ANNOTATIONS

LESSONS IN TRUTH (Cady)

Lesson 9

"THE SECRET PLACE OF THE MOST HIGH"

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QUESTIONS TO BE ANSWERED
for
LESSONS IN TRUTH (CADY)
Lesson 9
"THE SECRET PLACE OF THE MOST HIGH"

1. For whom does our soul long? Can full satisfaction be found in outer things alone? Explain.

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6. What is the "white stone" upon which man's spiritual name is written (Rev. 2:17)?

7. What must be our desire concerning the words of Truth that we speak?

8. Explain the importance of reliance on the indwelling Christ Spirit rather than relying wholly on external helps.

9. For what purpose did man come into the world?

10. How do we work out our own salvation?
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"THE SECRET PLACE OF THE MOST HIGH"

1. For whom does our soul long? Can full satisfaction be found in outer things alone? Explain.

1. Our soul longs for God. No matter what things we desire, what ambitions we may have, or what persons we may want in our life, all of these represent the deep longing of the soul for God. We long to know God as love, as life, as power, as peace, as beauty, as security, as companionship, but in most instances this longing is first interpreted as the desire for things.

However earnestly we seek in the outer, we are always unsatisfied and restless until we have, as our text points out on page 90, paragraph 3, "a clear, vivid consciousness of the indwelling presence of God, our Father." No matter how near and dear to us other persons may be, always we are searching for something deeper, which is the conscious companionship of God within ourselves. The primary purpose of these lessons is to show ways in which we can come consciously into the presence of God, so that God is no longer a Being afar off, removed from our every day life. When we do attain to the realization of God's presence indwelling, we are in "the secret place of the Most High" (Psalms 91:1). Charles and Cora Fillmore have this to say about man's hungering for God:

"There is only one God, only one ruling power in all the universe; and the highest avenue through which God can express Himself is man. The hungering for God that is felt by man in his soul is really God hungering to express eternal life through man. God is always seeking to awaken man's very soul to His mighty presence. He thus expands the consciousness, offering man an opportunity more fully and more perfectly to express Him" (page 20, Teach Us to Pray).

Satisfaction cannot be found in outer things alone. The things we see in the outer are but the visible forms of ideas. There is a tremendous truth in the statement of Jesus, "Seek ye first his kingdom (realm of ideas), and his righteousness (right use of the ideas); and all these things (the forms) shall be added unto you" (Matt. 6:33). Until we seek God, the source of ideas, the forms, no matter how good, can never bring us satisfaction of themselves. Thus to seek God is to lay hold consciously of the ideas that will by the law of mind action bring things into manifestation.

If the good things in our lives are not recognized as God ideas in visible form, not seen as the blessings of God in manifestation, we have not yet found full satisfaction. When we come to know God consciously as the Giver of all good, then we appreciate things for we see them as they truly are.
"As the hart panteth after the waterbrooks,  
So panteth my soul after thee, 0 God.  
My soul thirsteth for God, for the living God" (Psalms 42:1, 2).

2. What is "the secret place of the Most High" (Psalms 91:1)?

2. The "secret place of the Most High" is, as our text brings out on page 92, paragraph 6, "a place of meeting between the Christ at the center of your being, and your consciousness—a hidden place into which no outside person can either induct you or enter himself."

The "secret place of the Most High" is the "point of mystical union between man and Spirit" (text, page 94); the place within where we know God consciously because we feel His Presence within us. It is the point of realization (conscious awareness) in our consciousness where the intellect meets the Divine—"Spirit with spirit can meet" (Tennyson). It is the magnetic field in consciousness which holds us in the Presence of God, out of which comes the revelation to each one:

"I am a spiritual being, with a divine inheritance of good."

It is in "the secret place of the Most High" that the awakening of our consciousness takes place, bringing illumination, quickening, revelation, inspiration, realization.

In the third lesson of this course we studied our threefold nature as spirit-soul-body. We come to realize that we are a son of God, then we see that the "secret place" is the place in consciousness where the soul becomes consciously aware of this sonship. The "secret place" is God's own Presence in us that belongs to each of us alone, a place where no one else can enter. It is that contact between soul and spirit when we lay hold of the divine ideas that manifest as health, joy, wisdom, love, supply. The 91st Psalm tells us of all the good that accrues when we dwell in this "secret place." We are told how protected we shall be from every kind of error, especially from fear, and the psalm ends triumphantly with the words,

"With long life will I satisfy him  
And show him my salvation" (Psalms 91:16).

