ANNOTATIONS

HOW I USED TRUTH (Cady)

Lesson 9

"THE SPOKEN WORD"

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HOW I USED TRUTH (Cady)

QUESTIONS

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"THE SPOKEN WORD"

1. What is a "word"? To what do we refer when we write "Word" with a capital "W"?

2. Name the days or steps (giving the metaphysical meaning of each) in the creative process as given in Genesis I and the first three verses of Genesis II, culminating in the seventh day (step) or Sabbath. What follows these seven days or steps?

3. Read John I and relate it to God's spoken word, "Let there be," in Genesis I. To what particular phase of the creative process does each chapter refer?

4. What is meant by "being" and what is meant by "existence" from a metaphysical standpoint?

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Lesson 9

"THE SPOKEN WORD"

1. What is a "word"? To what do we refer when we write "Word" with a capital "W"?

1. A word is a group of letters representing some idea that names a person, a thing, a condition, or a state of mind. A word may be audible, silent, or written, and is a means of communication from one mind to another.

"Nothing in this world is so powerful as an idea whose time is come" (Victor Hugo).

Usually when the "time is come" for an idea it finds expression through words that eventually lead to some tangible form or action, such as an invention, a symphony or a song, a garden or a home, a sermon or a discussion.

When we use words as an affirmation of Truth in audible or silent language or in written form, we are seeking to convey Truth to our own consciousness or that of another.

"You need not always speak Christ words aloud, for they are also potent and effective when they are whispered silently" (Lowell Fillmore; Living Words).

When words clearly express Truth ideas, whether for health, harmony, abundance, illumination, we have gone beyond the "letter" of the statement into the very "spirit" that causes action and produces corresponding results. It is for this reason that we often refer to a Truth statement, comprising a number of words, as being a "word of Truth."

When we write "Word" with a capital "W" we are referring to God's creative power by which all things are made,

"And without him was not any thing made that was made" (John 1:3, A.V.).

This is the first aspect of the Word, the "God said" of Genesis. It is the creative power inherent in God Mind. The other aspect is the Word emanating from God as spiritual man, the I AM, Christ, Son, Logos.

We might use this illustration: A writer has an idea in his mind for a book. He gathers the plot, the action, the characters on the mental realm. When he proceeds to do something about putting his book into manuscript form it is, in a sense, his "word" though it contains many words. The author could then look at the printed
book and say "This is my word," for the book as the offspring of his own mind has been "spoken forth," as it were, into manifest form for others to read.

In God is the creative power that ideates the plan that He conceived "in the beginning." The whole Spirit of God (the Holy Spirit) moving upon substance then brings forth every facet of the plan by His Word or creative power. The culmination of this "God said" is spiritual man, the complete Word of Divine Mind, containing all of the nature of God. The author can say of his book that it contains all of his nature at that particular level of his understanding; it is his word about the subject that he has covered. Charles Fillmore covers this same idea concerning the Word in remarks made in Teach Us to Pray, page 168, (quoted in Lesson Three, Annotation Three of How I Used Truth) when he refers to the Word as "the idea that contains all ideas."

When God as Creator said, "Let us make man in our image, after our likeness," this was His Word bringing forth the plan for man, and man in turn is that Word of Divine Mind spoken and brought forth. When we have an idea in our mind, nothing will come of it until we "speak" it. This means that we have to have a mental plan or picture made by our formative power of thought. We may not speak our word audibly—and many times it is wiser if we do not divulge the plan to others until it has become more substantial. In any event the idea has to expand into a "spoken word" before there can be any manifestation.

"Man makes his world by his word, either silently or audibly expressed" (Metaphysical Bible Dictionary, page 680).

Study of the Holy Trinity (Annotations for Lesson Eleven, Lessons in Truth, and Annotations for Lesson Five, How I Used Truth) shows the Word to be, as Charles Fillmore terms it, "the working power of God" (Talks on Truth, page 68). We find our parallel here to the activity of the author: after he has gathered together all his ideas, his plots, and his characters, his book "works" for him in the sense of presenting to readers the gist of the story. Spiritual man, as the "working power of God," presents to creation God's plan of perfection, providing the creative power that makes manifestation possible. When we desire healing our word must be infused by the Word, the "working power of God," our own spiritual nature, in order that we may have authority to speak. Our word is the "letter" but it is only the Word, or "working power of God," ("spirit") that can give the life we desire to see made manifest in the body.

