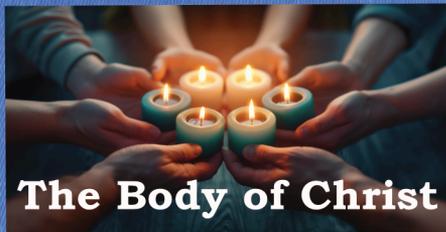


FILLMORE WINGS

FOUNDATIONS



**FILLMORE WINGS STUDY PROGRAM
YEAR ONE (LESSONS 1-6)**



Fillmore Wings Study Program

Foundations

Lessons 1-6 of the
Fillmore Wings Study Program
(Year One)

TruthUnity Ministries

<https://www.truthunity.net/wings>

Fillmore Wings Foundations

Lessons 1-6 of the
Fillmore Wings Study Program (Year One)

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First Edition, December 7, 2025

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Web version for these lessons are available at:
www.truthunity.net/wings

WELCOME

The Fillmore teachings are not so much to be studied as they are to be practiced. The Fillmores called their program *Practical Christianity*.

To get people started, they offered a “Beginner’s Course” in a correspondence school format. Their course was published by Unity for over six decades: from the early 1910s into the 1970s. It defined what the Fillmores believed their students should do and what they demanded their ministers teach.

This volume, *Foundations*, is the first of three printed Fillmore Wings textbooks. It covers the first six lessons of the Correspondence School program and it lays a foundation for the twelve topics in the advanced course of study. These lessons are supplemented with *The 1892 Fillmore Covenant*, a short and concise expression of how the Fillmores committed themselves to the practice they preached.

Students of this volume can expect increased health of the body—the body in all its expressions—as the body of our mental thinking, as our physical body, as the body of our affairs, as the body of our church, as the body of our life challenges, and the body of our accomplishments.

—Rev. Mark Hicks, General Editor

Welcome

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INTRODUCTION TO *FILLMORE WINGS* *FOUNDATIONS*

This is a placeholder for a long introduction to Fillmore Wings Foundations (2-3 pages)

-XXXXXXXX XXXXXXXX

FILLMORE COVENANT

Each year, on December 7, 2017 we celebrate Charles and Myrtle Fillmore's writing their Dedication and Covenant:

“We, Charles Fillmore and Myrtle Fillmore, husband and wife, hereby dedicate ourselves, our time, our money, all we have and all we expect to have, to the Spirit of Truth, and through it, to the Society of Silent Unity.

It being understood and agreed that the said Spirit of Truth shall render unto us an equivalent for this dedication, in peace of mind, health of body, wisdom, understanding, love, life, and an abundant supply of all things necessary to meet every want without our making any of these the object of our existence.

In the presence of the Conscious Mind of Christ Jesus, this 7th day of December, A.D. 1892.”

Charles and Myrtle Fillmore knew that the true measure of a healthy ministry is not money nor attendance—rather it is the degree to which people commit to the ministry. Few people will give their time, money and life to an endless array of interesting speakers and ideas. Spiritual seeking is not religious commitment.

What people want is a teaching that is authentic, powerful, clear and supported by a consistent message. People will commit—all they have—when they perceive the commitment and single focus that Charles and Myrtle Fillmore demonstrated many years ago.

We often mark the start of Unity as April 1889, when Unity published its first magazine. But we believe a better date would be December 1892 when Charles and Myrtle made their commitment to what would become the Unity movement in the form of this Dedication and Covenant.

THOUGHT, 48-page
Magazine, \$1.00 per year.
UNITY, Monthly Paper,
50 cents per year.
Metaphysical Series,
15 cents per copy.



METAPHYSICAL
BOOK DEALERS
AND PUBLISHERS,
820 Walnut Street,
KANSAS CITY, MO.

Dedication and Covenant.

We, Charles Fillmore and
Myrtle Fillmore, husband and wife,
herby dedicate ourselves, our time, our
money, all we have and all we expect
to have, to the Spirit of Truth, and through
it, to the Society of Silent Unity.

It being understood and de-
agreed that the said Spirit of Truth
shall render unto us an equivalent
for this dedication, in peace of mind,
health of body, wisdom, understanding,
love, ^{life} and an abundant supply of
all things necessary to meet every
want, without our making any of these
things the object of our existence.

~~Witness~~ In the presence of the
Conscious Mind of Christ Jesus, this
7th day of December A.D. 1892
Charles Fillmore
Myrtle Fillmore

THE SILENCE



INTRODUCTION TO THE SILENCE

Lesson One, *The Silence*, is the first of three lessons which begins the alignment of our very human self to God. The first step in this alignment is affirming our unity with God, something the Fillmores referred to as “Oneness.”

An affirmation which encapsulates this alignment is from Hypatia Hasbrouck’s *Handbook of Positive Prayer*: “My mind and the Mind of God are one.” You are encouraged to begin your prayer sessions and your devotional readings with this affirmation.

Paragraphs 1 through 11 offer preliminary things to know: The Silence is a private communion with an intimate and active divinity we know as the Father, based on love and trust, conducted in the safe recesses of our mind, during which we put forth thoughts that affirm our highest aspirations and deny our attachment to our deepest fear. What is accomplished is Silence—a stillness of mind that provides an emptiness (known in Christian theology as “kenosis”) sufficient in time and space for the Holy Spirit to do its work of transformation.

Paragraphs 12 to 17 guide our prayers by the words of the first half of the prayer of Jesus, stopping after “give us this day our daily bread” but just before “forgive us our sins.” Apparently, we can find silence, unity, and begin to experience the kingdom of God even before we are able to forgive the sins of others. Forgiveness of sins will come in Lesson Two, *Healing*.

Paragraphs 18 to the end of the lesson give some practical advice on how we should pray: with expectant faith, positive feeling, and persistent concentration. The lesson concludes with an 8 point checklist of ingredients for effective prayer.

The student must know that it is impossible to achieve spiritual healing or prosperity—the topics of Lessons Two and Three—without establishing a consciousness of oneness with God. So learning to be still and to enter the Silence comes first in our journey. Once achieved, the work of the remaining 17 lessons of this course becomes a work of grace.

LESSON FOR THE SILENCE

The Silence

This is the secret closet,
Where the door is closed, and where
Faith moves in triumphant progress
Up the shining aisles of prayer.

Here where a host uncounted
Has beaten a path to seek,
My soul doth wait in the silence
To see what the Lord will speak.

To Him who is love unbounded
I come with a voiceless plea,
Knowing His perfect wisdom
Has an open door for me.

I have but to trust His goodness
And to listen and obey.
My soul doth wait in the silence
To hear what the Lord will say.

Clarence Edwin Flynn (1888-1970)

Conscious Communion with God

What is true prayer?

1. The subject of prayer is of vital importance to every human heart, because the hopes and the

destinies of mankind depend so largely upon what men believe concerning the willingness and the power of God to answer prayer. That He does hear and answer those who call upon Him, millions have believed and have proved. "All things are possible to him that believeth."-Mark 9:23 (A.V.). Knowing that we are able to learn to pray with understanding and always get an answer, we can come to the study of prayer with whole-hearted interest.

2. True prayer is conscious communion with God, or a common union of the human consciousness with the Father within, the principle of Absolute Good. Unity's method of prayer is the Silence¹ and it is reached through orderly steps in thinking and feeling.

3. Jesus promised, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.-Matt. 21:22. He gave some clear, definite instructions about how to pray, and He gave The Lord's Prayer² as a model. These instructions and this prayer furnish all necessary information to one who would pray the fervent, effectual prayer that avails much.

4. First, Jesus warned against praying for the purpose of being seen and heard by men; then He taught the true way: "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."-Matt. 6:6.

5. The key word in this text is "Father."³ The first and most important point in the study of prayer is

to understand the true character of Him to whom we pray. Hardly less important is it that we understand our relation to Him. Jesus called Him "Father" and taught us to approach God as children would an earthly parent. "After this manner therefore pray ye: Our Father..."-Matt. 6:9. ⁴

6. Jesus understood how to reach the people of His time by the word "Father." ⁵ Had He referred to God as Principle or as Mind, the word would not have conveyed to the people the same understanding that "Father" conveyed. It was customary for them to refer to "Father Abraham," "Father Jacob," and others, and to like to claim their relationship, to like to think that they had proceeded from these "fathers" and were possessed of the same characteristics. By this word, "Father," Jesus tried to show them their divine origin, and have them really understand that they truly possessed the same qualities as God, the source from which they came. In using the word "our," He was claiming this same relationship for all, thus welding humanity into a universal brotherhood, all originating from the one Cause.

7. This relationship suggests love. ⁶ "God is love."-I John 4:8. To bring this close to us the Scriptures give these comparisons: "Like as a father pitieth his children, so Jehovah pitieth them that fear Him."-Psalms 103:13. Those who fear Jehovah are those who stand in holy awe and reverence ⁷ before Him. "Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone?-Matt. 7:9. "If ye ... know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?"-Matt. 7:11.

8. Have you prayed, yet failed to receive? Perhaps you fail to receive because you do not go to God as to a Father, believing in His loving readiness to give you good things. The better our understanding of the character of "our Father," the greater will be our consciousness of faith, and the more certainly shall we receive. Great light is thrown upon the true nature of God by the statement of Jesus, "God is Spirit; and those worshiping must worship in Spirit and Truth" (Emphatic Diaglott). This does away with the belief that God is a man and far removed from us. ⁸ Spirit is Infinite Mind, always and everywhere evenly present. Paul thus describes this omnipresent One and our relation to Him: "For in him we live, and move, and have our being."-Acts 17:28.

1. *Silence*. Unity's method of prayer reached through orderly steps in thinking and feeling.

2. "The Lord's Prayer naturally falls into seven clauses [affirmations.] The eighth clause was added 'Thine is the kingdom, the power, and the glory' but this, though in itself an excellent affirmation, is not really a part of the prayer." Emmet Fox, *The Lord's Prayer: An Interpretation*

3. *Father*. There is a relationship with God into which we can enter where He seems "closer . . . than breathing, and nearer than hands and feet." When we enter into this relationship, we become acutely aware of God as a living presence and we are lifted up by His love. In this consciousness we are able to say as Jesus did, "Father." (MBD/father)

4. The words "Our Father" represent the creative capacity of God that is within every indi-

vidual. These words remind us of the close, intimate relationship that is possible with God, a relationship in which we depend upon God totally for all that we need. God is our Creator, our Source of happiness, joy, health, supply, security, or whatever is needed. (Jim Lewis)

5. *Father.* The term Father/Mother God is based on very ancient theological insights and metaphysical symbols which had their origin prehistorically. Masculine and feminine are terms which need to be viewed on a level of meaning higher than physical body gender or personality traits. In metaphysical terminology, the masculine principle is the active, energy-generating power. The feminine principle is the more passive aspect—the matrix from which energy can be generated. Both are necessary for existence, for manifestation, and for human evolution. (Metaphysics/The Divine Paradox/Father/Mother)

6. *Love.* Metaphysically, Love is a divine attribute; it is an idea in the one Mind. God is love and love is God, or a quality in Being. (RW/love)

7. *Holy awe and reverence.* A consciousness of the Christ as in exaltation, awe, or reverence.

8. *God is a man and far removed from us.* God is the moving force in the universe. When one concentrates all the faculties on Truth ideas, the conscious mind and superconscious mind blend, and there is a descent of spiritual energies into soul and body. Then the faculties receive new power to express Truth and the body is renewed. (RW/Spirit)

The "Secret Place of the Most High"

? What is the "secret place of the Most High"?

9. God is everywhere evenly present, but it is within man that conscious union with God is made. Jesus refers to this inner place of union as "thine inner chamber," and the Psalmist calls it the "secret place of the Most High."-Psalms 91:1. ¹ One Bible translation refers to it as "thy closet."

1. *Secret Place of the Most High*. The connection between the superconscious mind and the conscious is established within by meditation, by going into the silence (RW/superconsciousness). "When we have entered this secret place often enough and abide long enough truly to behold the beauty of the Lord, it will spring forth as a living message of harmony in our life, a manifestation of wholeness, joy, abundance, and it will fill our universe with the glory of God." (Frances Foulks, *Effectual Prayer* 84).

Enter Into Thine Inner Chamber

? What is meant by "Enter into thine inner chamber, and shut thy door"? ¹

10. "Enter into thine inner chamber"-that is, turn your attention from the without to the within. "And having shut thy door, pray." To close the door is to still the five senses that connect one di-

rectly with the outer world. They will keep calling the attention without, if they are allowed to do so. Closing the eyes helps very much in closing the door to the outer world. Then "pray to thy Father who is in secret." This inner closet of prayer is the secret meeting place between God and man. It is a place of stillness, of silence, so we speak of entering it as "going into the silence."²

1. Matthew 6:6 (WEB)

2. *Silence*. "The silence is not an end in itself; it is merely a means to an end. It is only the threshold to greater things, for beyond the silence lie all the infinite resources of God. To open the door and pass this threshold into the presence of Being, consciously living and moving and having your being in God, is your privilege. Once you have entered into the light, continue to walk in the light, for the light becomes your life." E.V. Ingraham, *The Silence*. *The Silence* was a preliminary book for the correspondence course.

Conscious Thinking

? How may we bring our thoughts under our conscious control?

11. It is no cause for discouragement if one is not able at first to enter this secret place or to close the door on the outer world. The senses are habitually active in the exterior consciousness; this habit is not overcome all at once, but by daily practice of denials, of affirmations,¹ and of constantly aspiring toward the divine standard of thinking and

feeling.²

It is well to have a regular time for prayer, but the mind should also be trained to "pray without ceasing, (I Thess. 5:17) that is, the ability to turn within at all times in conscious communion with God should be sought by a continuous realization of God as ever present, "over all, and through all, and in all," (Eph. 4:6) and waiting always in the secret place when one turns the attention there to meet Him.

1. *denials, affirmations* Through denials and affirmations, we press out the frenetic tension of old, unwanted thoughts and pull in the fresh vitality of new and inspired ideas. (Laura Bennett)

2. *the divine standard of thinking and feeling.* The dominion which is ours by Divine right is over our own thoughts. They are under our absolute control. We can direct them, coerce them, hush them or crush them. We can dissolve them and put others in their place. There is no other spot in the universe where man has mastery. (Temple Talks Series Three, 5)

Be Still and Know God

? Explain the meaning of the statement, "in him we live, and move, and have our being."

12. What we shall say in the secret place is a secondary matter. The first and most important affair is to be still¹ and know God. "Be still and

know that I am God."-Psalms 46:10. Paul, in speaking of the innate desire for God in all men, says that God "made of one every nation of men ... that they should seek God, if haply they might feel after him, though he is not far from each one of us: for in him we live, and move, and have our being."-Acts 17: 26-28.²

13. In the silence or stillness we feel after God, and great is the blessing when we get so still that we feel His presence filling and thrilling us with His life and love. In this consciousness one places the right value on the things of the world, because he becomes more fully aware of and appreciative of his blessings. We know what is meant by the promise, "But seek ye first his kingdom, and his righteousness;³ and all these things shall be added unto you." - Matt. 6:33.

14. The familiar Lord's Prayer (Matt. 6:9-14 and Luke 11:2-4), will have new meaning to us when prayed in the silence. This prayer is filled with the life and the substance and the power of Jesus' realization of Truth, and it will open with a new meaning as it is prayed to the Father in the "secret place."

1. *be still*. The first step in metaphysical treatment is the Silence, not affirmations. "Be still and know that I am" (Psalms 46:10) and in that stillness, listen. Every problem is life trying to communicate something to us; so we need to begin with "be still and listen" and then "say what one is listening to." (Eric Butterworth, Practical Metaphysics/Prayer)

2. Acts 17:28 (WEB)

3. *righteousness*. A state of harmony established in consciousness through the right use of God-given attributes. Truth working in consciousness brings forth the perfect salvation of the whole person--Spirit, soul, and body--and righteousness (right relation) is expressed in all our affairs. (RW/righteousness)

Praying to God as "our Father"

? What benefit comes to us from praying to God as "our Father"?

15. "Our Father." The simplicity and the majesty of this term¹ are impressed upon one when he thus addresses God in the inner closet and meditates upon His character.

1. *simplicity and the majesty of this term*. Henry Ward Beecher said: "A man has a right to go to God by any way which is true to him. If you can think it out, that is your privilege. If you can feel it out, that is your privilege. One thing is certain: The child has a right to nestle in his father's bosom, whether he climb there upon his knee or by the chair by the side of him; any way, so that it is his father. Wherever you have seen God pass, mark it, and go and sit in that window again." (Ingraham, *The Silence*)

Heaven

? What and where is heaven?

16. "Who art in heaven." This has been taken to mean "who art in the skies," but such an interpretation is misleading. Jesus says, "The kingdom of God is within you." - Luke 17:21. Having learned the true nature of the Father, we can no longer think Him separated from us. Heaven is the expanding consciousness of the kingdom of God,¹ and is an omnipresent spiritual reality. We find it within when we find God. It is the realm of perfection and order and life and love and peace and wisdom.

1. *the expanding consciousness of the kingdom of God Meta.* The kingdom of heaven, or of the heavens, is a state of consciousness in which the soul and the body are in harmony with Divine Mind. (MBD/heaven)

"Hallowing" the Name of God

? What is it to "hallow" the name of God?

17. "Hallowed be thy name." Hallowed comes from a word that means wholeness. God's name is "I AM" which is wholeness and perfection. It should be so realized by us. "To hallow"¹ is to make whole, sacred, pure, holy, perfect. You are His character, His being, His expression. Are you seeking to bring forth that perfection, the reality of your spiritual nature? Stop and ask yourself

these questions: "Am I, the expression of God, hallowing His name? Am I being that which God is? Am I bringing forth in thought, word, and deed-in mind, body, and affairs-the perfection which I really am?"

1. *To hallow.* To realize that God's name means wholeness and perfection for us. A call to action to shine in the world (RW/hallow). We might ask, "Am I bringing forth in thought, word, and deed in mind, body, and affairs the perfection which I really am?"

God's Will

? What is "God's will" for man?

18. "Thy kingdom come. Thy will be done, as in heaven, so on earth." We have learned that the kingdom of God is always, everywhere evenly present. This is a prayer that it may come into expression and be manifest in the earth, the outer, as it is in heaven, the inner. Thus it is that God's will is done.¹ The great moving force that tends toward perfect expression in the universe, in everyone, in nature, and in everything is the will of God. God's will is God's plan, purpose, intent, and pleasure² for us and all creation. It is very necessary in praying, "Thy will be done," to remember that His will for us is always good. He is love;³ He wills not that His children shall suffer in any way, but that they shall come to the knowledge of Him³ and be blessed with His wholeness.

1. *Thus it is that God's will is done.* To do the will of God means to cooperate consciously with the law of mind action in thinking, feeling, word, action, and reaction.
2. *and pleasure.* God's will can also be called the I AM identity in us, for it is the perfect law of mind action that produces only good. (Annotations 2-10/2)
3. *He is love.* God's will is always good and based on love.
4. *come to the knowledge of Him.* God's will is also His purpose, design, and intent of Absolute Good for man and all creation. In man, God's will can also be called the I AM identity in him, for it is the perfect law of mind action that produces only good. (Annotations Lesson 10, Annotation 2)

Our Daily Bread

What is "our daily bread"?

19. "Give us this day our daily bread." Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."-Matt. 4:4. This petition, then, must have a larger meaning than is commonly believed. "Daily bread" means more than the food that is eaten physically. "Daily bread" is divine ideas that feed and nourish the soul and build states of consciousness that accords with the will of God (RW/our daily bread). There is a substance in true words and no one lives life to the fullest unless

he feeds upon words of Truth in daily prayer and meditation.

20. "And forgive us our debts, as we also have forgiven our debtors." There is a law involved here. According to this law we cannot be forgiven until we first forgive.¹ This would be seen more clearly if the prayer were put in the affirmative form, thus: thou dost forgive debts as we forgive our debtors.

21. "And bring us not into temptation, but deliver us from the evil one." All things originate in mind, and evil comes from wrong thinking.² To be delivered from evil is to have the mind cleansed from all belief in evil by the Spirit in us, by prayer and meditation. In this way we are delivered from evil, delivered from the very last one of the thoughts of evil that may be in mind. So long as one false thought or belief remains, our mind needs the purifying power of the Christ Mind.

1. *we cannot be forgiven until we first forgive.* This we find to be in harmony with a law of mind. That is, an idea must be dissolved before another can take its place. If you have in mind a thought that some one has wronged you, you cannot let in the cleansing power of the Spirit until you have dissolved and cast out the idea of the mortal wrong. (Temple Talks Series 3, 5)

2. *evil comes from wrong thinking.* There is but one presence and one power, God omnipotent, but we have the privilege and freedom of using this power as we will. When we misuse it we

bring about inharmonious conditions. These are called evil. Evil appears in the world because we are not in spiritual understanding. We have not learned that all is Mind; neither have we conformed to the law of Mind, with the result that inharmony appears in our bodies and affairs. We can do away with evil by learning rightly to use the one Power. If there were a power of evil, it could not be changed. (RW/evil)

Prayer and Faith

? Why it is necessary to pray believing that we have received?

22. One of the secrets of the prayer of demonstration is revealed in this promise: "All things whatsoever ye pray and ask for, ¹ believe that ye receive them, and ye shall have them."-Matt. 21:22. This is mysterious only until we see that it is the way of faith. "Faith is the perceiving power of the mind linked with a power to shape substance." - *Prosperity* 43, by Charles Fillmore. Faith shapes substance into the desired form or shape. At the tomb of Lazarus, before Lazarus came forth, Jesus said: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always."-John 11:41-42. He knew that He had the answer, even before He saw it manifested. When He increased the loaves and the fishes, He gave thanks before He saw the demonstration. To claim the answer and to give thanks for it, ² unwaveringly believing in God as absolutely unfailing, even before you see the proof, is one of the greatest lessons that can be learned in connection with prayer.

This is the prayer of faith. With God "can be no variation, neither shadow that is cast by turning."-James 1:17. All that He is, all that He does, all that He says, are exact law and can no more fail than following the rules in arithmetic can fail to produce the correct answer. This is the basis of our faith in prayer and this is why it is absolutely safe to claim the good He has promised and give thanks for it before we see it manifested.

1. *and ask for* We know now, that words and thought are a tremendous vibratory force, ever moulding man's body and affairs. (Florence Scovel Shinn)

2. *and to give thanks for it.* To give thanks after a blessing does not usually require much of an effort. It is not hard to be polite when something nice has happened to us. But to give thanks before receiving may take some effort. All good effort is rewarded under spiritual law. (*Metaphysics/Developing a Prosperity Consciousness*)

Conscious Unity with God

? How do we come into conscious unity with God?

23. This claiming of what is ours in Truth we call affirmation. Jesus was bold and fearless in making the highest claims for Himself. He affirmed, "I and the Father are one," (John 10:30) and, "All things whatsoever the Father hath are mine, (John 16:15) and so raised Himself above the prevailing thought of the world. In this way He demonstrat-

ed His sonship.¹ He is our example; He came to teach us how to attain the realization of our unity with God. We can attain this realization by following in His steps, by doing as He did. He said, "Judge not according to appearance, but judge righteous judgment - John 7:24. In the realm of the manifest world all about us, many things appear true that are not true in Spirit, and we are freed from the habit of judging by appearances and established in the consciousness of the Truth of our being by the prayer of faith made in understanding.

24. One of the names of God is "I AM." I AM is Being.² When we enter the silence and speak the name, "I AM," it brings our being into conscious union with Him in whom "we live, and move, and have our being."-Acts 17:28. There is in reality but one Being. "Oneness means sameness. We are to become conscious that we are unified with God, are the same in nature as God. This consciousness comes from knowing that "I AM," from thinking, feeling and claiming that, "I am a spiritual being, a child of God." As in the stillness of the soul we meditate on that which we know God is, we are to become conscious that "I AM THAT I AM." - Exodus 3:14. God is love. In the silence I am being that which God is - love; therefore I know, "I am love." So with all the other qualities of God of which you may think. You are to be them through thinking and, feeling these qualities³ or ideas within you, and then you are to make them manifest. The belief of separation of our being from God's Being is only a part of the falsity that comes from judging by appearances. We overcome this by claiming, affirming, praying in faith, "I and the Father are one."-John 10:30. The

first step in entering the silence is to think of the presence of God; the second step is to feel oneness with God, the Good. Upon these two fundamental steps all true prayer rests, for thinking and feeling build consciousness.

