CORRESPONDENCE SCHOOL
LESSONS

A course of study designed for the purpose of training the mind in habits of spiritual thought

LOVE
Series 2
Lesson 12

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
LOVE

“God is love.” If the full force of this statement were to come to one, a marvelous transformation of the whole consciousness would follow.

As God is love so also love is God. Love is a divine principle. It is God forever in perfect movement within His own being, maintaining unity, balance, among all His ideas in their relation to each other and to Being as a whole. It is that principle of Being which forever gives or draws to each and every idea all the substance, life, and intelligence necessary for its perfect expression in form.

Man, created in the image and after the likeness of God, has inhering in his being this divine principle. Love as it has taken form in man’s consciousness has been thwarted through his lack of understanding and does not always express itself in grace and purity.

For so long all the sorrows and all the woes of the world have been charged against God that the race can scarcely realize that He is love. Rather it thinks of Him as a being who for some mysterious
reason wants people to suffer. Now that it is understood that love has been thwarted and that men are responsible for their own suffering, caused by the misuse of the inherent powers of their being, the chief barrier between them and the realization of the love of God is removed.

It is man's work to lift up this love faculty in him until it functions divinely, impersonally, universally. Love forever urges the sons of men onward and upward toward the highest endeavor; urges them to manifest that for which they were created; urges them to reciprocate in love toward God the love that God has shown toward man in creating him in His image and after His likeness. Love is the unifying force in each man's own particular world, and when functioning in its purity it unifies, heals, harmonizes, blesses, and prospers all his different forms of expression.

In impersonal Being love is law functioning as God consciousness. In the personal or human being love is a faculty of mind functioning as Christ consciousness. Both personally and impersonally it is the mission of love to produce eternal good.

The great question is "How may the individual come into the consciousness of universal love and give it expression?" The way to the Father is through the Son. In the Son are all the attributes of the Father-Mind. Then in the Son, the Christ, the perfect idea man, is love in its perfection. As Christ is the universal man so Christ love is universal love. We may measure universal love by what it includes.

"He drew a circle that shut me out—Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in!"
It is the same yesterday, today, and forever; for it is God consciousness giving to all its ideas all the good needed for perfect expression.

Personal love may be measured by what it possesses. Personal love thinks of love in terms of people and things; it is limited to time and space. It takes in only those from whom it expects to get some desire gratified. Man's love varies, for it is based on his feeling or emotional nature. It may not always be directed toward the same person, thing, or condition, since it depends on how the individual feels. Per-
sonal love attracts to a person external possessions that may be acquired and then be lost. Universal love attracts to him the very soul and body of God, in which man finds soul satisfaction and the eternal verities of life. Personal love is weak and demands a return for what it gives. God's love, being universal, is constantly in expression whether man responds or not; it does not change because of feeling.

Since the Son, Christ, is the real of every individual, it is clear that this great fountain of universal love is not something far removed from man but is within him. No long pilgrimages, no agonizing days and nights of seeking are necessary to finding "the greatest thing in the world." It is always present, ready to express itself in blessing when men open their mind and heart to receive it. No one as yet has fully comprehended the love of God, nor will he before the Son quickens the mind and heart into an understanding that love dwells in everyone and that everyone can develop it by believing in and trusting its divinity in all and watching its manifestations with thanksgiving when it is called forth.

So long has man believed himself to be a creature separate from God, unlike Him in all ways, that it seems difficult for him to claim his birthright as the Son of God. Man has been taught that he must fear God, that God punishes him, and that it is "sacrilegious" to claim any kinship with Him, let alone the idea of claiming to be the beloved Son of God. Man has been taught that Christ was the man Jesus who was crucified on Calvary. He does not know that Christ is the divine principle of love within himself and within all men through which he has access to the love of God.