2. Name the days or steps (giving the metaphysical meaning of each) in the creative process as given in Genesis I, and the first three verses of Genesis II, culminating in the seventh day (step) or Sabbath. What follows these seven days or steps?

2. 1st day or step: "And God said, Let there be light" (Gen. 1:3).

This light is the intelligence that moves throughout all
creation, through every atom. In man it is the awakening
that comes to him of his true nature.

"The first step in creation is the awakening of man
to spiritual consciousness, the dawning of light in his
mind, his perception of Truth through the quickening of
his spirit. Light is wisdom; and the first day's work
is the calling of light or wisdom into expression"
(Mysteries of Genesis, page 14).

2d day or step: "And God said, Let there be a firmament in
the midst of the waters" (Gen. 1:6).

This firmament represents faith, the perceiving power; faith
in God as the starting point of all creation.

"The second step in creation is the development of
faith or the 'firmament.' The 'waters' represent the
unestablished elements of the mind. . . .

"There must be a 'firm' starting point or foundation
established" (Mysteries of Genesis, pages 16, 17).

3d day or step: "And God said, Let the waters . . . be
gathered together . . . and let the dry
land appear . . . Let the earth put forth
grass, herbs yielding seed, and fruit-
trees" (Gen. 1:9, 11).

The dry land represents the faculty of imagination and the
vegetation represents the mental images formed by imagina-
tion (which is the picture-forming idea of Divine Mind).

"The third step in creation is the beginning of the
formative activity of the mind called imagination. . . .
the imagination begins a great multiplication of forms
and shapes in the mind" (Mysteries of Genesis, page 18).

4th day or step: "And God said, Let there be lights in the
firmament . . . the greater light to rule
the day, and the lesser light to rule the
night . . . the stars also" (Gen. 1:14, 16).

This step covers understanding (greater light), will (lesser
light), and the perceptive faculties (the stars).

"The fourth step in creation is the development of . . .
the will and the understanding . . . These are but reflectors
of the true light; for God had said, 'Let there be light:
and there was light'--before the sun and moon were created.
. . .

"The 'stars' represent man's perceptive faculties, in-
cluding his ability to perceive weight, size, color, sound,
and the like" (Mysteries of Genesis, pages 19, 20).
5th day or step: "And God said, Let the waters swarm with swarms of living creatures, and let birds fly above the earth" (Gen. 1:20).

In this step we have the unfolding of discrimination, discernment, sensation.

"The fifth step in creation is the bringing forth of sensation and discrimination. The 'creatures' are thoughts. The 'birds' . . . are ideas approaching spiritual understanding. . . ."

"Ideas of discrimination and judgment are developed" (Mysteries of Genesis, pages 22, 23).

6th day or step: "And God said, Let the earth bring forth living creatures after their kind, cattle, and creeping things, and beasts . . . And God said, Let us make man in our image, after our likeness" (Gen. 1:24, 26).

In this step we have ideas fulfilling their purpose.

"The sixth step in creation is the bringing forth of ideas after their kind. When man approaches the creative level in his thought, he is getting close to God in his consciousness. . . ."

"On the sixth day of creation ideas of life are set into activity" (Mysteries of Genesis, page 24).

7th day or step: "And on the seventh day God finished his work . . . and he rested on the seventh day . . . And God blessed the seventh day, and hallowed it" (Gen. 2:2, 3).

This is the period of rest after the idea is conceived through the six steps of activity. In this step God has finished His work as Creator. He has imaged a complete plan of operation for His son, man, His seed or Word, and He rests. For man the seventh step is the time of the silence, the Sabbath.

"The plans of Divine Mind were finished although there was as yet no outward manifestation. All is finished first 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" (Mysteries of Genesis, page 31).

Demonstration or manifestation in the world of form follows the seven steps in the creative process. It is logical and inevitable, when it is according to the law of mind action, that is:
mind, idea, expression. In other words, we are to work in mind for some good to be brought forth; then, when we have rested in the assurance that God's laws never fail, the demonstration will follow in mind, body, or affairs.

