ANNOTATIONS

Series 1 Lesson 3

PROSPERITY

UNITY

CORRESPONDENCE SCHOOL LESSONS

UNITY SCHOOL OF CHRISTIANITY

LEE'S SUMMIT, MISSOURI

2-5-69
1. What is prosperity? Explain fully.

1. Prosperity is a rich state of mind. It is the enrichment man gains both inwardly and outwardly through the right use of divine ideas.

Man has accumulated much goods, money, and lands, the acquisition of which has often brought only responsibility, worry, sorrow, and unrest. The growing consciousness of divine ideas brings joy, satisfaction, and peace. True prosperity comes to the individual through an understanding that within and around him is the one creative Mind substance, Spirit, the presence of God, containing ideas which are like seeds waiting to be planted in the soil of the human consciousness. These seed-ideas produce the forms that fulfill all man's needs. If man is to become prosperous he must first become rich in his consciousness through right thought activity. This is done by releasing divine ideas into the consciousness just as seeds are released or planted in the soil.

Man is the "image of God" and his mission on earth is to express and manifest God. To do this he must identify himself with God, with the Mind essence or substance that is God, and release the wealth of ideas that make up the God-nature. Manifest man is prosperous when he has peace of mind, an understanding heart, and joy and satisfaction in handling his affairs. He achieves these attitudes through knowing the one Creative Mind as his unfailing supply and support.

2. What is substance?

2. Substance is the unformed Mind essence out of which every form is produced. It is also termed Omnipresence because it is the presence of God interpenetrating all creation. It is the Mind essence in which "we live, and move, and have our being" (Acts 17:28). This substance is of such rarefied nature that it is not tangible to the physical eye of manifest man. However, through the power of thought this Mind essence can be cognized. It can then be formed by man's conscious and subconscious (thinking and feeling) phases of mind, and the resultant manifestations are recognized by the senses. It is through his acceptance in thinking and feeling that man becomes conscious of substance as the living presence of God. This Presence sustains, provides, protects, and is the ever available source of visible supply for all creation, not just for man.

Substance is the "raw material" out of which all things are made. It is the spiritual aggregation of all the ideas (also termed qualities or attributes) of God. Divine Substance is the universal supply of good for all creation. Thus, it is the source of all that is manifest or yet unmanifest.
3. What is matter? What is the distinction between substance and matter?

3. Matter is formed substance. It is the form or appearance of Mind essence. In man's individual life, matter, the form or shape that substance takes in the physical realm, is dependent upon his degree of understanding and use of substance. Webster's dictionary defines matter as, "That of which any physical object is composed."

The distinction between substance and matter is that substance, the invisible Mind essence, never changes. It is without form and shape. Matter is form; it is the shape that substance takes as it appears in the manifest realm. In man's life, the form or shape is the result of his beliefs and his power to name his conceptions. Manifest man as the offspring of God is endued with the power of the thought-word; he names and gives character to all the ideas of Divine Mind, and these in turn take form or shape in the visible world.

Matter is what we see and handle with our five senses, the result of our concept of substance. Matter is substance condensed so that it is visible in a three-dimensional world. Matter is called "unreal" because the form, as such, may be changed, while substance is changeless, thus the "real."

The distinction lies in the fact that substance is the lasting, enduring essence, while matter is the temporary form that substance has taken to fulfill some purpose in creation.

4. What relation does divine substance bear to man's supply?

4. Divine substance is the basis of man's supply, whether he is aware of it or not. Substance is the source, the great reservoir of unexpressed good in the form of divine ideas. These ideas are the spiritual patterns that when rightly used will mold the substance to produce man's supply as food, shelter, employment, success, harmony, health, any good he desires. (See Annotations for Lesson Two, Lessons in Truth.)

Man is a channel through which the blessings (ideas) of God may flow; but he does not become a truly effective channel until he has received the revelation of himself as a son of God, heir to the ideas that make up divine substance. Man's health, happiness, abundance—his supply of all good—are related so directly to divine substance that any attempt to gain them in any other way results in failure. All the unhappiness that mankind suffers comes from man's belief in supply as being separate from him, and obtainable only outside of himself. When man realizes that divine substance is the only basis for his supply, he then begins to claim that which is his by divine
right. He learns to use his faculty of imagination to form a "mental equivalent" of the good he desires. His supply, whether it be some good for mind, body, or affairs, is then attracted to him through the action of his own mind moving upon substance. Man makes the choice as to the manner in which he will combine divine ideas and divine substance. If he allows himself to be guided by God, then he will build the right "mental equivalents" to bring forth his supply of good.

