ANNOTATIONS

HOW I USED TRUTH (Cady)

Lesson 10

"UNADULTERATED TRUTH"

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI
Annotations

HOW I USED TRUTH (Cady)

QUESTIONS

Lesson 10

"UNADULTERATED TRUTH"

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1. What is meant by absolute Truth?

1. Absolute Truth is the reality back of all creation. Thus it is God and His perfect and orderly plan of creation.

The word *absolute*, according to Webster's dictionary, means that which is perfect, complete, whole. This wholeness is the essential nature or truth of God's creation. When we say that something is "absolute" we mean that it is not susceptible to variation. Truth is the steadfast fulfillment of God's plan or will in the individual or in all creation. (See Annotation Two, Lesson Eight, How I Used Truth.) Truth is the answer or solution to any problem, for Truth fulfills the need, no matter what it may be. When we use the expression, "I know the Truth about this condition of sickness" (poverty, or inharmony, as the case may be), we mean that we know that back of the negative appearance stands the reality of good. In place of sickness is God's life. We are acknowledging that back of poverty there is unchanging God substance, abundantly able to fulfill any need. Truth back of any inharmonious appearance is God's peace, love, and compassion awaiting our call through the "spoken word."

"Truth is . . . a state of perfection which is eternally, creatively active. Truth may be briefly defined as the action of Spirit" (Prosperity's Ten Commandments, page 7).

The title of this lesson, and the chapter in the text which it covers, is "Unadulterated Truth." This is another way of referring to absolute Truth. If something is "unadulterated" it is pure or perfect. It is not tainted by anything unlike its own pure nature. The word *absolute* is the more positive expression, while "unadulterated" is the more negative approach, but it still has reference to that which is perfect or undefiled.

We are to deny first. This cleanses error states of mind. Thus the consciousness is "unadulterated." It is ready, like prepared soil, to receive (by affirmation) the seed-ideas of Truth. When we use the word absolute in connection with Truth we may ask what "relative" Truth is. Absolute Truth is God's plan of perfection; relative Truth is that plan evolving (expressing) in degrees of intelligence. Absolute Truth is the changeless Reality; relative Truth is the changing, expanding consciousness of absolute Truth. Relative Truth produces appearances in the realm of phenomena that we can see, hear, taste, smell, or touch. We might look at flowers and say, "They are beautiful." We would not say, "They are beauty." Beauty is the idea or Absolute Truth back of the formed flowers. The flowers are, however, expressing Truth to a degree. They are relative to the absolute idea of beauty. At each stage of our
spiritual unfoldment we will be expressing Truth. Such expression will be relative in that it will be in degree, ever expanding as we advance "in wisdom and stature, and in favor with God and men" (Luke 2:52).

"It is only from the plane of mind that one can know Truth in an absolute sense. That which we pronounce truth from the plane of appearances is relative only. The relative truth is constantly changing, but the absolute Truth endures; and what is true today always was and always will be true" (Atom-Smashing Power of Mind, page 88).

We may determine whether we know Truth, in the sense of being intimately acquainted with our indwelling Lord, by the results that show forth as conditions in our daily living. We may know about Truth just as we know about a person, by report. But knowing about Truth is not the same as being actually acquainted with God, just as knowing about a person is not the same as being acquainted with that person. If we have accepted Truth only intellectually, then we only know about it; for Truth to bring about results of good in our life we have to know it through conscious communion with the God-presence within.

2. What is demonstration, and how is it made?

2. The word demonstration as used in the text (page 97) refers to the showing forth of some divine idea or spiritual principle. Demonstration is good made manifest in mind, body, or affairs. One person may demonstrate good judgment so that it shows forth as keenness, efficiency, positiveness, and divine order. In another the principle of life is demonstrated as health, vitality, and strength of body. In yet another person the idea of abundance is demonstrated as prosperity and success in business affairs.

Webster's dictionary points out that the word demonstrate comes from the Latin word demonstrare, meaning "to show." The word demonstrate is defined as "To show outwardly or by sign; to give visible evidence of; to manifest, display." Strictly speaking, we are always demonstrating whatever we have in our consciousness.

"For there is nothing covered, that shall not be revealed; and hid, that shall not be known" (Matt. 10:26).

