ANNOTATIONS

HOW I USED TRUTH (Cady)

Lesson 11

"ONENESS WITH GOD"

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI
HOW I USED TRUTH (Cady)

QUESTIONS

Lesson 11

"ONENESS WITH GOD"

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1. **What is true prayer as brought out in this lesson?**

1. As brought out in this lesson, true prayer is "a continual recognition and thanksgiving that all is good, and that all good is ours now as much as it ever can be" (text, page 104). True prayer, then, can never be begging God for something we do not have. Rather it is thanking Him for bringing into manifestation that which is already ours in the ideal.

   True prayer is grateful acknowledgment of the truth that God and man are one because they are of the same nature. Such acknowledgment has to take place in our consciousness or our soul, for the soul is the phase of our being where we perceive, think, feel, and will. Prayer that is based on the realization of God's indwelling presence is true prayer. It releases the divine ideas that are available for the soul's use in building a satisfying life.

   If we are sincere in searching after Truth, our first step in true prayer will be to turn our attention away from external conditions. At those moments when we may be facing either a difficult problem or an important assignment, we will learn to seek joyously the presence of God within. In no other way can we find the courage to triumph over outer challenges. In true prayer, we feel the goodness of God working in us and in the entire universe. We feel the unity, the oneness, of all life; we see the beauty and holiness of life. True prayer enables us to realize our own relation to all creation, in the sure knowledge that all is essentially good because all is of God.

   The text (page 104) contains a quotation from Ralph Waldo Emerson's essay on "Self-Reliance," in which we read these words concerning prayer: "It is the soliloquy of a beholding and jubilant soul." True prayer must be recognized as far more than a time of asking God for things. It must be perceived as a "soliloquy" of the soul that leads to direct communication with the God-presence, the source of the ideas that produce the things. Webster's dictionary states that the word soliloquy comes from the root word soliloquium, meaning "to speak alone." It is defined as "the act of talking to oneself; a discourse made by one in solitude to oneself." This is certainly the first phase of true prayer, where the truth of God and man is perceived by the soul.

   As the activity of prayer expands, however, it must reach far beyond our own contemplation (meditation) upon God and His good into the realm of the silence itself. Here we no longer dwell on our own observations about Truth but make ourselves receptive to hear the truth that God will "speak" to us. The meditation phase of true prayer may be called a soliloquy, but the silence is the
time when God reveals Himself to us as all the good we may have contemplated in our period of meditation. What is the ultimate goal of true prayer? It is to receive inspiration from God, the Holy Spirit, revealing our part in bringing our inheritance of good ideas into visible form.

True prayer is something entirely different from "prayer as a means to effect a private end" as described in the above-mentioned quotation from Emerson. This latter type of so-called prayer is mental activity only. It stems from lack of understanding of the true nature of God and the true nature of man. It deals with dualism, separation, rather than with oneness, which is the essential relationship of God and man. Back of such begging prayer is usually the fear that one may not get the good that he feels is rightfully his or that he yearns to have. Instead of realizing the fulness of good as his birthright, he feels he lacks some form of good. He believes that someone or some situation can withhold the fulfillment of his desires. Such an attitude is based on the belief that God is in some places but not in others; that He gives to some persons and withholds from others. The one who prays to "effect a private end" does not believe in the omnipresence of God, the justice of God, or the love of God. One who frantically beseeches God for good in some form cannot make conscious connection with the Source of the good he desires so desperately. Thoughts and feelings that belie the omnipresence of God become a barrier between that person and his realization of God. "Be ye transformed by the renewing of your mind" (Rom. 12:2). But only the person himself can effect a change in his own thinking. One thing we need to keep in mind is this: Often the desperate desire for some good may be the very thing that will lead a person to seek God in the right way--through true prayer.

2. What mental faculty (spiritual power) is of vital importance in the exercise of true prayer, and what is its function?

2. Faith is the mental faculty (spiritual power) that is of vital importance in true prayer because it is "the perceiving power of the mind" (Prosperity; page 43). It is this spiritual power, moving in our consciousness as a mental faculty, that enables us to "perceive" God as the one Presence and one Power of all good in and around man and all creation. Without this perception there would be no basis for prayer. It would be fruitless to pray if we did not recognize God as the source of the very good we seek.

"The power to see in Spirit is peculiar to faith. In its outer expression this power is sight; interiorly it is that which perceives the reality of the substance of Spirit. Mental seeing is knowing; when we perceive the truth of a proposition, we say, 'I see, I see,' meaning that we mentally discern. . . . This illuminating power of faith covers the whole constitution of man, making him master of all the forces centering about spiritual consciousness. Faith and prayer go hand in hand" (Christian Healing; page 89).