Because we are co-workers with God in bringing His kingdom to the earth, it is imperative that we learn how to enter "the secret place of the Most High," in order to receive the good God has prepared for us. We need to know what this "secret place" is and how it is contacted within our own being, in order to avail ourselves of the good (in the form of ideas) that awaits our claim.

"'The kingdom of God is within you.' . . . it is to this inner center that he should direct his attention when praying or meditating. David called this spiritual center of the soul 'the secret place of the Most High,' and all the defense and power of the 91st Psalm is promised to the one who dwells in the consciousness of the Almighty within" (page 77, Jesus Christ Heals).
3. How does the intellect work with intuition?

3. The intellect, or thinking faculty, needs to work with intuition, because the latter provides true guidance. Annotation 4 of Lesson 6, "Faith," defines the word intuition as "the still small voice" (I Kings 19:12) of God or the Holy Spirit "speaking" to our soul (our thinking and feeling) giving us inspiration and guidance.

It is through our intellect that we think, perceive mentally, reason, and discern. We develop the intellect by observation and experience, aided by books and teachers.

On the other hand, because intuition is the voice of God within us, we make contact with it as we turn to God in prayer.

"Intuition--the natural knowing capacity . . . It is very much surer in guidance than the head. . . . Through the power of intuition, man has direct access to all knowledge and the wisdom of God" (pages 108, 109, The Revealing Word).

We come to see that the only true safety in the use of our intellect is when it is guided by intuition. We must bear in mind that while intellect thinks, intuition knows; intellect aspires, while intuition inspires. Intuition provides the divine ideas upon which the intellect may base its thinking, passing the results on to the subconscious phase of mind, or feeling nature. We might say as a matter of relation that the intellect (conscious phase of mind) and the feeling nature (subconscious phase of mind) are the vehicles through which intuition (superconsciousness) expresses.

When trained along spiritual lines, our intellect helps us to get consciously in touch with God through prayer, for intuition is God responding to our prayer. This is the inworking that must take place before the outworking (the work of the intellect, of the feeling nature, and of the hands) can produce the desired good. A balance must be kept between intellect and intuition for there must be an inflowing of ideas from God through intuition and an outflowing of these ideas into body and affairs through the intellect. If there is an inbreathing of spiritual ideas into our consciousness without the outflow or expression through the intellect, there will be stagnation in consciousness.

"To keep one's attention and prayers in the spiritual realm of mind, without letting them work on out into the soul's expression and into the actual physical doing of that which corresponds with what the mind and heart has thought and spoken and prayed, is to court trouble. To keep declaring love and power and life and substance, and yet unconsciously, perhaps, assuming limitations and living them, will cause explosions and congestion that work out in the physical. We need to harmonize our thinking and our prayers with actual living experiences" (page 25, Myrtle Fillmore's Healing Letters).

4. What is our "hope of glory" (Col. 1:27)?
4. Our "hope of glory" is the Christ Spirit within ourselves. "Christ in you, the hope of glory" (Col. 1:27).

One of the meanings of the word hope, according to Webster's Dictionary, is "desire accompanied with expectation of obtaining what is desired, or belief that it is obtainable." One of the definitions given for the word glory is: "height of prosperity or splendor," so we come to see that our "hope of glory" means in practical language, our expectation of the fulfillment of all good. Certainly only God's very own Spirit in us as the Christ could give us the assurance of all good in our life. God is life, love, power, strength, abundance, so His presence in us (as the Christ) is the source of these qualities or ideas that will manifest in our mind, body, and affairs.

Surely there is indeed no greater "mystery which hath been hid for ages and generations . . . which is Christ in you, the hope of glory" (Col. 1:26, 27). Throughout the ages man has searched in the outer for God and for His good, yet the impelling longing within has kept him searching until he awakens to the glorious realization that God is not outside himself, but within as a living Presence. When this occurs we come to know that our only "hope of glory" lies in our understanding that only from and through the Christ within can we know true satisfaction and fulfillment; this idea is revolutionary as well as transforming.

