ANOTATIONS

Series 1 Lesson 6
"THE GREAT DEMONSTRATION"

UNITY

CORRESPONDENCE SCHOOL LESSONS

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1. What is meant by "demonstration" in Truth study?

Primarily the word demonstrate means "to point out," "to show." A principle has to be proved, while a problem has merely to be solved by the application of principles that have been proved. Demonstration shows or makes clear the functioning of a law, bringing to light the details of the operation and the final result thereof. It is the consummation, the final outcome, the finished work of one who has employed all the underlying principles that enter into a creative process and followed exactly the right method step by step. A spiritual demonstration is the validation of a law that results from its correct application.

Spiritual demonstration is Truth understood in the mind, realized in the heart, and applied in the daily living. It proves or shows forth Truth or some aspect of it in such a way as to preclude all doubt or question of its validity, and also of its universal application in life.

2. What is the "great demonstration"?

As man was created in the image and after the likeness of God, the "great demonstration" is to show how the connection is made between man and God, so that all that God is will show forth in man's spirit, soul, body. It is the victory over physical death and the redemption of the body to eternal life. Jesus Christ made this demonstration. He set the example of regeneration through crossing out the animal instincts that are in carnal-mindedness, the consciousness that is of the flesh, and replacing them with the wisdom of the Christ Mind. He redeemed the lower emotions of fear, anger, hate, greed, and the like in man's feeling nature through faith in God, Good, causing man's thoughts to respond to the nature of divine love. Victory over death of the physical form becomes possible only as man succeeds in working victoriously with the so-called animal instincts and lower emotions as they present themselves for redemption. It is the aggregate of these smaller victories that gives him an understanding of the divine power and nature inherent within him.

The "great demonstration" is that which shows life with all its beauty and abundance here and now to be God's glorious gift to man, His son.

This lesson teaches that the "great demonstration" is accomplished through an understanding of all supplementary spiritual laws or principles of Being (God), and the using of these laws in our daily living in accordance with universal good.

3. What is consciousness? What is its importance in demonstration?

The word "conscious" applies primarily to that which is felt as within one's self. When we speak of having a "consciousness"
of some state it means that we feel as well as think on that subject. One may have a "consciousness of poverty" or a "consciousness of prosperity"; a "consciousness of ill health" or a "consciousness of health." (See Annotation Four, Lesson One, How I Used Truth, on "consciousness.")

When we speak of "man's consciousness" we mean the totality of his thinking and feeling--his mind, or his soul. Mind is, and wherever there is any kind of feeling there consciousness exists. Consciousness is made up of desires, sensations, emotions, thoughts, feelings, perceptions--any soul quality. It is a stream of thought or current of "inner" life; man thinks and man feels, and the result is consciousness, or the total states of mind in the soul.

It is not possible to bring forth any demonstration without "consciousness." Our lesson material states, "Consciousness and demonstration are related as cause and effect. Consciousness is cause, and demonstration is effect." The cause must have both thinking and feeling in order to produce, or as Annotation number One states, "to point out," "to show." Therefore, we may say that "consciousness" has a vital place in demonstration. One may long for healing, success, prosperity, harmony, but until he feels that these blessings are his by divine right he has no "consciousness" of them to act as the cause that can demonstrate or bring them forth in his life.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in heaven" (Matt. 18:19).

The "two of you" may be construed as the mind and the heart--the thinking and the feeling abilities in man. The ideas of God must find complete and harmonious reception in man's whole consciousness. In the natural man the intellect (thinking faculty) decides what shall enter man's consciousness; so it is imperative that the intellect, the thinking power, accept Truth. It has the power to accept or to reject. But intellectual acceptance is not sufficient, as the intellect is only part of this process. The intellect prepares the way by affirming Truth until the heart or subconscious phase of mind (feeling faculty) accepts the word of Truth so that the greater One, the Christ, who is the "fire . . . from heaven" (Rev. 13:13 A.V.) descends to lift the whole man into a harmonious unit. Really to know is to have blended these two processes of mind, thinking and feeling. It is this, plus the divine fire of the Christ zeal, that leads to demonstration of all the desired blessings of life--the ultimate of which is demonstration of eternal life.

