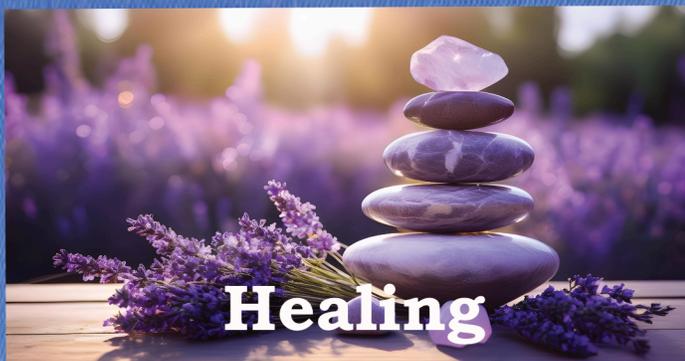
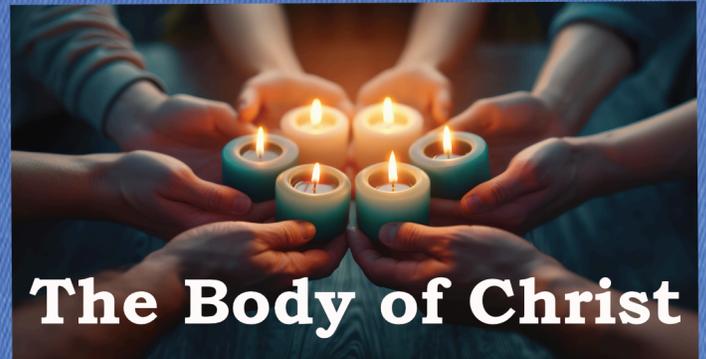


FILLMORE WINGS

FOUNDATIONS



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)

-XXXXXXXXXXXXXXXXXX

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.

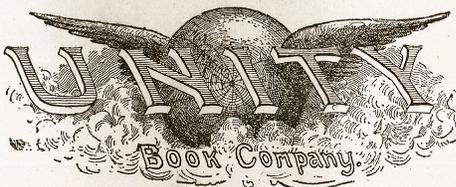
What people want is a teaching that is authentic, powerful, clear and supported by a consistent message. People will commit—all they have—when they perceive the commitment and single focus that Charles and Myrtle Fillmore demonstrated many years ago.

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.



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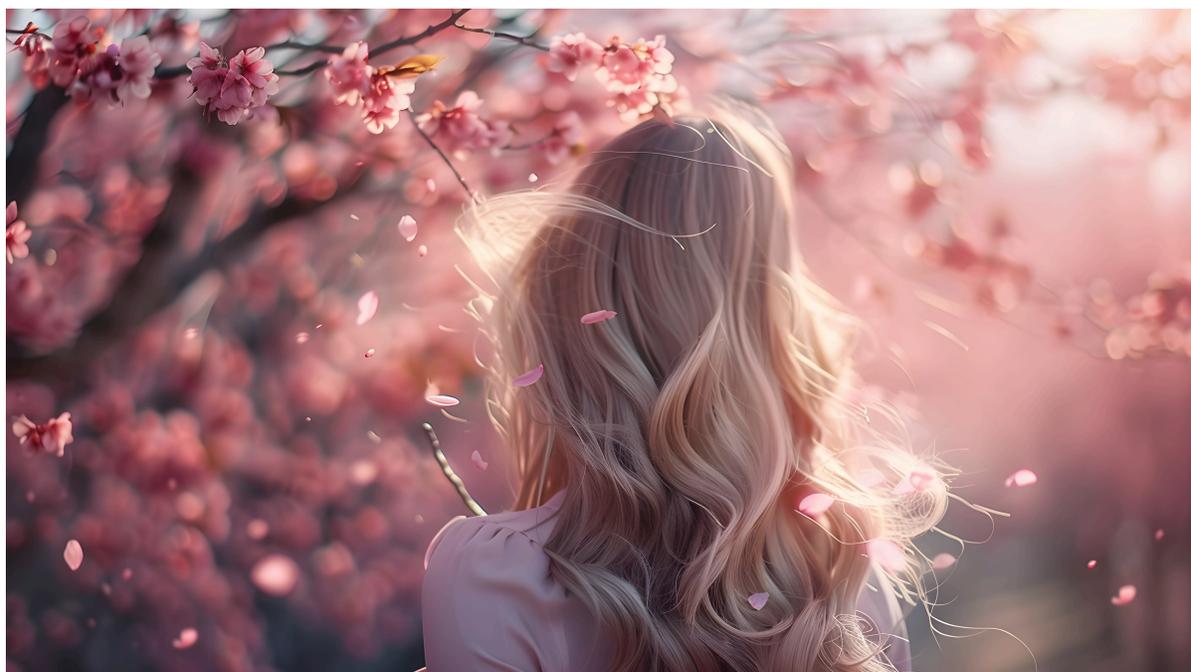
We, Charles Fillmore and
Myrtle Fillmore, husband and wife,
herby dedicate ourselves, our time, our
money, all we have and all we expect
to have, to the Spirit of Truth, and through
it, to the Society of Silent Unity.