5. Explain the meaning of the Scripture, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

5. A kingdom implies a sovereign ruling power, in this case the will, law, of God in authority, having dominion over manifest man's whole being. "His kingdom" is God indwelling, or the realm of divine ideas in man which is within and around manifest man. By these words of Scripture Jesus was directing man's vision Godward, to divine ideas. He knew that manifest man often looks to the world of appearances as the source of his good. He knew also that supply could not be secured in that way. The kingdom of God or "his kingdom" means the perfect ideas of the entire God-nature. By seeking first these ideas and using them righteously, manifest man becomes poised and balanced, so that he attains the dominion that his soul craves. Then "all these things shall be added" to fulfill his life. Such "seeking" includes an understanding of the law of form and environment. He who comes consciously into "his kingdom" understands the nature of substance and how the Word of God moves in and upon universal substance to produce the visible forms of good or "these things . . . added."

Jesus, as a manifest man, knew how to contact the true source within Himself. He showed man the way to realize ("seek ye first") and bring forth his divine birthright. Through prayer man enters "his kingdom," God within him, and lays hold of its seed-ideas, learns their nature, and makes them a conscious part of his own human consciousness or mind. Man's aim should be to use divine ideas for the highest good. The Father then supplies his every need ("and all these things shall be added unto you").

"In the inmost center of every man the indwelling Christ resides. . . . In this inner realm you will find the spiritual ethers (light) heavily charged with ideas that turn to spiritual substance. As your consciousness (awareness) expands, you touch the everlasting truths and you find that every blessing is abundantly added" (Keep a True Lent; page 11).

6. What is the truth back of the command, "Lay not up . . . treasures" (Matt. 6:19)?

6. The command, "Lay not up for yourselves treasures upon the earth" (Matt. 6:19), has back of it the truth that man is not to look upon effects, forms, and treat them as though they are causes. It is a warning to those who put their trust first in
"things" rather than in divine ideas which inhere in God substance that produce the "things." Things that are manifested as results are destructible, changeable, hence temporary; but divine ideas are permanent heavenly riches in man's divine nature. Divine ideas are above the laws of physical disintegration. The man who lives only in the confines of personal consciousness can accumulate vast possessions; but "things" so accumulated are uncertain in their tenure. Of themselves they do not convey the peace and happiness, the security and freedom that man really seeks. However, when "his kingdom" is sought first, the ideas of that kingdom satisfy man's soul and produce the things as a natural course of events. Then man is able to appreciate the "things" as the outer forms of God ideas.

The truth back of the command, "Lay not up . . . treasures," is that divine substance (with the inhering ideas) is forever omnipresent, so outer forms need not be hoarded. Man in touch with God's constant, adequate bounty (divine substance) needs seek no other source of supply for the ideas inhering in substance can produce all the outer supply that man needs. The heavenly treasure (ideas) is a hidden treasure. The "hiddenness" may be explored and the treasure possessed in mind, together with its outer, visible form, by anyone who, forsaking the old way, is ready to give the new way a trial.

7. How may we become conscious of substance?

7. Primarily, we are conscious of anything when we feel it within our own being. Our soul is composed of the substance of God; therefore, all the God elements (ideas) are inherent within us in a latent or potential state, awaiting the soul's claim upon them.

Mentally, we may become conscious of substance through meditation, affirmation, contemplation, concentration, which result in the illumination that comes through the Silence bringing the light of understanding, or knowing, in our own human consciousness.

Spiritually we may become conscious of substance by entering our "inner chamber" and seeking an understanding of the law that governs the use of substance for the good of all creation. In "the secret place of the Most High" (Psalms 91:1) within us, we identify ourselves with the nature or substance of God by dwelling in thought and feeling on the reality of substance which contains the underlying elements (ideas) of Being. We must come to the understanding of ourselves as fundamentally and elementally all that the nature of God is, because we were created in the "image" and after "the likeness" of God. We need to behold the one creative Spirit as the only Source and know our oneness with it.

Recognizing the source, God indwelling, ("his kingdom"), we affirm the presence of divine substance in and around us. We claim its power to clothe our thoughts with that which is substantial and lasting. With every silent thought and every spoken word we are "telling" the omnipresent substance what to do, and it carries out whatever commands we project into it. Understanding of
the law governing substance leads to faith in it. Faith becomes assurance and conviction; acknowledgment develops into praise of God as the one source of substance and ourselves as heir to it.