Jesus Christ had faith in God as the indwelling Presence and Power and referred to Him as "the Father." We have a number of
instances in the Bible where Jesus emphasized the importance of faith to those who sought help concerning some problem. Without the perceiving power of faith, a prayer—no matter how sincere—can never be "true prayer," and results will be uncertain. In order that we may be consciously one with God and able to contact Him in prayer we must know that:

"Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6).

Prayer enables us to perceive the good that is already ours in God's storehouse of substance. More than that, prayer keeps us steadfast in the claiming of this inheritance. In the quotation from Christian Healing cited above, Charles Fillmore says of faith:

"This illuminating power of faith covers the whole constitution of man, making him master of all the forces centering about spiritual consciousness."

A study of faith indicates how far-reaching this power or faculty is. Faith literally marshals all the forces of man's nature in the accomplishment of any demonstration. The greatest demonstration that any of us can make is the manifestation (showing forth) of our divine nature. Without the faith that we are spiritual beings and sons of God, we would be unable to take the first step toward this demonstration of divine sonship. The first step in any demonstration must always be prayer, and without faith in our divinity such an activity could not be "true prayer."

3. How can we say that good is the only reality in the universe?

3. We can say that good is the only reality in the universe because God, who is the one Reality, is the Principle and Source of Absolute Good. The text (page 106) puts it this way: "all good is the only real thing in the universe."

Webster's dictionary gives the following definitions for the word good that accord with the metaphysical meaning: "That which possesses desirable qualities; promotes success, welfare or happiness; that which satisfies or approves itself to the ethical consciousness or is conceived as fitting in the moral order of the universe."

The following are among the definitions given in the dictionary for the word reality: "real being; true; absolute; self-existent; ultimate as opposed to what is merely apparent or phenomenal." All of these terms can be used to define God as the one Reality.

When we combine these definitions, it is not difficult for us to see that good—"that which promotes success, welfare or happiness"—must be of and from God, and therefore good must be the only reality in the universe.

"God is good and all His creations are good. When you
get that firmly fixed in your mind, you are bound to demonstrate good and nothing but good can come into your world. . . .

"If you will start right now with the idea of universal and eternal goodness uppermost in your mind, talk only about the good, and see with the mind's eye everything and everybody as good, then you will soon be demonstrating all kinds of good. Good thoughts will become a habit, and good will manifest itself to you. You will see it everywhere" (Prosperity; pages 59, 60).

If good were not the only reality in the universe we could not refer to God as the one Presence and one Power. We would be acknowledging two sources of power by relating power to something other than God and calling it "reality." The oneness of God and man, the oneness of God with His entire creation, must be accepted by everyone on the pathway of soul development. Belief in duality and separateness cannot have any place in the consciousness of one who has recognized God, the All-Good, as the one reality in his own life and throughout all creation.

"reality--That which is abiding, eternal, and unchangeable, the same 'yesterday and to-day, yea and for ever' (Heb. 13:8). . . . God is the one harmonious Principle underlying all being and the reality out of which all that is eternal comes" (The Revealing Word; pages 163-164).

4. Explain the meaning of the word fact. What is meant by "the contemplation of the facts of life from the highest point of view" (text, page 104)?

4. A fact is an actual happening in time or space. The "facts of life" are the circumstances, events, conditions that have appeared in the external as the result of man's thinking, feeling, and doing. Webster's dictionary says of the word fact that it derives from the Latin factum, meaning "deed, act, from facere meaning 'to do, make;' actual existence, event, manifest in experience; fact in its primary meaning . . . is distinguished from truth."

The "highest point of view" would be perception from the spiritual or causative side of our nature. This viewpoint deals with principles (also termed ideas, elements, qualities, attributes). When we "contemplate the facts of life from the . . . higher side" (text, page 105), we raise our consciousness and view the conditions and circumstances of life from the spiritual side or the realm of ideas. We see that there is a mental cause for the "fact" or effect in outer life. The mental cause might be a belief in separation from our good. For example, if we feel separate from God, we in turn may be unloving or jealous toward our associates. To view this "fact" in the highest way means to look to the divine idea that is needed to change the "fact" of inharmony into one of harmony. We can do this only as we recognize our oneness with God, with His love. Such a realization makes us loving and appreciative of others. Thus we are viewing the "facts of life from the highest point of view." By the same token, we may view conditions that are harmonious and know that
there has been first the divine idea, then the "mental equivalent" in mind that successfully brought forth the idea into manifestation. This too is viewing a "fact" from the "highest point of view."

When we view the "facts of life" from the spiritual or "highest point of view," there is never a tendency to blame other people, or even circumstances, for the condition in which we find ourselves. It is only through prayer that we are able to see the "facts of life" in their true light. We are able to understand them as the outer results of some former mental action, either good or not good. If the facts are not good, then through prayer we are guided to change our thinking and emotional reactions toward them. Thus we are able to harmonize ourselves with the God ideas that, rightly used, can bring forth the "facts of life" in accordance with God's plan of good.