That love is a reality should be definitely understood; that every man is created in the image and after the likeness of God, and that therefore spiritually he is Christ: pure, spiritual man. This inner spiritual man is the cause of divine love in manifest man. God's love is in us at this inner center of consciousness. We develop love in our consciousness by daily asking at this inner core of our being that the infinite love of the Father be poured out upon us; by praying, meditating, and affirming that we are one with and do
express and manifest at all times the perfect love of God.

In the 14th chapter of John Jesus says, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me." He is telling every man how he may unify himself with the spiritual part of his being through I AM, the law of God. Jesus taught that through love man is freed from all his limitations; that man must learn the love of God, must learn to discriminate between spiritual living and living in "this world," which is of man's making and filled with sin, sickness, sorrow, and death. Love is Spirit; it is substance. When man through prayer and meditation and the practice of the presence of love unifies himself with this principle within himself, it pours itself through his consciousness in healing streams. Christ in such an individual is then forever flowing out from center to circumference as a mighty healing, blessing, and prospering power.

To come in touch with the love of God, direct your attention within to the very heart or core of your being and concentrate at this love center. Think intently about the quickening spirit of love, and speak words of Truth like these:

God is love. I am the living expression of the love of God. The infinite love of God is now made manifest in and through me.

This will quicken the love consciousness and charge with positive love thoughts the cells that are waiting for the Word of Spirit. The body has no initiative of its own and therefore it is of vital importance that this love center register no negative conditions nor misuse of love, but that the right use of love keep the body cells radiant with right activity.

Metaphysicians locate at the heart the brain and nerve center through which love is expressed. It is not essential to go into detailed explanation of how the emotion or feeling named love functions at this center. Experience in spiritually harmonizing disappointed love, and kindred diversions and stimulations of the divine emotion, prove that the organism is definitely affected by this powerful emotion, and that mind acting on brain and nerve cells in the body is a primal healing agent.

The body is a living organism which the mind has constructed and continues to di-
rect. This directive process is accomplished by means of mind impulses impinging on tissues sensitive to thoughts, which have been named brain cells. An eminent British scientist, Sir James Jeans, says in his book, *The Mysterious Universe*, “For aught we know, or for aught that the new science can say to the contrary, the gods which play the part of fate to the atoms of our brains may be our own minds. Through these atoms our minds may perchance affect the motions of our bodies and so the state of the world about us. Today science can no longer shut the door on this possibility; she has no longer any unanswerable arguments to bring against our innate conviction of free-will.”

With his mind’s eye the Christian metaphysician sees the unity of physics and metaphysics and asserts that the brain cells have spiritual cores that receive and carry the thoughts and emotions of the presiding ego. In this way he discerns that the body is a perfectly planned receiving and broadcasting plant capable of transmitting the transcendent thoughts of Deity; also that not only do the nerves correspond to the wires of our telegraph

and telephone systems but there are also wireless waves of mental energy traveling through space in every direction.

The solar plexus, the abdominal brain of the body, is the receiving and broadcasting center of emotions pertaining to love, hence to gain quick control of thoughts of this character the metaphysician centers his attention in that region and spiritually unifies with Divine Mind. Then all states of consciousness that love has formed will be stirred to action and give opportunity to Spirit to harmonize them with Christ. In this way selfish love, disappointed love, fearful love—in fact every phase of love is harmonized and healed.

Every nerve or brain or gland center in the body must be charged with Christ consciousness through often repeated affirmations of the dominion of spiritual I AM. In this way the body is regenerated, and the “disciples” or faculties of mind are educated in the law of the kingdom of God. As we do this daily we begin to experience true divine love, and we feel its healing currents flowing all through the body, and then out into our world.
It sometimes seems hard to do the loving thing, because love is not first realized. We do not systematically feel loving as a regular, everyday thing. We feel loving in a personal way toward some people, and under certain conditions. When people do not please us, we are inclined to feel resentment and impatience rather than love. Any attempt to force the will to do loving things—without any feeling of love—because we think we ought to do them ends in failure. Every day there should be meditation upon divine love, and its full, free expression should be declared. Unless love is firmly established in consciousness it cannot be expressed unfailingly at all times. We cannot express that which we do not have in us. The heart must be opened to the loving, unselfish Christ Spirit, and universal love must be cultivated until the love center in consciousness becomes active. When the spirit of love is active in the consciousness of man, it is easier to do loving things than not to do them. The attitude of other persons should not have any influence on our actions. Hate is not overcome by will power and by hard mental effort, but by filling the heart so full of love that there is no room for any adverse feeling. Many persons try to be forgiving, but do not succeed because they try of themselves instead of opening their heart to the loving, forgiving Spirit of Jesus Christ.