4. What is the Absolute?

4. The Absolute is God, fundamental Principle, Spirit, from which everything emanates or proceeds.

The Absolute is that which is complete in itself, perfect, not dependent on anything else for support. It is ultimate, immutable;
nothing can be added to it, nothing taken from it. The Absolute is infinite and eternal, the Alpha and Omega, the beginning and the end. It is Truth that cannot be altered or twisted to coincide with the limited opinions, beliefs, or desires of mankind.

5. How is sin the cause of what is called death?

5. The cause of death is belief in separation from life. This belief is sin for it falls short of God's plan of life for man. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23).

Jehovah God (the Lord God) formed man and when He breathed into him the breath of life He gave man unlimited freedom to exercise the spiritual powers and capacities of his own being as he chose. The only mandate was that man should not take into his developing consciousness a belief in both good and evil for in so doing he would separate his consciousness from the Life Principle. This belief in separation would result in death or nonrecognition of the omnipotence of God, the Good.

The will, plan or intention of God is that man should maintain a perpetual, conscious connection between himself and Jehovah God, allowing the life current to move through him in an uninterrupted flow. Too often unenlightened man allows the limited desires and impulses of his feeling nature to sway him and he willfully disobeys the law. In so doing, man becomes separated in his consciousness from the life idea and accepts the belief in mortality. Man fails to realize his divine origin; fails to cooperate with the Author of his being. He uses his mental powers to build up a limited personal or sense consciousness, which is the cause of all the inharmony in the world today.

Jesus came to awaken the dead consciousness in man and through regeneration to redeem the whole man, to quicken man's consciousness of the life principle and to restore him to consciousness of his divine origin.

6. What is sin?

6. Sin is man's falling short in demonstrating the image and likeness of God, the I AM, the spiritual law of life that is immanent in every human soul. "Whatsoever is not of faith is sin" (Rom. 14:23). "All have sinned, and fall short of the glory of God" (Rom. 3:23). Sin is not the mere doing of wrong acts that do not conform to the moral law or the committing of offenses against others. Sin is a failure to recognize and apply spiritual principles despite the fact that we have an inner knowledge that may be drawn on at will.

Sin is a failure to acknowledge the Christ, I AM, within ourselves and others. We sin daily in our lack of trust in the Father; in our failure to live as becomes children of God; in our dependence on people and on so-called material things for our sustenance and happiness. Many who truly desire to live a righteous life sin because of ignorance. But when we pray to be delivered from such ignorance and to be illumined by Spirit within, we come to realize
what sin really means, and then we seek to know and demonstrate the true Christ righteousness.

7. What is the meaning of "the Devil"? What other names are given to him? Is there a personal devil?

7. Devil is a generic term for all beliefs opposed to God's perfect law of life, the law of universal good. What is termed "the Devil" is the accumulated evil-thought force of the world seeking expression in humanity and deceiving all men. The statement contained in John 8:43-44 means that men (mankind) are children of the devil in that they are born under the delusion, the one great paramount lie, that the physical body with its sensations and desires, together with material existence, is the great reality. Man must come to know instead that the personal self, the outer consciousness, is the vehicle through which the individuality, or Christ self, is given expression.

The word devil means the synthetic embodiment of all man's concepts, beliefs, and notions of a personal devil: the selfishness that takes hold of man's nature through the unrighteous use of his will. "Devil" is the total of man's perverse and degrading beliefs and practices in connection with the physical life force—all that is in opposition to God's will or perfect law of life. Other names are Satan, Belial, the Adversary, the Old Serpent, liar, and the Father of Lies, the Evil One. There is no personal devil, no personality known as "the Devil." God is the one Presence and one Power, the one Creator so He could not have created a being called "the Devil" as opposed to His own nature of Absolute Good.