For example, if we have held the idea of life, then the light or inspiration that life is our inheritance from God will come first to consciousness. We need then to have faith that life will manifest as health of body. Imagination pictures the body as healthy, radiant, vibrant, energetic. Next our understanding is quickened, and through the will faculty and the perceptive faculties we are moved to do all that is necessary on our part to enable our body to manifest health. Good judgment (discrimination) in the use of our body follows. Inevitably the idea we have been holding in mind begins to come alive in our consciousness. Though there may at first be no recognizable change in the physical body itself, we "rest" in the assurance that God's law of life is doing its perfect work. In divine order the body will manifest wholeness when every step or "day" has been completed.

3. Read John I and relate it to God's spoken word, "Let there be," in Genesis I. To what particular phase of the creative process does each chapter refer?

3. Both John I and Genesis I refer to the creative process or creative action of God, Divine Mind, in two different aspects. Genesis I has reference to God's spoken word, "Let there be," sometimes referred to as the Divine Fiat. John I is related to the decree, "Let there be," in the sense that it shows the result of this divine command.

Genesis I is the ideating of the plan of creation. Genesis means origin, beginning, coming into being. Charles Fillmore says in the Foreword to Mysteries of Genesis: "God creates the ideas that form the things." On page 12 of the same book we read,

"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 into expression. As man must have an idea before he can bring an idea into manifestation, so it is with the creations of God. ... The 1st chapter of Genesis describes the ideal creation."

The "Let there be" of Genesis I describes the creative action. This shows the process by which God, as Creative Mind, involves His own nature and power in creation, culminating with the I AM or spiritual man. This chapter covers the involution or ideation of the ideal plan of creation. Webster's dictionary gives as one meaning of the word let "to cause to be made." This explains clearly the decree "Let there be," especially if we substitute the words create or ideate for the word made.

John I represents what follows the decree "Let there be," namely the "and it was so" of the first chapter of Genesis. The first chapter of John covers the evolution of the divine plan in expression and in manifestation. The evolution (or evolving) of the plan of spiritual
man is fully expressed in Jesus Christ—"And the Word became flesh, and dwelt among us . . . full of grace and truth" (John 1:14).

Webster's dictionary uses one word to define involution that is very enlightening, namely the word infolding. The dictionary gives two words for evolution that make this clear for our purpose, namely the words unrolling and unfolding. John I, then, is the unrolling or the unfolding into visibility of the ideal plan involved or ideated in God-Mind. There is really nothing mysterious about this. In every seed is involved or infolded the pattern of the species, with the intelligence to come forth under right growing conditions. The evolution of the seed is the unfolding (unrolling) of this pattern in visible form as plant or tree. It is the same with man as with the rest of creation.

4. What is meant by "being" and what is meant by "existence" from a metaphysical standpoint?

4. Being is living. God is Being, the one living, radiant substance out of which creation comes forth. Being is the Absolute, that which eternally is. When we speak of "being" in a metaphysical sense we refer to that which has reality, because it is of God, for God as Being is the one Reality. "Being always is" (text, page 92). Because divine ideas are of God we say they have "being," they are spiritual realities.

When we speak of "existence" we refer to that which has come forth from being into the realm of appearance. Webster's dictionary states (among other definitions) that existence is manifestation. The verb exist gives us a clue in its root meaning: ex, meaning "out," and sistere, meaning "to stand; to step out or forth, emerge, appear." We perceive from this that whatever exists has come from some source. That which is good—such as health, abundance, harmony, peace, success—came forth from Being (God). That which is not good—such as disease, poverty, inharmony, war, and so forth—has existence but not reality, for it did not come from God. Such error manifestations or limited appearances, even though formed of the one omnipresent substance, come forth as a result of negative concepts or limited beliefs held in the human consciousness. Thus we see that sin, sickness, and trouble are "facts" but are not real. They "exist" in the visible world but have no real "being." As commonly accepted, the words being and existence are often thought of as representing the same thing. Some of the definitions given in Webster's dictionary imply this, while others (especially those under the heading of Philosophy) come closer to the metaphysical.