1. *demonstrated His sonship.* We reveal our "sonship" to ourselves and to others by claiming it; by declaring that we are not a child of mortality but a child of God; that the Spirit of God dwells within us and shines through us; that this Spirit is Christ, Child of God. (RW/sonship)

2. *I AM is Being.* If you would know the mystery of Being, see yourself in Being. Know yourself as an integral idea in Divine Mind, and all other ideas will recognize you as their fellow worker. Throw yourself out of the Holy Trinity and you become an onlooker. Throw yourself into the Trinity and you become its avenue of expression. (*Christian Healing*, Being's Perfect Idea, 20)

3. *feeling these qualities or ideas within you.* The I AM (wisdom) puts feeling into what it thinks, and so "Eve" (feeling) becomes the "mother of all living." Feeling is Spirit, which quickens. Woman symbolizes the soul region of man and is the mother principle of God in expression. (MBD/Eve)

Holding A Thought

? What is meant by "holding a thought" as used in connection with prayer?

25. Students of practical Christianity sometimes

speak of "holding a thought." This means that they take some statement of Truth into the silence, repeat it over and over,¹ and meditate upon it until they realize its meaning, until it becomes alive in consciousness as spiritual understanding. This is the way to come into understanding.

26. It is natural for the one who is yet in ignorance of the great all-knowing One within him to want to seek here and there of some man or some book for explanation of various texts of Scripture, but the only way to come into the knowledge of Truth is to seek the kingdom within. Teachers and books are helpful because they turn our attention within and help us to have faith in our indwelling Lord.

27. The power to "hold a thought" is the power to concentrate upon an idea.² Concentration, as used in its application to spiritual development, means the act of fixing the attention upon a central idea and drawing all the thoughts to that center. Our thoughts require discipline. Thinking to a purpose must take the place of thinking at random. The silence gives thought discipline. Power to direct and control thought comes not from the personal will but by centering within, in I AM. Thus poise and self-control are attained in our thoughts and feelings, in realization.

1. *repeat it over and over.* The saying over of any Denial or Affirmation is a necessary self-training of mind which has lived so long in error and false beliefs that it needs this constant repetition of truth to unclothe it and clothe it anew. (Emilie

Cady/*Lessons in Truth, Affirmations*)

2. *the power to concentrate upon an idea.* The silence is not a negative or an inert state of the mind. Many persons, not realizing this, have allowed their minds to become inert, and through this false conception of the silence they have lessened their executive ability to no small degree. These persons, when attempting to practice the silence, often fall asleep. (Ingraham, *The Silence*)

Conditions of True Prayer

? What are the eight necessary conditions of true prayer that are mentioned in the final paragraph of this lesson?

28. If our prayers seem not to be answered, let us not accuse God of failing us but let us examine ourselves to find whether we have truly prayed with understanding.^① Have we directed our prayers within,^② or without? Have we prayed to God as Father,^③ or as the "unknown"? Have we known ourselves to be one with Him,^④ or have we thought Him separate from us, perhaps a long way off? Have we entered the inner chamber of prayer?^⑤ Have we closed the door?^⑥ Have we asked believing that we have received?^⑦ Have we prayed, desiring, above all, the kingdom of God;^⑧ have "things" been first in our minds? Have we forgiven?

? Give three affirmations that help us to realize our unity with God.

 29. God is the all-surrounding, all-penetrating Spirit-Mind, out of which all come. I live; that is, I am animated and inspired by and through Infinite Mind. I breathe into my lungs that which is necessary for the life of my physical body, and my mind is inspired with divine ideas, ideas of good which are in this Mind. I am ever in the presence of this Almighty One, and am being the qualities or attributes of God to the extent that; I know them. I am God-life, God-intelligence, God-substance, to the degree of my understanding. A fish lives in the water, its natural element, and moves and has its being there. An animal lives and moves and has its being in the air, its natural element, that which is necessary for its well-being. Spiritually, I am an idea in God-Mind, and I live and move and am the expression of God-Mind. I am sustained and eternally supplied with its substance through right thinking and by not misapplying or misusing any of its ideas. I must learn to do this consciously; through choice I am to keep my thoughts on the good that is in and around all. In this way I consciously live and move and have my being in God.

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1. prayed with understanding
 2. directed our prayers within
 3. prayed to God as Father
 4. known ourselves to be one with Him

5. entered the inner chamber of prayer
6. closed the door
7. asked believing that we have received
8. desiring, above all, the kingdom of God

RECOMMENDED READING

-  Charles & Cora Fillmore, *Teach Us To Pray*
<https://www.truthunity.net/books/charles-cora-fillmore-teach-us-to-pray>

-  Eric Butterworth, *The Universe is Calling: Opening the Divine Through Prayer* (Book and Sunday Sermon) <https://www.truthunity.net/ebup/truth-for-the-now-age-11-the-universe-is-calling>

-  EV Ingraham, *The Silence*.
<https://www.truthunity.net/books/ev-ingraham-the-silence-the-silence>

-  Frances Foulks, *Effectual Prayer*.
<https://www.truthunity.net/books/frances-foulks-effectual-prayer>

-  Hypatia Hasbrouck (1995) *The Handbook of Positive Prayer*

-  May Rowland, *A Drill in the Silence*
<https://www.truthunity.net/tracts/may-rowland-a-drill-in-the-silence>

-  May Rowland, *A Healing Meditation* (Audio)
<https://www.truthunity.net/audio/may-rowland/healing-workshop/tape3> (Clip 56)

HEALING



INTRODUCTION TO HEALING

Lesson Two, *Healing*, is the second of three lessons which continues the alignment of our very human self to God. This second step in our alignment is affirming our essential perfection as the image and likeness of God, something the Fillmores referred to as "Being." Being is the basis for healing and health of the body.

Skip down and read paragraph 4: "The law of man's being is I AM, the Word, the creative power of God." The four terms in this statement—*being*, *I AM*, *the Word*, and *the creative power of God*—are synonyms for the *Christ Idea*, the second term in

our Metaphysical Trinity: *Mind–Idea–Expression*. This means the basis for the expression of health is the conviction that we are a *perfect Idea* in the *Mind of God*. In other words the downstream Expression of health and wholeness is an effect that is caused by an upstream state of Being. Being comes before Expression.

That is why Hypatia Hasbrouck's second great affirmation in her *Handbook of Positive Prayer* is appropriate for continuing our prayers and devotionals. She affirms, "With Godlike thoughts, I think into *being* a Godlike World." Healing begins with Being and only when that foundation is made do we express physical healing, which we know as Wholeness. You are encouraged to begin your prayer sessions and your devotional readings with this affirmation.

Health is abiding, eternal, and unchangeable. Wholeness is our birthright. Myrtle Fillmore, Unity Co-founder, demonstrated through her health challenge that spiritual practices of daily prayer and meditation were a key component of her healing journey. Through conscious communion with the Divine Mind (the source of life), our perfect idea of wholeness is realized as health in the body. Lay hold of true thoughts (by affirmation) based upon Divine Ideas. In the words of an early Fillmore Wings participant: "Pray the Presence (Promise), not the problem."

LESSON FOR HEALING

Healing

NOT BUILT WITH HANDS

R.H. Grenville [Beatrice C. Rowley]

No fairer structure has been raised on earth

Since time began; no walls of costly stone
Built for a Solomon had half the worth

Of this fine edifice of flesh and bone.

Here is a city in itself complete,

At once a temple and a citadel,

Set like a palace in the common street,

Wondrous beyond the power of words to tell.

Perfect and beautiful in every part,

The ark of each man's covenant with life,

Shines the bright altar of the human heart,

A sanctuary in the midst of strife,

Fairer than any which the prophets trod --

Behold the temple of the living God!

The Foundation of Healing

? What is the one way to health?

1. Health¹ is a blessing greatly to be desired. That men appreciate it is shown by their efforts to re-

gain it when once it seems to be lost. The question is: What is the true method of gaining health?

2. Everyone instinctively feels that there must be a way to health,² an exact, sure way founded upon principle. There is such a way. It may be found by the earnest student in the doctrine of Jesus Christ. The teaching of Jesus is an absolute science. Webster defines *science* as a knowledge of principles or facts, "systematized and formulated with reference to the discovery of general truths or the operation of general laws."

3. The foundation principle upon which the universe was created was that it was "good" and "very good" (Gen. 1:31)³. This principle should be understood and applied; this cause should be set into operation in order to produce a like effect.⁴ When the mind of man is trained to believe in the good, the true, the perfect in self and in all others, a like effect will be produced in the body and will show forth as health or wholeness. Jesus knew God; He knew the principle, the law lying back of every man's being. He, the great Teacher, was perfectly competent to instruct men in the law of their being.

✍ "Then the real object of existence is to attain the consciousness of eternal life ... Jesus was the great way-shower to the attainment of this realization of Spirit" (*Atom-Smashing Power of Mind* 151-52).

4. The law of man's being⁵ is I AM,⁶ the Word,⁷ the creative power of God. Man uses this law or creative power of God by his thinking and feeling. The *use* that man makes of the law of his be-

ing is his formative power of thought, or his use of I AM power. "The law of manifestation⁸ for man is the law of thought" (*Mysteries of Genesis* 12). Conscious knowledge and understanding of the law of man's being, followed by right thinking, right feeling, and obedience, result in health in soul (mind) and body. There is no other way to health. Living in conscious harmony with man's true identity—I AM—and using the power of I AM in the right way in thinking, feeling, words, and actions, is the true method of manifesting health. This lesson aims to explain the operation of cause and effect and show how the laws of God may be made practical by everyone in the demonstration of health.

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1. *Health*. Metaphysically, a state of being sound or whole in mind and body. Oneness with the Christ Mind assures perfect health (RW/health).
 2. *Everyone instinctively feels that there must be a way to health*. This is because health is the normal condition of human beings, a condition true to the Truth of our being. (RW/health).
 3. *Genesis 1:31 Interpretation*. God's creation as recorded in the first chapter of Genesis is in the realm of ideas, that is, in the ideal. In Divine Mind, man is first of all an idea, perfect as Divine Mind is perfect. (*Unity*, April 4, 1937 Genesis 1:26-31).
 4. *Cause, Effect*. The law of sequence; the balance wheel of the universe. This law, like all other divine laws, inheres in Being and is good. "Whatsoever a man soweth, that shall he also reap" (Gal. 6:7). Man lives in two worlds, the world of cause (the within) and the world of effect (the

without). (RW/cause-and-effect).

5. *man's being*. Alignment with the Mind of God, Oneness, was established in Lesson One, *The Silence*. This lesson, Lesson Two, *Healing* is establishing our alignment with the Being of our perfect image and likeness of God. Being comes before Expression and Being establishes wholeness of the body.

6. *I AM*. The metaphysical name of the spiritual self, as distinguished from the human self. One is governed by Spirit, the other by personal will (RW/I-AM).

7. *The Word*. The Greek logos, which has been translated Word, literally means reasonable speech, or, as we may say, the reasonable thought or word. That is, all things that God, or Mind, made in the beginning were perfect results of the power of Mind at work through thought, along lines of accurate reason based on the perfect, ideal conceptions inherent in infinite Mind (MBD/Word).

8. *Law of Manifestation*. We, in Unity, believe that there is an orderly process of manifestation by which we are able to bring forth God's ideal creation. An example of this process can be understood when we interpret the first chapter of Genesis metaphysically. (*Metaphysics* blue book Volume 2, *The Laws of Manifestation*).

Disease and Reality

? Explain what is meant by the statement that there is no reality in disease

5. The fault with the healing systems of man lies in the fact that men have tried to cure disease¹ without removing the cause of it. Causes are not remedied merely by dealing with effects. This is a simple proposition and one that easily appeals to our reason. To find a remedy, we must go to cause first. If a cause is removed, its effect is removed. This is the right and only sure method of wiping out the appearance of disease—and it should be remembered that disease is only an appearance; there is no power or reality² in it, for God did not create it. If mental and physical disorders were real they could not be healed, because that which is real is enduring, unchangeable. Disease does not have a divine idea or principle behind it as a pattern for its formation. Therefore, any belief or condition of disease can be changed because it is not a God creation.

1. *Disease.* An inharmonious condition in mind and body brought about by error thinking. Ignorance causes all disease. (RW/disease)

2. *Reality.* The real is the permanent. It continues "in the same state or without essential change." The fictitious is the impermanent; it does not continue "in the same state or without essential change." (Imelda Shanklin *What Are You*, pp.56-71)

Disease and Beliefs

? What reason have we for believing in health as our birth-right?

6. The "real" is that which cannot be changed, which always is. Health is real, abiding, eternal, unchangeable. Health or wholeness is every man's birthright. "The spirit of God has made me, and the breath of the Almighty gives me life" (Job 33:4). It is very important to remember this because the thought of man has so built up the belief in the power and reality of sickness and disease that they seem impregnable fortresses of evil. This is especially true of the forms of error which have been stamped "incurable." There are no incurable diseases.¹ Every appearance of ill has a cause, and that cause can be removed. When the cause has been removed, then the effect will disappear.²

1. *There are no incurable diseases.* See *Letters of Myrtle Fillmore, No Incurable Disease* (1936).

2. *When the cause has been removed, then the effect will disappear.* "The cause of health is faith. The cause of health is God. Affirm your faith in God—and health will come forth in you." (James Dillet Freeman "The Four Causes of Health.")

Disease and Healing

? Is it possible to heal all diseases?

7. The belief in the power and the reality of disease is itself one cause for the appearance of disease in the body. When men see that there is no truth in such a belief they let go of it, and the appearance then yields readily, not having the sustaining force of thought to keep it in evidence. A law was stated by Jesus when He said, "According to your faith¹ be it done to you" (Matt. 9:29). Those who believe in disease as a reality have faith in it; they get results according to the application of their faith faculty, and some form of physical error keeps manifesting in their lives.

8. All causes are mental. Everything starts in mind as an idea or a concept of some idea. If we want to manifest health, we must think of the life idea,² build a concept of it, and see it manifesting in us as health. Then the law ("according to your faith") will work for us to bring about health in the body.

1. *According to your faith* "The secret of healing lies in the lifting up the consciousness by faith into the realm of God perfection, thus clearing the way for God's original perfect healing to be done in the body" (Connie Fillmore *The Unity Guide to Healing* 47).

2. *"Life idea"*. The term Life idea is used repeatedly in the lessons. It is a Divine idea that vitalizes living power in human beings. As we com-

mune with God in the silence of our own soul, we become conscious of God as life and of ourselves as heirs to this life. See Charles Fillmore, *Vitalizing Power in Man*.

How To Change Appearances

? Since we are the offspring of God, why have we appeared to be unlike Him?

9. What is the basis of our faith in health? It is understanding of the real nature of God and of ourself as His offspring. God is perfection, wholeness; His offspring must be like Him, so it is very evident that we have had wrong concepts about ourself if we have considered imperfections as being real, enduring. We have thought ourself so different from God that it seemed sacrilegious to claim our Godlikeness. Every idea, every thought we have is like a seed, and it produces "after its kind." The thought of man's unlikeness to God has worked out in appearances that are the image of the thought that produced them. Appearances cannot be changed except by going back into mind and correcting the thoughts¹ that are making the error appearances. Such changes are accomplished by a transforming of thoughts so that they harmonize with the ideas of Divine Mind, God. Nothing is accomplished by working in the external alone—men have tried that for ages without success. Analysis of our thoughts determines whether the beliefs back of them have their foundation in wholeness and perfection, or whether they are based upon the limited concepts about life that have been built through ignorance

of Truth.

1. *Appearances cannot be changed except by going back into mind and correcting the thoughts. "...continue to repeat these words, 'God is healing me now,' ... to fill the mind and heart and body temple, its cells and atoms, so full of this awareness that there is no room left for fear or doubt. Further persistence in repeating the words, 'God is healing me now,' is to become so fully saturated with this truth that it begins to overflow your mind and body and fill[s] the atmosphere around you. The very air you breathe, your environment, will begin to vibrate with the power of the thought, 'God is healing me now.'" (Mary Kupferle, *God Is Healing You Now.*)*

No Dual Powers

? What is forgiveness of sin?

10. All sin is the result of a belief in dual powers¹—good and evil—and this belief must be eliminated from consciousness.

"Sin is a falling short of the divine law, and repentance and forgiveness are the only means that man has of getting out of sin and its effect and coming into harmony with the law" (Jesus Christ Heals 59).

1. *All sin is the result of a belief in dual powers. We must see the life of God in our flesh. Any*

form of denial of God life and intelligence or of the physical organism, any thought of the flesh other than as of God's pure substance, congests and irritates the body. This is double-mindedness, which consists in believing in evil as well as good, in perceiving and thinking about evil, or undesirable conditions, or lack, or failure, or calamity of any sort. "Understanding the Body" *Letters of Myrtle Fillmore*, Understanding the Body (1936).

Forgiveness and Healing

? What is the relation of forgiveness to healing?

11. The process by which sin and error are erased from the mind is the forgiveness or remission of sins.¹ In the healing work of Jesus, forgiveness was prominent.² We can readily understand why forgiveness plays so important a part in the life of the overcomer when we know the relation of sin to disease, of righteousness to health; when we remember that the appearance of the body is the outpicturing of the beliefs held in mind. In other words, the appearance of the body is the result of the individual's thoughts. Thus we see that forgiveness is related to healing as cause is related to effect.

1. *the forgiveness or remission of sins.* "To experience the healing that we desire, we must release all thoughts of unforgiveness." (Ed Rabel, *Metaphysics, Developing a Healthy Consciousness*).

2. In the healing work of Jesus, forgiveness was prominent. "go thy way; from henceforth sin no more." (John 8:11)

The First Step

? What is repentance?

12. The first step to be taken toward healing is "repentance," a change of mind,¹ turning away from the belief in things as they appear and turning within toward God, then making the necessary change in conduct. Penitence and sorrow emphasize the feeling, but repentance is more than this—it signifies new purpose, a determination to change the beliefs that have been the cause of the imperfect results. "I rejoice, not because you were grieved, but because you were grieved into repenting; for you felt a godly grief" (II Corinthians 7:9, 10).

1. *Repentance, a change of mind.* Sin is simply a mistake in judgment that leads to a mistake in action that leads to undesirable and often unpleasant consequences. Every individual comes into this life experience with a consciousness that needs to be raised or saved; it is this consciousness that determines our experiences. If we do not like what we are experiencing, we can, with God's help, improve or transform our consciousness and bring forth better conditions and experiences. (James C. Lewis *The Mystical Teachings of Christianity, The Fall of Man*).

Seeing Only Perfection¹

? Is there a power of evil?

13. In making this change, we have not only to behold ourself as perfect in mind and body, but we must eliminate from our mind all consciousness of sin and evil, all belief that they have reality. We must learn to see the perfection of God as being brought forth in all creation, to know that there is no sin in the divine plan for man, no evil in reality, though it may exist as an appearance. (See Lesson 7, Annotation 6 for *How I Used Truth*.) We must all come to see that each person is expressing God according to his individual concept, his highest knowing in spite of appearances. Today each one knows in part; tomorrow his knowing will be greater, and he will express in a way that is becoming a little nearer to the perfection which God is.

1. *Perfection*. A state of consciousness completely free from any shadow of negation. Jesus said, "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5:48). We attain divine perfection through spiritual aspiration, by never ceasing to erase false thoughts and by affirming Truth as the law of our being. (RW/perfection)

Realizing Perfect Ideas

? How is the mind renewed?

14. By a complete change of thought the mind is

renewed, made fresh and clean with pure ideas about God and man, and by this renewal of the mind the outer world, the whole realm of appearances, is transformed. "Do not judge by appearances, but judge with right judgment" (John 7:24). In this way appearances of evil, sin, and sickness are changed. Because the appearance of the body is the result of the thoughts that are held in mind, the more one thinks of the divine, the ideal, the perfect, the more these thoughts will outpicture in the body. ❶ Prayer then is a very important factor in the attainment of health, for it is *conscious* communion with God, or good, and this good includes life that produces health in the body. Thus daily meditation and prayer, where unity with Divine Mind (the source of life) and its perfect ideas is realized, is very essential to well-being.

1. *These thoughts will outpicture in the body.* "The individual must be helped to unify his spirit, soul, and body, in harmonious spiritual living here and now. Health is a result—the outpicturing of Christ ideas in thought, word, and act." (Myrtle Fillmore, *How To Let God Help You*, Chapter 37 Myrtle Fillmore Talks About Her Life, Paragraph 21.)

Releasing Disease Beliefs

❶ Since we are the offspring of God, why have we appeared to be unlike Him?

15. The belief in fleshly heredity keeps many persons in bondage to disease. "And call no man your father on earth, for you have one Father,

who is in heaven" (Matt. 23:9). This Biblical statement is a complete denial of the belief in fleshly heredity. As we are the off-spring of God, our inheritance must be from Him¹ and not from the flesh man. In Truth there is no such thing as a hereditary disease, and appearances of such are due entirely to man's limited belief. He is ignorant of the fact that God is his Father, and he insists upon claiming man as the source of his life, thus connecting himself erroneously with flesh as his origin instead of Spirit. The fruit of this thought must be "eaten" until the thought is changed. To overcome this error thought, one should enter the silence in this realization:

✓ I am the offspring of God and I inherit His perfect Mind and life.

✓ I am made in His image and after His likeness.

✓ I live, move, and have my being in Him, and I express His wholeness.

16. Love is a healing balm.² Our knowing God as our Father and as the Father of all men will take away the great burden of condemnation from our minds. When condemnation is removed from mind, many of the ills of the flesh will disappear, because condemnation, criticism, and faultfinding make sick bodies. Instead of judging by appearances we shall practice seeing ourself and others as we are in Truth. Thus, we shall remove the appearance instead of condemning it.

17. Every form of hate and envy and jealousy is a burning fire,³ a disintegrating force that disturbs

the mind and tears down the body. But love will restore us when we enter the silence, affirm our oneness with love, and express it. There is but one power—the power of God's love.

1. *As we are the off-spring of God, our inheritance must be from Him.* “The Light of God revealed to us (the thought came to me first) that life is of God, and we are inseparably one with the Source; that we inherit from the divine and perfect Father. What that revelation did to me was not at first apparent to the senses. But it held my mind up above negation, and I began to claim my birthright and to act as though I believed myself the child of God, filled with His life. I gained in health and understanding. Others saw that there was something new in me and asked me to share it. I did. Others were healed and began to study. (Myrtle Fillmore, *How To Let God Help You*, Chapter 37, Myrtle Fillmore Talks About Her Life)

2. *Love is a healing balm.* The all-important thing about love is that it harmonizes, blesses, and unifies. A loving attitude causes harmony to become the dominant factor in mind and body, and maintenance of good health becomes a way of life. (Ed Rabel, *Metaphysics*, Chapter 5 Developing a Healthy Consciousness. See Video 5H).

3. *Hate ... a burning fire.* Hate burns out the vital spark in the glands, much as an excessively high current burns out a fuse in your house lighting system. Then the light goes out and death of the body sets in. (RW/hate)

Seeking Good, Not Error

? What place has prayer in the attainment of health?

18. One might conclude that since all disease is caused by error thought [we] should be continually searching his mind for error. This is not necessary or profitable. "But who can discern his errors? Clear thou me from hidden faults" (Psalms 19:12). The point is that we are to deal with the *cause* side, and we do this more effectively by keeping our thoughts busy in establishing the good than by looking for error. We need to remember that thought is formative, and it brings forth into the manifest world in accordance with the character of the thought. If the mind is dwelling on error, then error is what will be produced, because keeping it active in mind shows that we are placing the energy of our faith faculty in it. Those who conscientiously give up (deny) their ignorant and untrue thoughts and lay hold of true thoughts (by affirmation) based on divine ideas are called "overcomers."¹ They find, as they turn the whole matter over to Spirit and trust in its wisdom and power to overcome, that the work proceeds in an orderly way. They do not have to spend their time looking for error; they affirm the Truth and hold themselves in an attitude of willingness to be guided. If there is an inharmonious condition, the cause of it will be revealed to them. The light comes not by anxious thought² but by the revelation of Spirit within, which is made operative in consciousness through meditation and prayer.³

1. *Overcomers*. Defined as "One who recognizes the Truth of his being and is renewing his mind and body and affairs by changing his thoughts from the old mortal beliefs to the new as he sees them in Divine Mind. He demonstrates the divine law, not only in surface life but in innermost consciousness. Spiritual power, mastery, and dominion are attained by the overcomer." (RW/overcomer). Much more information about overcoming is in Fillmore Wings Lesson 5: Overcoming.