Love takes away all thoughts of destruction. When love is developed as Jesus Christ commands, all the guns and all the powder, and all the other destructive man-made things in the universe will be abolished. No nation in the individuals of which the spirit of love, understanding, wisdom, and justice has been developed will lend itself to destroying its brother man. When divine love fills the consciousness, there is no place for warring or contentious thoughts, no place for greed, envy, hate, or jealousy; for love levels all things into one harmonious whole.

Man is sent forth by God as His agent or representative on earth to have dominion and authority and to rule with a spirit of love in the same way that God's kingdom in the heavens of Mind is ruled. All the ideas of Divine Mind are constructive, good; therefore all man's concepts should tend toward building up and not
tearing down the good. Every belief that man establishes within his consciousness has an effect on his body and affairs in accordance with its character, whether constructive or destructive. Man has established a double-mindedness that acts constructively and also destructively. However by a persistent cultivation of the love idea, man can change his beliefs and also rebuild his body cell by cell through the power of his word spoken from the Christ consciousness. Man is to learn to eliminate the idea of killing from his consciousness, and instead of killing any part of his nature he is to transform his mind and transmute his body. To transform his mind is to change the concept or image he is holding of both God and himself. To transmute his body is to change his nature or disposition to accord with the nature of God: to become God's likeness. The body will then spontaneously express the character of Being.

One should express the love of God toward the animal world. All the beasts of the field should be treated kindly. In the great day when love shall reign "they shall not hurt nor destroy in all my holy mountain." Then no one will slay, nor will he be so ready to partake of the flesh of the lower creatures who have been deprived of their vehicle of expression to satisfy the appetite or the sporting instinct of man. Accessories to crime come under spiritual law just as principals do. Many people have doubts and fears because they have introduced destructive thoughts into their stomachs through their food. Mercy is a manifestation of love, and a state of perfect health cannot be maintained by anyone who practices any form of cruelty.

In every thought and every act love and wisdom should be joined. These two faculties are closely related, as are also their manifestations in the body organism. Wisdom includes good judgment, discernment, discrimination; it implies the highest and noblest exercise of the moral nature as well as of the intellect. Love, the attracting power of Mind, must use wisdom as regards that to which it attaches itself. Wisdom and love result in quick intuitional knowing, while love acting independently of wisdom may bring unpleasant results. There must be a joint rulership of the head and the heart. Love
alone may be impulsive, but wisdom gives a direct leading from Spirit and always knows the wise course. A good treatment for health, prosperity, peace, and everything else desirable, is the affirmation "Love and wisdom are united in me." Love with wisdom directing it, will harmonize any discordant condition in the mind or in the world without.

Levi, one of the sons of Jacob, and John, one of the disciples of Jesus, represent love. The twelve sons of the Old Testament Jacob symbolize the involution into the body consciousness of man of the twelve mental faculties. The twelve disciples of Jesus represent these same faculties being evolved out of the intellectual consciousness into the spiritual or Christ consciousness. This process is called regeneration, the re-establishment of life on a better basis; the re-entering of man upon a new life in Christ Jesus, a life more abundant, including eternal life, love, and wisdom in all departments of his being, spirit, mind, body, and soul.