8. Give three affirmations of your own for the realization of divine substance.

8. Here are some examples:

"I LOOK TO GOD AS MY SOURCE OF SUPPLY, AND HIS SUBSTANCE MANIFESTS ABUNDANTLY FOR ME WHEREVER I AM."

"RICH IDEAS FILL MY CONSCIOUSNESS AND OVERFLOW INTO MY AFFAIRS AS ABUNDANT PROSPERITY."

"I AM ONE WITH GOD. HIS SUBSTANCE MANIFESTS IN AN EVER-INCREASING STREAM OF SUPPLY IN MY LIFE AND AFFAIRS."

(These affirmations can be made more personal by making them direct prayers addressed to God; e.g., "Father, I look to Thee as my source of supply, and Thy substance manifests abundantly for me wherever I am.")

9. What is the law of giving and receiving?

9. The law of giving and receiving is the law of balance.

"There is a law of giving and receiving . . . It is a law of mind action, and it can be learned and applied the same as any other law . . . The law of giving and receiving that Jesus taught, 'Give, and it shall be given unto you,' is found to be applicable to all our commercial as well as our social relationships" (Prosperity; pages 145-146).

In his true being man is both producer and consumer. Unless he maintains a balance between the two he produces discord and inharmony. It is a spiritual law as well as sound economics that balance is necessary in every phase of experience. Where man seeks to retain more than he can use, he causes not only disease (lack of ease) in his own being, but he also upsets the balance for the rest of creation. All humanity are members of one body and therefore interdependent. Jesus' statement of the law of giving and receiving, as mentioned in the quotation, "Give, and it shall be given unto you," is very clear and admits of no doubt as to the receiving when the prerequisite of giving has been completed.

The law of giving and receiving is the universal law of supply and demand. It is the law of reciprocity between God and His creation, including man. God is the source of all of man's good (divine ideas), and man's own consciousness must be the outlet that allows these ideas to produce his outer supply in the forms of health of body, food to sustain his body, shelter to house himself and his family, education, and all the many things that make for the "abundant life."
As man learns to keep the outlet in his own life open through giving to his fellow man, to creation in general, he has cleared the inlet that allows more of God's blessings to flow into and through him. When man realizes that he is a chosen channel for distributing God's good, he does all that he can through prayer, through right thinking, feeling, speaking, and acting to make of himself a worthy channel. He becomes a conscious co-worker with God to bring His kingdom on the earth.

While it is true that man must first receive of God, giving becomes his first act as a co-worker with God, as a son in partnership with his Father. Because giving is only one part of the law, the receiving or acceptance of more of God's blessings must follow. This is made possible through those moments of prayer when man enters the Silence and receives the inspiration of God through the revelation of divine ideas. These in turn are given forth in daily living and produce the harmonious conditions that make a "heaven" here on earth. If one attempts to receive from God, yet does not give in daily living the ideas he has received, he causes a damming of the channel. By the same token, if an individual gives, yet does not allow himself the moments of prayer whereby he may receive from God, there can be no inflow of the rich ideas to fulfill his needs. Soon the time will come when he finds he has nothing to give to himself or to other people either in ideas or substance. No one can give what he has not yet received in consciousness. He must receive divine ideas such as life, power, success, love, and so forth from God. Then he can form the "mental equivalents" in consciousness that can bring forth the manifest forms, or "these things . . . added."

10. What has the keeping of this law to do with the demonstration of supply?

10. The keeping of the law of giving and receiving makes possible the demonstration of supply.

If we fail to keep the law of giving and receiving, the consciousness becomes stagnant and tainted. The outlet is blocked by thoughts of fear, negligence, ignorance, selfishness, or some other error belief. These sins act as a dam in the stream of consciousness and stop the outflow of the good we are seeking. On the other hand, if the soul is closed through lack of faith in God, nothing can flow in to enrich it, and there will be nothing for the soul to give. The more we are able to give, the more we increase the consciousness of our supply. Life is consciousness toward knowing God, and knowing our fellowman.

Jesus communed often with the Father; but He also understood that His inspirations must be made practical in daily living on the earth. First, through prayer He talked with the Father; next, He mixed with the multitude, blessing them with the knowledge that He had received.

A man cannot open his mind to the inflow of the elements of divinity and at the same time not feel his nature respond in love
toward his fellowmen. Neither can he be consciously one with the laws of Being and at the same time not feel at one with his fellowmen. Only as man understands the twofold nature of the law of giving and receiving, and keeps the law, will he experience true and lasting prosperity in all ways.