2. *The light comes not by anxious thought*. In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God (Philippians 4:6)

3. *through meditation and prayer*. "The first move in all healing is a recognition on the part of the healer and on the part of the patient that God is present as an all-powerful mind, equal to the healing of every disease, no matter how bad it may appear. The best way to establish unity with the Father-Mind is by prayer. (Charles & Cora Fillmore, *Teach Us To Pray*, "God is Spirit")

Healing Prayer

? **What is a treatment? In what respects does the prayer treatment differ from the old concept of prayer?**

19. A prayer for healing is sometimes called a "treatment."¹ The old concept of prayer was more a beseeching of God for something which (it was felt) might or might not be His will to give. We

are now learning to think of prayer as described in the first lesson of this course—a *conscious* communion with God, not a beseeching for good. We are learning to pray with understanding and with faith. When a treatment or prayer is spiritual and scientific, it asserts but one real Presence and Power—perfect Spirit—and is a call to the Christ within (Spirit in the individual) to come forth and take dominion in the manifest. The steps in prayer are the same as the steps in a treatment, so if we know how to pray, we know how to treat. (See Lessons in Truth Lesson 10 Annotation 4)

1. A treatment is a prayer of faith and understanding for healing, harmony, wisdom, prosperity, or any other good that man may desire. Its object is to raise the consciousness of the one being treated to a high spiritual consciousness through which healing is accomplished. (RW/treatment)

Helping Others

Explain how to treat another.

20. In helping others, we must first enter the silence¹ and realize the one Presence and one Power, God omnipotent. We might hold a thought such as this:

 It is not I but the Father within me, He does the works.

21. We declare oneness with God and feel the

fullness of life and power. We speak the healing word to the patient, giving thanks that in Truth he is every whit whole. We must realize for him the truth of his being,² his wholeness, his perfection as the offspring of God, and declare that it is manifest. We need to deny whatever seems to be the specific error appearance, and affirm that the saving grace of Jesus Christ cleanses the mind and the body of all belief in evil and establishes the Truth that makes free.

22. In considering the "saving grace" of Jesus Christ, we find that the word *grace* means gift or favor; *saving* means freeing from that which binds or limits either in mind, body, or affairs. The "gift" comprises all the God qualities within us and the power to express them.³ Metaphysically, "Christ" is the divine pattern, God's idea of Himself with all the principles necessary to reproduce God in man. "Jesus," that which saves us, is our right *use* of the pattern and the God principles; or the unfolding in our consciousness of all the qualities that are required to bring forth divinity into manifestation through us.

1. *In helping others, we must first enter the silence*
 The first step in praying for others is the recognition that God is in charge. We must begin our prayer treatment by stilling the mind and releasing thoughts of fear concerning the one for whom we are praying. (Ed Rabel, *Metaphysics*, Chapter 6, 6A: Becoming Still.)

2. *the truth of his being.* The greatest gift we can share with others is to "behold the Christ" in them." (Ed Rabel, *Metaphysics*, Chapter 6, Pray-

ing For Others)

3. The "gift" comprises all the God qualities within us and the power to express them. Our increasing awareness of our twelve spiritual faculties will enable us to call them forth into dynamic expression within us. This process requires discipline, dedication, and a conscious recognition of ourselves as offspring of God. (Ed Rabel, *Metaphysics*, Chapter 3, *Developing Our Twelve Powers*.)

Universal Treatment

? Is it right to give a treatment to any person who has not requested it?

23. The question sometimes arises: "Is it right to treat any one without his consent?" In solving this problem, we should know that free will is every man's God-given right, and no one is justified in interfering in any way with the freedom of another. But also we should take into consideration the fact that if we *think* of another at all, our thoughts carry responsibility, because we must think of him either as he is in Truth or as he appears to us. If we hold him in negative appearances, the power of our thought goes out against him and has a tendency to fix him more firmly in adverse conditions; if we think of him as he is in Truth, in Being (God), we help to set him free. In a sense this might be called "treating," but it is what we term "holding him in the universal."¹ We do not interfere with another's free-will when we "hold him in the universal," because we hold

no thought that he shall do this or that specific thing.

24. Another point arises here. If a man is in bondage to some habit—drugs, liquor, for instance—he thinks he wants the stimulant and sometimes feels that those who keep him from it are interfering with his free will.² The fact is that it is not his *will* but his sense of lack of some good that is demanding satisfaction. Thus his will is in bondage to his unrighteous desire. Friends who love him and would save him have the right to declare for him the Truth that makes free yet are not interfering with his right of choice.

25. In all prayer the "secret place of the Most High" must be recognized as the "point of mystical union between man and Spirit" (Emilie Cady *Lessons In Truth* 9:10); therefore the body of every man should be blessed with the understanding that it is the "temple of God" wherein the "secret place" may be contacted. Healing is sometimes slow in manifesting because the "temple" has been profaned with the thought that it is merely physical—flesh and blood—and not worthy of a place in the divine plan of salvation. Such a thought can and must be overcome by statements of Truth³ such as these:

- ✍ My body is a temple of the living God.
- ✍ The glory of His presence illumines and quickens and heals every cell and fiber with His wholeness.
- ✍ This temple is not material but spiritual; every cell is now alive with the life, substance, and

intelligence of Spirit.

* * *

We Can Be Healed
We can be healed!
Each day His healing word
Waits to be spoken
as the living Truth,
Waits to subdue the aching flesh
And heal the fearful mind,
Waits for our growth
We can take up our bed and walk,
We can reach upward,
We can be healed!

— Christie Lund Coles⁴

1. *holding him in the universal.* Metaphysically understood, the universal is the one life force: the creative universal life, even God. This life is eternal and infinite, from everlasting to everlasting. [By holding one in the universal we recognize] the urge toward perfection. In man this urge is the spiritual seed of the Christ, which ever seeks to unfold its divine nature. (RW/universal)

2. *Free will.* Our inherent freedom to act as we determine. There can be no perfect expression without perfect freedom of will. If we determine to act in accord with divine law, we build harmony, health, happiness, and eternal life, which is heaven. (RW/free-will)

3. *Truth.* The Absolute; that which accords with God as divine principle; that which is, has been,

and ever will be; that which eternally is. The Truth of God is reality: "the same yesterday and to-day, yea and for ever." The verities of being are eternal and have always existed. Truth abides in fullness at the very core of man's being. As his consciousness (awareness) expands, he touches the everlasting Truth. What seems new is but the unveiling of that which always has been. (RW/Truth)

4. *Christie Lund Coles*. Housewife and free-lance writer born in Salina, Utah, but resided many years in Provo, Utah. Widely published, Mrs. Coles had poems in such periodicals as *Dialogue*, *BYU Studies*, *Western Humanities Review*, *Saturday Review*, *Ladies' Home Journal*, *McCalls*, *Saturday Evening Post*, the *New York Times*, the *New York Herald-Tribune*, and the *LDS Church Magazines*. She published three volumes of verse: *Legacy*, *Some Spring Returning* (1958), and *Speak to Me* (1970). Mrs. Coles wrote plays, short stories, and poems which won numerous contests. (*Later-day Saint Literature*, Christie Lund Coles)

RECOMMENDED READING

- ☑ Myrtle Fillmore, *Myrtle Fillmore's Healing Letters* Text, Audio
- ☑ Charles Fillmore, *Jesus Christ Heals* Text, Rabel Lectures
- ☑ Richard Lynch, *Know Thyself*

PROSPERITY



INTRODUCTION TO PROSPERITY

Lesson Three, *Prosperity*, is the third of three lessons which aligns of our very human self to God. Lesson One affirmed our unity with God, Lesson Two affirmed our very being in God's creation, and this lesson affirms our freedom of expression within God's creation, which we know as Prosperity. Hypatia Hasbrouck's third great affirmation builds our consciousness of prosperity: "I send forth only thoughts of good, and good returns in overwhelming measure." Allow this affirmation and those given in the previous two Introductions to guide your prayers and studies.

Paragraphs 1-22 define and describe Prosperity as the right use of substance. Substance is the raw material out of which all things are expressed, the spiritual foundation which stands under all visible things. It is a divine Idea created by God Mind, and given to you and I so that we may give it shape or physical form as we desire. Through faith, we have the power to shape substance into any form that we can intelligently direct and wisely use to satisfy every need.

Before we proceed, however, we need to understand paragraph 23 and what follows: Our life has purpose. Unlike substance, which has no purpose other than what we assign to it, we have a purpose greater than the satisfaction of our needs. Our life purpose is to glorify God in all that God thinks, says and does. What follows is paragraph 24:

✍ "The true object of [our] work is the expression of all of man's God-given faculties and powers and service to his fellowman. The race is a unit and every man is under obligation to all men. This obligation is not an arbitrary matter fixed by some tyrannical God or by some unfeeling law; it is the obligation of love. Love is the law that unifies the race and adjusts all people in righteousness and establishes harmonious relations."

Selfish use of substance is not prosperity, it is a betrayal of our God-given purpose. Mind Science needs to give way to Christian Science. Prosperity is not the law of attraction. It is the law of purpose. As Catherine Ponder often reminds us, "Radiate and you will attract."

LESSON FOR PROSPERITY

Defining Prosperity

? What is prosperity? Explain fully.

1. The first question that presents itself in the study of this subject is, "What is prosperity?"¹ In this lesson we shall seek to find the true meaning of the word. To find the true meaning of prosperity we must get away from the belief of limitation in the realm of appearances and into an understanding of reality.

2. In cleansing the soul-consciousness of false beliefs concerning prosperity, the first to be erased is the belief that possession of things only constitutes prosperity.² Such a belief is a false concept and has no place in Truth.

3. True prosperity is a rich state of mind, a consciousness of rich ideas, a consciousness which recognizes the individual's oneness with Infinite Mind, with all the ideas of supply and service which inhere in that Mind or Mind Essence, another name for substance. "Prosperity is the enrichment man gains inwardly through the right use of divine ideas."³ Prosperity is the consciousness of continued well-being man derives from an understanding of his Source and Sustenance, Spirit Substance, Mind Essence. Prosperity is a state of consciousness in which there is no lack of

anything good, a consciousness of well-being. It is the consciousness of abundance based on an understanding of God as the inexhaustible resource of good which is open to all men. One is prosperous to the extent that he is establishing a *consciousness* of peace, health, and plenty and manifesting it in his world. Stop and give yourself a treatment for the cleansing and renewing of your mind on this point. Say,

My understanding is quickened by the word of Truth, and I no longer believe⁴ that prosperity consists only in possession of things. These are but manifestations of the inner working of ideas in mind. I acknowledge God, Divine Mind, with all its inhering ideas, to be my un-failing and unlimited resource.

1. *prosperity*. Metaphysically, prosperity is a state of consciousness: the consciousness of God as the abundant, everywhere present resource, un-failing, ready for all who open themselves to it through faith. (RW/prosperity)

2. *possession, prosperity*. [Possession is not prosperity.] The difference between spiritual prosperity and material prosperity is that spiritual prosperity is founded on understanding of the inexhaustible, omnipresent substance of Spirit as the source of supply; the material belief is that the possession of things constitutes prosperity. (RW/prosperity)

3. *through the right use of divine ideas*. [Divine Ideas are a foundational concept in Fillmore teaching. Fundamentally, prosperity is our proper use of ideas.] Everything is first an idea

in mind, and this law holds good, not only in the creations of God, but in the forms made by man as well. (RW/idea)

4. *I no longer believe.* [This is a denial. Frank and Martha Guidici say,] “First of all, we have to be aware that we need to cleanse our consciousness. We have to begin to work with denials. He never let go of the denials. He said that had we build our consciousness on the perfect pattern, then there would be no need for denials, but since it’s very obvious that we have not built our consciousness on the perfect pattern, then we need to use denials.” (Frank and Martha Guidici, *Self-Awareness*, Lesson 4, Cleansing)

Substance and Prosperity

? What is substance?

4. Substance¹ is not so generally recognized² as some of the other attributes or ideas of God, such as life, love, wisdom and power, but it is very necessary to the well-being of man, and it should be recognized and studied and used. Substance is Mind Essence, the body of God; it is Omnipresence, all penetrating, all potential, all intelligent, all providing, all sustaining, everywhere present. It is the foundation of the universe, all things being formed from it, the structure upon which all things are made; it is that in which ideas live and move and have being just as a fish lives and moves and has being in water. Although substance or Mind Essence is invisible and intangible to the outer eye of manifest man, man has the

power of thought³ or of image-making by which he can attune himself to Spirit and by this mind activity come to see and feel divine substance as a living reality. From this living reality or substance we form in our mind mental images or pictures of whatever we will or desire, whatever we think or feel. These forms then take shape in the outer or physical realm as things, circumstances and conditions and are known as formed substance, matter or material things.

1. *Substance.* Metaphysically, substance is an idea in Divine Mind; an attribute of Being. It is the spiritual essence out of which all things are made (RW/substance)

2. *is not so generally recognized.* It is visible and comprehensible to mind, but the five senses of man cannot apprehend it. ... Substance is made visible to the sense man by our thought. However, we do not see it as it is in Being, but as it appears to our limited understanding. We have not recognized substance, because our minds have been centered on effect instead of cause, on manifestation in matter instead of the idea back of manifestation.

3. *man has the power of thought.* We have access to the divine realm from which all thoughts are projected into the world. We are constantly taking ideas from the spiritual world and forming them into our own conception of the things we desire. Sometimes the finished product does not satisfy or please us. That is because we have taken the idea away from its true parents, wisdom and love, and let it grow to maturity in an atmosphere of error and ignorance. (Charles Fill-

more, *Prosperity*, page 30.)

Substance and Matter

? What is matter? What is the distinction between substance and matter?

5. Matter, or manifest objects, is formed substance.¹ It is an effect or the form or appearance of substance or Mind Essence in the physical realm after it has been handled in the mind or consciousness of man by his thought or image-making power. Both substance and thought power are absolutely good. Man as a spiritual being is given absolute freedom to use them as he chooses. So matter or the form or appearance of divine substance on the physical plane is dependent upon man's understanding and use of substance. Man therefore becomes a secondary cause² in producing events and things in the manifest realm. Whatever the form, the condition, the thing that appears, it has been formed or produced out of spiritual substance and this Mind essence always pervades it. The substance or Mind essence never changes, but the form or appearance of things and conditions change according to the understanding and use of man's thought power. Man is in a state of becoming conscious of himself as a spiritual being. He is growing and unfolding in understanding of his Christ dominion and mastery through right use of his image-making power. Many of his thoughts and actions show that he has not yet attained the highest consciousness of perfection, a consciousness that is his divine heritage. It shows that he

does not always form, make or produce out of divine substance (body of God) that which accords with the character and nature of God, which is Absolute Good. The appearances in the manifest realm are not always in accord with the divine idea that lies behind them.³ Jesus instructed us against taking appearances as the basis for our thinking and feeling when He said, "Judge not according to appearance." — John 7:24. Understanding the omnipresence of God, we know that His life and intelligence and substance permeate all things and that there is, therefore no absence anywhere of life, substance, and intelligence. This is a good affirmation to make. It will free the mind from many limiting beliefs.

6. What metaphysicians call substance, natural scientists name the universal ether.⁴

✍ "The very air is alive with dynamic forces that await man's grasp and utilization . . . these invisible, omnipresent energies possess potentialities far beyond our most exalted conception. What we have been taught about the glories of heaven pales into insignificance compared with the glories of the radiant rays—popularly referred to as the ether. We are told by science that we have utilized very meagerly this mighty ocean of ether in producing from it the light and power of electricity. The invisible waves that carry radio programs everywhere are but a mere hint of an intelligent power that penetrates and permeates every germ of life, visible and invisible." — Charles Fillmore *Prosperity* 10.

7. Substance contains all the elements in a rarefied

state. "Form" or matter is substance condensed so that it is visible in a three-dimensional world.⁵ That which is real to a metaphysician is that which is permanent, substantial, enduring. Organized forms or bodies in the manifest world are not permanent and enduring, but the elements of which they are composed are resolved back to the rarefied state from which they came; thus nothing is ever lost or destroyed in Spirit. All is God and God is all. Should we take a piece of ice, put it in a vessel, and raise the temperature the form of the ice would disappear and we would know the substance as liquid, water. Still raising the temperature, it would next become steam and would float away as gases out of the sight of the physical eye. Because it is not visible to the physical eye does not mean that it has been destroyed or lost; it has simply been transformed from a solid, dense state to a lighter and more rarefied one. Solidification of a thing is due to a decrease in the rate of movement of its particles. In the physical world this movement is known as vibration. The higher the rate of energy the more nearly invisible the substance is, until finally it is not comprehended by the physical eye. The highest rate of movement is in mind, in what we term consciousness, the activity of the invisible substance.

1. *Matter... is formed substance.* God as substance does not mean matter, because matter is formed; God is formless. The substance that God is lies back of all matter and all form. It is that which is the basis of all form, yet enters not into any form as finality. [Finality is of secondary cause, manifestation.] It cannot be seen, tasted, or touched, yet it is the one and only "substantial" substance.

Charles Fillmore, *Keep a True Lent*, The Holy Trinity, 14

2. *secondary cause*. [What we see in the manifest world is the result of two causes: Primal or First Cause as Divine Mind creating Divine Ideas or perfect forms and Secondary Cause as our thinking processes shaping substance from ideas and forms into manifestations]. "Primal causes are complete, finished, absolute. All that we manifest has its origin in a cause that we name Divine Mind. The one Mind is absolute, and all its manifestations or effects are in essence like itself. This being true in logic, it is not difficult to arrive at the conclusion that the effect proves the character of the cause." (RW/causes)

3. *appearances, the divine idea that lies behind them*. Metaphysically, appearances are manifestations, the materialization of a Truth idea; the coming forth into visibility of that which has been affirmed; the appearance of an idea (RW/manifestation).

4. *the universal ether*. The term "ethers" was used quite often in the writings of Charles Fillmore. It was a term that was popular among the scientists and metaphysicians of his time to explain how activity takes place in the universe. However, it has become apparent that the factual reality of etheric substance has been disproven by modern science. This tends to cause some doubt and confusion as to what Mr. Fillmore actually meant when he used this term in his teachings. It is important to point out that Mr. Fillmore's understanding of the idea of a dynamic universe transcends the vocabulary he used to describe it. This helps us understand that while physical sci-

ence is subject to change, universal principle is eternal. Unity Metaphysics 2 (Blue Book), *Appendix: The Ethers Concept*. [The Blue Book Appendix has an in depth section on the history of the ether concept that sheds light on the parallels between Mr. Fillmore's observations and the discoveries of modern physics.]

5. *matter is substance condensed so that it is visible in a three-dimensional world*. [Substance is of] the fourth dimension, a transcendent realm that Jesus called the "kingdom of the heavens." ... The fourth dimension (which embraces and encompasses the other three dimensions) is also realization, the doing away with time and space and all conditions. The human mind, with its limited reasoning faculties, is bound by time, space, and conditions and can get no farther into the spiritual than reason will take it [which is why substance must be condensed for its appearance in our three-dimensional world] (RW/fourth-dimension). Ed Rabel writes, "One of the problems connected with thinking about the fourth dimension is that some persons tend to think of the fourth dimension as the Absolute. It is not the Absolute, but only a dimension which transcends most of the current limitations of three-dimensional existence. The Absolute is not any dimension." (*Metaphysics 1*, Tan Book, *The Kingdom of God, The Fourth Dimension*)

Substance and Supply

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

8. One definition that Webster gives of substance is: that in which properties inhere. Unity refers to it as "thought stuff," "mind stuff," the raw material out of which all things are made. God being infinite Mind, then the substance of God would be all the ideas inhering in Divine Mind; a spiritual aggregation so to speak, of all the qualities or attributes of God; the universal supply of all good; ¹ the source of all that is manifested or unmanifested. Everything begins in mind; ideas are the cause of all that appears in the manifest; ideas are the builders.

9. We have stated that substance is the body of God or Omnipresence, and the admonition is, "Take, eat" (Matt. 26:26). ² All the ideas which inhere in Divine Mind are ours to appropriate and use in whatever combination or form we desire. We may take substance in the form of life, in the form of love, in the form of power, in the form of strength, in the form of faith, in the form of prosperity – whatever we feel that we are needing. We have the privilege also of combining these ideas in any way we choose. Substance then is the essential foundation, or that which stands under all visible things. The first emanation of God Mind, the first "God said," – Gen. 1:3, of creation, is light; and so if we would rightly combine these ideas which are the body of God we must not only have that which stands under but also light, ³ that which understands. Otherwise we bring in to the

manifest world that which is imperfect or incomplete, that which is far from satisfying.

1. *substance is ... the universal supply of all good.* "The first step, then, in the manifesting of supply is to establish faith in omnipresent spiritual substance as the source of all that is. We reason after this fashion: God is my supply. God is spiritual substance everywhere present; therefore my supply is everywhere present. My acknowledgment of God's omnipresent spiritual substance delivers it into my life as the fulfillment of my needs" (Georgiana Tree West, *Prosperity's Ten Commandments*, 13).

2. "Take, eat." Jesus considered divine substance the treasure field in which He could find the fulfillment of His every need. Every demonstration over mortal limitations is followed by a realization of infinite reality. When we put away the belief in the reality of matter, there follows a realization of the presence of true substance, of which matter is a mortal concept. (RW/substance)

3. *we must not only have that which stands under but also light.* We must learn to turn to the God Presence within, through prayer, for the fulfillment of our needs. When we do this we are consciously contacting the ideas of God that inhere in divine substance. (How I Used Truth, Lesson 5, Annotation 3)

God and Substance

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

10. An understanding of God as substance forms the foundation of true spiritual prosperity. Those who know God in this manner have an assurance of unfailing supply. By understanding and faith they lay hold of the one substance and bring it into manifestation according to their need. By acknowledging and praising God as substance,¹ the mind is opened to ideas inhering in substance² which then flow into consciousness³ as a great stream of bounty.⁴ This explains why Jesus said, "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." – Matt. 6:33. He knew the one source of supply and He lived constantly in the consciousness of it, and He was pointing it out to man. It also explains why He said, "Lay up for yourselves treasures in heaven. – Matt. 6:20. The inexhaustible source of mind essence or substance is available at all times and in all places to those who have learned to lay hold of it consciously. Thus they build a consciousness of rich ideas which is true prosperity.

1. *By acknowledging and praising God as substance. Metaphysically, praise is the quality of mind that eulogizes the good; one of the avenues through which spirituality expresses. (RW/*

praise)

2. *the mind is opened to ideas inhering in substance.* The mind is the seat of perception of the things we see, hear, and feel. It is through the mind that we see the beauties of the earth and sky, of music, of art, in fact, of everything. That silent shuttle of thought working in and out through cell and nerve weaves into one harmonious whole the myriad moods of mind, and we call it life. (RW/mind)

3. *which then flow into consciousness.* Consciousness is the knowledge or realization of any idea, object, or condition. The sum total of all ideas accumulated in and affecting our present being. The composite of ideas, thoughts, emotions, sensation, and knowledge that makes up the conscious, subconscious, and superconscious phases of mind. It includes all that we are aware of—spirit, soul, and body. It is very important to understand the importance of our consciousness in spiritual growth. Divine ideas must be incorporated into our consciousness before they can mean anything to us. An intellectual concept does not suffice. To be satisfied with an intellectual understanding leaves us subject to sin, sickness, poverty, and death. To assure continuity of spirit, soul, and body as a whole, we must ever seek to incorporate divine ideas into our mind. (RW/consciousness)

4. *as a great stream of bounty.* Through an inherent law of mind action we increase whatever we praise. The whole creation responds to praise, and is glad. Animals and children quickly respond to praise. One can praise a weak body into strength, a fearful heart into peace and trust,

shattered nerves into poise and power, a failing business into prosperity and success, want and insufficiency into supply and support. (RW/praise)

Consciousness and Substance

? How may one become conscious of substance?