The word Levi means "joining," attachment. The Levites were chosen to serve in the sanctuary of the Temple, thus sym- bolizing the truth that love is the quality that is nearest to Godlikeness. Of the disciples of Jesus, John was the one who always seemed to be closest to Him, and who was spoken of sometimes as reclining on His bosom. Jesus represents the functioning of godliness in each individual, and love is its highest power. We know love in the body consciousness as feeling, in the mind and soul of man as human sympathy, and in man's spirit as divine love, impersonal and universal.

All John's epistles are about love, and John's Gospel, more than any of the other Gospels, declares the love of God. He ranks love as the supreme thing in life, as indeed it is.

In the First Epistle he writes: "He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness . . . and knoweth not whither he goeth, because the darkness hath blinded his eyes."

Looking through the personality of Jesus, John saw the Christ: "In him was life; and the life was the light of men. And the light shineth in the darkness; and
the darkness apprehended it not.” It was into the darkness of human ignorance that Jesus carried the light of infinite wisdom and love. Man labored under a sense of separation from his source, lived for himself alone, plotted and schemed to wring out of life all that his sense consciousness craved regardless of the rights of others. Out of this selfishness came all his resistance to his fellows. This resistance produced jealousy, greed, anger, hatred, and many other adverse thoughts. This is the answer to the cry of many who call vainly for light. They have extinguished their lights by clinging to some old grudge or giving up to passing waves of anger, hate, and jealousy. Light will come when love is allowed to shine and shed its brightness upon all. To the darkened consciousness of the world Jesus Christ brought the first inkling of an understanding of men’s common relationship through a common Source. He revealed that divine love, the love that God is, is the quality that unifies all in one. Only when we are willing and ready to let the light of God’s love shed its brightness upon all alike, shall we be able to find our way in life without stumbling in dark places. Then there will be no occasion for stumbling, and our necessary demonstrations will be made through the indwelling love and intelligence of Divine Mind.

“Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world.”

Paul gave the same counsel to the Colossians: “Set your mind on the things that are above, not on the things that are upon the earth,” and Jesus gave the reason: “For where thy treasure is, there will thy heart be also.”

Phillips Brooks says: “You love an unlovely nature, and your power of love grows coarse; when the true loveliness stands up before you, your love is coarse and lustful. You admire baseness and you have nothing but a debased admiration to give to nobleness.”

When love is allowed to fix itself upon any unworthy thing, all the forces of being are concentrated upon that thing.
Even when the things of the world are good, they are after all only a temporal, fleeting effect corresponding to a transitory cause. Then they pass away in obedience to the law of progress, giving place to better things. A concentration of our love on the temporal results in the feeling of a great sense of loss when these pass away, as they must. When we love the things of the world we subject ourselves to constant shock and suffering through the loss and change that continually take place.

Love is the attracting power of the universe. When it draws and attaches the heart to things eternal, a consciousness of abiding life results. Silesius says:

"Whate'er thou lovest, man, that too, become thou must,

God, if thou lovest God, dust if thou lovest dust."

An eternal consciousness of life is attained through the right use of all the powers of our mind and the organs of our body. As we consciously declare that divine love is now our love and that holy love is now attracting and attaching the eternal ideas of Divine Mind to our con-

sciousness, we quicken our understanding of what eternal life really is and consciously vitalize our body so that it will not disintegrate. There can be no attainment of eternal life in the body consciousness without divine love, which multiplies all the powers of mind and body and harmonizes all our environment. The character of man is determined by the nature of the things upon which he sets his love. The proof of this may be seen every day in the world about us.

Personal love is limited in its expression by the ignorance and selfishness of the mortal consciousness. It takes in only "my family," "my people," and "my country," never knowing the joy of entering into universal love, where all men are recognized and loved as brothers. "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death." "Beloved, let us love one another: for love is of God . . . and knoweth God. He that loveth not knoweth not God; for God is love."