All who are seekers of Truth need to come to the understanding that it is possible to look impersonally upon undesirable conditions in order to use the power of denial to erase the error thoughts that produced them. We need to clear away from our consciousness the obstructions caused by limiting beliefs. The word of affirmation can then be spoken effectively so that the "facts of life" become a demonstration of Truth. This will result in clarity, efficiency, alertness, positiveness of the mind (conscious phase); love, compassion, understanding of the heart (subconscious phase); health, vitality, strength of body; success, harmony, prosperity of affairs.

"You may not be able to see at just what point success began, or what separate word of allegiance to the Father first took effect, but as the weeks or months go by you will observe many changes taking place in your mind, your body, and your affairs. . . . You will find your mind more alert . . . The consciousness of an omnipotent hand guiding all your affairs will establish you in confidence and security, which will extend to the body welfare and surroundings" (Prosperity; page 39).

Unless we do look at the "facts of life" from a viewpoint beyond that of the human, we will continue to believe in duality. We may say with our lips that God is the one Presence and one Power, but if we are looking at the circumstances and conditions of life from the limited human standpoint only, we are acknowledging a power other than God. If our mind is confused, recognizing two powers, we are not able to view the "facts of life" from the true standpoint. Until we reach the place where we are following the admonition of Jesus to "Judge not according to appearance, but judge righteous judgment" (John 7:24), we will be judging the undesirable "facts of life" only from their outer appearance. Once we see them as experiences waiting to be filled with Truth, we no longer fear them, or give them power over us. We come to recognize these negative "facts of life" as human formations that can be changed through the process of denial and affirmation, so that the "facts of life" may be consistent with God's plan for us. When we are able to feel "an omnipotent hand guiding all . . . affairs" we will not fear the facts or challenges of life but step forth in faith to bring about victory.

"God is good, and God is all, hence there can be no real condition but good" (Christian Healing; page 93).
5. What is meant by "conscious oneness with the Father" (text, page 106)? What changes come about through this realization?

5. "Conscious oneness with the Father" means that we are able to feel—not merely think about—the Christ or God-presence within, the "Father" of our human consciousness. With the revelation of God as immanent in us, we come to know with deep feeling that our true nature is one with and the same as the God nature. This realization makes us want to shed all of our erroneous attitudes and limited beliefs.

"The ultimate aim of every man should be to come into the consciousness of an indwelling God" (Lessons in Truth; page 15).

Every person is one with God, for God is the only Creator and is always one with His creation. However, nothing is truly ours until we are conscious of it and feel it as a part of ourselves. Webster's dictionary says, "Conscious applies primarily to that which is felt as within, aware, to that which is perceived as without, oneself." We may study about God and His relationship to us. This will undoubtedly make us intellectually aware of our oneness with God. Learning the truth that God is the one Creator and we are His offspring is not difficult; this is something that can be accepted from an intellectual standpoint. However, there is a vast difference between merely being intellectually aware of Truth principles and actually knowing Truth (God) and rightly using the principles. We can see, then, that we have to add feeling to our thinking in order to reach the state of knowing that is "conscious oneness with the Father."

We may know about a person, but we do not really know him until we are acquainted with him. We may know about our oneness with God, but until we are acquainted with Him we are not really conscious of this oneness. We become acquainted with God by meeting Him in prayer. We turn within and the soul becomes quiet, yet alert to God as we feel His presence. In the first phase of our being—which is God's own nature and presence in us—is the substance of God in which all divine ideas inhere. When we lift our consciousness (soul or mind) in prayer, we make contact with the living ideas through identification with them.

We may meditate upon the statement, "God is love" (I John 4:8), until its meaning is so clear to us that we begin to feel God's presence as love and are impelled to affirm for ourselves, "I am love." We become so filled with love that it is natural to express love in the external through loving deeds. When our attention is directed entirely Godward, we are open, receptive, and obedient to God's inspiration. At each stage of our unfoldment we will find ourselves becoming acquainted with different facets of God's nature. Sometimes we are learning the character of love; at another time it might be faith, or power, or imagination. Each time we become acquainted with divine ideas (sometimes referred to as the qualities or attributes of God) we are coming to know God as these qualities. We need to see ourselves as one with them. It will then become natural for us to begin using the ideas consciously in our daily living. In no way can we attain a consciousness of our oneness
with God except through prayer, which is conscious communion with God. We then understand how the divine ideas revealed by the Christ, or God's presence in us, are to be used in our daily living.