8. Explain where the Adversary gets its power.

8. The "Adversary" derives its seeming power from man. Through a belief in a power opposed to God, man has in ignorance given power to the Evil One by incorporating thoughts of fear, hate, envy, injustice, and lack in his subconscious phase of mind or feeling nature. These have formed specters that appear to him to have power to harm and destroy. Working in an ignorant, selfish way instead of a universal way, man defeats the very freedom and mastery for which he strives.

"Let us make man in our image, after our likeness: and let them have dominion" (Gen. 1:26).

"Thou hast made him but little lower than God, and hast crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet ... Whatsoever passeth through the paths of the seas" (Psalms 8:5,6,8).

"The paths of the seas" represent the thought currents in the ocean of mind. In reality, man has power and authority not only over manifested creation but also over the thoughts, beliefs, and images that pass through the paths of his mind. Every thought, belief, and word of man has mental power within it to produce according to its kind. Through mind action man also has the capacity to sustain all
thoughts, beliefs, and concepts, whether they are good or whether they are contrary to God's standard of Absolute Good.

9. How may one overcome adverse states of consciousness called "the Devil," "the Adversary," or the Accuser?

9. The "Accuser" is that in man which gives him a sense or feeling of guilt or remorse for his shortcomings; that which convicts him of sin. He feels obligated to do that which is good, but not knowing the saving power of the Christ within, he feels his inability to gain mastery. This hopeless feeling causes him to give way to self-pity and condemnation, two of the worst states of mind that man can have.

Who is it that has power or authority to accuse man? God is the one and only Power in the universe. But God never accuses His dearly beloved son of sin and evil. Anything that is unlike God and seems to have power is fraudulent. We need to make a distinction here between the voice of God within us and what is termed "conscience." When our conscience accuses us of sin and evil it is not the voice of God but of the "Accuser." (See Annotations for Lessons Six and Seven, Lessons in Truth on "conscience.") The overcomer must be steadfast in the knowledge that in his true nature he is the sinless offspring of a perfect Father. In the name of Jesus Christ he must deny both the accuser and the accusation. He must affirm that he does not believe in a mixture of good and evil, but has faith in good only. Thus he casts out the "Accuser" and then proves his divinity in thought, feeling, word, and deed.

"This is the at-one-ment--'I am in the Father, and the Father in me'--and the apprehension of that at-one-ment dissolves forever that inner monitor called accusing conscience" (Keep a True Lent, page 53).

10. What is the Christ righteousness?

10. The Christ righteousness is the sinless condition that is the primal and natural state of man; it is every man's divinity or true pattern. Christ righteousness is right feeling, right desires, right thought, right speech, right conduct. It is thinking, feeling, and living in accordance with the divine law of life, I AM or Christ in man.

The Christ righteousness is the expressing of divine ideas freely, harmoniously, wisely, and in their right relation. It is the will of God lovingly expressed in our mind, body, and affairs. Through holding to our Christ identity and refusing to recognize mental beliefs or outer appearances to the contrary, we bring forth the spiritual body, for death can be manifested only through sin, which is based on false imaging.

Unless man lives the true life he will never really understand Truth. Real knowledge of Truth comes from experiencing Truth. This practice incarnates Truth into every cell of the body; incorporates it in every atom of one's being. Then the man himself becomes Truth in the flesh--"the Word . . . made flesh" (John 1:14 A.V.).
11. What deceptive thoughts concerning life does the Adversary give to the race?