"All is mind. Then the things that appear must be expressions of mind. Thus mind is reality, and it also appears as phenomena. . . . Being . . . has all possibilities, including that of breaking forth from its inherencies into the realm of appearances. Mind has these two sides, being and appearance, the visible and the invisible. To say that mind is all and yet deny that things do appear to have any place in the allness is to state but half the truth" (Prosperity, page 27).
Existence is the outer appearance of our forming or assembling of Mind substance, drawn from Being (God), into the forms or shapes desired. This work is done through our formative power of thought (conscious thinking and subconscious feeling). What we do in the outer is always in a state of becoming. Thus our world is relative, existence—"standing forth from"—while God's world of Spirit is the Absolute—Being or original source.

Ideas are, because they have their being in God. Our thinking and speaking bring our concept (whether perfect or imperfect) of the idea into our human experience. We can never change being, or reality, but it is our privilege to change our wrong concept of conditions or things that exist when they do not measure up to the reality. This is done through denial (erasing the negative belief) and affirmation (appropriating the divine idea or reality).

If we would enjoy an existence of fulfillment, peace, joy, happiness, health, and abundance, then we must look to God for His inspiration in bringing forth reality (being). We must come to the inevitable conclusion that we exist only because God is. However, the conditions of our outer existence depend upon two things: our awareness of our relationship to God, and the use we make of the powers with which we have been endowed. If we base our program for living upon the shifting, limited concepts of the unenlightened human consciousness, our existence will be unstable, limited, and narrow. But if our pattern of life is based upon the ideas that make up our divine inheritance—life, love, faith, power—then our existence will manifest stability, success, fulfillment, and all forms of goodness.

5. How do we bring into existence (visibility or manifestation) the good we desire?

5. On page 92 of the text we are told that man can bring into existence the visible conditions and things that he wants by following the same process God used in bringing forth creation: by use of the spoken word.

God is the one Creator, but His creation is in the realm of ideas. As sons of God we are endowed with His nature and power. God has already created all the life, substance, intelligence, and power out of which the ideal creation comes into visibility or actuality. Thus we see that the creative power of God is expressed as man's formative power of thought.

"Man does not 'create' anything if by this term is meant the producing of something from nothing; but he does make the formless up into form; or rather it is through his conscious co-operation that the one Mind forms its universe. Hence the importance of man's willing co-operation with God in every thought, because unless he is very wise in his thinking, he may be sending forth malformations that will cause both himself and the universe trouble" (Atom-Smashing Power of Mind, pages 93-94).
To reiterate: The creative power of God is expressed as our formative power of thought. We use this power to form our body and world according to our present level of unfoldment; that is, according to the concepts and beliefs which make up our present state of consciousness. Thus, we may produce good results by our own choice, through gaining a true concept of the divine ideas we desire to manifest. On the other hand, we may use our formative power of thought in limited ways through ignorance of our perfect nature, bringing limited, undesirable conditions into our experience.

"We can employ the creative power of the Word by 'speaking the word,' that is, by making statements that are true of the Christ in us. This is accomplished most effectively through affirmative prayer, or prayer that consists of declaring silently or aloud the things that are true of our Christ selves. Thus, the term 'speaking the word' means activating the Word of God by declaring Truth" (Practical Christianity For You, page 75).

We must remember, too, that speaking the word is not merely a mental process. In order to bring our good into existence we must go beyond the mental into the spiritual realm through prayer. It is in this realm that we find the substance and the ideas that make manifestation (existence) possible. Electrical power needs a wire as a conductor. Divine ideas need our mental processes as conductors for their expression and manifestation. To use denials and affirmations only from an intellectual standpoint is to deal thus only with the mental process (the conductor). But when we follow the Biblical command, "Take with you words, and return unto Jehovah" (Hosea 14:2), we are letting God's Spirit infuse the words with life-giving power. Our "spoken word" is then more than a sound from the lips or a thought from the human consciousness. It has become the expression of the creative power of God bringing forth the desired good into manifestation (existence) as wisdom of mind, understanding of heart, health of body, prosperity, harmony, and success of affairs.