When the human consciousness (thinking and feeling) becomes merged with the Christ Mind we have conscious oneness with God, and many are the changes wrought in our body and affairs. We no longer feel a sense of lack, of being alone. We no longer feel bound or limited. We let all sense of personal seeking go, and we open ourselves to the inflow of God's good that we may share it with others. We become calm, poised, and peaceful even when challenging circumstances confront us. Now we know how to surmount all that seems difficult. Recognizing our own inner worth, we are able to meet life's problems with the assurance that the fulfillment of every good desire is already ours in Truth. As sons of God we make our claim to that which is ours by divine right. Love, peace, and joy flow naturally from us to bless those who are near and dear as well as the strangers we meet in our daily experiences.

The changes that come about through "conscious oneness with the Father" reach into our approaches to the world in general. We feel a oneness with nature, with everything we use or work with in the outer world; we feel oneness with all people, for recognition of the Fatherhood of God reveals to us the brotherhood of man. We have a broadened outlook on our own individual affairs as well as the affairs of the world.

The text mentions on page 113 that "God in you becomes a law to you, and you have no longer need of external laws." We need to seek deeper than the words for the full meaning of this statement, which is followed by one on the same page that states, "You have no longer use for external forms." Having made ourselves one with the laws of God, we no longer see external laws against which we must fight or rebel. We see God's laws being expressed through man in all the ways that make for harmony in human relationships. The desperate desire to get possession of external forms leaves us, for, having followed Jesus' command, "Seek ye first his kingdom, and his righteousness" (Matt. 6:33), we rest in the assurance that the external forms of the ideas of the kingdom will come into our life in divine order, for "all these things shall be added unto you" (Matt. 6:33).

"Put yourself in unity with Spirit. Then you will come into the consciousness of a new world of thought and act and find yourself doing many things differently because the orderly Mind that directs the universe is working through you" (Jesus Christ Heals; page 118).

If with all our heart we seek consciousness of our oneness with God, we will see the need for change in our mind. We have to face the fact that any beliefs that are not in accord with oneness have to be dissolved. Sometimes (consciously or unconsciously) we may be holding to selfish aims. These "preconceived opinions of Truth" (text, page 108) are what Emerson refers to in the quotation given at the opening of this chapter as "a private end." All that would stand in the way of our consciously knowing oneness with God must be erased from the mind. This makes us an open channel for His revelations and
inspiration. There can be no "striving" for Truth; Truth is free. It belongs to man as a divine birthright. It is true we must "seek" the Truth but it is a matter of seeking in mind that which is al-
ready ours in spirit. This seeking, rather than striving, is an opening of ourselves to the inflow of Truth into our consciousness.

Even the desire for knowledge about Truth, about our oneness with God, must give way to desire just to "know God, 'whom to know aright is life eternal'" (text, pages 109-110). The quotation "whom to know aright is life eternal" comes from an old version of a prayer in the Book of Common Prayer. The words are based on the 3d verse of the 17th chapter of the Gospel according to John: "And this is life eternal, that they should know thee the only true God."

Life eternal is not something to be attained. Eternal life is already ours as part of our divine heritage—but we have to have individual, conscious awareness of it in us. We have to have "feeling" in order to come into the realization that eternal life is already ours, not something to be attained. Once the consciousness of eternal life dawns upon the soul, we begin the process of affirming its presence in all of the cells of our body. This same realization of life can then radiate effortlessly through all our affairs.

6. What is the "Spirit of truth"? What is its purpose?

6. The "Spirit of truth" is God as the Holy Spirit or the movement of God to fulfill His plan or will for creation. Truth is the steadfast fulfillment of the divine intention or promise, the will or plan of God for man and all creation. (See Annotation Two, Lesson Eight, and Annotation One, Lesson Ten, How I Used Truth.) Thus God's plan (will, intention, promise) is brought into expression and manifestation through the Breath of God, or the Holy Spirit. We see this Spirit of truth working as the instinct of the bird, animal, insect, and the ability of growing things to reproduce "after their kind." The plan for each species is revealed at its particular level of intelligence. The "Spirit of truth," or the Holy Spirit, reveals the plan or will of God in man. This is done through intuition or the "inner voice" (text, page 108) referred to in our Scripture as the "still small voice" (I Kings 19:12).

"Through the Spirit of truth God moves the whole creation; hence any man may constantly increase his understanding of the source and relation of all things by claiming his unity with the Spirit of truth" (Jesus Christ Heals; page 196).

The architect must finish or complete his plan in the ideal before the builder may start the actual manifest structure. The plan is at hand for the builder so that he may refer to it and adjust anything that is not in order. Likewise, God's plan is completed in the ideal and is always available to us. As we pray we can make contact with it through the "Spirit of truth" (Holy Spirit). If our affairs are not in accord with the divine plan, we will be guided in adjusting ourselves to it as we pray. We will be inspired to take the steps necessary that God's will (plan) of good may be done in our life. In very definite words, Jesus tells us what our goal is:
"Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48).