11. The Adversary, represented in Genesis by the serpent, presented the first deceptive thought when he told the woman the first lie—"Ye shall not surely die" (Gen. 3:4). The woman believed the lie instead of believing Jehovah God, the law of life. Jehovah God had warned the man that "in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). The "eating" of the tree represents disobedience to the law of God; thinking thoughts that do not accord with the truth of man's being. By taking these false beliefs and wrong concepts into his unfolding consciousness man begins a process that is called the "fall of man," that is, he begins to form a consciousness, a pattern of thinking and feeling, that is adulterated. (See Annotations for Lesson Three, Lessons in Truth.) He thus "dies" or becomes unconscious of good only as being the reality. He has a consciousness that is filled with beliefs of both "good and evil" (Gen. 2:17).

The serpent of sense (i.e., wrong use of the five senses) tends to encourage disobedience to spiritual law by tempting man to sin through plausible arguments such as these: "You do not have to obey God. You do not have to think only good thoughts. It cannot hurt you to have sensual desires and appetites. It does not hurt you to be envious, to be jealous, to hate, to want revenge, to be greedy, to be self-righteous. You have done it before and you are still alive." The subconscious phase of mind, or the feeling nature (the feminine quality of mind represented by Eve), is not given to reasoning. It accepts whatever is given to it as Truth, acting principally from desire and impulse, and is thus easily beguiled or fooled. The reasoning state, the intellectual phase or thinking faculty (the masculine quality of mind represented by Adam) is disobedient and thus sins willfully. In such cases the mental law acts automatically and brings negative results.

Eternal life implies an eternal, unbroken consciousness of life in the spirit, soul, and body of man. This consciousness is attained only by man's uniting his intellect (thinking faculty) and his feeling nature with the Christ Mind or Superconscious. This can be done only under the guidance of Spirit. Such true guidance enables man to incorporate into his mind and body the life, substance, and intelligence of Spirit already a part of his divine nature. (See Annotations for Lesson Ten, Lessons in Truth.) He does this through the power of the creative Word of God carried consciously into his soul (mind) and body.

12. What is reincarnation? What purpose does it have in the experience of man?

12. Reincarnation is the re-embodiment of man in a physical form; the rebirth of an individual in a new human body. Reincarnation is the mercy of God, made possible by the love of God, as man seeks to fulfill his divine destiny of demonstrating perfection. God's Plan is all-inclusive of good and part of this Plan is giving man unlimited opportunities to become conscious of who and what he is—a spiritual being—and to make "the great demonstration" of Truth here and now.
Reincarnation is essentially the formation and responsibility of the soul of man. It is a merciful provision for man that gives him other opportunities to express life in the physical body in order that he may learn the lessons of right thinking, right feeling, right speaking, right acting on this plane. In order to manifest in the physical realm, the soul must have a physical body, as a vehicle of expression, through which to prove its birthright. "He is not the God of the dead, but of the living" (Luke 20:38), states the Scriptures. Therefore, reincarnation is a merciful provision for the soul, giving it unlimited opportunities to demonstrate eternal life.

In the divine ongoing of the soul nothing is ever lost. The essence of wisdom garnered through all experiences and incorporated in the ego (self-consciousness) through both intuition and conscience is carried forward to guard and guide the soul through further experiences. While conscience prevents man from indulging in wrong ways of thinking and feeling, it is intuition which, when heeded and followed, leads man into a conscious realization of the love of God for man. This realization comes from knowing "I am now the beloved son of God." Such knowledge helps man to fulfill the purpose of life on this physical plane.

13. What is resurrection?

13. The root of the word resurrection is given in Webster's dictionary as: re, meaning again, and surgere, to rise. It means, therefore, a rising in consciousness from the limitations of the human to the limitlessness of Spirit. It is the lifting up of man out of false and limited states of mind into a higher state.

Resurrection is the lifting up of man as a threefold being—spirit, soul, body—restoring him to his rightful place in God's Kingdom. It is lifting man to the consciousness of the omnipresence of God.

Resurrection is raising the consciousness of life from the human concept to the God idea; from the limited expression of life to the unlimited expression of eternal life. It is the soul coming up out of a belief in death to faith in life.