11. In the first lesson we learned that God is everywhere equally present, conscious union¹ between God and man is made within the mind or consciousness of man. Man realizes all of God's attributes or ideas only as he gets still and comes into conscious union with Him in the "secret place." – Psalms 91:1. So it is with substance; the only way to know about substance for oneself is to go within and get direct conscious union with it by affirming its presence, its reality, its power, and the possibilities that it contains for man. This may be done by using "I AM" affirmations, which is the right use of the creative power of God, the I AM, the Word or Christ. Then substance will be seen with the eye of faith.² "Faith is the perceiving power of the mind, linked with a power to shape substance. . . in other words, faith is that consciousness in us of the reality of the invisible substance and the attributes of mind by which we lay hold of it." – Charles Fillmore Prosperity 43. In this way man becomes conscious of substance as a living reality³ which he can intelligently direct and wisely use to satisfy his every need.

1. *conscious union*. [*Conscious union*, used three times in this paragraph, appears in dozens of Metaphysical Bible and Revealing Word entries. In most cases it refers to an alignment of all phases of our mind with the Mind of God in "the secret place of the Most High." See MBD/Beulah and listen to a beautiful recording.]

2. *the eye of faith*. [The term *eye of faith* is also in several Revealing Word entries:] *eye, single* is the searching quality of mind with keen observation that selects only that which is good. The single eye is open and receptive only to the guiding light of Spirit. (RW/eye). "Sometimes we pray to a God outside of ourselves. It is the God in the midst of us that frees and heals. With our eye of faith we must see God in our flesh, see that wholeness for which we are praying in every part of the body temple." (Myrtle Fillmore, *Healing Letters, Prayer*)

3. *conscious of substance as a living reality*. The secret of the Law lies in one's consciousness. Our life consists not in the abundance of all the things we possess, but in the consciousness of that which we have. (Raymond Holliwell, *Working with the Law-The Law of Supply*. School of Christian Philosophy, 1964)

Affirming Substance

? Give three affirmations of your own for the realization of divine substance

12. One should not be kept from acknowledging substance because he is not at first conscious of it;

he should affirm its presence because he has the understanding that it *is*.^① God did not create the universe out of nothing, but out of His very own Spirit substance. Man cannot make something out of nothing. The clearer his understanding of substance out of which he makes things, the better he will be able to bring forth whatever good he desires. Then he will not be deceived by the thought that things are the source of his good.

✍ "The spiritual substance from which comes all visible wealth is never depleted. It is right with you all the time and responds to your faith in it and your demands upon it. It is not affected by our ignorant talk of hard times, though we are affected because our thoughts and words govern our demonstration. The unfailing resource is always ready to give. It has no choice; it must give, for that is its nature. Pour your living words of faith into the omnipresent substance, and you will be prospered, . . . turn the great energy of your thinking upon 'plenty' ideas, and you will have plenty regardless of what men about you are saying or doing." – Charles Fillmore *Prosperity* 13.

13. Substance never fails. It is as eternal as God is eternal, and is always ready for man's use.^② It is the "inheritance incorruptible, and undefiled, and that fadeth not away." – I Pet. 1:4. It means something to inherit from God, and happy are they who can say with understanding, "All things whatsoever the Father hath are mine." – John 16:15.

14. It was out of substance that Jesus multiplied

the loaves and fishes.³ He understood it as all-potential, everywhere present, and intelligent and instantly responsive. He had faith in it and he showed by His example that it can be brought forth into manifestation by prayer and thanksgiving.

1. *is*. Note that the text does not say substance *exists*. That would imply impermanence. "Emilie Cady explains the pervasiveness of divinity in two sentences, each two words long—God is. Man exists" (TruthUnity Introduction to Lessons In Truth).

2. "Substance can be converted, transmuted, and changed in a million ways, but it can never be destroyed." (Raymond Holliwell, *Working with the Law, The Law of Supply*. School of Christian Philosophy, 1964)

3. The "loaves" represent substance, and the "fishes" are ideas of increase (MBD/loaves-and-fishes). See Fillmore Study Bible commentary for Matthew 15:32-39.

Giving and Substance

? Explain fully the law of giving and receiving

15. We live, move, and have our being in the sea of substance. There is a law that substance must have both an inflow and an outflow;¹ this we call the law of giving and receiving. Substance flows into consciousness where it is given form according to the faith and the understanding of the re-

ceiver; then it must be given out in blessing in whatever form he is able to express it.

16. People sometimes say, "I have nothing to give," but they do not make such statements after they come into the understanding of Spirit substance. There is Spirit substance in words of Truth, and one may begin giving it in that form. ² Those who seem not to have in hand the good with which they desire to bless others can give that good in words and the outward manifestations will come. There is, therefore, a good reason why one should pray for others. If he affirms good for them, he is praying; and "The effectual fervent prayer of a righteous man availeth much." – James 5:16.

17. The substance of true words is seed, and the harvest will be rich with increase to all who recognize that their seed words contain life, substance and intelligence. These constructive, joyous, praise-filled qualities in words of Truth make them powerful in demonstrating prosperity, health, protection, guidance, or whatever else is desired. Prosperity is the law of increase in action. ³ To make practical use of this knowledge of the power in words, enter the inner consciousness and there speak directly to God within, and realize or feel the truth of words such as these:

 *Dear Father God, I have faith in Your ideas as the source and the substance of all my good. I have faith in this substance as it is now manifesting in me and in my affairs. I have increased bounty through my increasing faith in You, dear God as my Father and my support and supply. I praise and bless You, O Spirit of Plenty, for the fullness*

of Your supply. ④ I am free from the care and the burden of thoughts of lack because I am quickened to the consciousness of abundance of all good. I praise and give thanks dear Father God, for this freedom. I have an inheritance incorruptible and undefiled. Your ideas are my inheritance, O blessed Spirit of Plenty.

18. The fact that there is a law of giving and receiving needs emphasis, because many have hindered their demonstrations of prosperity by an unwillingness to give, while others have shut off their supply by an unwillingness to receive. The first fault is usually caused either by selfishness or by a belief in lack; the second fault by pride of some form. Whatever may be the error the overcomer must change his thinking and feeling in regard to substance and his relation to it. This is done by a conscious practice of denial, affirmation, meditation and prayer. Selfishness is overcome by giving up the false concept of the source of all good and by realizing that the great universal substance is free and open to him and to all persons. Pride is a form of selfishness. ⑤ Beliefs of lack are eliminated by the recognition of the one substance, everywhere present constantly responsive to all demands made upon it.

19. Prosperity comes, not by chance, but in accordance with absolute laws. There is no such thing as luck. ⑥ The law is universal and even those who are ignorant of spiritual things sometimes blindly set it into operation for a time. Such an experience they call a "streak of luck." If they would study the law and obey it intelligently and willingly, it would work for them continually and their prosperity would be permanent. They

would not judge prosperity by the outward appearance, but by the inward consciousness of plenty, and thus they would be satisfied; the outer would correspond to the inner and there would no longer be an appearance of lack.

1. *inflow and an outflow.* Eric Butterworth and many others have quoted Ralph Waldo Emerson's "Every man is the inlet and may become the outlet of all there is in God." Prosperity requires a state of being where we are an outlet of all there is in God, one who is giving.

2. *There is Spirit substance in words of Truth, and one may begin giving it in that form.* We can free people from bondage with words originating from Spirit. See Matthew 16:13-20: Peter affirmed Jesus with words of truth and Jesus declared that Peter's affirmation had loosed on earth what had been bound in heaven. Six days later Jesus was transfigured (Matthew 17).

3. *Prosperity is the law of increase in action.* This is why Catherine Ponder teaches *The Law of Increase*. She writes, "When speaking of someone, speak in terms of their success only. If you know of someone who has been making a comeback from past mistakes, contribute in his unfolding success by ignoring his past and emphasizing only his present good."

4. *for the fullness of Your supply.* This prayer refers to providence as "First Cause". Our calling forth prosperity is "Second Cause." See paragraph 5 above. Is it not possible that Faith, Imagination, Will, Understanding, Life and Renunciation are innate powers endowed in God's "first act" so that we might perfect our powers of Or-

der, Strength, Wisdom, Love, Power and Zeal in our "second act"? See *Perfecting Our Twelve Powers* on TruthUnity.

5. *Pride is a form of selfishness.* [The humble are able to receive; not so for the proud.] Pride is a form of personal vanity over spiritual achievement; a proud personal spirit; a "holier than thou" attitude (RW/pride). True humility is needed very much in the Christ-centered individual. The true Christian is humble. We know the nothingness of our lesser self and the allness of [our inner] Christ. Recognition [of our lesser] self is ineffectual. (RW/humility) "I can of myself do nothing" (John 5:30). [Affirm with Jesus,] "The Father abiding in me doeth his works" (John 14:10).

6. *There is no such thing as luck.* But there is such as thing as "being lucky" if we consider God's first act in creating an abundant universe.

Anxiety about Supply

? How may we overcome worry about supply?

20. All anxiety concerning supply¹ is removed by knowing God as the Source of supply. Health is another form of prosperity, and it would in many cases spring forth speedily if anxiety were overcome, because many people suffer both in mind and in body from belief in lack and from consequent worry. The habit of praise for the fullness and richness of God's bounty will lift men out of a consciousness of lack caused by not knowing God

as Father and supply.

21. In the past it was generally believed that it was God's will for men to be sick and poor; but great light has come to the race, and such errors are fast being dispelled. God's promises of prosperity are so numerous in the Bible that it seems strange that they could have been overlooked.² It is sometimes said that Jesus was poor, but such a word is surely a misnomer when applied to a man who could demonstrate supply as Jesus demonstrated it. Doubtless He had true riches – the consciousness filled with *ideas* of God as substance, and He lived in conscious union with God.

1. *All anxiety concerning supply* Emilie Cady's chapter on Trusting and Resting in *How I Used Truth* has much to say about 'suppressed anxiety'. In the matter of God as our supply, or any other side of the divine law that we, from time to time, attempt to bring into manifestation, the moment we begin to be anxious our quiet becomes simply the airtight valve of tension or suppressed anxiety that shuts out the very thing we are trying to bring about, and so prevents its manifestation.

2. *God's promises of prosperity ... have been overlooked.* There are some things that we are to do ourselves, but there are others that God does not expect us to do. They are His part, and our greatest trouble lies in our trying to do God's part, just because we have not learned how to trust Him to do it.

Sources and Channels of Supply

? Why does the apparent source of income sometimes stand in the way of one's knowing God as his bountiful and ever present supply?

22. While yet in an unenlightened state, the mind sometimes firmly holds the belief that supply can come only in a certain way. The channel is looked upon as the source.¹ External supply, such as the weekly wage or the income derived in other ways, assumes large proportions in the mind and shuts out the consciousness of God as the Source of supply. This state of mind can be changed by denial of the error and by affirmation of the Truth.

1. *The channel is looked upon as the source.* Next to the law of giving and receiving, this may be the most important metaphysical teaching on prosperity.

Prosperity and Work

? What is the true object of all work?

23. One should not think that the world owes him a "living," that he should not work. Such a one needs to come into a true understanding of work and of life itself. Jesus said, "My Father worketh even until now and I work" (John 5:17). Life *is*, we are living now. "God gave unto us eternal life" (I

John 5:11). How much one is living depends upon how conscious he is of his inherent abilities and powers, and the purpose of his work activity. All activity is work. God created the universe out of His own substance, and man forms his world out of the substance that is within him. ❶ The greater work is in the mind, and the work of the hand follows the work of the mind. By work of the hand we mean the whole outer activity. Man's chief work is to glorify God in all that he thinks, says and does. Then the work of the mind should be to bring forth spiritual powers increasingly, to bring into expression the true riches of Divine Mind which are ideas of abundant life, abundant joy, abundant wisdom, abundant love, abundant prosperity. When one comes into the consciousness that every word, every act he performs is really a part of himself – his expression – and that he is either giving forth a slovenly, unlovely, imperfect individuality or a beautiful, perfected type of Being from the substance that is within him, he will then seek for the ideal that is within his seemingly menial tasks, that he may bring forth the perfection that will glorify God and be an enjoyment to himself and to all. He will have a true understanding of work and he will be living life "more abundantly" (John 10:10). Every thought molds the fertile substance of mind. You work, work, work even at your laziest moments, for your thoughts are the tools that fashion your life. "In the sweat of thy face shalt thou eat bread, till thou return" (Gen. 3:19), or come into the understanding of what you are and how to use the mind-substance within ❷ you and bring forth the likeness of Him in whose image you were created. As Angela Morgan so aptly puts it in her poem:

✍ Work!

Thank God for the might of it,
 The ardor, the urge, the delight of it;
 Work that springs from the heart's desire,
 Setting the brain and the soul on fire -
 Oh, what is so good as the heat of it,
 And what is so glad as the beat of it,
 And what is so kind as the stern command,
 Challenging brain and heart and hand?
 Thank God for a world where none may shirk
 -
 Thank God for the splendor of work!

24. The true object of work is the expression of all of man's God-given faculties and powers and service to his fellowman. The race is a unit and every man is under obligation to all men. This obligation is not an arbitrary matter fixed by some tyrannical God or by some unfeeling law; it is the obligation of love. Love is the law that unifies the race and adjusts all people in righteousness and establishes harmonious relations.³ Discords come from violation of the law of love; when men work for a living instead of for the purpose of expressing their powers in righteousness and rendering loving service to their fellowmen, they interfere with the operation of divine law.

25. Co-operation instead of competition⁴ is the secret of success, because co-operation fulfills the law of love.

1. *God created the universe out of His own substance, and man forms his world out of the substance that is within him.* Another reference to "primal" and "secondary" cause. See paragraph 5 and

paragraph 17, footnote 4.

2. *how to use the mind-substance within you.* A unique metaphysical expression.

3. *Love is the law that unifies the race and adjusts all people in righteousness and establishes harmonious relations.* Notice that righteousness, defined as a state of harmony established in consciousness (RW/righteousness) is not only an internal state. It is also, as used here, a state of social and interpersonal state.

4. *competition.* Taking competition as a sign of success ... counts only in the realm of worldly getting and competition beating. That is where they make their mark, but in the realm of spiritual attainment, they are not needed, not a bit. (Ed Rabel, *New Testament Lectures*, Jesus Rejoices)

Prosperity and Faithfulness

? What has faithfulness to do with demonstrating prosperity?

26. Sometimes prosperity is not demonstrated because of unfaithfulness in work. The reason is not that labor is the source of prosperity, but man has not worked in harmony with the law of loving service. Whatever the work may be, the whole heart should be put into it¹ and it should be well done. Fault-finding, complaint, or dissatisfaction with one's occupation makes a poor workman. When dissatisfied with one's work, one cannot do his best. The compensation is poor because he

has not observed the law of giving and receiving. "You demonstrate prosperity by an understanding of the prosperity law and by having faith in it, not by appealing to the sympathy of others, trying to get them to do something for you or give you something. Faithfulness and earnestness in the application of the prosperity law will assure you of success" (Charles Fillmore *Prosperity* 50). "In all thy ways acknowledge him and he will direct thy paths" (Prov. 3:6).

1. *Whatever the work may be, the whole heart should be put into it.* How we work is more important than how much we work.

2. *You demonstrate prosperity ... by having faith in it.* See Fillmore Wings, Series 2, Lesson 8, Faith.

Prosperity and Praise

? What is the relation of praise¹ to the manifestation of supply?

27. If you cannot see in the work you are doing an opportunity to help others, change your work; but unless you are doing that which is directly harmful to men you can always feel that in some respect, however slight, you are benefiting mankind. The woman who makes clothes, the man who farms, and the miller who grinds are all doing their share of the world's work. Do your part and be glad. If you are not doing so much as you would like to do, rejoice and give thanks for the privilege of doing the little and the larger opportunity will come – but it never can come

through your finding fault with your opportunities. Blessing and praising the good increase your consciousness of good. Praise is cumulative. Man magnifies and expands that which his mind dwells upon with approval.² As he mentally sees how valuable anything good is, it naturally increases in worth.

28. The law of giving and receiving is innate in man's being,³ as is shown by even his blind attempts to observe it. If another does something for him he feels the obligation to do something in return. The use of money is a blind attempt to keep the law of giving and receiving, and it is a convenient means in the present stage of the world's advancement. If Mr. Smith renders a service to Mr. Jones, Mr. Jones may not be prepared to return the favor directly, but he gives to Mr. Smith a certain sum of money representing his idea of the value received from Mr. Smith. Mr. Smith can use the money to make a satisfactory exchange with some other man for something he needs. So it goes on right under our eyes all the time; the law of giving and receiving is being used, though not always in its perfection. When men fully understand the law of giving and receiving and their relation to one another, they will know that ideas and not money are the means of fulfilling the law⁴ and they will demonstrate that "love therefore is the fulfillment of the law" (Romans 13:10).

✍ 29. "Love is one of those ideas which provides a key to the infinite storehouse of abundance. It opens up generosity in us. It opens up generosity in others when we begin to love and bless them. Will it also open up a spirit of gen-

erosity in God? It certainly will and does. If you consciously love and bless God, you will soon find that things are coming your way. It will surprise you that just thinking about God will draw to you the things you want⁵ and expect and bring many other blessings that you had not even thought about. Thousands of persons have proved this law to their entire satisfaction . . . This law will demonstrate itself for you or for anyone who applies it faithfully, for 'love never faileth.' (I Corinthians 13:8)" (Charles Fillmore *Prosperity* 108).

30. Money is not an evil in itself; it is the selfish use of money that makes trouble. Money is not a curse to those who see the place that it fills and keep it in its place. "Money was made for man and not man for money" (Charles Fillmore *Prosperity* 184). When they know that substance and not money is the source of their good, they will not be grasping and selfish. The term "uncertain riches,"⁶ refers to the possession of things apart from the consciousness of one substance as the source of all; "uncertain" possessions are the ones that cause vexation and sorrow.

31. As men come into the consciousness of the universal law they will give in love and receive in love, and everybody will be satisfied with that method of keeping the law. Instead of considering money as a cold, hard, material thing, see it as formed substance, the symbol of the inexhaustible idea of substance and the means that men are using to keep the divine law of giving and receiving. Money is not to be hoarded, but is to be kept moving.⁷ All who understand true prosperity keep the law of giving and receiving.

All who take the right attitude toward money have plenty of it. It flows into their hands in a constant stream of blessing. They know that it is formed substance, the symbol of the inexhaustible idea of substance, and they come to understand and use money wisely as a medium of exchange.

1. *Praise.* See *Fillmore Wings*, Series 2, Lesson 7, Prayer and Praise.

2. *Praise is cumulative. Man magnifies and expands that which his mind dwells upon with approval.* Praise magnifies because it is "one of the avenues through which spirituality expresses itself. Through an inherent law of mind, we increase whatever we praise. The whole creation responds to praise, and is glad." (Charles Fillmore, *Christian Healing*, Spirituality or Prayer and Praise 78)

3. *Giving and receiving is innate in man's being.* And hoarding and refusing to accept gifts diminishes the soul.

4. *Ideas and not money are the means of fulfilling the law.* "We baptize not with water but with Spirit" (TruthUnity, *Is Unity Christian, Does It Matter?*, handwritten document fragment found in the Charles Fillmore papers at Unity Archives.)

5. *just thinking about God will draw to you the things you want.* "Don't think about the problem, think about God. This is one of the most widely quoted of Emmet Fox's ideas" (Eric Butterworth, *Antecedents of New Thought*, Emmet Fox/Ernest Holmes)

6. *"uncertain riches."* See *Fillmore Study Bible*

commentary for First Timothy 6:17. True richness is having what we need when we need it, and the very knowing of this Truth is also a source of great enrichment for our minds and souls. Our own Spirit-led will (Paul) charges and reminds us to beware of setting our hope on uncertain and temporary things, but that we should rather set our minds upon God, "who richly provides us with everything to enjoy."

7. *Money is not to be hoarded, but is to be kept moving.* Spiritual circulation is the inner stream of life, substance, and intelligence flowing freely through the entire being (RW/circulation).

Prosperity and Giving

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

32. In the matter of giving, it is well to remember that the law¹ of giving and receiving is universal and not personal. You should not be disappointed if those to whom you give do not recompense² you, and you should not be anxious because you feel that you cannot give to those who do something for you. The law will take care of all that. The unchangeable law is, "Give, and it shall be given unto you" (Luke 6:38). The exact way in which the return shall come is not specified. If you serve your neighbor, it may be that the most direct way for you to receive will be for him to do something for another.

✍ "We must not try to fix the avenues through which our good is to come. There is no reason for thinking that what you give will come back through the one to whom you give it ... The law will bring each of us just what is our own, the reaping of the seeds we have sown. The return will come, for it cannot escape the law, though it may quite possibly come through a very different channel from what we expect. Trying to fix the channel through which his good must come to him is one of the ways in which the personal man shuts off his own supply. The spiritual-minded man does not make selfish use of the law but gives because he loves to give. Because he gives with no thought of reward and no other motive than love, he is thrown more completely into the inevitable operation of the law and his return is all the more certain. He is inevitably enriched and cannot escape it."
(Charles Fillmore *Prosperity* 143-144)

1. *law*. Metaphysically, a divine law or law of God is the orderly working out of the principle of Being, or the divine ideals, into expression and manifestation throughout creation (MBD/law). [As used here, the law creates a flow of good. See the next annotation to understand why the flow will come to the giver, perhaps from a different channel.]

2. *Recompense*. Metaphysically, recompense is the satisfaction and uplift that one feels after a realization of Truth (RW/recompense). [This uplift radiates from the giver a force of attraction.] "I like to think of this basic law of prosperity as *radiation and attraction*: that which you radiate

outward in your thoughts, feelings, mental pictures, and words, you attract into your life and affairs." (Catherine Ponder, *The Dynamic Laws of Prosperity* 29)

Building Prosperity Consciousness

? How would you build a consciousness of prosperity?

33. In this lesson, ideas have been presented to help one build a prosperity consciousness and the first step in this activity is a *desire*¹ to come into a feeling of *conscious oneness with God*, Divine Mind, Omnipresent substance, the Source of all good, and the basis of all supply. All men, to some extent, desire to have an abundance of good, to have peace of mind, and health of body, but they have not realized that all these have their foundation in God, and that they cannot have the gift without the Giver. So the first step in building a prosperity consciousness is to recognize the importance of *desiring* to have a conscious feeling of oneness with the infinite resource, which is God, Absolute Good.

As one heeds the call of his heart's desire, he will turn within to his own indwelling Father, the great storehouse of divine ideas, the kingdom of God, and make this his abiding place.² He will consciously abide or stay in that place within himself and make conscious union with the idea of divine substance. He will contemplate substance, he will meditate upon it, he will affirm its presence and through the right use of the cre-

ative power of God which can be directed by his thoughts, feelings and words, he will, in faith, begin to image himself molding and shaping the everpresent substance of mind, or "thought stuff" into peace of mind, health of body and an abundance of all good of which he feels that is needful to him and to others. In faith he *sees* himself as well and happy, peaceful and joyous.

He praises God for his ability to recognize and to feel the goodness in which he is abiding. He praises God for divine substance that fills every need. He praises and gives thanks to God³ for the right attitudes of mind that are now flooding into his mind and heart, feelings of kindness, generosity, love and appreciation for all persons and things. His world begins to change. He has that feeling of well-being in every phase of his life, for there is no lack of any good thing in his life. He understands his source of all good and he knows that "All things whatsoever the Father hath," (John 16:15), are his to use, to enjoy and to share.

34. The more conscious one grows of God as the inexhaustible, everywhere present substance that is instantly responsive to any demand made upon it, the less he will feel limited in any way. He will know that he is blessed with the great privilege of giving and of sharing this substance with all people. He will give freely and cheerfully of his consciousness of abundance, of peace, joy and good-will. His very life will be a blessing to all who come in contact with him. He will have the right attitude toward God, toward himself and the world in general and it has been said that the whole universe is behind the one who has the right attitude, and we know that God is behind

the universe sustaining it in divine substance. 4

✍ 35. "Peace, Power, and Plenty,
 Words that are heaven born
 Say them, ye hearts that are weary,
 Till hope in your soul is born.
 For words are things that will lift on wings
 The one that believes them true,
 And whatever you will when your mind is
 still
 You may call to the soul of you."
 — Henry Victor Morgan

36. God bless you, dear one, as you give your thought and word power to building a consciousness of prosperity, which is the consciousness of eternal well-being here and now.