Before divine ideas can be effectively "worked out" in our body and our world, we must have faith that God is inherent within us as a living Reality, the only activity at work in our life and affairs. We need to know that God is the power, the Presence, the intelligence within that we can claim and make use of to transform our life. On page 91 our text points out that the longing for God can never be satisfied until the inworking (inner realization of our relation to God) precedes the outworking (the movement of divine ideas in mind, body, and affairs) as emphasized in Annotation 3 of this lesson.

Charles Fillmore asked a friend "Do you know what the most important words in the world are?" When the friend made the remark that she did not know, Charles Fillmore's answer was, "'Christ in you, the hope of glory'--these are the most important words in the world" (page 212, The Story of Unity). We know that the importance to each of us lies in the full realization of this statement and in our ability to make practical use of the Truth it contains.

5. What is our key to power?

5. Our key to power is the knowledge (knowing) that we are sons of God and heirs to His good. "And Jesus came to them and spake unto them saying, All authority hath been given unto me in heaven and on earth" (Matt. 28:18).

Jesus knew the Truth about Himself in relation to His Father and to all the universe, and He lived in agreement with it. He had conscious knowledge of the Christ in Himself. Thus Jesus had the
"key to power" and was able to do mighty works. This same knowledge enables us also to have the "key to power" that will open the door to the good that we are seeking.

While the indwelling Christ ("Christ in you the hope of glory") in one sense "gives" us the key, the power is only released as we recognize Truth and begin to use it in every phase of our daily life. "My Father worketh even until now, and I work" (John 5:17). If we have need of healing in the body, then we must know that as sons of God health is our divine birthright. When we recognize the necessity for erasing certain limited beliefs from our consciousness, our knowledge that we are creations of God is the "key to power" that enables us to speak the right denials; then this same power is given to us in speaking affirmations of life, vitality, energy, and strength. If we want harmony in our human relations, then the knowledge that every man is a son of God, gives us the key to speaking the words of love and understanding that will bring the desired pleasant relationships. Should we be experiencing lack in our life, the "key to power" lies in knowing that we are heirs to God's good and that we can open the doors of abundance through speaking words of substance, plenty, and opulence which open the way for prosperity to flow into our affairs.

"We should seek for the steady, day-by-day realization of abundant supply" (page 78, Prosperity).

The "secret" ("that is the key to all power" as pointed out in the text on page 94) that God whispers in our heart is the simple yet profound Truth that we are His beloved children entitled to His good. By expressing and using the "key to power" which is the knowledge of the Christ within, we come into our inheritance of the kingdom of all-good here and now!

6. What is the "white stone" upon which man's spiritual name is written (Rev. 2:17)?

6. The "white stone" is a cleansed consciousness (thinking and feeling), that is ready to accept the revelation of our true relationship to God as His son. It is the illumined state of mind in which we accept our true spiritual name of I AM, or Christ.

"He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it" (Rev. 2:17).

When the mind (consciousness) is unenlightened and filled with conflicting beliefs it cannot accept the "good news" of our divinity. However, when we begin to discipline our thinking and feeling, when we turn to God in the "secret place" and He reveals the truth about us, then we are able to accept our new name or nature.
An ancient custom was to hand to an acquitted prisoner a white stone signifying his starting life afresh and free from stigma. The "white stone" signifies for each of us a fresh start in life, free from tension, upsets, disappointments, and resentments of the past. It is a time when we come into a consciousness of our spiritual nature (name) and do all that is possible to express and manifest this nature. Just to know that we are spiritual beings is not enough; that is only the beginning, for then we must begin to live the life as a son of God by using aright all the spiritual powers or qualities that make up our divine nature. This means that we must discipline our thinking, feeling, speaking, acting, and reacting according to Truth, until we are governed by the Christ, our spiritual nature, in all that we do.

7. What must be our desire concerning the words of Truth that we speak?

7. Because words communicate ideas, our real desire is that the words of Truth that we speak shall accomplish in mind, body, and affairs all the good embodied in the ideas we are expressing through our words. We want our words to "come alive" because our desire is to follow the deep urge within us to manifest the divine heritage that is ours as a son of God.

"The mind moves upon ideas; ideas are made visible through words. Hence holding right words in the mind will set the mind going at a rate proportioned to the dynamic power of the idea back of those words" (page 176, Talks on Truth).