"We all can see our body with the single eye of which Jesus spoke, and through this faith in the reality of the invisible body we can regenerate the flesh" (Talks on Truth, page 119).

Resurrection is, therefore, a constant, conscious understanding and realization of oneself as a son of God, created in the image and after the likeness of God, thus always one with God. Jesus expressed this oneness when He said, "I and the Father are one" (John 10:30).

Regeneration is the process by which ideas of abundant life are consciously incorporated into the soul and body of man. These divine ideas begin a cleansing work in man's consciousness, freeing him from all belief in death as being reality and establishing the truth of undying life in every cell of his body. As this work continues in him and reaches into every fiber of his being, all the
unproductive spots are lifted up, reanimated, and revitalized. We need to remember that all the work of regeneration begins in our consciousness, is developed in our consciousness, and is completed in our consciousness.

On the other hand, resurrection begins when man takes hold of the idea of his body as being spiritual; as a body of divine ideas (light). The belief in death and the belief that death is God-ordained have caused man to come into a state of mind that is far below his true estate. Man must come to recognize his body as the life, substance, and intelligence of God in expression, and not subject to decay and death. Only then he can start the process of resurrection of the body.

Resurrection is the ultimate fulfillment of the work of regeneration in man's being. Since the law of manifestation for man is the law of thought, his body begins to show forth the new patterns when he raises (resurrects) the character of his thinking and feeling. The body is restored to "the heavenly estate, which is substance so pure that no disintegrating force can be found in it" (Talks on Truth, page 118). The body can then be seen in its original purity, a body of light, the temple of God.

14. How does salvation come to men?

14. Salvation is deliverance from the consciousness of sin and death. It is freedom from belief in bondage to the limitations of the flesh consciousness. Salvation is an inheritance that is man's as a spiritual being, and it is not gained through any merits of the personal man. It is the gift of God through Jesus Christ.

"In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (Acts 4:12).

Man must be saved through Jesus Christ, and "must" signifies the certainty of the outcome.

We may consider the names "Christ" and "Jesus" metaphysically as follows: The Christ principle is that which contains all the principles or powers of God as individuated in each human being. Christ is the "image" of God or the spiritual pattern in every man including the resources or means for bringing it into manifestation. A principle may be active or inactive as far as the individual is concerned; it may be used or not used; it may be alive or it may be buried.

Metaphysically, Jesus represents the understanding use of the pattern and the resources of the principle in transforming the mind, body, and affairs of the individual. Jesus represents that in every man which makes the God ideas righteously active in man's mind and in his body. Jesus is the Saviour, for man becomes conscious of salvation only through understanding and continually proving the laws of Spirit, thus making his claim to divinity sure and plain. Jesus is the "likeness," that which is continually working to bring forth the perfect man, the image-likeness of God made manifest in
Lesson 6

15. What has man to do with the working out of his own salvation?

15. Man has a great deal to do with the work of salvation for he is a co-worker with his Father-Mother God. At first he may only be able to acknowledge the gift in awe and reverence, but he must come to the place of accepting it. God gives and man receives through faith. The reception of the gift is as vital as the giving of it. The acceptance of the gift means that man must make his mind receptive to the inflow of the spiritual ideas that make up the gift of salvation (the indwelling Christ). Through faith man must acknowledge the infinite grace and mercy of God and his own relationship as a son. Then he must use the divine ideas that come to him as his inheritance. In this way they are incorporated in his consciousness and spontaneously and naturally bring forth good in his body and environment.

Our environment is God. We are one with Him, and salvation is here and now. Our responsibility is to become conscious of it. As soon as we shake off the belief that we are only a product of the flesh and begin to claim our divinity as a son of God, we have our first perception of salvation. As our beliefs in separation, limitation, and difference are dissolved from consciousness, and replaced by faith in our unity, oneness, with God, humanity, the universe, our perception of life grows clearer.