It being understood and
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 wholehearted 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 reverence⁷ 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 individual. 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, *Effective 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 directly 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 hearest 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 demonstrated His sonship. ❶ 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. ❷ 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 qualities ❸ 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.

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

ORIGINAL ANNOTATIONS FOR THE SILENCE

💡 Here are the *Annotations for Lesson 1, The Silence*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Spiritual Understanding

❓ 1. What is the difference between spiritual understanding and intellectual understanding?

This subject was covered very extensively in the eighth lesson of Lessons in Truth, especially annotations one, two, five, six, and eight (Lessons In Truth Lesson 8 Annotation 1). We can say that the difference between these two types of understanding is the difference between that which is revealed by Spirit within and that which is apprehended through the use of the senses and the thinking faculty (intellect). Intellectual understanding may present information about God, but spiritual understanding knows God.

When our consciousness is attuned to Spirit we receive ideas direct from Divine Mind within ourself, where all is Truth, order, and perfection. As we learn the value of these divine ideas, and learn also to use them in the right way, we attain spiritual understanding.

When our consciousness is directed only toward the external world we receive information through the five senses, which information is then handled by our intellect, or thinking faculty. It is here that we observe ideas, things, people, even beliefs about God, for the intellect (thinking) is the realm of choice and judgment. Too often through ignorance we judge from the appearance of some manifestation, not from the reality. Intellectual knowledge acquired through the five senses and handled by the intellect may be good as far as it goes, but in accepting such knowledge as final we stand in danger of weakening our conscious

contact with Divine Mind and putting our dependence on the external world. Unless intellectual understanding has become blended with Truth, it can fill an individual's life with restlessness and dissatisfaction, giving him a sense of insecurity.

We must come to see the true relation of intellectual understanding and spiritual understanding, and perhaps the following words of Charles Fillmore found on page 155 of *Keep a True Lent* help to make this clear:

"Intellectual understanding comes first in the soul's development, then a deeper understanding of principles follows, until the whole man ripens into wisdom" (*Keep a True Lent* 155).

The Nature of God

? 2. What is God?

In the absolute sense, God is infinite Being, the one Presence, the one Power in the universe; the Creator, the Sustainer of all life. God is the originating Cause and continuing Source of all being, all creation. He is the one universal Principle, unchanging Law, the unlimited and absolute Good; He is Truth, Spirit, omnipresence, omnipotence, and omniscience.

In the relative sense, God as Spirit individuated in man becomes to us the personal, loving Father who always welcomes His child, who cares for us, guides, protects, shelters, feeds, clothes, comforts, and sustains us. He is to us the Presence and the Power that is our help in every need.

God is dependable Principle both in an impersonal, universal way and also in a personal, specific way. The divine Creator as Spirit and as unchanging Principle in the universe moves as the Holy Spirit, the Comforter, and loving Father in each human being just as soon as we turn within to God and puts our dependence on Him as the one and only source of all our good.

Why We Pray

? 3. What is True Prayer?

Our lesson material states emphatically that true prayer is "conscious communion with God." When we consciously turn our attention to the Father within, placing our faith in Spirit (God), then we are acknowledging the one Presence and Power within our own being. We thus become receptive to divine inspiration in the form of God ideas, and there is no room for any limited concept to find entrance into our mind.