Existence implies that something has become manifest or visible. The word manifest comes from the Latin word manifestus, meaning "seized by the hand, palpable." A manifestation, therefore, is something evident to any or all of the five senses.

As the text states on page 94 the "spoken word" (our decree or affirmation), whether it be audible, silent, or written, "hammers the thing desired into shape." This shape, of course, is not three-dimensional but a mental form or shape. Having established a clear picture, the continued "spoken word" forms the visible substance in accordance with the picture held in mind. A divine idea must have a form or "body" in order to be perceived by our physical senses. Unless we follow the creative steps, and in essence say "Let there be," our prayers will remain only unfulfilled wishes.

As spiritual beings we have the right and the responsibility to direct the power of our Christ self, the Word of God, to bring forth what we desire. To do this we must know that this power moves in us as our formative power of thought or our "spoken word." It is
this ability to "speak the word" that distinguishes man as the highest manifestation of God.

It is true that all levels of creation have means of communication. Sometimes we are amazed at the intelligent means of communication among birds, animals, reptiles, or insects. Yet to us, as His sons, God has given the capability of abstract thinking. We have the ability to take an idea, or spiritual pattern, and mentally examine it apart from any object to which it may be related. We may then "speak the word" and that which was abstract becomes concrete in the world of form. As the highest manifestation of God, we are privileged to carry out God's will or plan by working with Him, for "My Father worketh even until now, and I work" (John 5:17).

6. What do we mean when we say that divine substance is "forever waiting . . . for man to form it" (text, page 93)?

6. Divine substance is "forever waiting . . . for man to form it" because it is the unformed Mind essence out of which every material thing is formed. Dr. H. Emilie Cady refers to substance as "divine stuff" and "God stuff" (text, pages 92 and 93). Charles Fillmore calls it "thought stuff" (The Revealing Word, page 194). In divine substance ("stuff") inhere all the ideas that are the spiritual patterns for every form of creation.

Just as air is all around us awaiting our inbreathing, so substance is all around us and in us awaiting our appropriation and use. God created us as free-will beings, so His substance is never forced upon us but awaits our claim. Because God is substance, the one Reality back of all manifestation, we can say that "we live, and move, and have our being" (Acts 17:28) in this one substance.

"Divine substance is man's supply. Out of it he forms whatever he will according to his faith and understanding" (The Revealing Word, page 187).

Anything that we can conceive of at any stage of our unfoldment is waiting as an idea in this one divine substance. Faith enables us to perceive this truth. Faith generates the power needed by the imaging faculty to form substance, thus fulfilling the need of the moment. Then the "spoken word" (silent or audible) decrees that the manifest good shall come forth to fulfill the need.

"God is substance, not matter, because matter is formed, while God is the formless. God substance lies back of matter and form. It is the basis of all form yet does not enter into any form as a finality. Substance cannot be seen, touched, tasted, or smelled, yet it is more substantial than matter, for it is the only substantiality in the universe. Its nature is to 'substand' or 'stand under' or behind matter as its support and only reality" (Prosperity, page 14).

The text (page 92) refers to the fact that both material and spiritual scientists are convinced that there is one universal
substance. The approach, however, is somewhat different. The material scientist deals with material facts, accumulating knowledge about the visible universe. He is often more concerned with the outer forms of substance in an endeavor to discover their cause. On the other hand, the spiritual scientist goes directly to the idea lying back of manifest substance. The material scientist seeks to go from effect to cause, whereas the spiritual scientist traces the cause to its effect in the world of phenomena. Many times the material scientist eventually becomes a spiritual scientist. Through his search he comes to recognize God as the Creator of the one substance underlying all effect.

Substance, being one of the elements of the nature of God, is always available, always "waiting ... for man to form it," so it is never withheld. When we pray for some specific form and it seems to be withheld, we must never feel that God is withholding His good from us. Substance is the essence in which we live and it is our privilege as sons of God to make the thought forms into which this substance may flow. If we do not use the faculty of imagination in the right way, we will produce faulty thought forms and the resultant manifest or material form or condition will not satisfy us. When we have used substance wrongly, we cannot say that God has withheld His good. Rather the condition has been formed according to our limited thinking, through ignorance, fear, anxiety, greed, or selfishness. God withholds nothing from His beloved children.