If we have good thoughts, then we will demonstrate or show forth good things and conditions. On the other hand, if we hold negative, anxious thoughts or beliefs, then by this same law of demonstration we will bring forth corresponding things and conditions. A "spiritual demonstration" (referred to at the opening of the chapter for this lesson) is definitely the result of consciously applying spiritual principles or divine ideas such as faith, power, and imagination, to a desired end.

If a salesman makes a demonstration of an automobile, a vacuum cleaner or any type of machinery, for a prospective customer, he explains how the different parts of the mechanism have their place in the effective working of the machine. He demonstrates the purpose of each part and its relation to the other parts. The salesman
then indicates how correct operation depends on the coordination of all the parts of the machine. In other words, he demonstrates the principle that is back of the machine.

A "spiritual demonstration" is made in much the same way. We first become acquainted with God as Creative Mind. We come to recognize our relation to Him and the divine ideas that make up His nature of Absolute Good. The value and character of these ideas have to be understood. Then, step by step, we consciously use them by applying the law of mind action according to the inherent law governing each idea specifically.

"Divine Mind first images the idea, then perceives its fulfillment. Man, acting in co-operation with Divine Mind, places himself under this same creative law and thus brings his ideas into manifestation.

"The idea is the directing and controlling power. Every idea has a specific function to perform" (Mysteries of Genesis, pages 20-21).

Through the prompting of desire we turn to God in prayer for the idea (principle) that we wish to demonstrate or manifest. We dwell upon the idea until its character is clear to us. It may even be necessary to cleanse our mind by denial of any beliefs that are contrary to the idea. Then, in order to train our mind, we begin our work of identification with the idea by affirming it. Faith sustains our affirmation and calls the power of imagination into activity, so that we are able to conceive of ourselves as demonstrating this particular good.

For example, we may take the idea of life, or the life principle as we sometimes refer to it. Knowing God as life and the Source of all life, we deny that we are subject to limitations in health, strength, vitality, or wholeness, and affirm their presence in us as our divine heritage.

But there is more than just the work of our intellect to be done. No matter how clearly the intellect may have grasped the truth of our right to life in its fullness, we have to begin to feel (in the subconscious or feeling nature) the truth back of the words we have affirmed. Then the Spirit of God, inherent in the life idea, makes of our affirmation the true "spoken word" that is accepted by the subconscious, which demonstrates what has been spoken.

In the Annotations for Lesson Two of How I Used Truth, a quotation from the book Jesus Christ Heals (page 175) states that for success in demonstration we need to persist in our mental work. Results are neither effective nor permanent if we do not "hold to the Truth" through the various processes at our command. As we take definite, persistent control of our mind activities we begin to feel the truth of the statement we make. Thus we reach the goal of "spiritual demonstration."

"But if we hope for that which we see not, then do we with patience wait for it" (Rom. 8:25).
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In Annotation Two, Lesson Nine, How I Used Truth, the seven "steps" of creation are outlined. When we take these "steps," demonstration or manifestation in the realm of visibility follows as a natural sequence in the creative process. All that we do in mind concerning ideas is part of the expression phase that eventually leads to manifestation in the outer which we term demonstration.

We may sum up the subject of demonstration by saying: Demonstration is Truth understood, realized in our consciousness, and applied in our daily living.

3. What is the primary cause of failure, poverty, sickness, and death?

3. The primary cause of failure, poverty, sickness, and death is not being aware of our divine origin, and the nature of God's ideas that form our spiritual inheritance. With this unawareness has come the feeling of being separated from God and His good. Belief in separation indicates a belief in two powers, good and not-good, or God and an opposite power. It is one thing to accept intellectually (or think about) the truth of our divine nature and our relationship to God as His son, and quite another actually to know or experience this truth in our life. Until we have added feeling to our intellectual thinking we do not know completely the truth that "shall make you free" (John 8:32). John 8:31 reads, "If ye abide in my word, then are ye truly my disciples." This indicates that we are to abide in the word, or feel the truth as well as think about it. We are then making the law or truth of Jesus' words part of our consciousness.