When our consciousness is free from worry or tension we are an open channel for the inflow of the inspiration and enlightenment of Spirit.

"In eagerness 'we wait in singleness of heart' for the revelation, inspiration, or illumination from the Father. When God 'speaks' it is the movement of Divine Mind on our mind expressing divine ideas that are absorbed by our waiting consciousness. We have now come to the place where we know!" (*Lessons In Truth* Lesson 10 Annotation 4).

Where We Pray

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

The "secret place of the Most High" (Psalms 91:1 WEB) is

"a place of meeting between the Christ at the center of your being, and your consciousness - a hidden place into which no outside person can either induct you or enter himself" (Emilie Cady *Lessons In Truth* 9:6).

The "secret place of the Most High" is the name the Psalmist uses to designate the "place" within our own being where we may retire to feel God's presence and power. It is where the human consciousness merges with the divine consciousness and Spirit meets spirit (the first phase of our threefold nature). The "secret place" is the point at which we are able to silence all limited thoughts and desires that seem to entice us into sin, and acknowledge the supreme Source of our being. We are then able to contemplate our unity, oneness, and sameness with Divine Mind, the Father within.

Anything is "secret" when it is hidden; the "secret place of the Most

High" is that which is hidden from all who are not in the "Most High" state of consciousness.

In our metaphysical study we find that the "secret place" can be explained simply as being the Silence, that phase of prayer when God "speaks" and we "listen" to His revelations.

"When we pray in spiritual understanding, this highest realm of man's mind contacts universal, impersonal Mind; the very mind of God is joined to the mind of man. God answers our prayers in ideas, thoughts, words; these are translated into the outer realms, in time and condition" (Charles Fillmore *Christian Healing* 78).

How We Pray

❓ 5. What is meant by "enter into thine inner chamber, and shut thy door"?

It is important that we realize that the instruction given by Jesus to "enter into thine inner chamber" and to "shut thy door" is not something mysterious but a simple turning within to our loving Father. The instruction telling us to "enter" also advises us to "shut thy door," meaning that we are to close the mind to anything of the outer that would intrude upon this meeting with our Father.

✍️ "What we need to know above all is that there is a place within our soul where we can consciously meet God and receive a flood of new life into not only our mind but also our body . . . Quietly entering the inner chamber within the soul shutting the door to the external thoughts of daily life, and seeking conscious union with God is the highest form of prayer we know" (*Teach Us To Pray* 5 and *Teach Us To Pray* 17).

Once we have entered the "inner chamber" which is God's Presence in us, it becomes a simple matter to close the mind to all that would call our attention away from the light, life, and love of God that permeates and enfolds us; yet it often requires discipline to control our thinking and feeling. The five senses need to be controlled so that the physical eyes are closed to all outer objects or situations; the physical ears no longer listen to the noises of the objective world. This also means that the mind must be controlled so that past thought forms or psychic phenomena must not be allowed to interfere with this sacred meeting with our Father.

How Charles and Myrtle Prayed

? 6. What is the meaning of the expression "going into the silence"?

"Going into the silence" means just what the previous annotations brought out - turning within to the indwelling Presence of God, our "inner chamber," closing the mind to all outside distractions, and waiting in stillness for God's revelations to us.

Charles Fillmore gives very definite statements about "going into the silence" in *Teach Us to Pray*:

✍ "The first step in scientific silence is simply to still . . . outer intellectual thoughts so that the consciousness may become subservient to the Spirit within. . . . God works in the stillness. As man comes into the presence of God with his prayer in the form of an affirmation of Truth . . . he is aware only of the soundlessness of God's word as it weaves itself in and out through the whole soul and body consciousness." (Teach Us To Pray 24,25)

Managing Our Thoughts

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

The highest way to bring our thoughts under conscious control is by constantly aspiring toward the divine standard and daily practicing the presence of God. This may involve much denial of error (as being reality) and affirmation of the Truth, in order to train the mind to stand firm on the divine standard for right thinking and feeling.

It is possible for us to consciously control our thoughts by fixing our attention on an object or on an idea, and by willfully opposing all diversions. However, resisting the forces that may distract attention takes energy and wears a person down, diminishing our power to produce according to the idea we are holding in mind.