In the story of the prodigal son we find that the riches of the father's house were not withheld from the son, but were there awaiting his return. Like the prodigal son, we have but to return to our Father's house through prayer and find His substance awaiting our claim. When we call upon God He will guide us in the forming of substance to fit our particular needs, but He will not force substance upon us any more than He will force air upon us. Substance awaits our claim, but such claim must be made in divine order.

7. Explain the three realms in the universe (text, page 93) and show the relation of the "spoken word" to these three realms.

7. The three realms in the universe referred to in the text (page 93) are: the spiritual, the mental, and the physical. The spiritual realm is the Kingdom of God, Divine Mind. It is the realm of all divine ideas which are the spiritual patterns for the other two realms.

The mental realm is the soul or psychic plane. It is in this phase of man's nature that he thinks and feels the ideas received from the spiritual realm. This is where he makes choices and produces the mental forms of the ideas. These mental forms, which later become manifest forms, are as perfect or as limited as the individual's degree of development. The mental or soul realm is often termed the psychic realm. Those who do not understand the meaning of the word psychic have come to fear it. However, in Teach Us to Pray, pages 47-48 and page 52, we are told plainly what this psychic realm is, how we may overcome our fear of it, and how we may take control or have dominion of it:
"The psychic or soul realm includes the sum total of consciousness, all that the individual has experienced. . . .

"We should not think of the psychic realm as evil or be afraid of it. Through Jesus Christ we possess mastery or dominion over all realms. Through our own Christ dominion we develop spiritual powers to handle the psychic realm to great advantage."

The third realm is the physical or material plane of manifest forms. These outer forms outpicture the perfect idea only as accurately as the soul is able to interpret them, according to its degree of understanding. In working with the idea of abundance, we must learn the nature of substance. Then we must let God guide us in learning how to bring it forth into the desired forms of good. Otherwise, we may produce a limited form of prosperity or seek to obtain abundance by wrong methods, and this brings no real satisfaction. Such gains must be held by force whereas those that are spiritually demonstrated gravitate to us naturally.

The text states on page 93 that "All created things have spirit, soul, and body." This shows the relationship of the three realms of the universe. Every form we see has back of it some idea belonging to the spiritual realm. For example, back of the fruit tree is the idea of food. Back of certain plants, with medicinal qualities, is the healing idea. Back of most flowers is the idea of beauty, so far as man is concerned; to the bee, flowers represent something quite different. To one industry, flowers would represent perfume to bring delight through the sense of smell.

The nature of the created thing, its place as a species of creation, may be thought of as comparable to the soul of man. The growing and reproductive powers of the tree or plant and the instincts of animal, bird, reptile, and insect belong to this "soul nature." Elements of the mineral kingdom have this same ability to accept or reject elements which do or do not belong to their own species. The visible expression or manifestation of the created thing is the body or form. Thus, for creation to be complete each species has "spirit, soul, and body." The nature of the formed thing may be termed its "soul" but is only subjective consciousness, seeking unconsciously but unfailingly to manifest the idea back of it; it is not self-consciousness as is the soul of man.

The "spoken word" is very closely related to each of the three realms as a connecting channel for ideas to come forth into visible form. Thinking is the handling of ideas, building them into related thoughts to form states of consciousness. Thinking can go on and on without direction, but the "spoken word," whether it is silent or audible, assembles into definite mental forms all the thoughts that have been built around an idea. The "spoken word" (which is the disciplined use of the thinking faculty) takes definite hold of the ideas of the spiritual realm. The formative work is done first in the mental realm, then the idea is projected into visibility. While thinking may be said to belong entirely to the invisible realm, the "spoken word," even though it may be a silent one, is acting closer to the visible or physical plane for the results of the "speaking" of Truth will be observable in body and affairs.
8. Why is it vital for us to center our attention on God?