"There is no fear in love: but perfect love casteth out fear, because fear hath
punishment; he that feareth is not made perfect in love." Fear is the most deep-seated emotion in the consciousness of man. Fear comes because of man’s belief that evil is threatening him, and because of his desire to avoid or escape it. Since man first used the expression "I" (denoting self-consciousness) fear has been with him. When Jehovah God called unto man inquiring, "Where art thou?" the answer was "I was afraid, because I was naked; and I hid myself." This is the first time he said "I," and his response was fear because of his nakedness or lack of knowledge; he was not yet clothed with powers of understanding. Man in a state of ignorance is in darkness; and the child is afraid of the dark, afraid of what may be lurking in its shadows.

Lack of love makes darkness in the consciousness, and it is darkness that is feared. When the love of God is shed abroad in the heart, it dispels all the shadows that have seemed so fearful and threatening. In the light of love their unreality is proved and it is seen that there is nothing to fear. "Herein is love made perfect with us, that we may have bold-ness in the day of judgment." When the love of God is felt in the soul of the individual he can truly say in the words of the Psalmist, "I will fear no evil; for thou art with me." When we feel love in our heart we are knowing the presence of God, and when we know that God is here, now, we can truly fear no evil. Then the right treatment for fear is love. With the love of God in our heart we can place our loved ones in the Father’s loving care in perfect faith, knowing that no evil can befall them.

"Love worketh no ill to his neighbor": therefore love is the remedy for all so-called labor difficulties. One should not wait for another before obeying the command "Thou shalt love thy neighbor as thyself." Strife and contention have no place in the love of God, and righteousness and justice cannot be established in an individual or in a nation apart from the expression of the unselfish Christ love. "Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you" is the teaching of the Lord of this planet, and to Him "every knee shall bow." Refusal to
follow His directions only puts off the
great day of salvation and of universal
love when men shall “beat their swords
into plowshares, and their spears into
pruning-hooks; nation shall not lift up
sword against nation, neither shall they
learn war any more. But they shall sit
every man under his vine and under his
fig-tree; and none shall make them afraid:
for the mouth of Jehovah of hosts hath
spoken it.”

Jesus warned, “All they that take the
sword shall perish with the sword.”
Swords are not always made of steel. As
used in the text swords represent any
weapon that man may turn against his
fellow man. Evil thoughts and words are
the most destructive powers in the world
today. Knowing the power, we shall have
a care not to use them against our brother
in any destructive way. Many times we
stab people with unkind words, unhappy
memories, and untactful actions. David
understood the power of words; he speaks
of men whose tongues are as “a sharp
sword”: “swords are in their lips.” Solo-
mon too had this understanding when he
said:

“There is that that speaketh rashly like
the piercings of a sword;
But the tongue of the wise is health.”
Every unkind word we speak is as a
two-edged sword that not only hurts the
one toward whom it is directed but also
reacts upon the one who sent it forth.
Love will send forth words with blessing
and heal the wounds that have been made
by unloving words.

Bible quotations about love are used so
often without the realization of what love
is that they sometimes seem mere plat-
titudes. But a new consciousness of divine
love is coming to the race, and familiar
texts that before have fallen on the ear
without making any impression are now
luminous through the quickening of Spirit.
One of these texts that is often quoted is
this: “Thou shalt love the Lord thy God
with all thy heart, and with all thy soul,
and with all thy mind, and with all thy
strength. The second is this, Thou shalt
love thy neighbor as thyself.” Heretofore
this has been considered a command that
no one could obey. Now it is known to be
a privilege.
The law is given through Moses; grace
and truth comes through Jesus Christ. In every form of life there is implanted the plan and order of its proper development. Man is no exception to this rule. When Jehovah God builds the body of man He does it from the "seed" of God, the I AM that has been placed in him. The tables of stone, the plan and specifications for the unfoldment of the seed that is to produce a "god," are contained in the very core of man's being, placed there by universal Spirit when it created the "seed." Moses, self-conscious understanding, simply received the two tables that God had prepared. He interpreted them according to the understanding developed in him. One table showed man's relation as a self-conscious entity to God; the other table showed his relation to his fellows. Jesus Christ, through whom came grace and truth, interpreted the law of life, I AM, in two clear statements as given in the quotation from Mark's Gospel. The first statement corresponds to one table in that it shows the relation of man to God, and the second table is like the other stone in that it shows man's relation to his fellow man.