Belief in two powers, rather than the one Presence and one Power, leads to wrong use of our mental abilities, resulting in conditions of failure, poverty, sickness, and death. (See Annotation One of Lesson One, Lessons in Truth.) Failure, poverty, sickness, and death all represent suffering in the human race. Ignorance of our divine nature causes us to think contrary to Truth. This chaotic condition of our mind seems to make us unwilling to release the negative mental beliefs that bind us to these undesirable conditions. Unless a mental cleansing is accomplished we cannot walk the "straight white line of absolute Truth" (text, page 97) that enables us to bring forth demonstrations of success, abundance, wholeness, and life.

"Ignorance of the Truth is the cause of all misery."
--Attributed to Buddha.

Webster's dictionary gives the root meaning of the word ignore to be "not knowing." Thus we see that "ignorance of the Truth" is not being consciously aware of it. The truth is that as spiritual beings we are free from failure, poverty, sickness, and death, but only as we know this can we claim it in our human experience.

"For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 5:1).

4. Explain each of the following terms: omnipresence, omnipotence, and omniscience.
4. Omni means "all" (and we may add "the only"). The word presence comes from the Latin word praeesse, from prae meaning "before" and esse meaning "to be." God is omnipresence for God is all; He is the one spiritual substance or Mind essence that is within, around, everywhere throughout creation. We live in a spiritual universe, which is permeated, penetrated, enfolded, sustained, and supported by this spiritual Presence. Paul caught this truth when he said, "for in him we live, and move, and have our being" (Acts 17:28). We can say of every atom of the universe that it too lives, and moves, and has its being in God as omnipresence.

God is all the presence, the only presence, there is—in and around us, everywhere, at all times, in all places, under all conditions.

"If I ascend up into heaven, thou art there: If I make my bed in Sheol, behold, thou art there" (Psalms 139:8).

As human beings we live in the air and are surrounded and sustained by air. As spiritual beings we live in omnipresence and are permeated and surrounded by this Presence. Whether we are conscious or unconscious of this Presence, it sustains and supports us.

"Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith Jehovah" (Jer. 23:24).

The word potency is from the Latin word potentia meaning "power"; so "omnipotence" refers to the all-power of God, or God as the only power throughout creation, the life principle. Potent also means "being able to do or to perform an action; ability to accomplish." God as power has complete dominion and authority.

Omnipotence is related to omnipresence. It is the power, might, and authority that works through omnipresence. All the moving force or energy that controls nations, peoples, planets and their systems, has its beginning in God as omnipresence and as omnipotence. It is only through God as omnipresence and omnipotence that any part of creation has the power to develop in accord with its own nature. This is the life principle active in the universe. There is but one power, God, the good omnipotent. However, there are many ways in which this power manifests itself, from the tiniest electron to the mightiest Word.

"There is no power but of God; and the powers that be are ordained of God" (Rom. 13:1).

The word omniscience means all knowledge, or the only knowledge. The word science is from the Latin word scire, meaning "to know." This knowledge, however, is not the result of an accumulation of facts, but the inner knowing of the reality of all things. Thus, God is omniscience, the source of all Truth or universal knowledge.

"The lawful truths of Spirit are more scientific than the constantly shifting opinions based on intellectual standards. The only real science is the science of Spirit. It
never changes. It is universally accepted by all who are in Spirit, but one must be 'in the Spirit' before one can understand this science of Spirit" (Christian Healing, page 7).

Out of God as omniscience come all of the sciences that men study. The principles, plus the laws that govern their expression, all come from this one science, this one Principle, which we term God. God's will or plan is the orderly working of all creation.

All knowledge, wisdom, and understanding are being manifested throughout the universe in different degrees. All knowledge comes from the one omnipresent, omnipotent, omniscient Spirit that pervades, moves, and inspires each and every creation from its lowest to its highest expression. Omniscience is God as Truth, as the one Reality underlying everything; the "all-sufficiency in all things." In conclusion we might briefly identify omnipresence as the substance of God, omnipotence as the power of God, and omniscience as the wisdom of God.

"God, the source of our existence every moment, is not simply omnipotent (all-powerful); He is omnipotence (all power). He is not alone omniscient (all-knowing); He is omniscience (all knowledge). He is not only omnipresent, but more—omnipresence" (Lessons in Truth, page 19).

5. Explain substance and life in the Absolute, as ideas in Divine Mind, and show how they are related.

5. Substance in the Absolute is Mind essence, the idea of perfect form or body. It is all-penetrating, all-potential, all-intelligent, all-providing, everywhere present. Being of God, substance is omnipresent, having no possibility of variation or dilution.