Salvation is of the Lord, but the attaining of the consciousness of it is dependent on man's receptivity to and use of the revelations of Spirit. Its perpetuity is dependent on man's constant application of the spiritual principles (divine ideas) that make up the Christ principle.

16. What is the first step in putting off the "old man" (Eph. 4:22)? What is the first step in putting on the "new man" (Eph. 4:24)?

16. The first step in putting off the "old man" is denial of the reality of all that the "old man" represents—thoughts and feelings of separation from God, of limitations in any form, of selfishness, greed, fear, sickness, poverty, old age, and death. It is saying "no" to all the errors that have appeared to bind man in limited conditions.

Through faith in God, as the Creator, man is awakened to the truth about himself as a child or son of God and his ability to show forth his divine nature in his daily life and affairs. He responds to the idea with a sincere desire, then he wills to carry it out in mind, body, and affairs. With firm denials he begins a great cleansing process within his mind and heart—the thinking and feeling phases of his being.

"If you have done any piece of work incorrectly, the very first step toward getting it right is to undo the wrong, and begin again from that point. . . . We have believed that God was angry with us and that we were sinners who ought to be afraid of Him. . . . All this is
false, entirely false! And the first step toward freeing ourselves from our troubles is to get rid of our erroneous beliefs about God and about ourselves" (Lessons in Truth, pages 41, 42).

The first step in putting on the "new man" is affirmation, the "yes" attitude of mind. By affirmation, man accepts and identifies himself with his spiritual Self, the I AM, Christ, Image of God, Son of God. Through affirmation he puts on a new concept of himself, one that is alive, alert, awake, joyous, and enthusiastic about life. He affirms,

I am life, I am health, I am peace, I am joy, I am that which God is—all good.

Such ideas held in mind manifest in the body as well as in the affairs of one who puts on the "new man."

17. What is meant by the expression "the law of sin and of death" (Rom. 8:2)?

17. "The law of sin and of death" is the operation of a secondary or a mental law that man has put into activity by the wrong use of his power to think and feel. It is the operation of the mental law of cause and effect based on an error belief.

Man, created in the image and after the likeness of God, has the ability to make images through his mental processes. When man lowers the basis of his thinking and feeling from the spiritual to the limitations of the outer realm through believing in two powers—good and evil—he places himself in bondage to the mental law of cause and effect. The mental law must bring forth according to the beliefs held in mind. To receive the salvation which is his by divine right a person must be single-minded. He must live consciously in God's Presence. He must build a spiritual consciousness of universal good in order that he may be under the saving grace that nullifies the wrong use of the mental law of cause and effect.

The mental law of cause and effect, while it shows the justice of God, has no saving power of itself. If man holds the belief that he is merely a physical being, subject to limitation, or the belief that he is a sinner, the mental law of cause and effect holds him to such limitation and sin until he is able to accept the Truth. Causes always start as thoughts in mind and produce effects in the body and affairs that correspond to the character of those thoughts.

"Ye are not under law, but under grace" (Rom. 6:14) means that when man responds to the "grace of God," or the forgiving love of Jesus Christ, the effects of the wrong use of the mental law of cause and effect are nullified and man has no age-old Karma with which to burden himself. The Jesus Christ principle in each human being makes him the beloved of the Lord. If man has faith in God's love and mercy and is willing to crucify the "old man" (Eph. 4:22), or to cross out his erroneous beliefs in regard to God and himself, he repudiates the bad effects of the wrong use of the mental law of cause and effect.
He then receives the spiritual results of his new consciousness—"the new man" (Eph. 4:24).

18. What is "the law of the Spirit of life in Christ Jesus" (Rom. 8:2)?

18. "The law of the Spirit of life in Christ Jesus" is the law of right thinking and feeling. It is the activity of the principle of Absolute Good in man's consciousness. "Life in Christ Jesus" is life in accordance with Truth, or, in obedience to God's will or plan. That is, life showing the true relationship that exists between God and man, between man and his fellow man, and between man and the universe.