The purpose, then, of the "Spirit of truth" or Holy Spirit is to "guide you into all the truth . . . and . . . declare unto you the things that are to come" (John 16:13). The "Spirit of truth" will let us know whatever we need to do to make manifest the divine plan of our life. This Spirit will "speak" to us as the movement of divine ideas in our own mind so that we are guided in doing the things at hand, no matter how insignificant they may seem. The "Spirit of truth" will also reveal to us the good that is to be made manifest ("things that are to come") in our life as well as give us directions for what we have to do.

If we are faced with an appearance of lack in our affairs, we will, if we "ask in prayer, believing" (Matt. 21:22), receive revelation and inspiration that God is the source of our good, that it is your "Father's good pleasure to give you the kingdom" (Luke 12:32). When contacted in the silence, God as the "Spirit of truth" will reveal the divine ideas that we can use in order to correct our thinking, feeling, speaking, and acting. When the "Spirit of truth" makes this revelation to us, we feel at peace within. There is never any hurt, as there might be were another human being to tell us what is wrong or what it is that we need to change in our living habits. The "Spirit of truth" says to us, "This is the way, walk ye in it" (Isa. 30:21); for the "Spirit of truth" or Holy Spirit is the "inner voice" which we are told can give us "the highest form of teaching, which alone can open the eyes of our spiritual understanding" (text, page 108).

As intuition, the "Spirit of truth" is the Teacher within us, tutoring, or teaching us in all ways. It guides, protects, and cares for us. The "inner voice" is the breath or inspiration of the Almighty. This "voice" of the "Spirit of truth" does not have to speak in such a way as to be audible to our physical ears. Yet it may convey its message in this or any other way. Actually the "inner voice" is more an impression in consciousness. This is brought about by the movement of ideas through thinking, or as a feeling that prompts us to some action. Sometimes the leading is called a "hunch" (which Webster's dictionary says is a colloquial way of referring to "a strong, intuitive impression that something will happen").

The "inner voice" is best heard when we are mentally poised, so that our mind is consciously, calmly receptive to something beyond the human. In order to hear the "Spirit of truth" there must be relaxation but still an alertness to recognize the "inner voice." Finally there must be willingness to obey the guidance that comes to us in this way. No matter what we may be guided to do, back of all that the "Spirit of truth" tells us is the primary Truth of "oneness with God."

"The Holy Spirit or Spirit of truth is man's one sure guide in his spiritual ongoing. An outpouring of the Holy Spirit always brings peace and infinite faith" (Mysteries of John; page 136).
7. What does it mean to "wait" on God (text, page 108)?

7. To "wait" on God is to enter consciously into prayer in all its phases. We quietly meditate upon Truth, upon God, and upon our relationship to Him. We talk to God as naturally as to a loved one. (Often we are even more at ease when we talk to God.) Then we "wait." Webster's dictionary offers many definitions of the word wait, including these: "to observe; to be alert or watchful; to stay or rest in expectation; to rest in patience; to be or remain ready to serve or execute orders; to seek after." Any of these definitions describes exactly what we do when we "wait" on God. There is first the definite turning of the consciousness Godward so that we may be alert to His guidance. Then there is patience that allows us to be expectant, remaining peaceful yet ready to obey the guidance thus received with no feeling of hurry or anxiety.

The result of our "waiting" upon God will be revelation, inspiration, and guidance in the silence. As we "wait" on God we are in a listening attitude; we are not listening with the physical ear but with our inner ear to the inner voice of the Spirit of truth.

God chooses many mediums for His "speaking." Sometimes He may use the audible words of other people; sometimes the written word. Sometimes He speaks to us through a deep desire for justice, or perhaps sometimes through the feeling engendered by beautiful scenery. He may even use the compassion that wells up in us to correct some condition or circumstance. Whatever medium is used, it has been the "inner voice" speaking to focus our attention on that which is good and beautiful. Through the simple words of a hymn, men and women have been stirred to change their way of life. Seeing the needs of their fellow men has caused others to give their lives in service for humanity. Many times the leading comes simply as inspiring thoughts in mind. However, when we "wait" on God, the answer will be unmistakable--the Truth will be revealed to us in whatever way we need at the moment.

In Lessons in Truth (pages 97, 99) we read:

"In our eagerness we have waited upon every source we could reach for the light that we want. Because we have not known how to wait upon Spirit within us for the desired revelation, we have run to and fro... We must each learn how to wait renewedly upon God for the infilling."