37. "Spirit substance everywhere,
 Waiting for us to mold;
 With Christ Jesus we can share
 Treasures of worth untold.
 Words and thoughts have molding
 power,
 So let us careful be,
 Knowing that we are building our eternity."

Verse three, #128, *Unity Song Selections*

1. *the first step in this activity is a desire.* Emilie Cady's *Theology of Desire* may be one of the two or three most important theological innovations of the past 120 years. It's all laid out in Chapter 5 of the original edition of *Lessons in Truth* (on Faith) and it is wonderfully elaborated upon by Vera Dawson Tait's commentary on that chapter.

(TruthUnity, *Why We should Be Preaching Emilie Cady's Theology of Desire*)

2. *and make this his abiding place.* This conscious knowledge of an indwelling God which we so crave is that of which Paul wrote to the Colossians as "the mystery which hath been hid from ages and from generations, but now is made manifest. ... Christ in you the hope of glory." The "Secret place of the Most High" where each one of us may dwell and be safe from all harm or fear of evil is the point of Mystical Union between soul (or conscious mind) and Spirit (or God in us) wherein we no longer believe but we know that God in Christ abides always at the centre of our being, as our perfect health, deliverance, prosperity, power; ready to come forth at any moment we claim It into manifestation. We know it. We know it. We feel our Oneness with the Father, and we manifest this oneness. (Emilie Cady, *Lessons In Truth*, The Secret Place of the Most High.)

3. *He praises and gives thanks to God.* Praise is but another name for prayer, or one of the forms of prayer. It is that form which recognizes the object of our desires as already in existence. We should pray as if we had already received, and praise is acknowledgment of possession. (Mrs. A.A. Pearson, *Praise*, Unity Tract, to be read as part of this lesson on Prosperity.)

4. *God is behind the universe sustaining it in divine substance.* This inexhaustible mind substance is available at all times and in all places to those who have learned to lay hold of it in consciousness. The simplest, shortest, and most direct way of doing this was explained when Jesus said,

"Whosoever ... shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it." When we know that certain potent ideas exist in the invisible mind expressions, named by science both "ether" and "space" and that we have been provided with the mind to lay hold of them, it is easy to put the law into action through thought and word and deed. (Charles Fillmore, *Prosperity*, Lesson One pp.12-13, part of Jim Gaither's *The Essential Charles Fillmore*)

RECOMMENDED READING

- ✍ Mrs. A.A. Pearson, *Praise*. Unity, September 1900, pages 110-115. The subtitle says "A portion of a paper read before a meeting of the Unity Society of Practical Christianity, Kansas City, Mo." Later published as a tract to be studied with Lesson Three of the Unity Correspondence School Lesson (Preparatory).
- ✍ Charles Fillmore, *Prosperity* Text
- ✍ Catherine Ponder, *The Dynamic Laws of Prosperity* Unity Church Worldwide.
- ✍ Mark Hicks, *Perfecting Our Twelve Powers* TruthUnity.net

THE BODY OF CHRIST



INTRODUCTION TO THE BODY OF CHRIST

With Lesson 4, Body of Christ, the program shifts from a focus on individual development—prayer, healing, and prosperity—to a focus on our relationship with others. This lesson establishes our spiritual freedom as members of the "Christ Consciousness" and our purpose in "restoring" humanity to its "divine perfection."

The Fillmores taught that the Body of Christ is composed of individual churches, and, in a subtle way, defined each practicing Truth student as an individual church. This is much more explicitly

stated in the Annotations. What this accomplishes is also subtle—one does not need to leave their present denominational church in order to follow Fillmore teaching. The lesson spiritualizes the Body of Christ to a level where denominational differences no longer matter. You may "come to class and still go to mass."

What does matter is consciousness. Beginning with paragraph 27, the lesson describes the sacraments and symbols of the individual "church" as taking place in the human mind, not at the altar of brick-and-mortar churches. This is also a subtle spiritualization, one that shifts the effectiveness of sacraments and symbols from works of faith to works of consciousness. Baptism by water and Eucharist with bread and wine are effective only if they are received by the recipient into consciousness, not because they are blessed by a minister.

The flow of the lesson is a bit out of order, but the impact of sacraments and symbols on the human mind prepare us for our purpose and mission of "restoring" humanity. Paragraph 22 reads, "When man comes back consciously into the knowledge of what he is and what his power is as the offspring of God, he will exercise his power and dominion in wisdom and love and the whole earth will be blessed." That is to say we become a blessing to others instead of a pain in neck.

LESSON FOR THE BODY OF CHRIST

The Body of Christ

? What is the "church of Christ"? What do we mean by "universal church" and "particular or individual church"?

1. The New Testament teaching about the body of Christ has seemed mystical, but the Scriptures promise that the Spirit of Truth¹ will guide men into all Truth, therefore nothing is beyond the comprehension of the mind of one whose understanding is quickened by Spirit.
2. In the 12th chapter of I Corinthians Paul describes the church of Christ or the Lord's body and explains its working in this way:

For as the body is one, and has many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit we were all baptized into one body ... For the body is not one member, but many. If the foot would say, "Because I'm not the hand, I'm not part of the body," it is not therefore not part of the body. ... If the whole body were an eye, where would the hearing be? ... But now God has set the members, each one of them, in the body, just as he de-

sired. If they were all one member, where would the body be? But now they are many members, but one body. The eye can't tell the hand, "I have no need for you," or again the head to the feet, "I have no need for you." No, much rather, those members of the body which seem to be weaker are necessary. ... But God composed the body together, giving more abundant honor to the inferior part that there should be no division in the body ... Now you are the body of Christ, and members individually.² (I Corinthians 12:12-27, WEB).

3. Christ is "the Head,³ from whom all the body, being supplied and knit together through the joints and ligaments, grows with God's growth" (Colossians 2:19, WEB).

4. A physical body is defined as the total organized substance of man,⁴ animal, or plant. Another definition given for body is, "a number of individuals spoken of collectively, usually united by some common tie, or organized for some purpose, as a legislative body, a clerical body, a corporate body, or the like." We also speak of a heavy-texture cloth, closely woven, as having "body," our thought being that it shows that it is organized substance and has a certain durability or staying power; it lasts or wears well, due both to the material of which it is composed and to its being closely woven. With these definitions in mind, we are able to see something of the truth which underlies the meaning of the word *body*.

5. Paul says, "If there is a natural body, there is al-

so a spiritual body" (I Cor. 15:44, ASV). The natural body, the physical organism, is organized substance in the realm of manifestation. The spiritual body is organized substance in the invisible aspect of Being, the realm of Mind and Ideas. This distinction is made of two aspects of the one omnipresent divine substance taking a concrete form tangible to man's human senses.

💡 6. "We must learn the law of expression from the abstract to the concrete — from the formless to the formed" (Charles Fillmore Christian Healing 38).

7. The physical body of man outpictures the body-idea in Divine Mind according to man's thinking, feeling, speaking, and acting. The body-idea is the spiritual body. The manifest form, the natural body spoken of by Paul, is the expression and manifestation of the body-idea. The natural body and the spiritual body are interrelated,⁵ interactive, and mutually dependent, being in reality one.

8. All the members of the physical body — head, heart, eye, ear, foot, hand, and the like — are necessary to the harmonious functioning of the complete organism, yet are more or less separate in action. The same thing is true of the spiritual body, both individually and universally.

9. All the ideas in Divine Mind — life, love, faith, strength, will, order, zeal, renunciation or elimination, substance, and so on — inhere in the "church of Christ," the Lord's body, as an aggregation of spiritual ideals. These are *involved* in the spiritual body and must be *evolved* by man that he

may consciously know his body to be the "temple of the living God" (II Cor. 6:16), that he may consciously be the expression and manifestation of I AM, ⁶ the image-likeness of God.

10. God is Divine Mind. The activity of Divine Mind, as Absolute Good, created the Christ. In the last analysis all the universe is consciousness. The supreme consciousness which knows only oneness and perfection is divine consciousness — a body of active spiritual ideas. This consciousness of oneness and absolute good, when held by man, is called "Christ consciousness." The total of this Christ consciousness in humanity has been called the *Church of Christ*, the church universal, the Body of Christ, the Lord's Body. It is not at all an organization in the outer realm, but is an organization of life, of love, of power, of wisdom, i.e., of divine ideas. In man it is called "Christ." The particular church, or the individual church, is the Christ consciousness in the individual. ⁷ The one purpose or aim that unifies this church or body both individually and universally is that of making God manifest, bringing forth into actuality the oneness and the perfection which have been an ideal. Knowing the elements or ideas of which this body is composed, and the life and the light that are weaving it closely together, we can have no doubt of its durability, its staying power.

11. Paul, in writing to the Colossians, speaks of the body as "the church," thus regarding the "body of Christ" and "the church" as the same. To avoid confusion it is necessary to take the word church in its true meaning, freeing the mind from concepts that have gathered about the term through the centuries of ignorance and misunder-

standing that have blinded men and prevented them from discerning the Lord's body.

1. *Spirit of Truth.* The Spirit of truth is God's thought projecting into our minds, ideas that will build a spiritual consciousness like that of Jesus. The Spirit of truth watches every detail of our life, and when we by affirmation proclaim its presence, it brings new life into our body and prosperity into our affairs. (RW/Spirit) It was with the *Spirit of Truth* that Charles and Myrtle Fillmore entered into covenant on December 7, 1892.

2. *Now you are the body of Christ, and members individually.* Our bodies are fashioned after the Christ body. As each cell of our body has within it the potentialities of the whole body, so are we potential Christs, and our bodies may be raised to the universal Christ body and become fit members of it, through following the law of God as did Jesus. (Unity, May 15, 1921) This means In Spirit, all of us have the same potentialities awaiting our recognition.

3. *Christ is the Head.* The center from which the mind expresses various thoughts and ideas. (RW/head)

4. *total organized substance of man.* The body influences everything. The corporate body is the church. The inner body is the individual.

5. *The natural body and the spiritual body are inter-related.* "If the body-idea is grounded and rooted in Divine Mind, the body will be filled with a perpetual life flow that will repair all its imperfect parts and heal all its diseases" (Christian

Healing 34)

6. *the expression and manifestation of I AM.* Spiritual man is I AM; manifest man is I will. (Christian Healing 34) Mr. Fillmore helpfully reminds us that in our present state of consciousness, the only begotten Son (Christ) is still in the seed stage in most of us. We are still working to germinate that seed. Most of us are still far from being able to express the Christ to any degree of fullness. But right now our direction is the most important thing. (Metaphysics 1, Christ Consciousness)

7. *the individual church, is the Christ consciousness in the individual.* An aggregation of spiritual ideas in individual consciousness. (MBD/church)

Sectarianism

? What is a "sect"? What causes the forming of "sects"?

12. A sect is a group of people, usually with a leader, who have separated themselves from some religious denomination because of differences of opinion, either in beliefs or in forms and ceremonies. Often those forming the sect feel that the "letter" of the Scriptures is being followed by the denomination from which they have withdrawn and that they alone have the true "spirit." On the other hand, the religious denomination from which the sect has drawn away feels that the defaulting group is in error. Other sects draw away from the established denominations only

because they are expanding in thought¹ and find themselves bound by the old theologies. Viewed from a more impersonal vantage point, sects must be seen as a part of the expanding consciousness of those who cannot find their religious freedom within the framework of the existing religious organizations.

❓ What is the basis of real unity, and why?

13. All unity is in Spirit. This is an important truth, worthy of prayerful consideration. The benefits of unity are so generally recognized that men everywhere, in every department of life – business, social, and religious – band themselves together for mutual help. Differences appear between manmade organizations and the unity of Spirit, and these differences are manifest in results. A measure of success and benefit often seems to attend the efforts of men of the world to cooperate, even though these efforts are not based on the unity of Spirit; but there is always something lacking, and discord is ever likely to spring up until such time as men find the unity of Spirit within. Seeing this lack we look back to the cause, and find that it is fear (and sometimes selfishness), expressed through unenlightened personalities.²

14. The statement made before that all unity is in Spirit comes with greater force when it is taken in connection with this declaration: "There can be no true union in personality alone." When we find our true unity in Spirit, then every avenue of man's life can be unified.³ We who seek the real unity, understanding that it is found primar-

ily in Spirit, should stand ready to give up all limited and negative personal desires and opinions. These interfere with our entrance into the consciousness of divine unity, which should operate on every level of man's experience. The one real unity is the body of Christ, His church, the God consciousness which is spiritual unity with all good. For the privilege of entering into it we should put aside every thought, feeling, word, and act below the Christ standard.

15. In contrast to the limited personal expression of life there is the universal, the Christ expression. When Jesus talked about forsaking all for Him,⁴ He meant simply that everything that was unlike the Christ, that was not Godlike in thought, word, or deed, should be given up for the universal Spirit of All-Good, the Christ. This is not a sacrifice but a privilege that is valued the more as it is accepted.

1. *they are expanding in thought.* Healthy sects are focused on expanding consciousness, unhealthy sects feel "they alone have the true spirit."

2. *unenlightened personalities.* Personality is the cause of unhealthy sectarianism. Note the reference to personality in paragraphs 13-15: Unhealthy sectarianism and division is caused by fear and selfishness (15), interferes with entering into the consciousness of divine unity (16), and must be given up for the the universal Spirit of All-Good, the Christ. Personality always strives for its own success and aims for the good of the personal man, instead of the good of all men. (RW/unity)

3. *then every avenue of man's life can be unified.* Unity in Spirit leads to wholeness in humanity.
4. *forsaking all for Him.* Letting go of our judgments. See Fillmore Wings, Series 2, Lesson 11: Judgment and Justice.

Church Members

❓ Why are the members of the "church of Christ" referred to in some translations of the Bible as a "peculiar people"?¹

16. Of the Greek words for *church*, *ekklesia* gives the clearest understanding. It means "called-out ones," and this is what the "body of Christ," His church, consists of. The people of His church are called out of darkness into light; out of bondage into liberty; out of death into life. These "called-out ones" are referred to as a "peculiar people" in some translations of the Bible. Peter describes them as "a chosen race, a royal priesthood, a holy nation, a people for God's own possession" (1 Peter 2:9).

❓ What is the purpose of the "church of Christ"?

17. Today those who might come under the heading of "peculiar people" do not necessarily attempt to attract attention to themselves. Rather their "peculiarity" comes from the new ideals and standards² that they accept when they are God-possessed; when they come "out of darkness into his marvellous light" (I Pet. 2:9). They no longer

pray in the old way. Their prayers are directed to the indwelling Presence of God within themselves. They learn to look first to the Great Physician, the living Christ within themselves, when they have need of healing, for themselves or others, so they turn to doctors and medicine only as guided by this indwelling Christ Spirit. They do not limit themselves to the methods of the world in obtaining supply; they seek God directly, knowing that He will open up outer channels of expression for the desired good. They are not in bondage to customs of the world but seek to live, eat, dress, with simplicity. They are "God's own possession" because they order their conversation aright, speaking of goodness and Truth, health and life, rather than of evil, sickness, and death.

? Explain the meaning of the word *restoration*³ as used in this lesson.

18. This "church of Christ" has a work to do. That work is the "restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:21). It is true that "the whole creation groaneth and travaileth in pain" (Rom. 8:22), waiting for "the revealing of the sons of God" (Rom. 8:19). The sons of God make up His church, and upon their development and revelation as members of the "body" depend the restoration and the deliverance of the whole earth from pain and suffering and sorrow.

? What are the two phases of growth which the members of the "church of Christ" experience?

19. It is of the utmost importance, then, that every son be about his Father's business, diligently seeking Truth and obeying it, that he may be saved⁴ and may be able to do his work as a member of the "body." He finds his growth proceeds along two lines:

- First, his individual development;
- Second, his relation to other members of the "body."

1. *peculiar people*. Peculiar people is in the King James translation. It is translated as "a people for God's own possession" in the ASV and the WEB.

2. *ideals and standards*. See Methods and Ideals for Conducting Centers and Study Groups

3. *restoration*. Evidences of the birth of the Prince of Peace. A higher state of consciousness bursting full-blown upon the whole race. ... The power is abroad in the earth, and it calls to men and to nations, "Come up higher." (*Talks on Truth, The Restoration of God's Kingdom*, 124)

4. *that he may be saved*. The restitution to our spiritual birthright. Salvation is based solely on an inner overcoming, a change in consciousness. It is a cleansing of the mind, through Christ, from thoughts of evil. (RW/salvation)

Mission and Ministry

? What place has thought in the restoration to divine perfection?

20. The work of restoration¹ begins in him; he aspires to realize *consciously* his unity with the Father and to establish his sonship; and his own progress toward the divine occupies his mind. Gradually his thoughts begin to shape themselves aright and as he acquires the true perspective, he becomes *conscious* of others who are working along the same way, having the same aspirations. He perceives his oneness with others who have consecrated themselves unto the Lord, and his sense of brotherhood becomes deepened.

21. The fact of restoration indicates that there is a reparation to be made. Man was made in the image and after the likeness of God, but he lost sight of this image and likeness and substituted the "likeness of sinful flesh" (Rom. 8:3). Thus, man grew into the image that he held in his mind. It is a law that we grow to be like that which we see in mind and dwell on in our thoughts. In this regard *restoration* means, primarily, that man is to be restored to the divine image,² after the divine likeness — to the mastery and dominion that were given to him in the beginning.

? Explain fully the meaning of the word *blessing*.³

22. The whole earth, the whole creation, suffers because of man's loss of consciousness of his do-

minion. When man comes back consciously into the knowledge of what he is and what his power is as the offspring of God, he will exercise his power and dominion in wisdom and love and the whole earth will be blessed. It will have its part in the restoration even as it now shares in the sorrow and the blight of man's fall from the consciousness of his high estate. The Psalmist says, "What is man, that thou art mindful of him?" (Psalms 8:4). Then he goes on to recite the wonderful powers and possibilities of man, and we know that he was talking of man as the offspring of God, made in His image and after His likeness.

? What was Jesus' mission on earth?

23. Jesus revealed to men the Christ within them⁴ which would lift and restore them. He made men to see that they are the sons of God, thus taking away the burden and bondage of sin. He revealed to men God as Father, and showed them how to demonstrate their sonship. The work of spreading the truth about man falls on all as fast as they come into the light. Jesus said, "I am the light of the world" (John 8:12); "Ye are the light of the world ... let your light shine" (Matt. 5:14, 16).

? What is meant by forsaking all for Christ's sake?

24. When the Truth comes into consciousness it upsets the old errors that have become fixed in mind; for some, the immediate change is so great that it causes a mental revolution. With others the work goes on more slowly, and they may scarcely realize the changes that are being made

in them. But there is no reason for being elated and no reason for being discouraged. Restitution in each individual must be complete, and no one can compare himself with another at any stage of the process. We have all lost consciousness of the divine image and we must all be restored to its likeness. We cannot hasten the restoration work except "by patience in well-doing" (Romans 2:7),⁵ holding fast to the saving grace and power of Jesus Christ to help us on the way.

25. In the church of Christ or Lord's body, each individual has a particular work to do,⁶ and a particular talent, described by Paul as a gift. "To each one is given the manifestation of the Spirit to profit withal" (I Cor. 2:7). "Now there are diversities of gifts, but the same Spirit" (I Cor. 2:4). These gifts Spirit divides "to each one severally even as he will" (I Cor. 2:11). One's gift and place as a member of the body cannot be bestowed or filled by any other man. Each one receives directly from God the place he is to fill and the work he is to do.

26. Of all the gifts, that of healing seems to be more fully desired, developed, and manifested than any of the others. There is a greater realization of its need and greater understanding of how to use it.

1. *The work of restoration.* Our part in the creative process is to express the divine ideal. When we know ourself as the perfect offspring of Divine Mind, we express perfection. When we hold the thought of ourself as sinful, and of the universe as imperfect, we express those untrue

ideas and so bring into manifestation all the discords that appear. (MBD/Creation)

2. *restored to the divine image*. Charles Fillmore: About the first question the beginner asks is, "How do you do your healing, anyway? What is your system of treating?" Now the answer to that question is, that we do not "treat" people, we haven't any system of healing primarily; we simply pray that the Creator of man will *restore him to his natural condition*. God made man perfect, and there is no reason why he should not be restored to that perfection. All that we can do is to pray that that restoration may come. — May 9, 1917

3. *blessing*. "A blessing is the essence of the highest spiritual realization that we can give to another" (Dare to Believe! 28) ... in blessing we are recognizing the life of God and stirring into action all the God qualities by our "highest spiritual realization." Blessing is like the use of oil in machinery — it does away with friction and delay; it brings about order and harmony.

4. *Jesus revealed to men the Christ within them*. [How Jesus accomplished this is open to theological interpretation, but the assertion that he revealed the Christ with human beings is the foundation for claiming the Fillmore teaching is Christian.]

5. *by patience in well-doing*. To forsake is forgiveness and to be graceful is compassion.

6. *each individual has a particular work to do*. You are a chosen vessel for some purpose. And if you let go cheerfully when the time comes, without humiliation or shame or sense of failure, your

tense, rigid mortal grasp on some particular form of manifestation—like healing—and “covet earnestly the best gift,”—whatever that may be in your individual case, you will do “works” in that one specific direction which will be simply marvelous in the eyes of all men. These works will be done without effort on your part because they will be God, Omnipotence, Omniscience manifesting himself through you in His own chosen direction. (Emilie Cady, *Lessons In Truth*, Spiritual Gifts)

Sacraments and Symbols

? Explain how baptism and the Lord's Supper are the means by which man becomes a conscious member of the "church of Christ."

27. As no one organization of men is the "church of Christ" — because its members are everywhere — a question arises about the so-called "sacraments" that the different organizations observe. Are baptism and the Lord's Supper part of the true church? Yes, but only when practiced in the spirit and not in the letter alone. All symbols are useful, to the extent that they serve to point man to the realities for which they stand.

? Explain why and when the use of symbols becomes unnecessary.

28. When understanding and realization of Truth are attained, the symbol is seen in its true light.

The child in the kindergarten leaves his blocks and goes on to an understanding of principles. If he persisted in keeping up his kindergarten play after he had learned the lesson of it, he would stop his development. So men arrest their growth when they continue to rely on symbols that were given to help them to understanding in their spiritual childhood. They should get hold of the reality and see beyond the symbol.

29. Water baptism is a symbol of the cleansing,¹ purifying work of Spirit in the consciousness of men. A cleansing of the mind from all erroneous thoughts, emotions, and beliefs precedes the descent of Truth into the consciousness, and this we term "denial." There is but one true baptism: the total immersion of the individual in the Christ Spirit. It is through the Holy Spirit baptism² that one becomes a *conscious* member of the true "church of Christ."

30. The Lord's Supper consists of two symbols — bread and wine.³ Bread represents the substance of Spirit; wine represents the life of Spirit. We are saved by the blood of Christ — that is, by His life. Jesus came to bring to the race the knowledge of abundant, omnipresent life. "I came that they may have life, and may have it abundantly" (John 10:10). Paul, writing to the Corinthians about the Lord's Supper, told them that because they did not discern the Lord's body, many among them were weak and sickly, holding fast to the symbol without discerning the reality, and many were asleep, or dead.

31. The mind "eats," or appropriates the Lord's body⁴ or the Christ substance and life, by affirm-

ing the omnipresence of substance and life, and claiming union with it. This is the true sacrament, and the body is vitalized and renewed when the whole sacrament is partaken of. There are three phases of our discernment of the Lord's body:

- First, the recognition that it is substance and life;
- Second, discernment of the Lord's body or the Christ within ourself;
- Third, understanding that this body is made up of many *members*, or "called-out" ones.

32. In the first phase, we realize that omnipresence, God consciousness, works in man and in the universe to bring forth the good, the divine and perfect. This is Spirit substance in which we live and move and have being, and which lives and moves and has expression in and through us.

33. The second phase applies to our own bodies. We usually see and think of them as they appear: flesh and blood. But this is not their true estate. "My little children ... I am again in travail until Christ be formed in you" (Gal. 4:19). This "form" is His body, and it is pure Spirit, substance and life. When we know this and appropriate substance and life by declaring the Christ Mind and its body of divine ideas to be ours, the body that seems material will begin to manifest the truth that it is made of finer essences than flesh and blood, and in this way it will be transformed and will become "conformed to the body of his glory" (Phil. 3:21). This is a change that comes, not by death, but by our daily feeding upon substance and life in med-

itation, prayer, and the silence.