Substance is the foundation of the universe, all things being formed from it; it is the structure upon which all things are made. In substance, ideas live and move and have their being just as fish live and move and have their being in water.

"God . . . is the substance (from sub, under, and stare, to stand), or the real thing standing under every visible form of life, love, intelligence, or power. Each rock, tree, animal, every visible thing, is a manifestation of the one Spirit—God—differing only in degree of manifestation" (Lessons in Truth, page 20).

Substance, or Mind essence, is invisible and intangible to our outer eye. We can form invisible substance into visible matter. This is done by the formative power of thought, or image-making. Substance can be discerned by our attuning ourselves to God. We come to perceive it through the inner eye of faith. We begin to feel divine substance as a living reality. We are then able to form mental images or thought-forms of whatever we desire, whatever we think and feel. Through the spoken word, silent or audible, the mental forms subsequently take shape in the outer or visible
realm as things, circumstances, and conditions. When ideas are thus manifested in visible form we speak of formed substance. We call this "matter," or material things.

Life in the Absolute is the idea of action, movement, animation.

"A study of life reveals it to be an expression of Being that gives rise to animation, vivacity, vigor, energy" (Talks on Truth, page 40).

God as Spirit is the life principle indwelling all creation. Spirit is moving upon substance to bring forth the nature of each species in the forms needed for their specific expression. God enlivens His creation with life. Every part, from the smallest to the largest, is inspired with exertion, movement, living, doing, in order to express and manifest its purpose for being.

"We find that life is a principle; that it is inherent in Being, everywhere present at all times; that it is manifest to consciousness through vehicles; that these vehicles are animated by life according to their capacity or power to express it" (Talks on Truth, pages 40-41).

The above explanations of both substance and life would almost automatically show their relation, namely: substance is passive waiting to be acted upon, while life is active waiting to move on substance. We might consider a very simple illustration in connection with these two words. Substance with its inhering ideas is passive like dough, with all the elements that make up its nature. Life, being active, is like the active yeast that works upon the passive dough causing the desired result. Whatever result we want in our human experience, the life idea must stimulate the substance idea in order to bring forth that which will fulfill the specific need. We need to remember also that life and substance require the governing power of intelligence. Throughout his writings Charles Fillmore has stated over and over again that life, substance, and intelligence are the primal structures upon which creation rests, and which enable all of the other qualities of God to come forth into expression and manifestation.

"For in thee is the fountain of life: In thy light shall we see light" (Psalms 36:9).

6. How may we be free from all undesirable conditions and circumstances?

6. We may be free from undesirable conditions and circumstances by first returning in consciousness to the unadulterated Truth which tells us that, as spiritual beings, we are already free in Spirit. Our next step is to deny and affirm. We cleanse our consciousness by denying all that has bound us and produced negative conditions. We then declare or affirm our freedom. We deny the power and presence of anything else but God. "Thou shalt have no other gods before me" (Exod. 20:3). If we believe that any undesirable circumstance or condition has power over us, we are deviating from Divine Principle and setting up false gods. Negative conditions,
not being creations of God, have no creative power in themselves. The only power they have is what we invest them with when we give them place in our consciousness by thinking of them and feeling that they have power over us. Such conditions have resulted from our own misunderstanding of Truth and will continue to manifest until our consciousness is changed.

"Nothing comes by chance. All happenings are the result of cause and can be explained under the law of cause and effect" (Prosperity, page 58).

The process by which our mental and physical freedom comes is what we term "overcoming" and will be dealt with more extensively in Annotation Seven.

Our Scripture tells us very definitely how we are to be saved (i.e., made free), in the following words:

"In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15).

This Biblical direction is, of course, pointing to prayer as the means whereby we are set free and given the strength to continue. We have never left the presence of God, but as free-will beings we must elect to turn in our consciousness (thinking and feeling) to His presence. Having taken this step, we are able to rest. This is our Sabbath, or seventh day, the silence. It is only in quietness, as we listen to the guidance of Spirit, that we gain the strength and wisdom correctly to handle (solve) all the experiences we meet in life, thus freeing ourselves from bondage in mind and in experience. (See Annotations for Lesson Ten, Lessons in Truth.) In place of the frustration and unhappiness we have felt when confronted by undesirable conditions and circumstances, we will experience happiness, fulfillment, and satisfaction.