8. It is vital for us to center our attention on God because this is the only way we can bring into manifestation the divine ideas inherent in our spiritual nature. Unless we do center our attention on God, we will be putting our attention on things or conditions of the outer or physical world, to the exclusion of the divine idea we seek to manifest. Unless we are centered in God and His ideas, our "spoken word" will have only an imperfect concept of the divine pattern upon which to work, rather than the divine pattern held in God-Mind as an idea.

"We need . . . to meditate quietly and affirm the presence and power of the great Giver of all, and then accept the gifts. To be true to the law is to stop looking to the without and to look within for supply. Looking to the within means fixing the mind upon God as an ever-present Spirit that is also substance and power" (Prosperity, page 74).

The text (page 93) reads, "we must take our thought entirely off the visible world and center it on God." This is not a difficult thing to do if we know that God is the Spirit indwelling in us as "Christ in you" (Col. 1:27) or as the "spirit in man" (Job 32:8). For example, one engrossed in music seems quite unconscious of what is going on around him. He is concentrating so completely on what he is listening to that his entire attention is given to the music. Through "practice of the Presence of God" (See Lessons in Truth, Lesson One, Annotation Six) we learn how to direct our prayers, our attention, Godward. We are thus open and receptive to the ideas of the spiritual realm which are the patterns for all forms of good we desire to manifest such as food, shelter, clothing, education, harmony, healing. It stands to reason that as God is the source of all ideas we need to center our attention on Him. The musician must center his attention on principles of music if he would express harmonies in sound. The mathematician must center his attention on principles of mathematics if he would produce right solutions.

We are told that prayer is conscious communion with God, so once we come into such communion we have centered our attention on God. The result can be nothing less than a manifestation of good in every phase of our life.

"It must be true that there is in man a capacity for knowing God consciously, and communing with Him. This alone assures health and joy and satisfaction" (Jesus Christ Heals, pages 24-25).

9. Show how we may use the words "Let there be" as our "spoken word" to bring forth some demonstration of good in mind, body, or affairs.

9. We are of the same nature as our Father-God and must therefore follow the same method in bringing forth our world, or any demonstration in mind, body, or affairs. God as Spirit moved upon
the unformed substance. After each declaration of "Let there be"
there followed a specific creation such as light, a firmament, and
so forth. (See Annotation Two of this lesson.)

We are instructed in the text (page 93) to speak "into this
formless substance all about us with faith and power." It is not
necessary that we say the exact words, "Let there be thus and so,"
when we are trying to demonstrate. No matter how our "spoken word"
may be phrased it must embody the divine idea and be decreed with
authority in order to bring forth into visibility some desired good.
Such authority rests in us as sons of God. Any affirmation of Truth
that "speaks" into substance, in order to demonstrate health, success,
harmony, and abundance, is in effect saying, "Let there be health in
my body, and success, harmony, and abundance in my affairs." If our
affirmation does not express faith and power, it does not really con-
vey the true "Let there be" that God used to create.

The text reminds us on page 94 to let go of the words after
repeating them for a time, then to speak the statement at regular
intervals. We will know by inner prompting when we may cease using
the statement altogether. Thus we will avoid the danger of holding
just to the words and not allowing the ideas embodied in the words
to do their work. (See Annotation One, Lesson Eight, How I Used
Truth.)

Our Scripture says, "Take with you words, and return unto
Jehovah" (Hosea 14:2). This is saying in effect, "Speak your word
'Let there be' for whatever good you desire, but take the words be-
yond the intellectual plane into prayer so that God may fill them
with His power to accomplish." Annotation Four, Lesson Eight, of
How I Used Truth, dealt with our responsibility to "speak the word"
and God's responsibility to honor our word. Whatever our individual
needs may be, it lies within our power to speak the word of authori-
ty, "Let there be," so that God may honor our word by bringing the
fulfillment. If we have need of healing of the body we can say (in
these or similar words), "Let there be God's life and wholeness ex-
pressing throughout my body." If there is a need for more manifest
substance, then we can say in effect, "Let there be abundance of
good in my life." Our use of the words "Let there be" or any similar
thought constitutes the opening of our consciousness to the abundance
that is ours by divine right for mind, body, and affairs. We are not
making a command to something outside ourselves. Nor are we seeking
something we do not already have as an idea. We are accepting in
consciousness the ideas of the spiritual realm that are always present
within us, and taking the responsibility for making them manifest in
the physical realm.