11. Is there any reality in the belief in "luck"? What is it that is called luck?

11. Luck implies something that comes to one by chance. As all things in the universe occur in a lawful and orderly sequence, there seems little opportunity for luck or accident. Every effect must partake of the nature of its cause. Without law and order the universe would be chaos.

The explanation for what is termed "luck" is plain to the one who understands the laws of mind and knows how they work. Just as there are specific laws in the domain of electricity, mathematics, chemistry, and the other sciences, so there are specific laws of mind. In the human consciousness, men operate under the mental law of what is termed cause and effect; that is, whatever the character of the cause that is put into operation, the effect will be like the cause which produced it.

When a human being has what he calls "good luck," his mind has been conforming to the laws of good, whether he is conscious of it or not. God, Absolute Good, can produce only that which is like His own nature. If a person has what he terms "bad luck," he has allowed his thoughts to dwell upon failure, sickness, unhappiness, or any negative belief or condition. In accord with the specific laws of mind, the mental causes that he puts into operation produce according to their kind. Like produces like. When man can hold the vision of abundant good as his rightful inheritance, that is what will be his portion. The good he reaps will not be according to "luck" but according to law.

12. How may we overcome worry about supply?

12. We overcome worry about supply by knowing first that God as substance is the source of our supply. We need to become acquainted with the divine ideas that inhere in this substance and learn to use them correctly in our thinking, feeling, speaking, and acting.

Overcome means to conquer, or to subdue. The overcoming referred to here must be done in our own consciousness, for it is the conquering or subduing of our own wrong thinking and feeling. Whatever we hold in our consciousness operates as a mental cause producing conditions of a like nature. If the beliefs we are holding in our mind are negative, then by the law of mind action, the conditions they produce will be negative.

Worry is giving the mind over to anxiety and fear. It is interesting to note that the root meaning of the word worry is
"to strangle." Certainly, if there is worry over one's supply it has the effect of strangling the mind, keeping it obsessed by fear of lack, and there is no opportunity for God's good to flow in. It is true that God has already "given" a divine inheritance to man, but man has not really "received" it so long as he has not accepted it in consciousness. If there is worry over supply, then man has not accepted the Truth that God is the source of his supply. He may even have reached the point of recognizing God as the storehouse of all good, yet may not have recognized himself as entitled to that good.

The habit of prayer must become established in the individual if he would overcome worry about supply. Outer possessions cannot give a person the security that comes through knowing God as the one presence and power of good. Prayer becomes the line of communication between God and man, and without it man only stumbles in a maze of misconception. One writer said very aptly, "Worry is the 'don't-trust-God' disease."

(An added reference for this question is found in Annotation Ten of Lesson Three, How I Used Truth.)

13. Was Jesus poor?

13. No! He was wealthy with riches that the average individual is not fully aware of. Jesus did not need to possess "things" in order to enjoy or appreciate them. He found enjoyment in many simple ways overlooked by others. He saw in life healing and abundance where others saw a lack. Those who can see as Jesus did "inherit the earth" in a fuller sense than does the owners of land. Jesus wore a seamless robe so valued that after His crucifixion the soldiers cast lots for it. He was intimately acquainted with the omnipresent, omniscient substance of God-Mind, and so understood the omnipotent Word of God that He was able to speak the word of Truth and call forth what was needed to heal the sick, feed the multitude, pay the taxes. He told His disciples to do likewise, since the loving Father had given them this power also. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father" (John 14:12).

Poverty could have no place in Jesus' consciousness, for it is a state of mind that believes in separation from good. Jesus believed in oneness with God, the source of all good. It is true that Jesus lived the simple life. Charles Fillmore states on pages 106, 107, and 108 of Prosperity:

"There is a great difference between the simple life and poverty. The two have been associated in the minds of some people, and this is the reason they shun the idea of the simple life. . . . All those who base their prosperity on possessions alone have a purely material prosperity which, though it may seem great for a time, will vanish because it is founded upon the changing of the external and has no root within the consciousness. The simple life is a state of consciousness. It is peace,
contentment, and satisfaction in the joy of living and loving, and it is attained through thinking about God and worshiping Him in spirit and in truth."

This was the secret of Jesus' wealth. He worshiped God in Spirit and in truth; He knew peace, contentment, satisfaction, joy, love because His mind was centered in God.