Father, I ask for grace to bear
The irritations of the day,
The little unimportant things
That try my patience. Lord, I pray
For poise; for wisdom to discern
The good each small test holds for me,
To see each as a steppingstone
To ultimate self-mastery.

--Florence Taylor; Best-Loved Unity Poems, page 102.

7. Do we overcome sickness, poverty, sin, and the like, or what is it that is overcome?

7. In reality, we do not overcome sickness, poverty, sin, and the like, for in Spirit they have no existence. What we overcome primarily are the error beliefs in the human consciousness that have produced these negative conditions.

The last Annotation of Lesson Three, How I Used Truth, deals with an "overcomer" and what is to be overcome. We have learned
that an overcomer has "come over" into a new state of consciousness. This is the consciousness of Truth, or Christ consciousness. Because we have risen in consciousness we have a new premise upon which to base our thinking, feeling, speaking, acting, and reacting. This means that we look upon conditions of sickness, poverty, sin, and so forth as appearances only, formed by ignorance of Truth and misapplication of our mental powers. The limited and error beliefs that have been built up must be erased. We replace them with the truth that health, abundance, success, and harmony belong to us now as sons of God.

We are to come into the realization that we need not fight negative conditions for they have no power over us. We are then on the long way toward overcoming, having learned how to handle such conditions. We must come to understand that overcoming is done in our own consciousness. We let go of the old concept by denial, and we get a new concept through the process of affirmation. Then we are able to perceive and conceive the Fatherhood of God and the brotherhood of man. Overcoming is not merely a perception of spiritual principles; it projects into our conduct so that our thinking, feeling, speaking, and acting are based upon Truth.

God is absolute good; therefore God could not be the author of sickness, poverty, sin, or any limitation. When we are confronted by appearances of this nature we must have the courage to look into our own consciousness for the negative beliefs lodged there. We find in most cases that the basic belief back of all negative or error thoughts is the belief in the absence of some good. We must come to the realization that "There is no absence of life, substance, or intelligence anywhere" (Lessons in Truth, page 45). Such realization can help us to do the right denial work that can dissolve the belief in the absence of good and the other beliefs that stem from this error thought.

"The way of overcoming is, first, to place one's self by faith in the realization of sonship, and secondly, to demonstrate it faithfully in every thought and act. One of the laws of mind is that man becomes like that with which he identifies himself. Christ is the one perfect pattern. Everyone desires to overcome all errors. Each should, therefore, be wise and identify himself with the Christ" (Keep a True Lent, page 180).

8. What is meant by the statement, "There is no evil"?

8. By the statement, "There is no evil," we mean that there is no evil in reality, or in Truth. If we accept the truth that "There is but one Presence and one Power, God, the good omnipotent," then the condition we term "evil" can have neither presence nor power, and must exist only as an appearance in the world of form.

The first denial statement given in the Fourth Lesson of Lessons in Truth (pages 44-45) is "There is no evil." The explanation brings out the point that because God is omnipresent there can be no reality to the appearance of evil. However, while there is no evil in reality, there are appearances that are not according to God's standard of
good; and unless we make this clear, we may confuse ourselves or others. No matter what principle may be unfolding—in anything we do—the appearance in the beginning may look very unlike what we wish to manifest or demonstrate. The child struggling with the five-finger exercises on the piano may form the appearance of a very limited expression of harmony. We know, however, that by his continued practice, sustained by natural talent, he will be able to bring forth a more perfect expression of musical harmony. We would not call the music student's fumbling attempts "evil," nor would we see them as finalities.

We as creations of God are made in His image and after His likeness. We have the power to make concepts—true or false—out of the substance God has provided. We do this through the use or misuse of our formative power of thought. If appearances or conditions are such that we term them "evil," it is because instinctively we know that they do not measure up to the divine standard of perfection. We cannot blame God, all-perfection, for these appearances. We must look into our own mind for the mental cause of the so-called evil. What we term evil is not a creation of God, therefore is not based on a principle. There is nothing to sustain it. However, as long as we hold a belief in evil, the belief will act as a mental cause to bring into our life all kinds of inharmony and unhappiness.