There may be a great desire in our heart for more understanding
of God and of our relationship to Him. We may then speak our word,
"Let there be understanding revealed to me." However, if we have
the desire yet doubt its fulfillment, our "spoken word" will not have
the conviction of faith. If in faith we turn in prayer to God and
say, "Father, I give thanks that Thy wisdom and understanding now
illumine my consciousness," we are assured of fulfillment. The words
of themselves are not important; it is the meaning back of the words
that represents the true "spoken word." When in faith and power we
call upon God for any phase of good, we may rest in the assurance that it will be forthcoming.

"Yea, if thou cry after discernment, And lift up thy voice for understanding; If thou seek her as silver, And search for her as for hid treasures: Then shalt thou understand the fear of Jehovah, And find the knowledge of God" (Prov. 2:3-5).

10. What part does faith play in the process of bringing good into manifestation in our life? What other conditions should be observed for perfect results?

10. Faith plays a very important part in the process of bringing good into manifestation. Faith as the "perceiving power of the mind" becomes aware of our desired good and provides the motivating power for the appearance of good in our experience. The need to have understanding coupled with faith is brought out clearly in Lesson Five of How I Used Truth. Desire may remain only a longing or a yearning unless understanding faith takes over and lays hold of the particular idea back of the desire. Man's formative power of thought is then able to produce a mental picture based on the divine idea of perfection.

It seems sometimes that we let go of faith, as mentioned in the text on page 94. We never actually lose contact with faith for it is a divine quality that is always part of our spiritual nature. If, however, we think that circumstances or negative appearances are more powerful than faith, or more powerful than God-power, we are not able to express faith in its fullness. Unless we consciously activate faith so that it may bring forth good in our mind, body, or affairs, then fear, frustration, and anxiety take over and build malformations of substance.

The other two conditions that are to be observed (as brought out in the text) are first, not to talk indiscriminately about our plans, and second, to continue with the spoken word, to be steadfast in our faith.

In order to focus our mind upon divine substance we have to learn how to conserve our mental powers. The word focus comes from a Latin word meaning fireplace or hearth. The fireplace or hearth--which symbolizes the love center--was the place where the family gathered for warmth and food. When we focus our attention upon Truth, we are gathering together all the forces of our mental and emotional faculties. By focusing we become one-pointed or unified in consciousness and so are able to concentrate upon what we truly desire to manifest.

It is important that we know when and if we should discuss with others the plans we have in mind. If we are not divinely guided to talk about what we are doing, we stand in danger of scattering our mental forces. If under divine guidance we refrain from discussing our plans, we do not do so from fear or distrust of others but for the purpose of allowing the mental picture to become firmly established
without any cross-currents of negation or fear entering in.

"Mary kept all these sayings, pondering them in her heart" (Luke 2:19).

Until God has revealed the full extent of the truth concerning any plan for our life we are not in a position to explain it clearly to others. We read in I Corinthians 14:9, "Unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken?" Scattered thoughts only bring scattered presentation of plans.

"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" (Christian Healing, page 63).

The second condition, "to continue with the spoken word" (text, page 96), is vital in following through with that upon which we have focused our attention. The "spoken word" sustained by our faith can, like a magnet, draw the visible substance to produce the actual manifest form or body of our good--whether it be a home, clothing, food, money, work, education, or any form of good. The text (page 94) states:

"The first action brings that which is desired from the formless toward the external as far as the psychic; the continued action brings it forth still farther and clothes it with visible form or material body."

Unless we are steadfast in "speaking the word," all of the mental work done faithfully and consistently will come to naught. If we allow ourselves to be diverted from our purpose by negative appearances, or by the limited viewpoints of others, we will fail in our manifestation of the desired good. If we are consistent, however, we will surely reap the good results. In the story of Nehemiah and the rebuilding of the wall of Jerusalem, it is said of the Children of Israel that "the people had a mind to work" (Neh. 4:6). In bringing forth health of mind and body, harmony, prosperity, and success of affairs, our "mind to work" must include the willingness to continue speaking the word of Truth.