The importance of "waiting" on God is emphasized by the suggestion that students of Truth need to be encouraged to stand alone and not be bound to teachers or healers, good as they and their work may be (text, page 111). As we "wait" on God in the silence of our own soul, we are standing alone with God, for we have given Him our full attention. The necessity for this in our individual life is brought out in these words from Lessons in Truth, page 8:

"Each man must sooner or later learn to stand alone with his God; nothing else avails. Nothing else will ever make you master of your own destiny."
Thus "waiting" upon God must involve standing alone with Him, and the result is victory--becoming "master of your own destiny."

As we come to know our relationship to God, we accept the truth that "God . . . has chosen you and me through whom to manifest Himself" (text, page 109). We then realize that our mission is to release or use the ideas that make up our divine inheritance. This is done through disciplined thinking, feeling, speaking, acting, and reacting. Only as we "wait" on God and listen to the "inner voice" of the Spirit of truth are we able to use the divine ideas in the right way, thus fulfilling our true mission in life.

"You can never be what the Father wants you to be until you recognize that you stand alone, with Him as your sole and original guide, just as much alone as if you were the first and only man" (The Twelve Powers of Man; page 115).

The text (page 112) states: "Each individual has his own salvation to work out—that is, his own true self to bring into visibility." (The subject of salvation and how we work out our salvation was dealt with at length in the Annotations for Lesson Nine of Lessons in Truth.) Our salvation is not only the act of being saved, delivered, preserved from danger; it is also that which does the saving, delivering, preserving—the God-presence in us which we call the I AM or the Christ. Paul speaks of it in this way: "Christ in you, the hope of glory" (Col. 1:27). Salvation is God's free gift to each of us; it is our own divine nature, and thus cannot be earned or worked for. However, we must do the necessary work in our own consciousness that makes it possible for us to accept this free gift. This is the work of "waiting upon God," receiving the guidance that the Spirit of truth reveals, then acting upon it in faith.

8. What is meant by the Biblical statement, "Have this mind in you, which was also in Christ Jesus" (Phil. 2:5)?

8. "Have this mind in you, which was also in Christ Jesus" instructs us to have the consciousness, or to know, that the Mind of God that moved perfectly in and through Jesus works in and through us as we let it.

The "mind . . . which was also in Christ Jesus" is the consciousness of perfection, for it is the consciousness that knows God as Divine Mind, the Source of all. To "have this mind in you" is to be conscious of God's perfection; to see God as the one Presence and one Power, seeking to manifest His perfection as health of mind and body, harmony, success, prosperity of affairs.

"You are linked with the universal spiritual mind through the Christ Mind. It is through the Christ Mind that all things come to you; it is the channel to the all-mind of the Father. Make the unity of wholeness with the Christ Mind" (Prosperity; page 75).

It is only through prayer, when we "wait" on God, that we can become conscious of this Mind as being that in which we "live, and
move, and have our being" (Acts 17:28). When we come to the realiza-
tion that we can never be outside of God-Mind, we open ourselves
to the ideas of that Mind so that they may do their transforming
work.

"Be ye transformed by the renewing of your mind" (Rom. 12:2),
our Scripture tells us. Such mind renewal is made possible through
the use of denials and affirmations either consciously or unconsciu-
sly. We release all wrong concepts by denial and accept the ideas of
Divine Mind by affirmation. This gives us a true basis from which
to think, feel, speak, act, and react. When the ideas of God fill
our consciousness to the exclusion of error thoughts, or limited
beliefs, we can be said to "Have this mind . . . which was also in
Christ Jesus" (Phil. 2:5).

"When Jesus said, 'I am the resurrection, and the life,'
He was telling of the power of the Christ Mind to enter
the mind and the body of man as quickening Spirit to
awaken the whole consciousness to the knowledge of God.
This resurrecting process is now going on in many people.
It is a gradual change that brings about a complete trans-
formation of the body through renewal of the mind" (The
Twelve Powers of Man; page 170).

If we are faced with some situation in life that requires ad-
justment, we learn that we must not attempt to do the work by human
strength. We enter the "inner chamber" of prayer and "wait on God,"
knowing that all of the power of Divine Mind is working in and
through us to bring about the right solution. We accept our freedom
(salvation) from bondage and claim our inheritance of good in the
form of divine ideas. By this attitude we "Have this mind . . .
which was also in Christ Jesus." It was the movement of God-Mind
in Jesus that made possible His mighty works of healing, supplying
of food, raising of the dead, and casting out error. Jesus said,
"The Father abiding in me doeth his works" (John 14:10).

"The Christ Mind is here as the unifying principle of this
race, and we must believe in this Mind working in us and
through us and know that through it we are joined to the
Father-Mind" (Jesus Christ Heals; page 131).