14. Why does the apparent source of income sometimes stand in the way of one's receiving a bountiful supply?

14. Unless one has understanding that God alone is the source of supply, the income one is receiving regularly may be viewed as a source, rather than a channel. Thus his attitude toward the income becomes an obstacle to receiving a bountiful supply. A regular income—one's salary, dividends from investments or property—can cause the recipient to become so used to it that he thinks that only as this arrives on its designated date will he be able to obtain the outer things that make up his life. When such an income is viewed as a channel only, and accepted as such, it continues to be one of the many channels God can use to bring His good into manifestation. We give our thanks to God as the source of all our good, but we must never fail to give our thanks also for the channels He uses to bring it forth.

Our faith should be centered in God substance which embodies the ideas which are the spiritual patterns for everything that appears. To give our allegiance to the forms rather than to God who created the forms is to attempt to work the prosperity law backwards. The divine ideas need to be "planted" in our human consciousness to produce the "mental equivalents." This in turn will mold the substance into the desired visible good. Our thinking, feeling, and speaking become the tools that mold substance according to the divine patterns (ideas). By affirmation we lay hold of the ideas of abundance and they open many channels, not just the income with which we may be very familiar.

"The law of supply is a divine law. . . . when you continue to think about God as your real supply, everything in your mind begins to awaken and to contact the divine substance, and as you mold it in your consciousness, ideas begin to come which will connect you with the visible manifestation. You first get the ideas in consciousness direct from their divine source, and then you begin to demonstrate in the outer" (Prosperity, pages 67-68).

15. What has faithfulness to do with demonstrating prosperity?

15. Faithfulness has a great deal to do with demonstrating prosperity, for by its very nature faith "perceives" the good that man desires to demonstrate (show forth in his outer life), and it keeps him on the goal toward its attainment. Faithfulness to the ideal of prosperity prevents one from becoming "double-minded," as
James points out: "But let him ask in faith, nothing doubting . . . let not that man think that he shall receive anything of the Lord; a doubleminded man, unstable in all his ways" (Jas. 1:6, 7). Only that which is faithfully done is well done and is Godlike. Whatever the work we have to do, we must make it an expression of the highest of ourselves. Our work must stand for the highest ideal we have of it, and we must make it a manifestation of our love for the perfect. "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things" (Matt. 25:21).

Man is the instrument through which godly ideals are expressed, and work is the process used to manifest them. Man should perform all services with love, faithfulness, and gratitude that he is able to do the work. Even if a person does not enjoy his work, he should be faithful in doing what he has to do. As he sees in his work an opportunity to use his divine resources, one of two things can occur: either he will come to enjoy what he is doing, or, if there is a better channel where he can serve, he will be moved into it harmoniously as long as he does his very best where he presently finds himself.

The fact that a person devotes himself faithfully to just and right purposes releases him from struggle and dissatisfaction, and he enters into amazing activity. He who works in accordance with divine principles is always joyously busy. He knows that he is really accomplishing something, for he realizes that he is about his Father's business.

16. What is the true object of all work?

16. Life is a school for our development physically, mentally, morally, and spiritually; and work is an avenue that allows for such accomplishment.

(a) Physically, work is the process that enables manifest man to use his abilities in service, or in the making of products for his own use. The excess is given to his neighbor in exchange for his neighbor's service or product. The aim is first expression and second, service.

(b) Mentally, the true object of all work is for the upliftment of mankind. It is to release divine ideas through right use of the thought process. Music, art, literature, drama, and the sciences are products of man's imagination as it channels the ideals of Spirit into expression.

(c) Morally, the object of all work is the development of soul powers. It is said that man's chief end is to glorify God and enjoy Him forever. Thus the development of soul powers and their ever-increasing expression should accompany all true work. When we work to express God, instead of working for a mere living, we bless and magnify the good of our labor and find peace, contentment, and happiness along our way of usefulness.

(d) Spiritually, the true object of all work is to allow God to
know Himself in His creation. God imaged Himself in all His perfection as spiritual man. This perfection is revealed to man through the Christ or I AM indwelling. The "living soul" evolves as a "life-giving spirit" (I Cor. 15:45), showing forth in the flesh the entire nature of God—abundant life, love, substance, joy, wisdom, peace, all good.

17. What is the relation of praise to the manifestation of supply?

17. Praise makes possible the manifestation of our supply in a number of ways. Praise is first of all the acknowledgment of good, or God, without which no good thing abides with us long. Praise, being acknowledgment of good, causes the consciousness to expand to encompass more good. The mind (thinking) and heart (feeling) are opened to higher aspirations through faith and our whole being is prepared to receive the good that is being moved into our life by praise. Not only does praise make us receptive, but it enables us to enjoy more of the goodness of God.

