ANNOTATIONS

LESSONS IN TRUTH (Cady)

Lesson 4
"DENIALS"

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QUESTIONS TO BE ANSWERED
for
LESSONS IN TRUTH (Cady)
Lesson 4
"DENIALS"

1. What is the meaning of denial? What happens to inharmonious conditions when denials are used?

2. Did Jesus teach that He was the means through which we may reach God?

3. What is the real Self of every man? Is the real Self ever sick?

4. What must we do to change our false beliefs about God, ourselves, and others?

5. Explain how wrong thinking affects our health and our circumstances.

6. Explain why we should not judge according to the appearance. Give examples.

7. Copy the four "denials" listed in the text and explain each in your own words.

8. Explain why there is no reality in fear, jealousy, or the sense of bondage. How are they overcome?

9. Why is it necessary for us to realize our oneness with the Father?

10. Explain the two ways in which denials may be spoken.
ANNOTATIONS

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Lesson 4

"DENIALS"

1. What is the meaning of denial? What happens to inharmonious conditions when denials are used?

1. From the standpoint of Truth study denial is the erasing, cleansing, or releasing from our consciousness all beliefs, thoughts, and concepts that are contrary to Truth.

Throughout mankind's spiritual development there has been the thought that man needs to deny certain things but often this has been interpreted as meaning that we should forego the comforts and good things of life. The lesson on "Denials" in Lessons in Truth points out that this could not have been according to the understanding of Jesus. He told His followers not to be anxious about how to obtain food and clothing and added,

"Your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:32, 33).

A study of spiritual values reveals that true denial is not primarily concerned with things but with the negative beliefs that bring about conditions that are not in conformity with God's plan of good. Denial is a process of cleansing the "error consciousness" dealt with in annotation 5 of Lesson three of this course. Denials make it possible for us to forgive, let go, release all negative thoughts or beliefs and refuse their return.

In the process of denial we usually use definite statements that declare something to be untrue of God, of man, of the universe, of a condition, or a thing. However, we must remember that denial is primarily an attitude of mind, so that it is always the idea back of the denial statement that changes the words with power and does the work of cleansing the consciousness of unwanted beliefs.

"Dismissal by erasure is the one sure method of winning freedom from the undesirable" (page 24, What Are You?).

Let us consider some statements that could be used to erase specific error beliefs from our consciousness:

(a) If we have been holding a thought that God is a great person somewhere in the skies, separated from us, we might use this type of denial statement: "God is not a person in the skies, separated from me."

(b) If we have considered ourselves to be merely limited
human beings, we could make a statement such as this: "I am not merely a flesh and blood being, limited to time, space, and conditions."

(c) If we have felt that the universe is an unfriendly place, full of pitfalls, we might declare: "The universe in which I live is not separated from God, the Good."

(d) For a condition that appears upsetting or even frightening, words such as these could be spoken: "There is no absence of God's love, power, and peace in this condition."

(e) In dealing with an object, a piece of equipment, even anything as insignificant as untying a knot, or lifting a window that is stuck, we could state: "There is no absence of God's intelligence here."

In the study of denial it is vital for us to remember that a denial statement cannot stand by itself; it must be followed by an affirmation. "Affirmations" will be dealt with in the next lesson. In the meantime we are seeking to understand the process that cleanses the mind of wrong thoughts and prepares it to use affirmations effectively.

When denials are properly used, inharmonious conditions are dissolved because the negative thoughts that produced them are erased. A negative condition is the result of wrong mental images that we have formed by the misuse of our thinking and feeling faculties. Such conditions are sustained by the mental pictures that are held in the subconscious phase of mind (feeling nature). If we faithfully and diligently deny negative beliefs or thoughts they will be erased from our consciousness, and the conditions produced by them will change to meet the new mental pictures presented by affirmations.

Our attention can only be focused on one thing at a time. If we concentrate on our problems (inharmonious conditions) we only intensify them in our feeling nature and increase their undesirable effects in our body and in our world. If, on the other hand, we deny or erase the beliefs that caused the problems, we are then ready to be filled with divine ideas that will bring good into all phases of our life.

2. Did Jesus teach that He was the means through which we may reach God?

2. Jesus did not teach that He was the means through which we may reach God. He said,

"But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matt. 6:6).

However, He also said, "I am the way, and the truth, and the life; no one cometh unto the Father, but by me" (John 14:6), and "I am the
door; by me if any man enter in, he shall be saved" (John 10:9). In making these statements He was directing attention to the I AM, the Christ, the Spirit of God that dwells within every human being and which Jesus recognized as His own indwelling divinity and source of power.