34. The third phase is understanding that all those who have discerned the Christ Spirit within them⁵ and are bringing it forth, and in addition are helping others into this knowledge of divinity in all, are also the "Christ body."

35. "As often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come" (I Cor. 11:26). His "second coming" has been a matter of much controversy, because the letter was read instead of the spirit. All the symbols that are given in the description of His "second coming" have a spiritual application. He comes when He is received into our consciousness⁶ and revealed to us as our own Lord. It is only the childish state of mind that clings to the outer forms and ignores the substance that they represent.

1. *Water baptism is a symbol of the cleansing.* Water baptism symbolizes a cleansing process, the letting go of error. It is the first step in the realization of Truth. It is the process of pouring into consciousness the dissolving power of the Word, which breaks up and washes away all thoughts of materiality. (MBD/baptism)

2. *Holy Spirit baptism.* The Fillmores baptized by Spirit: "Not a church or sect, but a place where the students of Jesus gain a spiritual understanding of the words of Jesus, the parables of Jesus and the rites of the church. We baptize not with water but with Spirit..." – Undated handwritten document fragment by Charles Fillmore – Unity Archives, Charles Fillmore Papers

3. *bread and wine.* God's covenant with mankind, through His perfect idea, Christ Jesus. This compact was completed through Jesus Christ's breaking the bread and blessing the cup. The bread symbolizes spiritual substance, or the body. The wine symbolizes the blood of Jesus Christ, or spiritual life. (MBD/Lords Supper)

4. *The mind "eats," or appropriates the Lord's body.* Consecration of bread and wine occurs when it is properly *appropriated* by the recipient. If our consciousness is right then a Spiritual Communion takes place. If our consciousness is low then we appropriate bread and wine. What changes things depends on you and I—the spiritual discernment of the recipient—not the spiritual discernment of the celebrant. It is you and I—our power of Understanding—that allows spiritual substance and spiritual life to be appropriated by the soul and thereby expressed to the body, bringing life and substance. (Unity, January 18, 1925: Luke 22:14-25)

5. *those who have discerned the Christ Spirit within them.* At the Last Supper, the disciples had not yet been raised to spiritual consciousness; therefore, they needed the outer representation to lead them to the inner realization of the substance and life which the bread and the wine symbolize: "This do in remembrance of me." As their faculty of spiritual discernment was raised (in their twelve powers) so was their (and our) capacity to appropriate spiritual life and spiritual substance.

6. *He comes when He is received into our consciousness.* This is Spiritual Communion.

Redemption Of the Body

? What relation is there between food and the redemption of the body?

36. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). The substance and life of Spirit are appropriated and assimilated, and become a conscious part of the soul and body by holding in mind words of Truth. We should exercise great wisdom and judgment in selecting the food we eat, even as we do in selecting the thoughts and words that we allow to find place in our mind. As men become more and more quickened by Spirit and lifted up into the Christ consciousness, a change goes on in their choice of food.



37. Every degree of consciousness has its corresponding degree of vibration in the physical realm. If the flesh body becomes low in vibration, it requires the work of consciousness in continued contemplation of Truth to raise the vibrations of the body.

38. The body automatically raises the vibration of a certain quantity and a certain quality of food to a consciousness that allows assimilation by the

body.¹ When the quantity or the quality of food is such that the automatic action of the body is not sufficient to do its work properly, body troubles follow and the consciousness must work to erase the trouble. The same energy cannot be used for two purposes at the same time. If energy did not have to be used to raise the body vibrations, it would be free to raise the mind or consciousness, and this raising of the consciousness would automatically raise the vibrations of an already normal body. The continued repetition of this cycle of rising vibrations would mean a longer span of life for the body, in which the proper food would play its part.

39. Many would have much less to overcome if they ate that which is nourishing and upbuilding. Overeating could be entirely eliminated if man would partake of food with the idea of building and vitalizing a spiritual body rather than satisfying the false appetites of a flesh body.

40. Unity considers a vegetarian diet preferable because it considers the proposition from the standpoint of love and mercy, believing that the commandment "Thou shalt not kill" (Exod. 20:13) applies not only to man but to all God's creatures.²

41. While vegetables, berries, fruits, and nuts have life, substance, and intelligence, they do not have consciousness in the same degree that animals have consciousness. Meat eating may eventually cease as man's consciousness becomes wiser and purer.³ Even now the race is being educated to know that a vegetarian diet is wholesome and completely nourishing when well-balanced,

and followed with wisdom and good judgment.

42. "And God said, Behold, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food" (Gen. 1:29).

43. However, abstaining from eating meat is a matter for individual guidance, according to the inner convictions. Undoubtedly the race will eventually come to use an entirely different type of food, as we grow and develop spiritually. Just to abstain from the outer act of eating meat does not guarantee spirituality. If the abstinence is the result of an inner desire and conviction, then it is a part of spiritual unfoldment. Otherwise, it should not be forced.⁴ In regard to vegetarianism, Unity leaves the individual free to think and act from his own level of growth and unfoldment. If an individual is guided in prayer to try a vegetarian diet, he should do so.

44. The restored earth will have in it no death and no sorrow. This is the kingdom of God expressed in the earth, and its outward manifestation depends upon individual realization of the kingdom within.⁵ The kingdom is mercy, righteousness, peace, and justice expressed by man to man and by all men toward the rest of creation. The crowning demonstration in restoration is the overcoming of death, attainment of eternal life — God manifest in the flesh.

1. *a consciousness that allows assimilation by the body.* Annotation #4 for paragraph 31 above, re-

ferring to the *mind* eating or appropriating the Lord's body, has now shifted to the *body* eating or appropriating the food necessary for life. This answers the question "What relation is there between food and the redemption of the body?"

2. *"Thou shalt not kill" applies ... to all God's creatures.* The lesson shifts again, from wisdom to ethics.

3. *Meat eating may eventually cease as man's consciousness becomes wiser and purer.* "We believe that all life is sacred and that man should not kill nor be a party to the killing of animals for food; also the cruelty, war and wanton destruction of human life will continue as long as men kill animals for food." – Unity Magazine, April 1921, Statement of Faith.

4. *Otherwise, it should not be forced.* Ethical eating should be brought out by successive development; growth. As we unfold spiritually day by day, Spirit reveals more and more good to us. (RW/unfoldment)

5. *its outward manifestation depends upon individual realization of the kingdom within.* The body not redeemed by ethical eating but by inward realization.

Rest

Explain the "Sabbath."

45. The "church of Christ" works; it also rests. Our Sunday is a symbol of the true Sabbath, a time when men turn away from business to seek a day

of quiet and rest. The great Sabbath, the rest of God, is for all who will enter it. As Mind continually rests in action,¹ then man, as the Christ idea, must be forever expressing righteous activity. The Christ body does not observe days, times, and seasons, but makes every day holy to the Lord, and rests by entering into the secret place of the Most High. One seeking spiritual leading does his work impersonally and to the glory of the whole, thus lightening the great sense of burden and toil in proportion to his uplifting thought.

1. *As Mind continually rests in action.* The seventh day means the seventh or perfect stage of one's spiritual unfoldment. Man had become so lost in the darkness of sense consciousness that he could not save himself, so a Savior came. When man lays hold of the indwelling Christ, the Savior, he is raised out of the Adam consciousness into the Christ consciousness. He then enters the seventh stage of his unfoldment, where he finds rest and peace. The Sabbath can be enjoyed at any hour. (MBD/sabbath)

RECOMMENDED READING

- ✍ Charles Fillmore, *Unity Church Universal*. *Unity*, May 1924, pages 438-9. Charles Fillmore's announcement of the founding of a universal church based on Unity teaching.
- ✍ James W. Teener's 1939 Dissertation on Unity, Chapter 4, *Unity Becomes a Sect*. Commentary from an independent but fair external critic of Unity.
- ✍ *Unity Correspondence School Methods and Ideals for Conducting Centers and Study Groups*
A six-part guide for study groups.
- ✍ Unity Worldwide Ministries, *A Look at the History of Unity Worldwide Ministries*. This video was released in February 2024 by the Board of Unity Worldwide Ministries. It explicitly asks "Is Unity a denomination?" It is an important video, at least from a learning perspective.

OVERCOMING



INTRODUCTION TO OVERCOMING

Lesson five, *Overcoming*, lays out Charles Fillmore's understanding of human psychology. It is his theory of mind, a mind intimately connected to God Mind.

Rev. Russ Heiland has written: "To Charles Fillmore, there was no separation between psychology and religion." (*Dreamwork: Psychology and Religion*). Rev. Russ quotes Fillmore writing in 1939, saying "Then the carping critic cries, 'Your religion is psychology instead of Christianity.' Our answer is that the new Christianity includes an understanding of psychology but does not stop

with an analysis of the mind. It goes on to the highest phase of mind's possibilities, unity with Spirit" (*Jesus Christ Heals*. p. 143-144)."

Put "psychology" in the search box on the Fillmore Faith website. Numerous references come up, *The Revealing Word*, Eric Butterworth, Ed Rabel, Ernest Wilson, and James Teener. Other notable Fillmore students were gifted psychologists; my hands-down favorite is Frank Guidici, author of *Love Yourself into Wholeness*. Links to these resources are at the end of this lesson under Recommended Reading.

If the above statement by Charles Fillmore is correct, we may ask "how does the mind connect with Spirit?, how does the Fillmore teaching lead to overcoming, to wholeness?" My sense is that human emotions and intuitions interface with theological understandings. By reframing religious assertions we reframe subconscious assumptions.

This lesson provides much needed reframing of long-held religious assertions: evil, sin, flesh, habits, poverty, disease, and death are reframed to offer dominion, overcoming, mastery, life, Truth, and life. This is an exciting lesson.

LESSON FOR OVERCOMING

Dominion and Evil

? Why does man ever seek to exercise dominion?

1. The idea that dominion was given to man in the beginning is so firmly implanted within every human being that each person is continually endeavoring to express it. He tries to surmount conditions and to gain mastery over them. He struggles with sorrow, disease, poverty, death, and all other adverse conditions because he feels, through his memory of past experience, that he ought to be master of conditions and ought to be able to order his life in harmony, health, and success. Spiritual understanding¹ shows that such overcoming is possible, and it points the way.

2. Past failures of the human family to demonstrate mastery over adverse conditions have come from the ignorance of not knowing *how* to master them. A right understanding and application of the Jesus Christ teachings is the way out of this ignorance because He exemplifies Truth, so completely that He becomes our Way-Shower. By following His teachings man may "know the truth"² (John 8:32), and be set free from all the conditions produced by ignorance. Jesus Christ came into the earth as a human being and demonstrated that He could overcome everything that seems to

burden mankind. He revealed to all men that they could overcome as He did. He taught them *how* to do this and promised to help them along their way of overcoming.

3. Because man has not realized that there is but one presence and one power in the universe, God the good, omnipotent, and that he is one with that presence and power, he has built up a consciousness of separation from God. Jesus said, "I and my Father are one" (John 10:30). Man fails often to realize that this is just as true of him as it is of Jesus.

? Why does evil appear in the world?

4. From this basic cause—a belief in separation from God, the good, omnipotent—there appears on the surface three reasons why evil appears in the world. But these three reasons have their root in a belief in two powers,³ "good and evil" (Gen. 2:9).

5. The first of these reasons⁴ is that man has not known that he is a spiritual being. He has not known his innate divinity and that his spiritual identity gives him dominion and authority. Not having the full understanding and realization of spiritual mastery he has in ignorance struggled in the outer to improve conditions in his life and in the world about him. The second reason is that man has not known the power of thought to produce conditions, desirable or undesirable, according to the nature of his thoughts. The outer is impermanent for it is the realm of change. As it is produced by thought, it can be changed by thought. Ignorant thinking, or the ignorant use of ideas, makes all the evil that appears. The third

reason is that man through lack of understanding has not seen the relation or connection between cause and effect. No ill effect was ever righted except by correction of the cause, and the cause is always an idea in mind. Ideas are the patterns of the manifest world and must be used in right relation with God's law of right thinking.

1. *Spiritual understanding.* The quickening of the Spirit within, [providing the mind] the ability to apprehend and realize the laws of thought and the relation of ideas one to another. (RW/understanding)

2. *By following His teachings man may "know the truth".* Truth is not in the teachings of Jesus, nor in the Bible or the church. Rather the teachings of Jesus lead to the "Spirit of Truth," which reveals Truth directly. See Emilie Cady, *Lessons in Truth, Spiritual Understanding.*

3. *a belief in two powers.* Metaphysically, evil is "That which is not of God; unreality; error thought; a product of the fallen human consciousness; negation" (RW/evil). A belief in one power, one presence is the only way we, as divine beings, can address human suffering. The *Revealing Word* entry for evil continues, "Evil appears in the world because man is not in spiritual understanding. He has not learned that all is Mind; neither has he conformed to the law of Mind, with the result that inharmony appears in his body and affairs. He can do away with evil by learning rightly to use the one Power. If there were a power of evil, it could not be changed."

4. *these reasons (why evil appears in the world).* By knowing our innate divinity and unity with

God, our power of thought, and the connection of our thinking to the cause and effects of tragic conditions, we may begin to transform tragedy into good. See Why does God, allow evil and suffering?

Consciousness¹

? What is the subconscious phase of mind?

6. Because some persons have experienced effects for which there seems to be no corresponding thoughts, these persons have doubted that the effects originated in mind. They have looked only in the outer realm. There is a phase of mind called the subconscious. Every idea that has ever been thought about in the conscious phase of mind (realm of thinking) sinks into memory and remains, even though no longer held in the conscious phase of mind. Past thoughts gather about some central nucleus or central point (like attracting like) and form states of mind which constitute and build soul-consciousness.² The character of these states of mind is determined by the character of the dominant thought.

7. The formed states of mind make up what is called the subconscious phase of mind and, in a certain sense, they work independently of the conscious phase of mind. Once established by our acceptance and belief, they continue to work according to their character. For instance, in sleep the subconscious carries on breathing, digestion, and circulation. These functions are carried on

harmoniously or inharmoniously, according to the past thinking that has become habitual.

8. Besides being the storehouse of memory, the seat of habits, realm of feelings, the controller of the vital physical functions, the subconscious phase of mind is also the mind of instinctive desire. It is not confined to the brain but is existent in every cell of the body. It is the total of each individual's own thoughts as well as the whole of the inherited race thoughts and beliefs. The subconscious phase of mind works subjectively; it has no power of choice. It reaches conclusions from premises given it, but it is not capable of testing the validity of these conclusions. It never sleeps, never rests, never tires; it is the secondary cause, the reproducing phase of mind in the individual. It is constantly bringing forth according to what has been stored in it, thus building man's body and his environment.

? **Why is it important for the overcomer to understand the functioning of the subconscious phase of mind?**

9. It is clear that the character of the subconscious phase of mind depends upon past and the present thinking.³ Controlled, constructive thinking in the conscious phase of mind builds right states in the subconscious phase of mind. Uncontrolled, random, and erroneous thinking in the conscious phase of mind builds untrue states in the subconscious phase of mind. Untrue states having been built into the subconscious phase of mind, it has no choice but to act according to these established states. This is the reason why we sometimes spon-

taneously think, speak, and act adversely.

? What is the Christ consciousness?**4**

10. Paul called the total of all error in man's consciousness "the mind of the flesh,"—Rom. 8:7 or "the old man."—Eph. 4:22. By some persons this error thought is called "mortal mind"; others name it error consciousness, personal consciousness, or "carnal mind." The consciousness of Truth established by thinking Truth, is called the Christ consciousness; in the Bible it is named "the new man" (Eph. 4:24).

1. *Consciousness*. A concise summary of Charles Fillmore's theory of mind is in the *Metaphysical Bible Dictionary/consciousness*. Note the importance of Ideas: "Consciousness is our knowing that we know; that phase of knowing by which we take cognizance of our existence and of our relation to what we call environment. Environment is made by ideas held in mind and objectified. The ideas that are held in mind are the basis of all consciousness. The nature of the ideas upon which consciousness is formed gives character to it." See the comment on paragraph 21 below. God is active in our life through the mind and by use of Divine Ideas.

2. *soul-consciousness*. Metaphysically, the mind is a stream of thought. "There is a stream of thought constantly flowing through the subconsciousness (the south flowing), made up of thoughts good, bad, and indifferent, which is typified in Scripture by the river Jordan. In other words it is the life flow of thought through the

organism from head to feet." (MBD/Jordan)

3. *depends upon past and the present thinking.* This does not mean we are to "program" our subconscious mind. Rather we need to awaken to revelations of the Spirit of Truth. Eric Butterworth lectured, "Positive thinking is being attuned to your potential. We do not need to program Truth into our conscious mind, but to wake up the consciousness to what already knows Truth" (*Practical Metaphysics*, Lecture 3—Thinking).

4. *Christ consciousness* Christ Consciousness will be referred to as superconscious mind in Fillmore Wings Lesson 10, "The Formative Power of Thought." Charles Fillmore wrote, "God has provided a way by which all men may come consciously into His presence in their own souls. That way is through the only begotten Son of God, the Christ consciousness, which Jesus demonstrated. This consciousness is the always present Son of the Father, dwelling as a spiritual seed in each of us and ready to germinate and grow at our will." (*The Twelve Powers of Man* 118). "

Overcoming

? What is overcoming?

11. When rightly understood, all overcoming is seen to be an inner realization¹ of victory over error states of consciousness. Sometimes, however, one's conscious thought may give him no hint of the overcoming which he needs to do in his sub-

conscious phase of mind. However, when Spirit begins to quicken and transform him, it will reveal the need of a new state of mind.

? What is it that man is to overcome?

12. One may find himself in the midst of inharmonious experiences in body or in affairs. When these experiences come a person may feel that he is a great sinner and begin to condemn himself. But condemnation must be overcome² because it makes heavier the burden of sin.

13. The seeming injustice of including all the race in Adam's sin is cleared away when the laws of mind and the power of thought are understood. "All men are created equal" (The Declaration of Independence). The same law that makes men sinners makes all men righteous in Christ. The use of the law determines the result in man's life. "For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous" (Rom. 5:19). Sin, that is, error or negative thinking, is overcome by the attaining of a consciousness of Truth. The whole message of the Gospel is that as the race went down into sin and death in the Adam consciousness of sin, so shall it be lifted in righteousness and life in the Christ consciousness.³ A cause set into operation always produces a like effect.

? What is meant by "work out your own salvation"?

14. The result of overcoming is salvation; freedom

from sin and the effects of sinning; freedom from all consciousness of evil, and the removal of evil thoughts from both the conscious and sub-consciousness phases of mind.⁴ Every man must work out his own salvation. That is, he must take hold of the saving Truth with his conscious phase of mind, and by the power of his thought build states of consciousness that are enduring, even to the consciousness of eternal life here and now.

15. The whole of salvation is summed up in the consciousness of the Christ Mind. The perfection of man as the offspring of God is an eternal truth. However, this truth must be embodied in man's consciousness⁵—into his thinking and feeling processes. It is man's *conscious* individual entrance into the "Christ consciousness" that gives him salvation from his own error thoughts, feelings, beliefs, words, actions, and reactions. Jesus "brought life and immortality to light" (II Tim. 1:10) but man gets the benefit of the light only as he *consciously* incorporates the light of Truth into his consciousness through the right direction of his daily thought.

1. *all overcoming is seen to be an inner realization.* The victory in overcoming is in consciousness: "Dealing with the problems of life in spiritual understanding and demonstrating over error through the keeping of spiritual laws" (MBD/overcoming).

2. *condemnation must be overcome.* Self judgment may be the most difficult of our internal error thoughts to overcome. "One who recognizes the Truth of his being and is renewing his mind

and body and affairs by changing his thoughts from the old mortal beliefs to the new as he sees them in Divine Mind. He demonstrates the divine law, not only in surface life but in innermost consciousness." (MBD/overcomer).

3. *so shall it be lifted in righteousness and life in the Christ consciousness.* Our salvation shall be accomplished in the quickened superconscious phase of the human mind.

4. *removal of evil thoughts from both the conscious and sub-consciousness phases of mind.* Salvation is based solely on an inner overcoming, a change in consciousness. It is a cleansing of the mind, through Christ, from thoughts of evil. (RW/Salvation)

5. *truth must be embodied in man's consciousness.* [Salvation] embodies a knowledge of God that frees one from all limitations and points the way by which mind and body may be lifted up to the spiritual place of consciousness. (RW/Salvation)

Race Consciousness

What is meant by "race consciousness"?

16. "For as in Adam all die, so also in Christ shall all be made alive" (I Cor. 15:22). That is, as in the limited Adam consciousness all men die to the consciousness of good, this results in death of the physical body. In Christ all men shall be made alive to the glorious Truth that man is a spiritual being capable of expressing life abundant through his soul, body, and affairs here and now.

Adam represents the consciousness of both good and evil. The Adam consciousness is sometimes called the race thought.¹ The race thought is the thought, concept, or belief that is common to the greater part of humanity, whether it be good or ill. Among the error thoughts held by the race are those of sin, poverty, disease, death, and the belief these appearances are inevitable in human experience. Another race thought is the belief that materiality is the real. In the blindness of ignorance, man does not see Spirit manifest everywhere. He thinks God to be separate from His creation; he believes that the world and his body are lacking the eternal life and light of Spirit.

17. These and other adverse thoughts of the race work in the minds of men and produce all kinds of inharmonious conditions. Every one who would overcome must have the understanding of Truth,² in order that he may deal with causes intelligently and produce the effects that he desires. If he says, "I don't see what I ever did, that I should suffer," or "My friend is so good, it cannot be that his thinking causes his troubles," he is exhibiting his ignorance of the law of mind action and the power of thought. The negative race thoughts are working in the subconsciousness of all persons who have not fully established themselves in the Christ consciousness. Every overcomer finds that he must deal firmly with these negative race thoughts by putting them out of his mind, and in their place putting thoughts of Truth.

? How do limited race beliefs become a part of the consciousness of the individual?

18. The dominant error race beliefs get into the subconscious of men by being carried from generation to generation,³ forming what is termed experience, until they are accepted and made a part of everyday beliefs and habits of mind and action. When one is quickened by Spirit and awakens to the knowledge that he is the offspring of God, this realization consciously unifies his thinking with the ideas of Divine Mind and he begins to express and manifest more of God's perfect life.

19. When man believes *only* in a physical heritage as his source of life he manifests the limitations and imperfections of that state of consciousness. These limitations are the result of expressing beliefs that have been learned and accepted from human ancestors from whom one believes he has descended. When man learns that he is by nature divine,⁴ is in reality Spirit manifested in physical form, his thoughts begin building a new consciousness. He begins to express and manifest spiritual qualities or ideas, which are his inheritance from God.

1. *Race thought.* Race thought binds mankind to sin, disease, poverty, war, calamity, and death. (RW/race)

2. *Every one who would overcome must have the understanding of Truth.* When creative Mind sought to help men spiritually, the mind of the flesh opposed it and made every effort to solve its prob-

lems in its own way. The great need of the human family is mind control. Jesus showed us that mastery is attained through the realization of the power of the Spirit. (RW/race).

3. *from generation to generation.* Generation sustains and perpetuates the human; regeneration unfolds and glorifies the divine (Charles Fillmore, *The Twelve Powers of Man*, Introduction p2.). <https://www.truthunity.net/books/the-twelve-powers-of-man-2-9>

4. *When man learns that he is by nature divine.* Man is the offspring—or the springing forth into visibility—of God the Father. At the center he is pure Spirit, made in the image and likeness of the Father, substance of the Father, one with the Father, fed and renewed continually from the inexhaustible Good which is the Father. “In him we live, move and have our being.” Ed Rabel, Commenting on Tract by Emilie Cady “Finding the Christ in Ourselves (1917)”

Practice in Overcoming

? What two mental steps are taken in overcoming?

21. The *first step* is for the individual to place himself consciously by faith in the Christ consciousness and hold himself there by training his thoughts to think on God ideas. This step is taken by the conscious phase of mind, the intellect or thinking faculty. One must consciously open his mind to divine ideas¹ and must refuse to recognize anything but good. Thus the change from er-

ror consciousness to spiritual consciousness is accomplished in one movement.