When the races begins to live in divine order so that perfect harmony is experienced in all the activities on earth (body) and in heaven (mind) then a new condition will exist—"new heavens and a new earth" (Isa. 65:17). There will be no "time" in the sense of a limited period. All stages of growth will be recognized instantly. The "law of the Spirit of life in Christ Jesus" active in the hearts of men will inspire them to turn to God for guidance, so that divine wisdom and love will be expressed in the earth. Each person will be as conscious of all the family of God as he is of "self" and he will be divinely alive to the purpose and needs of his fellow men. Through the operation of the "law of the Spirit of life in Christ Jesus" the purposes of Spirit will be fulfilled, namely, coordination and cooperation throughout creation.

19. How does the body benefit by salvation?

19. Salvation is the "saving power" of God as expressed through Jesus Christ. Thus, it is the gift of God to man. Man's salvation is his own innate divinity, "Christ in you, the hope of glory" (Col. 1:27). (See Annotation Fourteen this lesson.) The body is the manifestation, or the outpicturing of divine ideas as handled by the individual soul. The "saving power," or man's innate divinity, works through man's entire being--spirit, soul, body. In man's body it works to manifest the divine pattern in every cell, nerve, tissue, organ, and function, in order to show forth in form, the immaculate substance of God. Salvation or the "saving power" redeems and restores the body to its true place in the threefold being of man--the manifestation of the life, substance, and intelligence of God.

"He that overcometh shall not be hurt of the second death" (Rev. 2:11). The "first death" occurs in the soul, or mind, and is the belief in separation from the life idea. This state of mind has been built by man through his belief in two powers, good and evil. Through wrong thoughts and feelings the cells of man's body are deprived of the substance that rightfully belongs to them as manifestations of God. This depletion brings about a separation of soul from body which is called the "second death."

To save the body from "death" man must change his wrong thinking, feeling, speaking, acting, and reacting. He must establish a conscious contact with God by realizing his own divinity. He must become conscious of the life idea as his true inheritance, and know God as the one Presence and the one Power. "Present your bodies a
living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom. 12:1). Each of us should learn to consciously take the Word of life to all parts of the body. The I AM, or Christ, is the law of God active in man and as the law of man’s being it is his salvation. Thus, by identification through the I AM, we are able to declare:

I AM the body of Christ, I AM living substance.
Every cell of my body is alive and alight with the glory of the Lord.

20. Where is the river of life? How do we become conscious of it?

20. The river of life is the activity of the I AM, the creative power of God in every man. It is a "stream" of pure energy that is felt within man when he comes into the consciousness of his spiritual body, the Body of Christ.

The words "stream," "river," "current," "pouring," and the like, used in the Bible, are all words that can be used to describe consciousness. The river of life starts its flow from the life idea in Divine Mind (God) and can manifest itself in the organism only while the thoughts of man are centered on the life of God as his divine heritage. The dynamic urge to "reproduce" is its law. Like all the cosmic powers, it is subservient to divine wisdom and for a perfect manifestation this life idea must be divinely guided through the life center. It is a flood of pure, clean, sweet, warm, "living fire" poured out in lavish abundance for the use of man. This God-life is a holy impulse, furnishing the energy by which all things live and move and have being. It is the active or positive energy of which divine substance is the passive counterpart. Both life and substance are manifestations of God's love for His creation.

To become conscious of this "stream" or river of life we must first thoroughly purge our mind of all lust and sensuality. We must affirm our Christ identity. When we are able to "be still, and know that I am God" (Psalms 46:10) we may call on God's regenerative life and substance to manifest itself in our body. We can only become conscious of it when quickened by the Holy Spirit, the action of God in us. With the quickening will come the guidance of how to use this life in the right way so that we may experience the "abundant life" of which our beloved Jesus Christ spoke.