The "way" represents the road that one must travel in fulfilling the plan; and the "means" refers to the resources that one must use. Jesus, the Man, is not the means of our reaching God, nor is He the "way" for the Christ Spirit within us is the "Way" or our "hope of glory" (Col. 1:27). Jesus is the Way-Shower. He teaches us how to make active the spiritual resources of our being, which are the ideas that are our divine inheritance.

When we follow Jesus' example and His teachings we consciously become aware of God, just as He did. Jesus said, "Follow me" (John 12:26), but He also said, "it is expedient that I go away; for if I go not away, the Comforter will not come unto you" (John 16:7). In His great understanding Jesus knew that so long as the disciples looked to Him as the "Way" rather than as the Way-Shower they would not turn to God's presence, the Comforter within, but would continue to look outside of themselves for the way to reach God. Jesus' entire ministry was focused on the premise that we are all God's children. Through His teachings and His example, He showed us how to apply the same spiritual laws that He used to fulfill Himself as God's perfect Son.

3. What is the real Self of every man? Is the real Self ever sick?

3. The "real" or true Self of every man is the perfect Idea that God has of man. It is the Christ, created in the image and after the likeness of God; it is the first phase of our three-fold nature (spirit, soul, body) about which we studied in Lesson Three. It is spiritual man.

The real Self can never be sick because it is God's very own nature of life and wholeness within us. Thus there can be no imperfection or sickness connected with the real Self.

A plan or a pattern may be perfect in itself, but by the time it is produced in outer form there may be many differences in the manifestation, if the one seeking to bring forth the plan or pattern does not follow the details of the pattern. The real Self is the divine pattern or plan in each of us, and it is the same changeless, limitless nature that God is. That which manifests sickness in the body is the human consciousness, which through lack of understanding of how the law of mind action works has accepted thoughts contrary to the original divine plan, and these in turn have reproduced conditions of like character in body and affairs.

4. What must we do to change our false beliefs about God, ourselves, and others?

4. To change our false beliefs about God, ourselves, and others, we must first direct our thoughts to Principle (God) the fundamental Truth. As we begin to think from this premise, we come to know what beliefs are untrue, then we use the process of denial to erase these beliefs from our human consciousness.
Before any change can be made there must be a desire for something better. To correct the wrong answer to a mathematical problem, we must first know that the figures are incorrect, for we realize that the principle of mathematics was not the cause of our wrong answer. We then learn and apply the rules governing that particular mathematical problem, and thus bring about the right answer.

When we become dissatisfied with conditions in our life and feel convinced that there is a solution (a right answer) to our problem our desire stimulates us to seek God; He reveals to us that happiness, success, health, peace, and so forth are ours for the claiming. We then realize that we need to erase our "wrong figures" in the form of negative beliefs about God, about ourselves, and about others, in order to bring about the "right answers" in our life. In this illumined state of mind we no longer blame God, the Principle of good, as the cause of our troubles any more than we blame the principle of mathematics as the cause of the wrong answer to a problem.

With the new vision of ourselves in relation to God, we are able to deny from consciousness all thoughts, feelings, beliefs of fear, greed, envy, and selfishness, knowing that these are no part of our true nature (our real Self) as a son of God. With this revelation of ourself, we can in turn see the Truth that our fellow man is also a son of God; so we learn to deny from our consciousness all the limiting thoughts we might have had of others.

Denial, which is refusal to accept limiting beliefs as being true or real, clears the mind for the planting by affirmation of good thoughts and feelings toward God, ourself, and our fellow man. We then come to see the vital importance of denials in our spiritual unfoldment, and the necessity of exercising this phase of mind action in ourselves.

5. Explain how wrong thinking affects our health and our circumstances.

5. We have learned that by the law of mind action ("like begets like") thoughts produce according to their character. Selfish, greedy, fearful thoughts produce inharmonious conditions in our body and circumstances, whereas happy, trusting, generous thoughts bring only good conditions into our body and affairs.

We can now conclude that the body does not control our thinking, but rather that thinking controls the body. We accept the Truth that the body is "a temple of the living God" but its appearance will be according to the type of thinking that the soul (the mind or consciousness) is carrying on.

"Mental habits . . . mark the body and they influence organic functioning . . . What you look upon mentally or visually stamps your flesh with its likeness. Whatever of imperfection has been stamped upon your body can be removed therefrom by contemplation of the perfect. Untrue visioning, foolish thinking about life, cannot hurt the perfect life in you, but they weave a veil that to your eyes obscures the perfect and translates it into the flesh as imperfection" (pages 15 and 17, What Are You?).
Like our body, our circumstances are not only affected by our thinking, but they actually outpicture the character of our thinking and feeling.