22. The complete transformation, however, comes as the result of a *second step* taken by the subconscious phase of mind (realm of feeling). The thoughts of good are taken into the storehouse of the subconscious phase of mind and produce states of mind that eventually bear fruit in the outer.

23. The working of Truth from the inner, the within, to the outer, from consciousness into the body and affairs, is what is meant by working out one's own salvation. It is incorporating divine ideas² of life, love, light, substance, intelligence, into one's consciousness and letting these ideas be expressed in his thoughts and feelings, in his words and actions, that he is saved from all false thinking and its effects in his life here and now. This is working out one's own salvation. "Be ye transformed by the renewing of your mind" (Rom. 12:2). Holding oneself mentally in the Christ consciousness by faith consciously connects one with the Truth of Being.³ Truth quickens the mind and renews it, and the renewed mind transforms the whole man.

? What is the difference between an overcomer and one who merely does the best he can?

24. It is sometimes taken for granted that if a man does the best he can, no more should be expected of him. However persons all over the world are doing the best they can, yet they are not be-

ing saved from sin, sickness, poverty, and death. It is evident that they should do more than they are doing, more than they have thought that they could do. The difference between one who merely does the best he can and a real overcomer is in consciousness. One uses his own mental effort in the trial and error method. The other turns consciously to the Christ within⁴ himself and uses the creative power of God to improve his consciousness and eventually his life and affairs. The overcomer lays hold of a divine power through faith which enables him to do what he of himself could not do. This is the power of the indwelling Christ. "I can of myself do nothing" (John 5:30). "I can do all things in him that strengtheneth me" (Phil. 4:13). One's success as an overcomer depends upon the understanding that he has of the Christ principle within. Prayer enables him to get this understanding.

1. *One must consciously open his mind to divine ideas.* See the comment above for paragraph 6, Consciousness. Charles Fillmore's theory of mind focused on creating a consciousness which is receptive to Divine Ideas. This distinguishes his theory of mind from psychology. God is directly and intently active in our mind by the use of Divine Ideas. See also paragraph 25 below. Ideals and standards referred to in the paragraph are shaped by the Divine Ideas held in mind. That is the fundamental basis for Overcoming.

2. *working out one's own salvation ... is incorporating divine ideas.* Again, the lesson is stressing how God transforms our life.

3. *faith consciously connects one with the Truth of Being.* See the comment for paragraph 2. We are not saved by the teachings of Jesus, nor of the Scriptures or the church. We are saved by the Spirit of Truth sent by Jesus.

4. *One uses his own mental effort ... The other turns consciously to the Christ within.* Doing the best one can is not effective because the subconscious mind has not been cleansed of its mistaken thinking processes. The overcomer needs the "second coming of Christ": "The first coming is the receiving of Truth into the conscious mind, and the Second Coming is the awakening and regeneration of the subconscious mind through the superconscious of the Christ mind" (The Twelve Powers of Man 15).

Standards in Overcoming

? What have one's ideals and standards to do with his spiritual growth?

25. All movements of mind are toward certain standards.¹ Therefore every man's growth is governed by the ideals or standards that he has in his mind. The difference in standards marks the difference between the man who ignorantly does the best he can and the man who makes use of the understanding and knowledge of the Christ, the true standard. The first man has only the thoughts and interests of his human consciousness with which to form his standards. These have no uplifting power and he goes along in a treadmill, making no progress toward spir-

itual things. The other man has ideals and standards that expand higher and higher, and as he grows in understanding they draw him upward in consciousness. Jesus said, "I, if I be lifted up from the earth, will draw all men unto myself" (John 12:32).

26. Merely to dwell in the contemplation of high and lofty ideals without being able to reduce them to useful demonstrations is nothing more than idealistic thinking. Such thinking alone does not help one to progress toward spiritual realities. The highest aim that any soul can have is to bring God into manifestation² through his thoughts, feelings, words, and actions. Each man must let the Christ be exalted in his soul as the supreme good toward which all his being is drawn. Then, through the overcoming, uplifting power of the Christ, good will be manifest in his life.

27. The children of Israel were a type of the "body" or church of Christ. Their wanderings and all their experiences portray the experiences of the members of the Christ body in their overcoming. The Israelites were forbidden to mix in any way with the nations about them, lest they adopt heathen standards and forsake the Lord, their God. So the church of Christ is a people holy unto God, separate from the beliefs and standards of the world. This is not self-righteousness, but a requirement of the law of spiritual growth.³ A mixed state of consciousness cannot produce perfection. Jesus said in His prayer for those who believed in Him, "I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one" (John 17:15). Though living in the world, followers of Jesus

Christ are separate from it in ideas, standards, and manners of living.

? Why is it important that an overcomer identify himself only with the highest?

28. Everyone grows to be like that with which he identifies himself. The overcomer must then be wise in the matter of identification⁴ and must consciously unify and identify himself only with Truth ideas. Many persons have a habit of identifying themselves with disease by using such an expression as "my rheumatism," thus claiming and holding fast to the very appearance that they wish to overcome. The question of what one shall or shall not identify himself with is a very important one to the overcomer. He knows a great secret of help and deliverance when he is wise in choosing his thoughts, and attitudes of mind.

? What work will the overcomer do for the world? How will he accomplish this work?

29. Those who drift with the limitations of race thought and follow the popular standards of thinking and living do not qualify as members of the body of Christ nor do they receive the blessings of the overcomer. The overcomers are those who place themselves consciously in the truth of Being⁵ and think the thoughts based on the true ideas of God-Mind. These overcomers will make a new world, "new heavens and a new earth, wherein dwelleth righteousness" (II Pet. 3:13). Through the overcomer's understanding and use of Truth, mankind is to be lifted into conscious

unity with God.

30. The world is waiting for the manifestation of these sons of God⁶ who have the understanding, the faith, the courage, and the fearlessness to think, express, and manifest ideas that will establish an entirely new order in the earth, even the kingdom of heaven. The leaven is at work in the individual overcomer and it will leaven the whole race. Great is the motive power back of the one who knows that his overcoming is not for his personal comfort and benefit alone, but for the uplift of the human family.

? What changes take place in man's conversation when he becomes an overcomer?

31. When the overcomer knows the power of thought he can readily understand that thought expressed in spoken or in written words is also powerful, and he will learn to consider carefully the words that he uses. His conversation will no longer center in negative consciousness. He will not speak of conditions that he does not wish to see manifest, but he will speak of life and health. He will not complain, but will praise and bless God,⁷ the All-Good for "the abundance of all things" (Deut. 28:47). The Israelites brought great afflictions on themselves by murmuring. By the same law, similar results follow complaints and faultfinding today.

32. The overcomer does not wait for appearances to testify to the goodness of God, but looks back of appearances to the eternal, enduring ideas.⁸

He knows that God is unchangeable and everlasting good, and so he gives thanks with faith and understanding. If sin seems powerful in his life he overcomes it by acknowledging and giving thanks that he is the sinless offspring of the perfect Father. If the effects of sin appear, he erases their appearance by knowing that sin has been wiped out of his consciousness by the knowledge of Truth, and that its effects can no longer manifest in his life. Thoughts and words are the tools that God has given him to use in the building of his soul consciousness in bringing to manifestation his perfect body, his perfect world and affairs.

1. *All movements of mind are toward certain standards.* The language used here and to the end of the lesson is a manifesto for the high anthropology held by Charles Fillmore. By placing the 2nd person of the Trinity in the human being, he raised the stature of human beings far beyond any other Christian movement.

2. *The highest aim that any soul can have is to bring God into manifestation.* The purpose of human life, according to Charles Fillmore.

3. *This is not self-righteousness, but a requirement of the law of spiritual growth.* Charles Fillmore admired Jewish people. "Jews in their highest aspect symbolize divine ideas, or spiritual consciousness. Each individual has his formless and his formed mind, and they seem in the present race consciousness to be hostile one to the other. In Scripture these are referred to as Jew and Gentile." (MBD/Jews).

4. *The overcomer must then be wise in the matter of*

identification. We must learn to stand alone. Emilie Cady writes, "Each soul must, sooner or later, learn to stand alone with its God. Nothing else avails. Nothing else will ever make you master of your own destiny. There is in your own indwelling Lord, all the life and health, all the strength and peace and joy, all the wisdom and support you can ever need or desire. No other can give to you as can this indwelling Father. He is the spring of all joy and comfort and power." (*Lessons in Truth Study Edition, Liberty or Bondage, Which?*)

5. *the truth of Being.* "Mr. Fillmore frequently used the word 'Being' as a synonym for the word 'God.' Mr. Fillmore and most of the New Thought teachers and writers were also fond of using divine ideas as synonyms for God. (God is love; God is wisdom, etc.) This practice is quite acceptable, and is part of any good teacher's 'poetic license.' But we must also keep in mind that in the absolute sense, God is that which is even greater than that which He has created. God created what we call Being." Ed Rabel, commenting on the Metaphysical meaning of Being (RW/Being).

6. *The world is waiting for the manifestation of these sons of God.* Charles Fillmore's call to action.

7. *He will not complain, but will praise and bless God.* Complaining and judgment will be addressed in Fillmore Wings Lesson 17, Judgment and Justice.

8. *The overcomer ... looks back of appearances to the eternal, enduring ideas.* Charles Fillmore's definition of an Overcomer.

RECOMMENDED READING

- ☑ The Revealing Word. *Psychology, Psychoanalysis*.
- ☑ Ed Rabel, *Basic Self Knowledge, Lecture One*.
- ☑ James Teener. *Dissertation on Unity, 1939*.
Chapter Five: The Problem of Knowledge.
- ☑ Eric Butterworth, *Antecedents of New Thought: Psychology*.
- ☑ Frank Guidici, *Love Yourself into Wholeness*.
Get the postcard at the TruthUnity Giftshop.
- ☑ Russell Heiland, *Dreamwork: Psychology and Religion*
- ☑ Mark Hicks, *Positive Emotions and Christian Spirituality, Twelve Positive Emotions that turn on the Twelve Powers*.
- ☑ Ernest C Wilson, *Master Class Lessons, The Master's Way of Overcoming (Audio)*, Talk #6 of Ernest Wilson's classic question and answer format.

THE GREAT DEMONSTRATION



INTRODUCTION TO THE GREAT DEMONSTRATION

Lesson six, *Demonstration*, frames a systematic theology of Charles Fillmore's teachings. His language is traditional. The terms he uses are theological. They are readily comprehensible to those educated in Christian theology. And Charles Fillmore wrote them with perfect comfort. He used the same language ten years later in publishing his *Statement of Faith*. In April 1921, he wrote:

"It has often been claimed that we do not believe

in Christ, the atonement, and several other of the sacred doctrines of Christianity. A careful perusal of the foregoing will convince any one that we do believe all that is taught by the church, and also that our faith is bulwarked by an understanding of the underlying spiritual laws upon which the church bases its doctrines."

The theological assertions Charles Fillmore frames in this lesson are explained in depth in the next six lessons of the Correspondence Course, which we have numbered lessons 7-12 and named "Fillmore Wings Theology." So the connection of Fillmore Wings to the *Fillmore Statement of Faith* is unmistakable. He continued his April 1921 article saying,

"Those who want a detailed exposition of what we teach should write to us for the literature that more fully explains the doctrine epitomized in a certain paragraph, always giving the number. Regular readers of our periodicals and our literature, as printed in books and tracts, will at once recognize that they have gleaned, it may be in fragmentary and scattered study, a concept of the various points set forth in this "Statement of Faith."

I do not have the document that was sent to those who asked for it, but my bet is that much of it was taken from this sixth lesson, *Demonstration*.

LESSON FOR THE GREAT DEMONSTRATION

The Great Demonstration Defined

? What is meant by "demonstration" in Truth study? What is "the great demonstration"?

1. We often hear and read the word *demonstration* in Truth study. It is defined as: an exhibition; proof; especially, proof beyond the possibility of doubt or denial. In this lesson we may designate a "demonstration" as an exhibition or example of the working of a spiritual law; a proof—beyond the possibility of doubt or denial—of the operation of a principle of good. In order to have this proof there must be a change in a person's consciousness from error thoughts to thoughts of Truth. This is brought about by thinking true ideas (spiritual principles) ^① in the conscious phase of mind until they take root in the subconscious phase, or feeling nature. In this phase of mind, the ideas will, like seeds, grow and produce "after their kind" through the "spoken word" (silent or audible). In mind, these seed-ideas will bring forth alertness, keenness, positiveness; in body, they will manifest as health, strength, vitality, beauty; in affairs they will produce success, prosperity, harmony, order, and peace.

2. The "great demonstration," that which crowns

all others and includes all others, is the individual's consciousness of life—omnipresent, radiant, pure, perfect life, without beginning or ending. It is the demonstration of eternal life² for spirit, soul, and body in harmonious unity here and now.

3. The "great demonstration" is the continuous proving of spiritual laws, a harmonious solving of all the problems of life. The "great demonstration" is the understanding of perpetual growth, renewal, and reproduction of the life idea. It is knowing that life is inexhaustible and indestructible, and a showing forth (demonstrating) of this life eternally by the individual consciousness. It is demonstrating the Christ mastery over one's thoughts, feelings, words, actions, and reactions. The "great demonstration" is mastery in one's entire being. His very life stands forth (demonstrates) as a living proof that he is a conscious soul. He is spiritually awakened and illumined in mind, peaceful in heart, radiant in body, harmonious in his human relationships.³ He is victorious in living and conscious of the omnipresent substance of God as his constant and abundant source of supply.

4. Since the teachings of Jesus are practical for daily living, the "great demonstration" must mean the *practical* application of His instruction in our daily living right here and now, showing forth (demonstrating) the principles of Truth successfully. In this way we truly bear witness⁴ to our knowledge and use of Truth.

1. *thinking true ideas (spiritual principles).* "The

real principle is always Spirit, and by Spirit we also mean the higher range of mind. According to Webster's Dictionary, Spirit and mind are almost synonymous. When we understand that Spirit and mind are closely related, we get a better understanding of what Spirit is and what we are as spiritual beings. We should deal with our mind as if it were a Spiritual Principle—which it is. We may thus erase from consciousness all misunderstanding of mind, and give place to a broader, higher understanding of the Real Self. If we are spiritual beings, it behooves us to study ourselves in relation to the Supreme One, who is our Source." Charles Fillmore *Temple Talks*, Series Three, Chapter 4 Obedience.

2. *It is the demonstration of eternal life.* "The great demonstration is attaining eternal life in the body." *Mysteries Of The Four Gospels*, Lesson Eight, November 13, 1941. See "the life idea" in the following paragraph.

3. *mind, heart, body, relationships.* [A four-square perfection of being]

4. *bear witness.* [We bear witness to Truth by demonstration, not confession.]

Consciousness

❓ What is consciousness? What is its importance in "demonstration"?

5. All the attributes of Spirit—life, substance, intelligence, love, and so on—are eternal, but nothing exists for one unless he becomes conscious

of it.¹ The importance of "consciousness" in all demonstrations, in the whole of salvation, should be clearly understood. "Consciousness" is all the states of mind that have been formed by thinking and feeling.

6. Life is consciousness; direct knowledge of a person, thing, or situation; knowing for oneself without the possibility of doubt; knowing all the time so that such knowing is a habit of thought.

7. Consciousness and demonstration are related as cause and effect. Consciousness is cause, demonstration is effect. Consciousness is therefore the forerunner of demonstration. When the intellect grasps Truth, that act symbolizes John the Baptist's going before and preparing the way. But a greater one than John must come,² and that greater one is Jesus Christ, representing the realization and the demonstration of Truth. "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (I John 5:12). Man in limited consciousness is not aware of eternal life, thus he is not able to demonstrate it.

? What is the Absolute?

8. The actual operation of a law brings the functioning of that particular law to our notice. A person may be aware of the probability of divine powers within himself, but until he knows by experiment that he can use them he is not really *conscious* of possessing them. Realization (consciousness) of the effect of a single thought, or train of thought, upon the body gives man possession (knowledge) of the mental law of cause and effect. The conscious use or application of this law is the

motive power in changing from the limited, personal consciousness to the universal Christ consciousness. The change is brought about by letting go of error beliefs concerning life and by taking into the mind the true understanding of life in the Absolute. The Absolute is God, the good omnipotent. The Absolute is that which is; ³ the limitless, the unrelated, the unqualified Truth, pure Being, pure knowing; not in a state of becoming as is the relative.

1. *nothing exists for one unless he becomes conscious of it.* [That which exists is an expression.] “Because man was created or brought into the visible universe in the image and likeness of God, he, spiritually, has like powers with God: he has the power of creating, of bringing into visible form that which before did not exist.” Emilie Cady, *How I Used Truth, The Spoken Word*.

2. *But a greater one than John must come.* John the Baptist is everyday thinking. Jesus Christ is a consciousness capable of expressing eternal life capability.

3. *The Absolute is that which is.* The Absolute is not an expression. It is eternal. It has being, not existence. Our participation in the life of Jesus Christ raises our consciousness to a place where Spirit can bring forth eternal life.

The Devil and Sin

? What is sin? How is sin the cause of what is called death?

9. Jesus came to show us how¹ to attain the consciousness of life in its fullness. By understanding and applying the principles which He taught and proved, each one may reach the same consciousness of life and thus make the "great demonstration." Jesus' teachings are not to prepare men for a heavenly home *after* they have separated from the body, but to give them the victory over death, "the last enemy," so that they may become conscious of heaven and enter into its joys here and now.

10. "There is no need of any state or condition called death. The word 'death' is a denial of God's idea of life.² If we would accept life as God offers it to us, we are obliged to refuse the conditions that man has attached to it" (*Talks on Truth* 149).

11. Paul stated to the Romans "The wages of sin is death" (Rom. 6:23). So long as we continue to sin we may expect to receive the wages of sin. The race in general accepts the belief that death is inevitable because it refuses to acknowledge the cause of death as sin. The way to overcome the effect, death, is to remove the cause, sin.³

12. "Cast away from you all your transgressions,⁴ wherein ye have transgressed; and make you a new heart and a new spirit: for why will ye die . . . for I have no

pleasure in the death of him that dieth, saith the Lord Jehovah: wherefore turn yourselves, and live" (Ezek. 18:31-32).

13. In Talks on Truth 155, we read:

"If we are not spiritually alive, if we have not the Christ Mind, we are not alive at all.⁵ ... In order to be alive, we must be sanctified, purified, and regenerated.⁶ We must be perfect, even as Jesus Christ was perfect. . . . If I am in any degree a sinner, I have in that degree a corruptible, dead body. . . . And what is the remedy? I must get rid of carnality; that is all. The quicker I do that, the quicker I shall become alive. I should not expect that through my further dying the good Lord will make me alive. I can find in the Scriptures no hint of a promise that warrants such a presumption. 'God is not the God of the dead, but of the living' (Matt. 22:32)."

14. Mankind in general looks upon "sin" as a transgression of the moral law only; that is, non-conformance to the law as set forth in the Ten Commandments. These laws have to do with the conduct of man. "Sin" originates in the human consciousness or soul, the realm of thinking and feeling. God is perfection; man, God's image-likeness, His offspring, is also perfect in the spiritual phase of his nature and always one with his indwelling Father. "Sin" is primarily man's belief that he is separate from God; that he is limited and unlike his divine Parent. "Sin" is ignoring the divine law of life; it is a failure to recognize one's own innate divinity⁷ and failure to apply

(demonstrate) spiritual principles (divine ideas) in his own life and affairs. Such negative thinking and feeling result in an adverse state of consciousness that is called "the Devil" or "the Adversary." Whether sin is committed willfully or in ignorance, the effect of the transgression is the same.

? What is the meaning of "the Devil" sometimes called Adversary and accuser?

15. In the American Standard version of the New Testament, "the Devil" is referred to as "the Adversary." This "Adversary" is an adverse state of consciousness which has developed in man. Because of man's dual consciousness (belief in two powers), there is warfare in the individual soul. Spiritually, man is the "descent" of the Holy Spirit, and humanly, his aspirations for good draw him upward toward his source, God. "No one hath ascended into heaven, but he that descended out of heaven, even the Son of man who is in heaven" (John 3:13).

16. The Hebrew word that is translated *Adam* means "red earth." The unenlightened Adam man is ascending from "red earth," from a lower or undeveloped consciousness. It is from this undeveloped consciousness that his low desires and impulses come. Not knowing that this conflict is within his own consciousness, man has felt as if he were in the hands of two powers, and has imagined one as a good being, God, and the other as an evil one, the Devil. He has made the Devil his alibi for selfishness and for the weakness of his will when he has been led astray by low de-

sires. Paul's description exactly fits when he calls man's low desires "the mind of the flesh" (Rom. 8:7). The concept of a "personal God" must give way to the knowledge of a universal God individuated in every man.⁸ Belief in "the Devil" must go before the understanding that "the Devil" is only the personalization that *man* has given to his wrong thoughts, feelings, and beliefs. "The Devil" is the mental image that man has made of his own concept of evil.

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

17. When Jesus took on Himself "the likeness of sinful flesh," (Rom. 8:3) He placed Himself where He had to meet and overcome all that man has to meet, including the adverse state of mind called "the Devil." He found that "the Adversary" tried to overthrow Him by quoting Scripture. We need to be on guard and to be so rooted and grounded in the knowledge of Truth that we shall at once detect any illegitimate use of Scripture that would aim to keep us bound in the limitations of the manifest or physical man.

18. Since God is the one Presence and the one Power in the universe, the seeming power of "the Adversary" must come from man,⁹ to whom God has given all authority, dominion, and freedom of will, for he is to represent God in the manifest world. By using this freedom and power for his own selfish interests instead of recognizing the unity of all creation, man has built within himself a state of consciousness adverse to the universal

good. The strength of the adverse thought lies in the power attributed to it by the people who have accepted it. By such acceptance they have given to this adverse belief the substance and intelligence of their thought. Thus it seems to be a separate force, no longer under the control of man. It is an enemy, subtle, lying, deceiving; it is "a liar, and the father thereof" (John 8:44).

19. Part of man's great problem is to learn how to overcome "the Adversary."¹⁰ To overcome it, he needs to know its character, that he may not be deceived by it. He must also understand that "the Adversary" is not his true Self. Adverse states of consciousness keep their hold on man when he continues to believe they are part of his true Self. When adverse states of mind express selfishness in some of its forms—jealousy, greed, lust, anger, envy—then man feels that he is a great sinner without redemption. He forgets that he is the sinless offspring of the perfect Father. He identifies himself with adverse states of mind and thus loses the consciousness of his heritage of divinity.

20. "The Adversary" helps to accuse man of sin. In Rev. 12:10, this Adversary is called the "accuser." Every overcomer needs to be on guard that he may not be deceived by the accusing voice within him. God does not accuse His offspring of anything wrong; His eyes are too pure to behold iniquity. God constantly beholds man in the perfection of his spiritual nature. Man must learn to cast out all depression, all discouragement, all bondage to a belief in sinfulness as being a part of his nature. The image of Truth constantly repeated or reproduced in mind¹¹ will eliminate all other concepts and the sinner will not exist be-

cause man's mind will have no image or reproduction of that thought, thus the act cannot exist either. "Be fruitful, and multiply" (Gen. 1:28) was the command, and this growth and multiplication of awareness of the divine image is the essential factor in life. A good overcoming statement is:

Greater is he that is in me than he that is in the world. (Based on I John 4:4.)

21. That is, greater is the Christ in each of us than "the Adversary" who is of the world.

1. *Jesus came to show us how.* "It is a metaphysical law that there are three steps in every demonstration: the recognition of Truth as it is in Principle; holding an idea; and acknowledging fulfillment" (RW/demonstration).

2. *death is a denial of God's idea of life.* This death or dissolution of the body is the "second death." The first death is where the consciousness has lost sight of spiritual wisdom and sunk into the belief that God is absent from man and the universe" (MBD/dying).

3. *The way to overcome the effect, death, is to remove the cause, sin.* Sin is man's failure to express the attributes of Being--life, love, intelligence, wisdom, and the other God qualities. (RW/sin)

4. *a transgression of the moral law only.* Transgression is thinking thoughts that violate the principle of mental harmony inherent in Being (RW/transgression).