Sometimes students learning to use words of Truth are of the opinion that it is the words themselves that accomplish results. This of course is not true. It is the ideas back of the affirmations, or words, that contain the Truth. We need to know the meaning of the words to feel the Truth. Such a realization reveals that the divine ideas expressed in the words may be considered as "seeds."

"Thus every word brings forth after its kind. The 'seed' is the creative idea inherent in the word, the nature that it inherits from its parent source--God" (page 65, Christian Healing).

The type of words we use to convey ideas is very important. When we are convinced that ideas do represent our divine inheritance, we are able to speak with feeling the words that convey divine ideas of faith, power, love, life, and so forth. Our inner conviction and enthusiasm enable ideas to "come alive" in our consciousness, then to come into manifestation. We may say in the words of the prophet Isaiah:

"So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).
If we speak the word of health for ourselves or others our true desire is that life, strength, vitality, energy, wholeness shall manifest in our body, or in the body of the one for whom we pray. When the word of plenty is affirmed we want to be sure that our affirmation will lay hold of the divine idea of abundance so that prosperity will actually fill our affairs, or those of another person for whom we are praying. When harmony and peace are desired in our individual life as well as in the world, then we want our words (affirmations) to produce these conditions. We want the words of the Lord's Prayer, "Thy kingdom come. Thy will be done in earth, as it is in heaven," to become an actuality.

8. Explain the importance of reliance on the indwelling Christ Spirit rather than relying wholly on external helps.

8. It is vitally important that we learn to rely on the indwelling Christ Spirit for our revelations. In no other way can our full spiritual unfoldment take place that will make us a spiritual master in our everyday living.

The revelation of Truth comes from the Christ Spirit, or God Presence within, and cannot come from any person or anything in the outer. This point was brought out in Annotation 7 of Lesson 3, "Thinking." The value of books and teachers in our soul growth lies in the fact that they serve as guides to teach us laws and rules. However, we must come to the point where we do not look on them as sources of Truth, but look to Spirit only. Once we have come to depend on revelation from within ourselves, our appreciation of books and teachers is increased. We recognize the importance of books and teachers but we get the conviction that the Truth they present comes from the one source--God.

The only place that we can turn to for our revelations of Truth is the "secret place of the Most High" within ourselves. We are grateful for all external helps that have placed our feet firmly on the path which leads us to this "secret place," whether they be books, teachers, symbols, and even our outer experiences. No true teacher wants a student to rely wholly on him, but ever turns that one toward attaining knowledge of the indwelling Spirit within himself. The urge within a person to write a book, that will be helpful to others seeking the pathway of Truth, has come primarily from God. But such a book fails in its true purpose if it does not cause the reader to search within for the Spirit of Truth that shall "guide . . . into all the truth" (John 16:13).

A person who relies wholly on external helps for unfoldment is immature; he is not a strong, reliant, effective individual. He is like a too dependent child who looks to his mother or to other adults to do for him what he should do for himself. There is a difference between relying wholly on external helps and achieving a balance between the inner and the outer worlds. None of us would reject all the wonderful help that comes to us in the visible world--the instruction from books and teachers, our associations with other persons, and through our work, no matter what it may be. When we proceed from within outward, relying primarily on the
intuitive voice of God within us, we are able to relate everything in us and in our world to Spirit. We see everything in its right relation. If we need help in what seems a wholly external matter, we go direct to the Christ Spirit within us and ask for light and guidance. Then whatever we do in the outer, whatever help is offered us externally, will be right and will bring about perfect results.

The changes that take place in our life through dependence on the indwelling Christ Spirit will show forth in every aspect of our experience. Relationships take on new meaning; well-being in body and affairs becomes an actuality; there is an ever-increasing sense of accomplishment and fulfillment.

9. For what purpose did man come into the world?

9. Man came into the world to bring forth his God-likeness; that is, to express his own true nature, which is the Christ, or I AM. Infolded within each of us is the divine pattern, or God's perfect Idea of man. Our part is to let this image-likeness unfold until we express that perfect God Idea in mind, body, and affairs.

"The object of man's existence is to demonstrate the Truth of Being. This demonstration takes place through experience; but there are two ways of working out experience. The first is by knowing the law of every process, and the second is by blindly testing the process without understanding the law" (page 55, Christian Healing).