"The word circumstance means that which 'stands around' or encompasses. Just as our thoughts affect our body for good or ill, even so their far-reaching influence determines the nature of the conditions that surround us. Psychological research . . . reveals that thought action operates under certain established laws of the mental realm . . . As a result of the operation of these laws of mind, we find that our body and circumstances are the inevitable outpicturing of our thought action. We may think of them as our solidified thought, as thought condensed into form" (pages 111, 112, Prosperity's Ten Commandments).

Our Scriptures give us this same teaching in the words: "For as he thinketh within himself, so is he" (Prov. 23:7).

6. Explain why we should not judge according to the appearance. Give examples.

6. We cannot judge truly if we judge only according to the outer appearance because the appearance is limited, is not the real and does not always outpicture the perfection of the divine idea that is seeking expression.

God has given to each of us a marvelous discerning faculty that we call "judgment." When viewing things or circumstances in the outer world, we use the judgment faculty either based on the realization of Truth or on appearances that cannot be relied on entirely, whether they seem pleasant or unpleasant. For example, a person might consider a certain place of employment only by the outer appearance. Working conditions there might appear to be pleasant but the faculty of judgment looks deeper and discerns that the methods used in operating the business are not ethical and not the kind one would care to be associated with. On the outer hand, another place of business might not seem as pleasant judged from appearances, but judgment based on Truth sees integrity, harmony, and the possibility of growth and unfoldment into a successful industry. Then, of course, the reverse might be true, but when the judgment faculty is guided by Spirit within we always judge correctly. Those who crossed the continent of America in pioneer days had to look beyond the outer appearances of hardship to the dream of a country of freedom, of plenty, of opportunity for all, because their judgment was based on inner spiritual values.

Appearances are reported to our mind through our senses. The senses are divinely created avenues of expression, but not the source of wisdom, and by their unenlightened use we often misinterpret the truth behind appearances. Many times this misinterpretation causes us to be deceived. For example, we hear a voice that our ears tell us comes from a dummy figure, but it is a ventriloquist throwing his voice; we thrust a straight stick into a pail of clear water and our eyes tell us that the stick is bent, but this is not true. When viewing the landscape from a swiftly moving train or car the landscape itself seems to be moving by; in the
distance the two rails of a railroad track seem to converge. The earth appears to be flat; the sun appears to move around the earth; but the opposite of all this is true. Mirages are another example of how the eye can give reports that deceive us. We also misinterpret the reports of the other three senses of taste, smell, and touch.

We should measure all things by the principle of Truth rather than by appearances, if we would use righteous judgment. As we rely on spiritual realities, the limited reports of the senses do not have dominion over us. We bless these avenues of expression but seek to keep our judgment based on spiritual truths. "Judge not according to appearance, but judge righteous judgment" (John 7:24) said Jesus.

7. Copy the four denials listed in the text and explain each in your own words.

7. The four denial statements given in the text, and to be explained in the answer to this question are:

"There is no evil."

"There is no absence of life, substance, or intelligence anywhere."

"Pain, sickness, poverty, old age, and death cannot master me, for they are not real."

"There is nothing in all the universe for me to fear, for greater is He that is within me than he that is in the world."

8. Explain why there is no reality in fear, jealousy, or the sense of bondage. How may these feelings be overcome?

8. Only what God created can have reality. There is no reality in fear, jealousy, or the sense of bondage, because God did not create them. They are changing, unpleasant, negative, detrimental feelings that are not of the nature of God, the Good, and so are not real. These negative emotions are the result of false or ignorant beliefs we have held in our mind about God, ourselves, others, and the world about us.

If there is, as one of the denial statements of this lesson tells us, "no absence of life, substance, or intelligence anywhere" then we see the Truth of the basic statement used in Unity:

"There is only one Presence and one Power in the universe, God, the good, omnipotent,"

and there can be reality only to that which God created.

The emotions of fear, jealousy, or the sense of bondage cannot have reality for they have no principle or divine idea back of them to sustain them.
Fear is the name we give to the painful emotion caused by a belief in evil and the expectation that it will harm us or someone we love. We do not fear anything that we understand when we cooperate with the law that governs it. When we come to the understanding that there is no reality in fear because only what God created can have reality, we overcome the belief in fear. This overcoming often takes much denial and prayer.

In the common usage the word jealousy refers to a feeling of fear that we may lose to another some good that we consider ours, whether it be the love of someone dear to us, a position we think we should have, or an advancement that we consider is our right. Jealousy is always an indication that we are not yet fully aware of our true nature and of our divine inheritance, so we reach out to people, to things or position to possess them in order to satisfy a feeling of emptiness. Once we awaken to the truth that we really are spiritual beings, all sense of possessiveness leaves us and our relationship with others is one of true understanding.