5. *we are not alive at all.* If you allow yourself to go to sleep spiritually--that is, if you live in the

senses and fail to recognize your spiritual selfhood and your relation to Being—you are already virtually dying or dead. (MBD/dying)

6. *sanctified, purified, and regenerated.* Regeneration begins its work in the conscious mind and completes it in the subconsciousness. The first step is cleansing or denial in which all error thoughts are renounced. This includes forgiveness for sins committed and a general clearing of the whole consciousness. After the way has been prepared, the second step takes place. This is the outpouring of the Holy Spirit (RW/regeneration)

7. *one's own innate divinity.* The only reference to "innate divinity" found outside the Correspondence School lessons is Myrtle Fillmore, *How To Let God Help You*, The Christ Spirit: "Christ is the real self of each individual. By seeing only the Christ in all people, we not only strengthen our own spiritual consciousness but help all whom we contact to realize and express their innate divinity."

8. *a universal God individuated in every man.* This phrase is found only in the Correspondence School Course, but it is repeated in several of the lessons, particularly the first six lessons of the Advanced course. This is an alternative to the often-quoted "God is principle."

9. *"the Adversary" must come from man.* The vain imagination that there could, in reality, be anything opposed to Divine Mind, or could be any separation of man from it, led to the forming of a state of mind that is described in the Bible as the "adversary" (RW/adversary)

10. *how to overcome "the Adversary."* Henry

Wood, a well-regarded New Thought author, offered this advice: "Though the law of non-resistance is looked upon as weak and impractical, it is divine and conquers. 'But I say unto you that ye resist not evil.' Absurd! says the worldly policy. Again, 'Love your enemies.' But there are no enemies, for love makes them friends. There is an objective world, but in deeper reality every man creates his own world. Whether here or hereafter, unlimited antagonism is hell. In proportion as one installs adversaries about him, he shrinks in soul and weakens in body." (Henry Wood, *The New Thought Simplified*, chapter 7 "Agree With Thine Adversary Quickly")

11. *The image of Truth constantly repeated or reproduced in mind.* This is the answer to "How may one overcome adverse states of consciousness?"

Christ Righteousness

? What is the Christ righteousness?

22. The Christ righteousness¹ is our true or spiritual nature. By faith in our Christ righteousness, sin is overcome. This Christ righteousness is not based on personal merit, but is a heritage that is ours as sons of God. God's own nature of Absolute Good is our inherent perfection. We may manifest this perfection by claiming it and holding firmly to it in the face of all appearances set up by "the Adversary." If we claim our divine heritage, know ourselves as the sons of God, free from all sin, and refuse to be identified with adverse states of mind, we shall overcome all sin.

Consequently, we shall also overcome death, for death can come only through sin. Our realization that sin has no power, except what we give it by believing in and making ourselves one with it, makes this overcoming more easy to accomplish. Christ is Truth, and righteousness is the functioning of Truth in the mind of man.

23. The first appearance of "the Adversary" is recorded in Genesis under the figure of a serpent,² which was "more subtle than any beast of the field which Jehovah God had made" (Gen. 3:1). The "serpent" represents the quality in the human consciousness that ignorantly takes of the good of God and uses it for ignorant, selfish, unlawful, or sensuous purposes. The "serpent" told Eve a lie in the very beginning and she believed him instead of Jehovah-God. Jehovah-God had told Adam and Eve that the result of disobedience would be death, but the serpent said, "Ye shall not surely die" (Gen. 3:4). The life force working out the divine command to "be fruitful, and multiply" (Gen. 1:22) reproduces the body form, but when man is not fully enlightened he does it only in a separate organism instead of reforming and renewing the cells within his own body, as divine wisdom directs. Man is thus reproducing only limited concepts of himself, the physical man, instead of going further and reproducing In himself a consciousness of what God is, the immortal or spiritual man, the Christ.

24. The lie that the Adam man is immortal and does not die because of sin became incorporated into the race consciousness. Many men are still believing that although they sin they are by nature immortal and will not lose the physical body

through their sin. When the Christ idea of life is quickened in man and he lays hold of it; when he enters into the Christ consciousness; when he directs the life force in obedience to divine law, thus conserving it indefinitely,³ then, and then only, does man prove his claim to eternal life.

1. *righteousness*. A state of harmony established in consciousness through the right use of God-given attributes (RW/righteousness)

2. *serpent*. Sense consciousness. It may also be called desire, and sensation, or the activity of life in an external expression, apart from the Source of life. When the life is lifted to the realization that it is Spirit, it becomes healing, as illustrated by Moses' lifting up the serpent in the wilderness (MBD/serpent).

3. *when he directs the life force in obedience to divine law, thus conserving it indefinitely*. A subtle reference to sexual moderation. See Statement of Faith #29.

Reincarnation and Resurrection

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

25. The "deceiver" deludes man with the thought that death does not come by sin but comes because it is the will of God, or the course of nature, or the inevitable. Let us not allow ourselves to be robbed of life by any of these delusions. God is life, and it is His will that all His children should have life abundantly. If they have not realized

their privilege, or have not succeeded in demonstrating life, the loving Father has provided opportunity for them to try again in a new body vehicle. Through this new embodiment opportunity is given to express and manifest man's inherent perfection in accordance with divine wisdom. This is called "reincarnation."¹

26. When man understands the plan and purpose of life,² he begins to exercise his mastery over all limitations. He *consciously forms* his own body vehicle, a spiritual creation, an image of the divine ideal. In its true state the body is the embodiment of all the laws of the universe.

? What is the resurrection? How is man individually resurrected?

27. Thus we see that the goal of man is not reincarnation, but resurrection:³ a rising again; the resumption of vigor—the raising of the whole man, spirit, soul, body, into the Christ consciousness of righteousness and life. There is first the divine center—the creative *idea*; then an unfolding or expression of the divine faculties of the soul that it may be a true "temple of the Holy Spirit"; then a vehicle for the *manifestation* of all the God qualities—the body of man.

1. *This is called "reincarnation."* A new soul is not created with every physical birth. A physical birth simply means that a soul is taking on another body. Every man inhabiting this earth and the psychic realms immediately surrounding it has gone through this process of dying and be-

ing reincarnated many times (The Twelve Powers of Man 138).

2. *the plan and purpose of life.* The real purpose of your life is to express the creation of God—to unfold the many departments of your mind which God has planned for you, and which will enable you to know and to do His will. When you know that there is nothing for you to worry about or to fear, you may then relax and feel happy. When you know that living, as God has planned it, here and now, is beautiful and that you can know just what God's plans are for you, you will be really interested in living, won't you? (Myrtle Fillmore, *How To Let God Help You*, chapter 1, The Purpose of Living.)

3. *resurrection.* The restoring of mind and body to their original, undying state (RW/resurrection)

Salvation

? How does salvation come to man?

28. It should be remembered that "salvation"—freedom from sin and its bondage, freedom from all the limitations of both mind and body—and the attainment of a consciousness of eternal life are not dependent upon man's own power or ability. "By grace have ye been *saved*" (Eph. 2:5). Salvation¹ is the gift (grace) of God. That is, it is man's heritage on account of his divine origin. It is not anything that is man's because of his personal merit. In his human consciousness man has no power of himself, and usu-

ally it is the realization of this fact that leads him to seek spiritual comfort in a higher power. Man has so long thought of his limitations that he has failed to perceive that all freedom is his, that all good is a part of his being.

29. Jesus Christ brought knowledge of the gift of salvation within the reach of man.² Through His teachings and His example in proving the principles of right thinking and feeling, He showed the way to eliminate the consciousness of sin and to establish the consciousness of divinity. The Old Testament words, "Ye are gods, and all of you sons of the Most High" (Psalms 82:6) were reiterated by Jesus, "Is it not written in your law ... Ye are gods?" (John 10:34).

30. The first chapter of Genesis states that man was created in the image and after the likeness of God. Metaphysically, Christ is the *image* or divine principle, which is inherent in each one. Metaphysically, Jesus is the Saviour,³ or the constant outworking in man's mind of the Godlikeness; the claiming and unselfish use of the attributes of God; the continuous proving or showing forth of the laws of life.

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

31. Jesus made the gift of salvation possible by showing the way. Man's responsibility is to take the gift and use it, to make practical *application* of it spiritually, mentally, emotionally, and physically. The gift is individual, and each man must use it in his thinking, feeling, speaking, and act-

ing. That is, each man must work out his salvation or he will not be freed from belief in sin, sickness, poverty, and death. All his concepts of life, his manner of living, must undergo a revision in order that he may unfold his knowledge and powers. (See Annotations for Lesson Nine, *Lessons in Truth*, and Annotations for Lesson One, *How I Used Truth* on "salvation.")

32. The process by which the old state of consciousness (which produces general death to the physical form or vehicle of manifestation) is changed into the Christ consciousness,⁴ which gives life to the body, is called putting off "the old man" and putting on "the new man." In Truth "the new man" is and always has been present and intact in every man, and is the only reality for it is the divine nature or pattern of every man—"Christ in you" (Col. 1:27). We must have faith that this is true. "The old man" has been put on by man's wrong thinking, built into his consciousness by ignorance. In other words, "the old man" is the outgrowth of wrong thought habits. Since "the old man" has been put on by wrong thinking, he must be put off by right thinking.

33. Paul said to the Ephesians,

"That ye put away, as concerning your former manner of life, the old man . . . and that ye be renewed in the spirit of your mind, and put on the new man, that after God hath been created in righteousness and holiness of Truth" (Eph. 4:22-24).

34. To get spiritual understanding of Paul's meaning, one must take the statements into the silence.

By meditation and prayer one prepares for the quickening of Spirit that will make Truth a saving power in one's consciousness and daily experience. Words like these *used* by the individual will help to quicken his understanding:

- ☑ Old thoughts and old conditions are as waters that have passed away.
- ☑ Behold, all things are made new in my life.
- ☑ Pain, sickness, poverty, old age, and death cannot master me, for they are not real.
- ☑ I am a new creature in Christ Jesus.
- ☑ I am alive, alert, awake, joyous and enthusiastic about life.

35. To put off "the old man" one must have faith in God. Despite all appearances to the contrary, man is alive unto God in Christ Jesus. Man begins to demonstrate this when he is willing to cooperate, to make the effort. The first step is to *believe* in his inherent divinity and to put away all thought of himself as a sinner. The next step, taken by faith, is to begin daily to unfold the spiritual powers (divine ideas) latent within him. Each day he becomes more and more alive to Spirit, basing his thinking on the divine ideas of the Christ Mind and living the Christ life in all that he does.

36. The divine law⁵ is constantly in operation, working out the adjustment of all things in perfect order and harmony. Everything in life works toward the observance of this law. So long as man

believes himself a sinner, falling short of the perfection inherent within him, he is disobedient and causes friction, inharmony, with resultant loss of power and dominion. Man's endeavor to be a law to himself has formed conditions which bring him sorrow, suffering, and dissolution. The resolving of these conditions by divine law into their primal elements is not vengeance or punishment by God, but rather releasing of life and substance from the error. By so doing the integrity of the whole is preserved. There are in reality no destructive forces. What man sometimes calls a destructive force, that seems to bring him punishment, is actually divine love purifying and protecting and preparing him for a more perfect expression. The old error conditions must be dissolved before the new conditions based on God's plan of good can manifest.

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

37. The raising of man's consciousness to the Superconscious realm⁶, or the Christ Mind, frees him from "the law of sin and of death" (Rom. 8:2); that is, the effect, death, is dissolved by the removal of the cause, sin. A new law (the law of right thinking), "the law of the Spirit of life in Christ Jesus" (Rom. 8:2), is set into action. A new cause will be set into operation bringing forth eternal life instead of death, when the following conditions are met:

- (a) Man must understand the relationship that exists between God and man himself; between himself and his fellow man; and between himself and the universe.

- (b) All men must be guided by divine wisdom in thought, word, and deed.
- (c) Universal love must be expressed in each heart.
- (d) Each man must be conscious of all as much as he is of self.

? How does the body benefit by salvation?

38. The body must share in the scheme of salvation, for it is "a temple of the living God" (II Cor. 6:16) and "the whole creation groaneth ... waiting for ... the redemption of our body"⁷ (Rom. 8:22). One may redeem one's body by understanding Truth and by holding words of Truth in mind until they become a part of the subconscious phase and are built into the flesh. The Word must be made flesh through the law of righteous thought. The flesh, nourished and sustained by thoughts and words of Truth, is immortal and incorruptible. It is not subject to decay or death, because it is formed of the pure substance of Spirit and is eternally renewed by God's life and power.

39. Love is the great organizing power of Being (God) and is an essential factor in demonstrating eternal life. Love, united with wisdom, harmonizes all the functions of the organism and saves mind and body from the destructive, disintegrating effects of jealousy, hate, and anger. Divine power gives dominion and establishes in man's mind a positive force which prevents the forming of negative states of mind that cause conditions of weakness. When one perceives that the body is an instrument of Spirit,⁸ such perception helps to

redeem it from the belief that it is merely physical or of animal origin. Every one of the attributes (ideas) of Being has a place in the work of redemption. "Every idea has a specific function to perform" (*Mysteries of Genesis* 21). One should keep the life, intelligence, love, power, and substance of Spirit active in the body by giving attention to these qualities or ideas in meditation and prayer. The conscious thought should be carried through the organism every day, giving to every part of the body words of Truth that will quicken it and make it truly God's temple. Silently hold these quickening words:

- ☑ The Spirit of Him that raised up Jesus quickens my body.
- ☑ My body is the temple of the living God, because the Spirit of God dwells in me.
- ☑ The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

40. To speak some word that has direct reference to a particular part of the body is sometimes a help in awakening life in that part. For instance, if you wish to feel the quickening power of the Word in your feet, you will find it easier to center your attention on them if you concentrate on statements like these:

- ☑ My feet are established on the rock of Christ Jesus.
- ☑ My feet are filled with the quickening, vitalizing life of Spirit, and they love to express it.

41. Jesus said to the woman of Samaria, at the well,

"If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. ... the water that I shall give him shall become in him a well of water springing up unto eternal life" (John 4:10, 14).

? What is the river of life? How do we become conscious of it?

42. In Revelation, this water is described as a "river of water of life,⁹ bright as crystal" (Rev. 22:1). This great fountain or river of life is the activity of the life idea, the life principle, the I AM or Christ within man. Man becomes conscious of this life when he comes into touch with the quickening power of Spirit through sincere desire to know God and feel His presence. The life idea is the desire of God for self-expression; it is the active or positive energy of which divine substance is the negative (responsive) or passive counterpart. It flows through man, a life-giving stream of intelligent, vitalizing energy, renewing and restoring the body to the wholeness of Spirit. To *know about* this life energy is not enough; it must be felt. The consciousness must receive it and feel it filling and thrilling the body from the innermost to the outermost parts of the organism. There can be no death where this life stream flows. It flows freely and continuously when the Christ righteousness opens the way, and it keeps spirit, soul, and body eternally renewed. This is what it is to be saved "to the uttermost" (Heb. 7:25).

43. IN THE BEGINNING

The great God dreamed a dream through
me,
Mighty as dream of God could be;
He made me a victorious man,
Shaped me unto a perfect plan,
Summoned me forth to radiant birth Upon
the radiant earth.

He lavished gifts within my hand,
Gave me the power to command
The thundering forces that He hurled
Upon the seething world. . . .
Creation's dream was wondrous good
Had I but understood.

The great God dreamed a dream through
me,
But I was blind and could not see.
My royal gifts were laid in rust,
For parentage, I claimed the dust.
Decay and sorrow, age and blight --
These gifts I deemed my right.

The great God spoke a word through me
--

That word was Life. How can it be
That I, in God's own substance made,
Should face the universe, afraid?
Born of eternal life am I --
Why should I fail and die?
O God, so huge was Thine intent,
So greatly was Thy passion spent,
This counterfeit is not the plan
That Thou didst dream for man.
'Tis this: Man's dream must mate with
Thine,
Man's word, man's life, must be divine;

*Man must be conscious through and through
To make Thy dream come true!*

-- Angela Morgan (Copyright by Dodd
Mead & Co., Inc.)

1. *Salvation.* The restitution of man to his spiritual birthright; regaining conscious possession of his God-given attributes. It comes as the result of redemption; the change from sin to righteousness ... The belief that Jesus in an outer way atoned for our sins is not salvation. Salvation is based solely on an inner overcoming, a change in consciousness. It is a cleansing of the mind, through Christ, from thoughts of evil (RW/salvation).

2. *Jesus Christ brought knowledge ... within the reach of man.* The lesson is referring to knowing, not knowledge. Metaphysically, knowledge is not knowing. Knowing is a capacity transcending intellectual knowledge. ... The knowing that man receives from the direct fusion of the Mind of God with his mind is real spiritual knowing. (RW/knowing).

3. *Jesus is the Saviour.* Jesus saves by showing the way to claim and use the Christ within.

4. *Christ consciousness.* "Christ consciousness is the name of the evolutionary goal for the present human family on earth. The term itself is hard to define or explain. We urge Truth students to let their intuition give them a 'feel' for this term. Mr. Fillmore helpfully reminds us that in our present state of consciousness, the only begotten Son (Christ) is still in the seed stage in most of us. We are still working to germinate that seed.

Most of us are still far from being able to express the Christ to any degree of fullness. But right now our direction is the most important thing. Greater wonders will come later!" Ed Rabel, *Metaphysics 1, The Christ in You, Christ Consciousness*"

5. *The divine law.* Divine law is the orderly working out of the principles of Being, or the divine ideals, into expression and manifestation throughout creation. Man, by keeping the law of right thought, works in perfect harmony with divine law, and thus paves his way into spiritual consciousness. (RW/law)

6. *the Superconscious realm.* A state of consciousness based on true ideas, on an understanding and realization of spiritual Truth. The connection between the superconscious mind and the conscious mind is established within—by meditation, by going into the silence, and by speaking the word.(RW/superconscious)

7. *the redemption of our body.* The process by which the life and substance of man's lesser self are brought to conform to the standards of his spiritual self. The body is redeemed from destruction by attaining spiritual consciousness on earth. (RW/redemption)

8. *the body is an instrument of Spirit.* Traditionally, the body has been seen as the temple of Spirit but here it is an instrument of Spirit. This phrase is found only in the Correspondence School lessons. It may be an acknowledgement of the power of positive emotions. Regardless, it is clearly an acknowledgement of the body's role equal to the soul.

9. *river of water of life*. The source of the natural healing impulse that constantly reconstructs the organism. When a man in faith makes intimate connection between his mind and the Father's, he enters into the river of life. And he has the ability to take others with him into the waters that cleanse, purify, and vitalize. (RW/river)

RECOMMENDED READING

- ✍ Metaphysical Bible Interpretations, I Corinthians 15 An Explanation of Resurrection That Makes Sense, Mark Hicks.

APPENDIX

ABOUT THE FILLMORE WINGS STUDY PROGRAM

The *The Fillmore Wings Study Program* is a TruthUnity project that is dusting off and reintroducing what was Unity's foundational study program for nearly 70 years. Charles Fillmore wrote the first lesson and preached from all 18 lessons for the remainder of his life. It is the program that Eric Butterworth, Johnnie Colemon, Catherine Ponder and Ed Rabel were required to study before entering into Unity's ministry training.

These lessons propelled Unity's tremendous growth from 1909 until the mid-1970s when the concept of "distance learning" by correspondence fell out of fashion. The principles are timeless, the teaching is pristine, and the presentation is clear and direct.

Why reintroduce these lessons today? Learning by correspondence went out of fashion, but the need for clear, direct, and pristine Fillmore based lessons are needed now more than ever. While learning by correspondence fell out fashion, many people have never learned what the Fillmores taught. What they have learned are five principles, hardly enough to establish and main-

tain the faith density necessary for vibrant ministries. Our job is not to promote abstract principles. Our job is to convey the Fillmore teachings as directly as possible.

The Fillmore Wings Study Program incorporates the text of the eighteen lessons as it was last published in the 1970s and is supplemented with contemporary footnotes. At the end of each lesson were approximately 20 questions for the student to answer. Facilitators graded the student's answers according to an unpublished, internal document known as the "Annotations." These three components—Lessons, Questions, and Annotations—comprised the heart of the program.

The Fillmore Wings Study Program materials retain the exact text of the last edition of each lesson but rearranges things for ease of study. The twenty questions have been moved from the end of the lesson into the text of the lesson where the lesson addresses the question. The annotations are made available to the student and placed after the text, also with the questions inserted where the annotations address the question. So this Fillmore Wings study guide retains the authentic Correspondence School material, only altering the order of material for readability.

Our program also inserts some new material into the study materials. Each lesson opens with an Introduction, explaining the relevance of the lesson from a very high level. The sections of each lesson also have small, blue icons with numbers inserted into the text, leading to footnotes that elaborate on the text itself. Most of the footnotes are from the *Revealing Word*, the *Metaphysical Bible Dictio-*

nary or some other Fillmore resource. Some are, like the introductions, our own understanding of what the reader needs to know.

We recommend supplementing this volume with the *Fillmore Study Bible New Testament*, a Bible with notes and study helps embedded along side of the text, which provides students an easy way to understand the essential metaphysical truths that Charles Fillmore and his students found in scripture. The full text is available online and in printed format at:

<https://www.truthunity.net/web>
<https://www.truthunity.net/giftshop>

The *Fillmore Wings Study Program* and the *Fillmore Study Bible New Testament*, provide a clear and pristine guide to Fillmore spirituality. They also provide a focus for group study, which we call Fillmore Fellowships—study groups that meet independently or in churches. If you find these materials helpful, tell a friend, meet for coffee, start a group. No credentials are needed, only a curious mind and an open heart.

Thus, the Fillmore Wings Study Program is a contemporary dive into present-day understanding of the original course content. At present, we do not offer any credit, certification or credentialing, but we will proclaim that students who complete the learning program will have earned “Fillmore Wings.”

CONTRIBUTORS

The following people have made special contributions to The Fillmore Wings Study Program.



Cora Alexander, LUT. Facilitator, Educational Consultant, Content Editor.



Dara Bermick, LUT. Facilitator, Educational Consultant.



Rev. Mark Hicks. General Editor, Facilitator, Publisher.



Rev. Ken R. Turner. Educational Consultant.

ANTICIPATED SCHEDULE

What is the Vision for the Fillmore Wings Study Program? the Fillmore Wings Study Program is a series of lessons that cover Series One and Series Two of the Unity Correspondence Course over a two-year period.

The Fillmore Wings Study Program is designed so that the eighteen lessons are covered in six three-month sessions over a two-year period. Each three-month session will cover three lessons, one per month. Here is an anticipated schedule.

The Fillmore Wings Study Program Schedule

Session	Materials	Topics
Sept, Oct, Nov	Lessons 1-3	The Silence, Healing, Prosperity
Jan, Feb, Mar	Lessons 4-6	Body of Christ, Overcom- ing, Demonstration
May, June, Ju- ly	Lessons 7-9	God, Christ, Man
Sept, Oct, Nov	Lessons 10-12	Thoughts, Affirmations, The Word
Jan, Feb, Mar	Lessons 13-15	Prayer, Faith, Imagina- tion
May, June, Ju- ly	Lessons 16-18	Will & Understanding, Judgment, Love

FOUNDATIONS

FILLMORE WINGS STUDY PROGRAM

Year One (Lessons 1-6)

The eighteen lessons of Unity's Correspondence School Program propelled Unity's tremendous growth from 1909, when Charles Fillmore wrote the first lesson, until the mid-1970s when the concept of education by correspondence fell out of fashion. For nearly 70 years, all Unity ministers completed the lessons before entering the ministry. The principles taught in the lessons are timeless, the teaching is pristine, and the presentation is clear and direct.

The Fillmore Wings Study Program incorporates the last printing of the eighteen lessons and is supplemented with contemporary footnotes. The online version has everything in this printed volume and much more, including the notes teachers used to grade student papers and downloadable PDFs for printing.

This volume, *Foundations*, is the first of three printed study guides, covering the first six lessons. Topics include The Silence (Prayer), Healing, Prosperity, The Body of Christ, Overcoming and Demonstration. They provide what Charles Fillmore believed all truth student needed to know and lay a foundation for the twelve topics in the advanced course of study.



FILLMORE WINGS STUDY PROGRAM

<https://www.truthunity.net/wings>