What we commend we focus our attention on, and our attending to it with love and gratitude increases its value to us. Holding the attitude of continual praise for God's goodness and love in and around us makes us more conscious of His presence and power. Praise increases in us a sense of the Fatherhood of God, and being a form of prayer, it enables us to talk to God in a personal way. Having recognized the Fatherhood of God, praise causes us to become aware of the brotherhood of man and we have a loving desire to share good with others. (For further reference see Annotations for Lesson Eight, How I Used Truth.)

18. When you give to another or do something for him, why should you trust divine law for recompense rather than demand compensation from him?

18. When we give to another we should trust divine law for our recompense because God is the source of every man's supply (recompense), while other individuals are channels and must not be thought of as the source of our supply.

Divine law is the action of universal principles established by Creative Mind, Spirit, for the government of creation as a whole. This law is unchangeable. "Give, and it shall be given unto you" (Luke 6:38). This law is dependable, it is accurate. It never fails. The channels through which it will work are not and need not be specified by man. We do not need to be worried or concerned about the channels through which our good will come. Let God choose the channels. If we work with the law it works for us. It brings to us the good that is warranted. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32).

When God Almighty, Spirit, "involved" His life, substance, and intelligence, as spiritual man, He opened the way for the evolution of all the elements contained in the entire God-nature.
In humankind, involution is God breathing His nature, as it were, into action as man. Evolution is man breathing out, or giving back to God, as it were, what was entrusted or involved in him as an inheritance to be used for the benefit of all creation.

Thus, when one gives to another or does something for that one, his recompense lies in what he received (involution) or "breathes in" from the one Creative Mind. What he has expressed of good to another is part of his "breathing out," or the spiritual evolution that takes place in him to sustain life and the continual flow of abundance in his own experience.

Divine action is universal in its scope. If, by our limiting thoughts, words, or acts, we attempt to deal with divine law in terms of personality only, by expecting recompense from the one to whom we have given in service or goods, we place an obstacle in the way of the free-flow of the divine law of supply in our own life. Our business is concerned with the action of fundamental principles, not merely with persons. Our recompense or supply must come through the correct application of those principles. We must allow them to take the right course unhindered.

We make no bargains with persons; we make only the covenant of love and service. We recognize and trust Spirit, the governing power of the universe, to bring our own to us.

19. How would you build a consciousness of prosperity?

19. One builds a consciousness of prosperity in the same orderly manner in which anything is built, starting with an idea as the foundation. First, there must be a desire to build such a consciousness. There must be recognition of God as the one source of supply, and the individual's right, as son and heir of God, to that supply. Starting with this premise, the individual then turns his consciousness (mind and heart) Godward in prayer in order to lay hold of the idea of abundance that will act as his pattern or "blueprint" for building a prosperity consciousness. Through meditation upon the idea of supply, one learns what he needs to deny from consciousness, and what he needs to affirm. Then he contemplates the idea, and allows it to work in his imagination to form a mental image or picture. When he enters into that deeper phase of prayer which we term the Silence he has opened his consciousness so that the "letter" may be filled with the "spirit (that) giveth life" (II Cor. 3:6).

Charles Fillmore covers the process that goes on in the mind of man in the following words:

"It is well said that the mind is the crucible in which the ideal is transmuted into the real. This process of transformation is the spiritual chemistry we must learn before we are ready to work intelligently in the great laboratory of the Father's substance. There is no lack of material there to form what we will and we can draw upon it as a resource according to our purpose. Wealth of consciousness will express itself in wealth of manifestation" (Prosperity; page 56).
When man realizes that all things are of and from God, and that man is a steward of them, he is no longer selfish and grasping. He learns the truth of the Biblical statement "The earth is the Lord's and the fulness thereof" (Psalm 24:1, A.V.).

Man has an innate desire to know God as the source of his good. On coins of the United States of America this basic prosperity law is stamped: "In God we trust." Consciously or unconsciously man is seeking to build or establish this truth in his mind and heart. So, strictly speaking, what we term the building of a "prosperity consciousness" in spiritual study is not merely a mental acceptance of our right to manifest good. It is the consciousness of God as the source of all that man and the rest of creation need in order to fulfill each individual purpose of existence. In The Story of Unity, page 118, this is stated very simply in this way: "The Fillmores . . . thought that if they could maintain themselves in a prosperity consciousness, an awareness of God as the source of their supply, prosperity could not fail to be theirs."