Bondage is mental enslavement to anxieties, fears, frustrations, all beliefs that keep us from expressing our true nature and becoming in manifestation that which we were created to be—sons of God. When our spiritual powers are not finding their true outlet through our life, then we are reaping the results of this limitation and we feel a sense of bondage. A sense of bondage can be overcome when we are willing to face the fact that it is our own limited pattern of thinking that is binding us and not people or things or circumstances. Then we are ready to begin the thrilling task of building, through denial and affirmation, an entirely new concept of ourselves. This will enable us to replace these negative states of mind with positive states and to say victoriously:

"I am not bound in personal consciousness" (denial);
"I am free with the freedom of Spirit" (affirmation).

9. Why is it necessary for us to realize our oneness with the Father?

9. It is necessary for us to realize our oneness with God, our Father, because that is the only way we shall ever be able to express completely our divine nature. Our purpose in life is to express (press out) the ideas or qualities that make up our divine nature, which is called the Christ or the I AM. In order to do this we must consciously know our oneness with these ideas.

Oneness means sameness; quality or state of being one; unity; undividedness; identity of character. The musician has to realize his oneness with the principle of music if he would bring forth true harmonies; the mathematician must be consciously one with the principle of mathematics in order to produce the correct answers; so each of us must come to the realization of our oneness with God, the principle of life, if we would know complete fulfillment.

Whatever we wish to be or accomplish, we must first come to know that already we are one with God, the source of the desired good. Whether it be to manifest health in our body, happiness, peace, joy, abundance in our affairs, or understanding, love, wisdom in our mind and heart, any good that makes up our divine inheritance,
we must first know our relation to God as Father and our oneness with Him as a son.

Even though basically we are always one with God, never separated from Him, as self-conscious individuals we must come to the point of consciously knowing this oneness with Him and His good before we can make our full claim on it. This claim is made through our thinking, feeling, speaking, and acting. We must not only think and feel that we are sons of God, heirs to His good, we must speak words that attest to our realization as Jesus did when He said, "I and the Father are one" (John 10:30). Then we must act as sons of God--be loving, wise, understanding, victorious.

When the understanding of oneness between ourselves and God comes to us, we find that God (Divine Mind) awaits the opportunity to flood our whole being with His divine ideas. However, before we can accept the ideas of God we have to be willing to surrender (by denial) our own false concepts and prepare (by affirmation) a place in consciousness and in our life for His good.

Realization of our oneness with God assures us of our ability to meet challenging conditions with full knowledge that we have the spiritual resources to handle them. The result will be better health, more knowledge, more ability to reach our goals, more love, more happiness, more peace, more prosperity, more satisfaction in all ways--more of the joy of living and giving!

10. Explain the two ways in which denials may be spoken.

10. There are two ways in which denials may be spoken--silently or audibly, but each must be with deep inner conviction. The way chosen depends on the person, the need, and the circumstances.

There are situations where an audible denial would not be feasible, when to do so might cause antagonism, or even offend or hurt others. At such times we take recourse to speaking the word of denial silently. However, when we have set aside certain designated times to discipline our thinking and feeling, we may find it much wiser to speak the denials aloud; sometimes in moments of great stress a strong, audible denial establishes us more quickly in courage and strength.

As was brought out in annotation 1 of this lesson, it is the idea back of the words that does the work. It is a mental law that any idea held in mind seeks to express itself. In some cases it may require audible words to bring the idea forth, but at other times the silent word may be more potent. In the handling of denials each of us must seek inner guidance as to how they are to be used. The goal is removal from the consciousness of limiting error beliefs that have produced undesirable conditions in our life. We must learn, therefore, to use denials under the inspiration of Spirit as the occasion demands.

"Denials may be made in many ways. It is not always necessary to say specifically 'I deny so and so.' The conscious acknowledgment that you have been incorrect in your conclusion is denial" (page 64, Keep a True Lent).
When we are convinced that we have a right to good conditions in all phases of our life, we will want to begin to deny all error beliefs that are hindering our progress. When there is a desire for a change in mind, body, or affairs, we begin to search for that which will bring about the change. Sometimes through lack of understanding we seek only in the outer, trying to make changes by sheer force or will power. However, when we turn to God, He reveals to us our true relation to Him as sons with a divine inheritance. This assures us of our capacity and ability to demonstrate peace of mind, health of body, abundance, harmony, happiness, and success in our affairs. We are then able to speak our denials (silently or audibly) with deep conviction. The denial prepares our consciousness to receive the inflow (by affirmation) of the good we wish to demonstrate. Using denial statements without understanding why we do so is merely mental gymnastics and does not accomplish the spiritual transformation which we really are seeking.

"Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God" (Rom. 12:2).