ye retain, they are retained"
(John 20:23).

6. Sin is transgressing the law of God, the good, first in mind,
and then in act, falling short of expressing the perfection of
God in soul (mind), body, and affairs. Forgiveness of sin is the
releasing or erasing of wrong beliefs and the acts that result from
such beliefs. The King James version of the Bible uses the word
"remit" in the place of "forgive" but it carries the same conno-
tation. Forgive is to "give" the Truth "for" the wrong; "remit"
means "to send back" (i.e., send our manner of thinking back to
Principle to be cleansed of error).

We forgive or remit sins every time we consciously center our
thinking on God, the Principle of Absolute Good, and on the ideas
that constitute this good; every time we replace a limiting thought
with a clear, loving, Christlike thought. We than eliminate the
cause of our sinning, namely, the false concepts we have been hold-
ing of ourselves, of God, of others. With this erasure of error
causes in consciousness, we are able to lay hold of the God ideas
upon which to think, and only good is produced in our life and the
lives of others. We are then going through the process of "remission
of sins," reference to which was made in Annotation 10 of Lesson One
of this course.

There is another point that is worth considering here. The
passage says "forgiven unto them" (or "remitted unto them"). Later
in the same verse we read, referring to sins, "they are retained."
However, this latter statement does not say "unto them." From this
we deduct that when we forgive or remit sins (false beliefs and
acts) the mental picture we have been holding of another person is
actually wiped out, so far as we are concerned. We no longer retain
any memory of the shortcoming. However, so long as we do hold a
mental picture of error—so long as we retain the memory of the sin--
we are holding to it in our own mind. We actually fasten on ourselves the belief we retain of another's sin, until such time as we are willing to release that belief. However, the other person may have long since found his own freedom from the experience of the sin, in which case our holding to it does not cause him to retain it. On the other hand, if the other person is not strong in his own mastery, our retaining of the mental picture of sin or error may actually cause him to carry the burden of it in mind until it threatens to crush him. He may get freedom from his own wrong beliefs or those he has accepted from others whenever he turns directly to God within for forgiveness. Our retaining or holding the sin in mind is certainly not fulfilling the second commandment of Jesus to "love thy neighbor as thyself." When the belief in sin is retained in our own consciousness it is no longer that of another person; unwittingly we have made it ours by accepting it. We have much evidence of cases where parents have held in mind the wrongdoing of a child until the child has felt the condemnation. The child, not knowing how to find his release, gives way to the parents' belief, feeling that it is expected of him. This is by no means confined to children; psychiatrists have traced mental troubles in adults to carryovers of condemnation and resentment of other persons, in childhood and adult life.

The Bible verse considered here presents a principle that lies at the back of many healings and many failures in healing, either in mind, body, or affairs. We need to remember that these powerful words were spoken by Jesus after the resurrection. Jesus had appeared to His disciples, except Thomas, and "He breathed on them, and saith unto them, Receive ye the Holy Spirit" (John 20:22). Then follow the words, "Whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20:23). We know that Jesus was speaking a truth that could free men from their beliefs of sin and its negative effects, once the work was done through the power of the Holy Spirit. In view of this command of Jesus, can we do any less than forgive or remit sins, those of ourselves or of others?

"In denying the reality of sin send out your freeing thought to others as well as to yourself. Do not hold any one in bondage to the thought of sin. If you do, it will pile up and increase in power according to the laws of mental action. No one can understand how forgiveness sets free the sin-bound soul and the sick body unless he studies mind and has some understanding of its laws" (Jesus Christ Heals: page 60).

7. What causes a condemnatory attitude of mind?

7. An attitude of condemnation is primarily caused by our failure to act from our highest nature, the Christ or real Self. The word condemn comes from a root word which means "damage"; with condemnation is included the pronouncement of punishment. On the other hand, correction is that which erases the damage. Condemnation is a negative approach to wrongdoing, while correction is a positive approach that changes the condemnatory attitude of mind.

The text points out on page 39 that, "All condemnation springs from looking at personality... the outward appearance, not the
real self." Such an attitude has been built because we have judged by appearances, rather than seeing another person as a spiritual being seeking expression through an evolving soul. We probably have not stopped to consider the pressures, the frustrations, the loneliness, the fear of failure, the sense of separation, not only from God but from one's fellowman, that the other person may be experiencing. Any of these limiting feelings may have taken possession of him and led to actions that we feel justified in condemning. It is true that the primary cause of such actions on the part of another has come from forgetfulness of his true nature. However, our shortsighted approach to his problem is an example of the same forgetfulness; we have not judged from the Absolute or from our own divine nature. We have not held the vision of his divinity and his right to unfold in his own way.

A condemnatory attitude of mind is by no means limited to the actions of other persons. We need to deal with this attitude insofar as it relates to everything in creation. When we condemn conditions, occurrences in life, we are not building but tearing down. With the change of the underlying cause of condemnation we find that we no longer condemn anything that appears to us as error.