Desire is a great factor in making thought productive; the more intense the desire, the greater is the onward impulse of the thought and the greater is the power to produce desirable results. However, the desire

must be one-pointed in order that Mind substance may assemble around the single idea to support it and give it body. When a single God idea fills the consciousness, there is no room for other thoughts to enter; one's entire interest and attention is given to it and no energy is expended in resisting other thoughts. For this reason, we take some statement of Truth into our mind, dwell on it until its inner meaning becomes a realization. Then the idea is free to do its work in and through us.

Experiencing Our Unity With God

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

By this statement (Acts 17:28 WEB) Paul was endeavoring to make clear to the people of Athens that God is a living presence and power, the cause or originating essence of all life as well as the sustenance of every living creature during its existence in a bodily form. He pointed out to them the statement made by one of the Greek poets (and recorded in our Scriptures), "For we are indeed his offspring" (Acts 17:28), making plain to them that God is not a human being apart from them, nor, as verse 29 says, "like gold, or silver, or stone." Rather God is the everywhere-present intelligence, the all-pervading Spirit substance, the one Mind essence in which are inherent all the qualities (Ideas) of God. It is out of this one substance through the power of Spirit moving on the ideas that beast, bird, fish, and man are created.

Job stated:

✍ "In his hand is the life of every living thing, And the breath of all mankind" (Job 12:10).

The fish lives in the water and from it obtains everything needful for its existence; the bird, the beast, and the human body maintain a physical existence in the air by a natural process of breathing air substance. The soul of man lives in omnipresent Spirit substance by means of divine thought action, the Word, Spirit-breathing (inspiration), through which man is inspired by prayer with God ideas. It is the right use of these ideas that enables us to express and manifest ourselves as a divine being instead of just a human being.

Our Relationship With God

❓ 9. What benefit comes to us from praying to God as "our Father" (Matt. 6:9)?

The benefit which comes to us from praying to God as "our Father" reaches into all areas of our life. Recognizing God as "our Father" causes us to see ourself as heir to the qualities (also termed ideas, truths, principles) that make up His nature.

Primarily, a father is one who has begotten a child. The word *beget* is made up of "be," which is to enter into a living relation with an object or an idea and "get," meaning to cause to be. God as "our Father" has entered into a living relationship with us as His son, His idea of Himself in action. A father is also called a generator; to generate is to produce a being similar to the parent. Man is a spiritual being because, created by and of God, he is similar to his Parent; he is God's image, patterned after His likeness. A father performs the office of a parent through affectionate care, maintenance, counsel, and protection. In like manner, God as "our Father" maintains us, supplies us with all that is essential for a full and complete expression and manifestation of our spiritual nature. God shows His affectionate care for us by all that He has provided for our well-being.

✍ "See what love the Father has given us, that we should be called children of God; and so we are" (I John 3:1).

The possessive adjective *our* in "our Father" links us with all humanity as brothers. Because there is but one Creator, all men have the same Father; every human being belongs to the family of God and each is an heir to God's estate of good. Consciously recognizing God as "our Father" inevitably moves one into the larger perception of the brotherhood of all men where God is recognized as the universal Father of all,

✍ "One God and Father of us all, who is above all and through all and in all" (Eph. 4:6).

Heaven Is Near

? 10. What and where is heaven?

Heaven is the poised and balanced wholeness existing in man and in the universe through a conscious realization of the presence of God - Absolute Good.

We find the word *kingdom* used in two ways:

✍ "The kingdom of God is within you" (Luke 17:21 A.V.).

✍ "The kingdom of heaven is at hand" (Matt. 3:2; 4:17).

The kingdom of God, then, must be the realm of God within the individual, the very Presence of Absolute Good or God's own nature in every man. The kingdom of heaven is the realm of harmony resulting from the right use of the ideas that make up the kingdom of God. Harmony (heaven) is always "at hand" ready to be brought into manifestation when we handle rightly the Truth (ideas) of God.

✍ "The kingdom of heaven . . . is a state of consciousness in which the soul and the body are in harmony with Divine Mind ...