We cannot close our eyes to the negative appearances in the world and our own individual experience, and call them "good." Nor can we say of some outer formed appearance that it is "good" when it is a malformation of God substance. Scripture admonishes against saying, "Peace, peace; when there is no peace" (Jer. 6:14). However, we can know that God is in the midst of the apparent evil, since it is formed—in however limited a manner—of divine substance. When something appears to us as not good, this is a signal for us to expand our limited thinking, and thus change the mental cause that produced the limited appearance that we do not like.

"Man cannot corrupt the inherent purity of any of God's attributes, but he can unwisely combine them in states of consciousness that bring dissatisfaction and incompleteness to him" (Twelve Powers of Man, pages 131-132).

What we produce through our wrong thought combinations is what is called "evil." Adjustment to principle can bring the right combination, and this is done only through prayer.

"'Evil' represents error thought combinations, that part of consciousness which has lost sight of true principles" (Mysteries of Genesis, page 39).

Before any change can be made, even through prayer, we have to be persuaded that so-called evil has no reality because it is not of God. With this understanding we have a premise from which to work.

A statement is made on page 102 of the text that needs some explanation: "We shall succeed in becoming free, just in proportion as we cease absolutely to parley with apparent evils as though they were entities." Having established that evil cannot be reality because it is not a creation of God, we need to disabuse our mind of
any belief that apparent evils we may see around us are "entities." According to Webster's dictionary an entity is a "real being . . . has reality." This would mean something that has life in itself, that has creative power. The only true entities would be the divine ideas that belong to Divine Mind and are at our disposal in bringing forth our formed world. The apparent evils are only facts and not realities. A fact is an actual happening in time and space. Those facts which we call evil have taken place in our human experience because we have not lived in accord with divine law in our thinking, feeling, willing, speaking, and acting, thus forming substance in a limited manner. A quotation from Emerson's Essays, at the heading of the last chapter of How I Used Truth, includes this statement:

"Prayer is the contemplation of the facts of life from the highest point of view."

It is only through prayer, as already mentioned in this Annotation, that we are able to look correctly at the "facts of life." This is true whether they come under the heading of "apparent evils" or are the natural occurrences of everyday living. Through prayer, which is our conscious communion with the Father, we are able to say: "There is no evil; God is the one Presence and the one Power in my life."

9. Why do we say that it is the "spoken" Truth that makes manifest?

9. From a metaphysical standpoint, "spoken" refers to the directing of thought about some Truth idea into definite mental form, so it may be projected into divine substance by the audible or the silent word. The "spoken" Truth, which acts like a magnet, is able to draw the necessary formed substance to construct the physical form

The word manifestation was dealt with in the Annotations for Lesson Nine of How I Used Truth. We learned that it is something that is evident to any or all of the five senses. Thus, it is the "spoken Truth," rather than the Truth that remains only a vague mental acceptance, which produces the manifestation.

Thinking assembles ideas and mind substance into the mental form of what is desired. If thought remains unexpressed (either audibly or silently) it goes no further than the mental realm. The law of mind action requires the expression and manifestation of the thought by the "spoken word." This law is always at work. However, if thoughts of fear, anxiety, worry take hold of the consciousness, then Truth is prevented from coming forth and manifesting in every area of our life. The law of mind action will bring forth according to the type of thinking and speaking that is predominant in us. Knowing the unfailing power of the "spoken word" we need to be very sure that we have prayed for guidance in the words we speak. Charles Fillmore says in this regard, on page 48 of Prosperity:

"After you get into the spiritual consciousness and receive the quickening, speak the word with authority and power . . . We find it effective to speak the words aloud and then sink back to 'the other side' (Galilee), as Jesus often did, to rest and speak them again silently.
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You can send forth this vibratory energy of Spirit and break down the inertia caused by thoughts of fear and lack, carve out ways, open new avenues to the demonstration of your good."

It is advantageous for us, if the occasion allows, first to speak our word of Truth audibly. This gives us an opportunity to "listen" to the words we are speaking so that realization of the ideas they present will be allowed to expand in our consciousness. It is not the audible words that have power, but Truth (divine ideas) back of them. For our words really to be the "spoken Truth" we need to speak them silently within the inmost realm of our soul. There are times when our emotions are touched so deeply that we could not utter words of Truth audibly. They are nevertheless still "spoken" with authority and the conviction that engenders gratitude and thanksgiving.