God placed His entire nature in us and endowed us with the power to bring it forth perfectly. We, therefore, are to manifest the God nature through our mind (soul), body, and affairs by thinking, feeling, speaking, acting, and reacting in ways that will produce the desired results. Only as we become willing co-workers with God can we truly fulfill our divine purpose. Charles Fillmore says on this point,

"In order, then, that the creation shall go on and be fulfilled as God has designed, man must not only understand the law of mind action in his individual thought, but he must also understand his relation to the universal thought. ... Jesus understood this law, and repeatedly claimed that He was sent of God to carry out the divine will in the world. This commission is given to every man, and man will not have satisfaction in life until he recognizes this universal law; until he becomes an obedient, willing co-worker with Divine Mind" (page 33, Christian Healing).

All Christians believe that Jesus had a definite purpose for coming into the world. Sometimes the individual looks at his own life and sees it insignificant, and he fails to see that he has just as divine a purpose as Jesus, the difference being that Jesus recognized His mission and fulfilled it. In a pamphlet used by Unity School, we read these words:
"The difference between Him meaning Jesus and us is not one of inherent spiritual capacity but a difference in demonstration of it" (pages 8, 9, pamphlet What Unity Teaches).

When we come to recognize our own worth in God's kingdom, and the essential part we play in bringing this kingdom "in earth, as it is in heaven," we begin to learn "the law of every process" and we do not have to follow the trial and error method. We know that as we turn often to "the secret place of the Most High" we shall receive added assurance of our sonship, with all the divine guidance required to demonstrate it.

10. How do we work out our own salvation?

10. We need to understand the meaning of the word salvation before we can say how it is worked out. Webster's Dictionary gives the meaning of the root word for salvation as "to save" implying deliverance, preservation from destruction or calamity. However, Webster throws more light on the word for our use in considering man's spiritual unfoldment, for we read further: "That which saves or delivers from danger or difficulty; the source, cause of means, of preservation." All our Truth study has impressed us with the understanding that it is the Christ within, sometimes termed the I AM, that can save and deliver us from difficulty; that this inner God Presence is the real source of the protection that we seek. Therefore, we can say, "God is my salvation" (Isa. 12:2). If our spiritual nature, our God self, the Christ, is our salvation, then salvation is a gift of God.

"For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8).

A gift can neither be worked out nor earned, so what do we mean by "working out our salvation"? This has reference to all the work that has to be done in our soul (thinking and feeling) so that we are able to accept the gift so freely offered to us and then to express it understandably. Part of this work will be denial of error beliefs, especially of the belief that we are separated from God. Another important part of "working out our salvation" will be that of speaking affirmations. It is only after we have done the work of cleansing our consciousness of beliefs that are not based on Truth that we are ready to lay hold of divine ideas. Our soul has to be trained to accept the truth that salvation is ours right now because our true salvation is our indwelling Christ nature. We may have to do much mental work, and a great deal of prayer work, to impress this truth on our soul. All the discipline we use in cleansing our consciousness of error (denial) and filling it (affirming) with Truth ideas helps to build a poised state of mind. Then we can accept the truth that our divine nature, the Christ, is our salvation.

The text points out on pages 99 and 100 that we must go beyond the mechanics of denials and affirmations. We must come to the place of stillness that we call "the secret place of the Most
High" and let Spirit, the I AM, or Christ, do its work in us. It is much like preparing the soil for seed, then allowing the life principle in the seed do its work of growth so that it will be- come the plant or tree that God intended it to be. When we "let" God work in us, we are actually giving our consent and preparing the way for fulfillment of His purpose for us. God never forces Himself on us but awaits our acknowledgment of His presence. Jesus said, "My Father worketh even until now, and I work" (John 5:17), which shows reciprocal action between God as Father and us as His sons. God works in the sense that He moves His ideas into expression through us to accomplish His good; we work by preparing our consciousness to be a clear channel for this good to manifest; thus we "work out our own salvation."

The hours I've spent with Thee, dear Lord,
Are pearls of priceless worth to me.
My soul, my being merge in sweet accord,
In love for Thee, in love for Thee.

Each hour a pearl, each pearl a prayer,
Binding Thy presence close to me;
I only know that Thou art there,
And I am lost in Thee.

Oh, glorious joys that thrill and bless!
Oh, visions sweet of love divine!
My soul its rapturous bliss can ill express
That Thou art mine, O Lord! that Thou art mine!

—Myrtle Page Fillmore

(page 90, Best-Loved Unity Poems).