When we speak of having "this mind in you which was also in
Christ Jesus," we also mean having a consciousness of and obedience
to the will of God. (The subject of God's will was dealt with in
the Annotations for Lesson One, How I Used Truth.) As we have al-
ready learned through this study, God's will is His plan, aim,
purpose, intent, pleasure, or law for each one of us, and for every
species of creation. The text (page 110) tells us to let go of
narrow thoughts and desire only the fulfillment of God's will, which
is always good. In order to "let go" we have to erase (by denial)
any limited beliefs or thoughts and lift our mind (by affirmation)
to the realization that God's will of good is being made manifest in
mind, body, and affairs. When we have perceived that God's will is
His plan of perfection for us, we can be said to "Have this mind . . .
which was also in Christ Jesus." The text refers on the same page
to "His thought in and through you," by which is meant God's will or
plan of perfection in us and moving through us to bring good into mind, body, and affairs.

"The net of man's thought works hard and long in the darkness of human understanding and gains but little, but once the Christ Mind is perceived and obeyed the net is cast on the 'right side,' and success follows. The 'right side' is the side on which man realizes the truth that inexhaustible resources are always present and can be made manifest by those who exercise their faith in that direction" (Mysteries of John; page 177).

9. Explain the distinction and relation between "revelation" (text, page 108) and "inspiration" (text, page 112) as used in this lesson.

9. Revelation is the act of uncovering the Truth for acceptance by man; inspiration is the actual inbreathing of the Truth. Both are activities of Spirit, in that only Spirit can present the Truth and only Spirit can breathe the Truth (as divine ideas) into the soul of man. We may think of inspiration as that which comes to us through revelation.

The word revelation comes from the Latin revelare, meaning to "unveil"; it is the act of disclosing, making known something that hitherto was not known. Webster's dictionary states that from a theological standpoint it is the "act of revealing or communicating divine truth; that which is revealed by God to man."

"revelation--An unveiling, a disclosure of Truth, making known that which is hidden....

"Divine revelation is much more common than is understood. The Spirit of truth is revealing the hidden wisdom to thousands on every hand. Poets and writers of Truth are being inspired of the Most High. Quiet citizens in every walk of life are the recipients of the divine word" (The Revealing Word; page 170).

The word inspiration comes from the Latin inspirare, meaning "to breathe"; it means "to blow or breathe; to infuse into the mind."

"inspiration, spiritual--An inflow of divine ideas; activity of a spiritual character; understanding that comes from God" (The Revealing Word; page 107).

Poets sing of the glories of God in nature--the evidences of His goodness around us, constantly revealing His presence and power in the smallest as well as the greatest of our daily experiences. Yet until we ourselves have the impulse to erase all thoughts and feelings that veil His presence from us, we are not conscious of the Presence and we do not receive inspiration. Anxieties, fears, worries, belief in separation from God (thus from our good) are among the "veils" that prevent our becoming aware of the glory of God in and around us.
"Having eyes, see ye not? and having ears, hear ye not?"
(Mark 8:18).

However, once we assert our dominion and authority over all that is inside and outside of ourselves, we begin the "unveiling" of our consciousness. This allows the full import of God, ourselves, and all creation to be presented to our soul.

It is possible to go no further than revelation, that is, to revel in the greatness of God, without making the revelation part of ourselves. When we come to the understanding that God is life, power, love, and substance, our hearts may be lifted up in joy and thanksgiving. However, until we definitely "take" of that which is revealed, we will not have come into "conscious oneness with the Father." When the revelation causes us to "work out our salvation," then we are prepared for the next stage, which is inspiration. When we have let go all mental bondage that would interpose itself between us and our loving Father, we can become so still that Spirit (God) can breathe into us all of the divine ideas that are ours to use in building the "abundant life" of which Jesus spoke. This is inspiration.

When revelation comes, it does not necessarily mean that our soul development is such that we are ready to accept it in its fullness. However, when we reach the stage where inspiration comes to us, we accept and make room in our consciousness for all the good that God has made available to His children. The synonyms for the word inspire are worth considering: "animate; enliven; exalt; move; motivate." Inspiration brings with it a new appreciation of life. We are moved to make the changes that are necessary for the fulfillment of God's will in and through us. Making such changes is part of the working out of our salvation.

Often in our metaphysical study we find that the Holy Spirit, the Spirit of truth, is referred to as the Revealer and also the Inspirer. Through the action of the Spirit of truth, we are guided to acknowledge what is revealed, and to accept the inspiration of new ideas that will lift our entire life to a higher level. Not only is this the fulfillment of God's will in us (text, page 110), but it is also on our part the fulfilling of our mission—the bringing forth of our true identity into visibility, which the text on page 112 states is the working out of our salvation.