In the handling of both error conditions and the wrong acts of others, we need to be centered in Truth. Then we will no longer "judge by the appearance" of conditions but we will "judge righteous judgment" (John 7:24). Judgment from the spiritual standpoint will reveal to us whether we need to do anything, in the outer. Having erased a condemnatory attitude from our mind, we will be open to whatever guidance God has for us. Without such guidance, we may be guilty of trespassing upon another's rights. On one occasion our guidance may be to hold the high vision and do nothing in the outer. At another time, God may reveal to us in prayer what we need to do to alleviate error conditions. Although we do not condone that which is contrary to God's law of good, our eyes are opened to the Truth and we steadfastly affirm the Presence of God, in the thing, person, or condition.

Another point, worthy of consideration in the matter of condemnation is this: It is impossible for us to condemn a person or a situation before we have held condemnation in our own consciousness. We cannot project to others, or to any situation, what has not first found lodgment in ourself. When we have the assurance of sonship that the Spirit of God gave to Jesus at His baptism by John, "This is my beloved Son" (Matt. 3:17), we are so lifted in consciousness that only understanding and love can be projected from us to our world of people and things.

Jesus was pointing out the law of "sowing and reaping" when He said,

"And condemn not, and ye shall not be condemned" (Luke 6:37).

If we desire to be free from condemnation by others, it is vital that we remove the causes of condemnation from our own mind. Only through understanding that we are spiritual beings, sons of God, can we learn how to erase the causes of a condemnatory attitude of mind.
Lesson 2

Through our eyes the other fellow
Oft appears as someone strange,
Someone that we cannot fathom
Someone we should like to change.

... Know then when we judge adversely,
When our thoughts condemning roam,
That reform had best be started
In ourself and right at home!

--Frank B. Whitney: Beginning Again

8. In the light of Jesus' teachings, how can we handle the attitude of mind that condemns another?

8. In our desire to handle an attitude of condemnation of another, we start with the realization of Jesus' teaching of the Fatherhood of God and the brotherhood of man. To reach this understanding much prayer work (including denial and affirmation) is necessary to awaken the love and compassion that can erase a condemnatory habit of mind.

Where there is love for another, our compassion sees beyond the outer act, recognizing only the soul need. We have the example of Jesus, as well as His teaching, for on the cross He said,

"Father, forgive them; for they know not what they do" (Luke 23:34).

We need to reach the level of loving understanding where we can say of another's wrong acts, without any sense of condemnation, "He does not know what he is doing." Then we are able to handle any attitude of adverse criticism in the Jesus Christ way.

On page 39 of the text it is mentioned that by condemnation or adverse criticism we "prove ourselves guilty of the same fault." Some have interpreted this to mean that by our condemnation we are guilty of an experience similar to that which we condemn in another. However, the fault we condemn in another is primarily one of a lowered consciousness which led to some wrong act. By our very attitude of condemnation we indicate that we too have lowered our consciousness from the God standard. Our attitude is thus not one of love or understanding. In this sense we are "guilty of the same fault."

"A man may be just in all his dealings, yet if he condemns others for their injustice, that thought action will bring him into unjust conditions; so it is not safe to judge except in the Absolute" (Christian Healing: page 122).

One may not be an alcoholic, yet in condemning another who has fallen into the habit of alcholism he is "working against God"; he is himself failing to fulfill God's law of love. One may not be a thief, yet condemnation of one who is guilty of stealing is evidence of lack of understanding. The condemner has not considered that the thief does not yet know that because his good is already established for him in God, he does not need to take the possessions of others. But the one who condemns has fallen short of God's law of understanding.
Recognition of error is not necessarily condemnation. The gospel records of the ministry of Jesus indicate that He recognized illnesses, injustices, and wrongdoing, but He did not condemn nor participate in condemnation of these conditions. Rather He understood the spiritual possibilities for healing and right conduct that were inherent in the ill and the unfortunate, and called these possibilities into expression. His works were accomplished not through criticism and condemnation but through understanding and faith. There is a vast difference between recognizing a mistake in order to correct it, and pointing a finger at the accused without offering a solution. In His teachings and His own life, Jesus offered the solution for mistakes. He pointed men to God through prayer so that they might get the guidance necessary to assure right conduct.

Parents and guardians must recognize what needs correcting in children. When this is done in a spirit of love and understanding rather than condemnation, it becomes part of each child's "growing up" process. Condemnation of a child's wrong acts can, on the other hand, actually cause those acts to be temporarily fastened to him so that fears, frustrations, and resentments become ingrained in his consciousness. It was said of Jesus at the age of twelve,

"And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him" (Luke 2:40).

Not only children but all of us walking life's pathway need to be "filled with wisdom" so that the "grace of God" is upon us also. When we release ourselves or others release us from condemnation, we are able to stand forth as the free, radiant sons of God that we truly are!

9. How are we one with God and with each other?

9. We are one with God because He created us out of Himself; we are one with each other because we share the same Creator, the same Father.

Our Scripture puts it this way,

"One God and Father of all, who is over all, and through all, and in all" (Eph. 4:6).