"The Lord thy God" is your own indwelling Christ, I AM, the Spirit of love and wisdom that is within you as the seed of your divinity. Wisdom is developed in the mind of man, and love is developed in his heart.

"I will put my laws on their heart,
And upon their mind also will I write them."

To love the Lord thy God supremely "is much more than whole burnt-offerings and sacrifices." Through knowing our identity as I AM, as one and the same as universal Spirit, we know that we are never separated from our source, and each one is an expresser of all that I AM is. "The Lord our God, the Lord is one." As there is only one God, one I AM, who is identical in all forms, we cannot be separate from any other human being. We live in God, a spiritual presence, power, and intelligence that is constantly inspiring and sustaining all. What wondrous love to provide so bountifully in all ways! There is no need of any suffering, lack, or striving in humanity or in any of God's creatures. To forsake all for Him is to drop everything pertaining to the personal
and to enter into the Christ consciousness, gladly letting everything go that in any way interferes with the expression of His love, His life, His wisdom, and His power.

Jesus was the great exponent and advocate of divine love in all its ways and channels of expression. He saw and approved the spirit of “Love . . . thy God,” and He desired that His disciples and followers should see this truth. But He saw many things that His disciples failed to grasp. It was necessary for Him to carry the idea a little further, and so He spoke the second commandment. The main idea is love, the love of God for man and man for God. God is no respecter of persons, and as God loves all—or God is love, and this love is for all of His children alike—so all His children must love one another if they are to be perfect expressions of love. The same I AM that we are is also finding expression through our neighbor; so if we love God we must love our neighbor.

In man wisdom and love are the two major faculties to be developed divinely. Wisdom is practical spiritual knowledge, and wisely selects the good and the true.

When we develop wisdom from the light within us we have intuitional understanding. This faculty must be developed before love can be safely used. Love is a spirit of giving, and unless it is directed it will pour itself out without discrimination or judgment. Love must be guided by wisdom, and wisdom must be tempered with love. It is the Father’s good pleasure to give us His kingdom of love just as soon as we have the wisdom to receive it.

The love of God toward men is expressed fully and freely in the Scriptures as loving-kindness and tender mercy and in many other ways that the unregenerate do not see. No one has ever comprehended this love in its fullness, but as it is believed in and trusted the power of comprehension increases, and the consciousness expands in the realization of divine love. "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee."
QUESTIONS

1. What is love?

2. What is the difference between universal love and personal love?

3. What hinders the realization of God's love?

4. Explain how we may come into the consciousness of divine love.

5. What nerve plexus in the body of man is regarded by metaphysicians as being the center of emotions and feelings?

6. Explain how adverse feelings and emotions in man's being may be lifted up, his consciousness transformed into divine love, and his body transmuted into perfect harmony.

7. Why does it sometimes seem hard to express love?

8. How is peace to be established upon the earth?

9. What effect do evil thoughts and words have upon man's whole being?

10. What is the result of eating the bodies of slain animals?

11. Which of Jacob's sons and which of Jesus' disciples represent love?

12. What is the cause of darkness in the consciousness?

13. Why is it unwise to love worldly things?

14. How does love help in the demonstration of eternal life?

15. How is fear overcome?


17. What is the meaning of the prophecy "All they that take the sword shall perish with the sword"?

18. Explain the first commandment as it was given by Jesus.

19. Explain the second commandment as it was given by Jesus.

20. What is the relation between love and wisdom?