It is good to think about Truth so far as it concerns our relationship to God, to our fellow man, and to the universe in which we live. It is possible, however, to become so enamored of the exaltation we feel in this realization that we go on just thinking and feeling about it and do not make it manifest by "speaking the Truth" for mind, body, and affairs. In meditation we think about Truth. When we reach the place of really concentrating we are no longer merely thinking. We are no longer weighing the merits of Truth, but we are "speaking" Truth. This may be accomplished either silently in the depths of our being, or by the inner realization plus the audible word.

"To decree with assurance is to establish and fix an ideal in substance. The force behind the decree is invisible, like a promise to be fulfilled at a future time; but it binds with its invisible chains the one who makes it. . . . Trained metaphysicians produce . . . results through the spiritual word, uttered audibly or silently or both." (Atom-Smashing Power of Mind, pages 50, 54).

10. Why is it necessary that we "realize" omnipresence?

10. It is necessary that we "realize" omnipresence (the presence of God within and without), because in no other way can we bring forth or manifest the good that is ours by divine inheritance. Omnipresence means God as the one and only Presence of absolute good, and this good comprises all of the divine ideas that are our inheritance.

The text, page 103, states:

"Practice thinking and realizing omnipresence, that is, practice realizing that all good that you desire is here now, all-present; it is not apart from you and its coming to you does not require time."

This is saying in effect that we are to realize that God is the only presence of life, of love, of abundance, of harmony, of peace,
and so forth. Until we do realize this, we are likely to think that any limitation—such as sickness, inharmony, or failure—has reality.

"Omnipresence—God is Mind. The one Mind contains all, and all ideas exist in the one Mind. God is everywhere present. There is no place where God is not. He is in all, through all, and around all" (The Revealing Word, page 142).

In the very simplest acts of everyday living we find that we need to realize oneness (identify) with what we are doing, otherwise we become disorganized and do not accomplish. The musician needs to have a sense of oneness with music; the mathematician must have unity in his mind with the principles of mathematics he may be working with. By realizing that we are one with God's nature of life, love, power, strength, faith, peace, and so on, we are making conscious identification with the Source of the good we wish to see manifest in mind, body, and affairs. When we accept the truth that God's nature is omnipresent, we no longer see any false belief or appearance as having power enough to prevent God's good coming into manifestation.

"For whosoever hath, to him shall be given, and he shall have abundance" (Matt. 13:12).

Dr. Emmet Fox made popular among Truth students the phrase "the mental equivalent." In the pamphlet of that title (pages 5 and 19) he says:

"I want to say that for anything that you want in your life—a healthy body, a satisfactory vocation, friends, opportunities, and above all the understanding of God—you must furnish a mental equivalent. Supply yourself with a mental equivalent, and the thing must come to you, without a mental equivalent it cannot come.

"The doctrine of the mental equivalent is the essence of the metaphysical teaching; the doctrine that you will get whatever you provide the mental equivalent for."

One of the meanings of the word realize is "To conceive vividly as real." What we conceive we build into a "mental equivalent" through both thinking and feeling. Are we conceiving God as separated from His creation? Do we think of Him as a Being withdrawn from men and women and children? If so, we are holding a "mental equivalent" of separation. Though we may speak of God's omnipresence, we are denying it by belief in His separateness from us. However, once we do realize (by thinking plus feeling) that God is "everywhere evenly present" (Practical Christianity for You, page 23) we have built a "mental equivalent" of Him as the one Presence and one Power within and about us.

There is a still deeper reason for building the right consciousness of God, and our relation to Him. The true reason is the expression and manifestation of God's nature. We are to express love, life, abundance, and all of the divine attributes because, as sons
of God, it is our mission to be channels through which God may come into manifestation.

"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. . . .

"To a metaphysician realization is the conviction that a person gets when he has persistently concentrated his attention upon an ideal until he feels assured of the fulfillment of that ideal" (Jesus Christ Heals, page 45).

The title of the chapter from which the above quotation was taken is "Realization Precedes Manifestation." This is exactly what occurs in our life, and it is the reason for our realizing the omnipresence of God.