Oneness means, according to Webster's dictionary, "quality or state of being one; sameness; unity; singleness in mind, purpose, or feeling." We are one with God because we are of the same nature as God, namely Spirit, created in His image and after His likeness. We are one with each other because the same Spirit of God, His image, is inherent in each of us as our own divine nature. Jesus proclaimed this oneness of God and man, and man with his fellowman, by praying, "Our Father." With this salutation Jesus claimed for all of us the Fatherhood of God and the brotherhood of man.

While it is true we are always one with God through our divine origin, we are consciously one with God only when we recognize and accept our innate divinity and the divinity of all men. This recognition enables us to behold, continually or habitually, the good that is present everywhere in spite of appearances that may seem to our human senses not good.
We are always one with our fellowman through our spiritual origin, but we are consciously one with others only when we have so cultivated the spirit of love in our heart that we see beyond their limitations; only when we see the glory of the Christ shining through others we can say convincingly, "We are all one in Spirit."

The Annotations for the twelfth lesson of Lessons in Truth deal with the subject of oneness, for that particular lesson seeks to bring us to realization of the "unity of the Spirit." When we really know oneness and have not just accepted it intellectually, the judging of our fellowman will be from the Absolute. We will be using "righteous judgment" (John 7:24). We will then be able to judge another as being the beloved of God, yet functioning as a human being who is making overcomings in his own way. We will know for him that the ultimate is realization of his true destiny.

To understand our oneness with others means that we no longer expect them to do things according to our standard, for it is primarily an inner oneness that we recognize. We show our own awareness of oneness with God when we leave others free to grow according to the divine pattern within. This does away with any tendency to dominate another in our desire that he unfold his life in the way we think is right.

"One with life, you lose your sense of separateness, your sense of self... In the infinite flux of life, there is no separateness, there is only wholeness, only the many faces of the One. Give yourself to living, and you will find meaning, for you will be one with the One life" (Be!: page 107).

10. Show how Jesus' statement "What is that to thee? follow thou me" (John 21:22) is related to the overcoming of the habit of condemnation.

10. We believe that back of this statement Jesus is emphasizing a paramount Truth principle which is that we should not become emotionally involved in another person's situation. Each person has within him the divine pattern, the Christ, which is his "hope of glory" (Col. 1:27). If we are called upon to give definite help or perhaps to counsel another person, we give this help. However, our first and truest help is always that of prayer.

When Jesus said "follow thou me," we believe that He was asking us not only to follow His example of non-condemnation, of love and understanding, but to seek and follow the guidance of the Christ within us. It is as though these very words are spoken to us by our own Christ Self which seeks to show us the way, even as Jesus, the Way-Shower, pointed the way for all mankind.

We build a "condemnatory habit of mind" by repeatedly judging from appearances because of our lack of understanding of the Truth about a situation, or a person. The word habit implies doing unconsciously, spontaneously, automatically that which a person does often. According to Webster's dictionary habit is "an aptitude or inclination for some action acquired by frequent repetition." As the baby moves into childhood, then adolescence, and finally adulthood, many of the
good habits that make for a satisfying life have had to be repeated over and over until they form a "groove" in the mental processes. When we follow inner guidance from the Christ Self we are able, by denial, to release wrong habits of thought and action. Then we establish in consciousness, by affirmation, only habits based on that which is true. Herein lies the great value of the use of affirmations. When we build Truth ideas into consciousness by affirmation we are able unconsciously, as well as consciously, spontaneously, automatically to respond only to the Truth, no matter what another person may say or do, or what type of situation we may be called upon to face.

We must not assume from this that we are to be indifferent to the needs of others, to be so unconcerned that we never even give them a thought. However, there is a difference between being compassionately concerned, and interfering in something that is not our business. One of our poets has wisely said about this latter attitude:

"For fools rush in where angels fear to tread" (Alexander Pope).

In following inner guidance we will know just when we should perform some outer act to help in a situation that merits change. We will also know if we are to do only the inner work of prayer until such time as our outer help is asked.

It is easy for us to judge by the appearance from the reports of world leaders, of nations. However, our truest judgment will reveal that if we obey the command "follow thou me," we will know how to pray for enlightenment, wisdom, peace. If circumstances call to us for definite participation in bringing about harmonious relations in the lives of individuals or in nations we will be guided as to whether we are to take active outer participation, or simply to do our part in the inner realms of prayer.

When we are tempted to condemn, let us listen to the "still small voice" saying, "What is that to thee? follow thou me." We will never offend when we follow God's instruction. Rather, we will be among the peacemakers of the world when we can make this precept primary in our human relationships.

Father, what lifts the weight that has been pressing
So sorely, and so long?
"Child, 'twas the weight of your own condemnation,
The self-inflicted load that burdened you,
By your own act of reconciliation,
You are forgiven too.

For while you held your brother as a debtor,
Your bitter thinking shackled your own soul,
The selfsame act that broke for him the fetter
Has made you free and whole."

--Bonnie Day: Best-Loved Unity Poems