To sum up, revelation can be likened to what happens when a hungry man enters a room and sees a table laden with good food. Inspiration can be likened to what happens when the man eats of the good and his hunger is satisfied.

10. How do we seek directly from the "Fountainhead," and how does its supply come to us?

10. We seek directly from the "Fountainhead"—which is God—through prayer, and the supply comes to us in the form of divine ideas. The first chapter of Lessons in Truth deals with God as the "Fountainhead." The second Annotation for that lesson goes extensively into the subject.
In this lesson we are considering the process that enables us to "seek . . . directly from the Fountainhead" (text, page 114). This process is prayer. What is it that we seek? We seek health, harmony, prosperity, success, peace, joy, and all the myriad expressions of God's good for ourselves and for others. However, back of every condition is an idea seeking expression. If we would have the good we seek, we must first become conscious of the divine idea that is back of our desire. Ideas are the causes or the starters of all creative action and produce results in the manifest world. By turning to God in prayer we become acquainted with the character of divine ideas; we learn their value, and the manner in which they are to be applied in our life to bring forth satisfactory results. Divine ideas, as the spiritual patterns for every type of good, await our use so that when "planted" in the mind may bring forth, through affirmation, a harvest of good in mind, body, and affairs.

"You want to be yourself, and you can be yourself only by living out your own life and finding its issues at the Fountainhead. . . . God is a special, personal Father to every one of His children, and from no other source can they get Truth" (Jesus Christ Heals; page 98).

If we seek health because the body seems to be manifesting ill-health, then it is a greater consciousness of the life-idea that we really seek. As we commune with God in the silence of our own soul, we become conscious of God as life, of ourselves as heirs to this life. As our consciousness of life expands it is not difficult to dissolve or erase (by denial) belief in the cessation of life.

"A conscious union with the natural life forces lying within and back of all the complex activities of man gets right to the Fountainhead, and the results are unfailing if the proper connection has been made" (Jesus Christ Heals; page 80).

Should the dominant need at any moment be that of harmony with those among whom we live or work, then seeking the "Fountainhead" will bring us the idea of love that can harmonize all situations. Letting God-love flood our whole being makes of our consciousness a magnet of love that can adjust a situation and attract harmony. Desiring prosperity and success, we seek ideas of abundance and order from the "Fountainhead." Through prayer God reveals Himself as the source of all abundance, and as the unfailing power of success in any venture. We no longer interpret prosperity as merely a multitude of outer things, but as the enrichment of consciousness that enables us to speak the word for the fulfillment of any need, whether outer things or inner qualities. Through contact with God in prayer we come to realize that success in any undertaking is but the normal expression of divine order. With our desire to succeed come all the necessary ideas concerning the steps we are to take, so that what we do may be in divine order.

"God prospers us when we give the best that is in us and do all things unto Him, acknowledging Him in all our affairs. This is a sure way to success, and when success does come we should realize that it resulted from the work of Spirit in us, because we made ourselves channels through which the Christ Mind could bring its ideas into manifestation" (Mysteries of Genesis; page 308).
If it is harmony that we seek, the realization that our supply is in the form of ideas causes us to turn in prayer to God, Divine Mind, the Fountainhead, as the source of harmony. What we gain in the precious moments spent in the Presence convinces us that peace and joy can never be found outside of ourselves, but are vibrant, living ideas to be contacted within. We let the Spirit of truth reveal true peace and joy. Thus we open ourselves to the inspiration of God that "breathes" ideas into our consciousness (thinking and feeling). These ideas in turn cause or start the creative action that results in harmony in our manifest life.

Perhaps one of the most significant things that seeking the "Fountainhead" does for us is making us dependent upon God, yet independent of anything outside of ourselves (in the sense of thinking of any person or thing as the source of our help, our peace, or our joy). Our text (page 114) makes this very clear in the last paragraph of the lesson, of the entire book:

"Cease now and forever to lean on anything less than the Eternal. Nothing less can give you peace."

Such an attitude does not separate us from our fellow man. As a matter of fact, it brings us even closer to all men in consciousness. Having recognized the Fatherhood of God and our dependence upon Him, we look with love and compassion on others, for we recognize that all of us are brothers in Spirit. It is only as we turn in prayer to the "Fountainhead" of all good that our oneness with God is fully revealed to us and we feel the inspiration of His ideas of life, love, faith, peace, power flooding our consciousness, ready to be expressed in our human contacts.

No matter how deep the darkness
On the path that must be trod,
There is always faith and courage,
There is always love—and God.

The stars still shine above us,
And the hand that guides their way
Is the hand of our loving Father,
Who is leading us day by day.

The Eternal is still unchanging,
And Truth comes shining through;
For only the real has power,
And only the good is true!

--Evelyn Gage Browne; Best-Loved Unity Poems.