✍ "Teachers of metaphysics find that their most difficult work is getting students to recognize that heaven is a condition of mind" (*Metaphysical Bible Dictionary*, Heaven, p.266).

The Kingdom of God is neither a state of mind nor a condition of mind, but it is the God nature; the kingdom of heaven is that good state or condition of mind that produces in the outer life a sense of harmony, causing us to feel that we are truly "in heaven."

When we say "our Father who art in heaven" we can see that this universal Father of all, who is also our loving, individual Father, could only be harmony, wholeness, perfection. We must become conscious of and obedient to the God ideas, and make right use of them (handle them rightly), in order to dwell in this "home" of God and experience the heavenly state of joy, order, and harmony that stem from the "kingdom of God . . . within you."

How We Speak of God

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

To "hallow" the name of God means to recognize God's nature (name) as wholeness and perfection. To hallow is to consecrate and hold in reverence; to make holy, or whole. The name of God is the nature of God, thus to use the name (nature) of God only in relation to that which is good is to "hallow" the name of God. (See *How I Used Truth* Lesson 3 Annotation 2 and *How I Used Truth* Lesson 3 Annotation 3)

God is to each person whatever that person can conceive Him to be -- whatever the person's concept of God is. Regardless of the way one may conceive Him, God is Absolute Good in all its perfection and wholeness. The name of anything is its whole nature; it bespeaks the thing's character, its power, its authority. Therefore, when we speak of or to God we must recognize and reverence Him as Absolute Good this is "hallowing" the name of God.

We must come to understand that God is Principle, Law, and that He bestows no new favors upon man for hallowing His name. Man simply opens the door of his mind, his heart, and through this opening Absolute Good in its fullness pours into his whole being. By this "hallowing" of God's name or nature, we make contact with the highest good that we are capable of receiving and sublimate or refine our human (moral) nature so that it becomes a fit channel for the expression of our divine nature, our real Self.

What God Wants

? 12. What is "God's will" for us?

God's "will" is God's purpose, intent, plan, or law for man, His beloved son; and God being Himself Absolute Good, His will is always good, because He could only plan that which is good for His creation.

✍ "For man, God's will or plan is that he shall express and manifest his true spiritual nature, imaged for him at creation" (*How I Used Truth* Lesson 1 Annotation 9).

Because our spiritual nature (called the Christ, or I AM, or our real Self),

is God's own nature in us, we often refer to God's will in man as I AM, for it is His plan that man bring forth this nature. A right understanding of God's will for us does away with any tendency on our part to think that anything unpleasant could be "God's will" to which we have to submit.

As brought out in the above reference from *How I Used Truth*, God's will does not apply to man alone, but to all species of creation, operating under the law for each species. As we learn to seek guidance in carrying out God's will in every area of our human experience, we begin to cooperate with the rest of creation with very satisfying results. We come to realize that God's will has resulted in definite laws in our world and that only obedience to these God laws can bring about the harmony, peace, and happiness we all seek.

✍ "God's will is always perfection and all good for all His children; perfect health in mind and body; abundance of every good thing including joy, peace, wisdom, and eternal life" (*The Revealing Word*, God - Will of).

How God Provides

❓ 13. What is "our daily bread"?

The lesson material brings out very clearly that according to our teaching (Matthew 6:11) "bread" is representative of all the divine ideas that "feed" the soul. These ideas inhere in divine substance and the following from *The Revealing Word*, page 29, on "bread", covers this point very well:

"Bread -- Representative of universal substance. ... Our daily bread is the sustenance for spirit, mind, and body. Some of this daily bread is appropriated in the form of food. There is substance in words of Truth, and this substance is appropriated by prayer and meditation on Truth."

Most people feel it is vital to feed the body daily with physical food, and certain periods are set aside for mealtimes. When one becomes aware of the needs of the soul, he realizes that the soul (i.e., the mind) has need of its "daily bread" in the form of divine ideas, otherwise the soul is starved for the only sustenance upon which it can really "feed."

Bread has been referred to as the "staff of life." A staff is a stick, carried in the hand, upon which one may lean for support. In Truth study, substance ("bread") is the support that God has provided for all states of

man's being. Life could not be made manifest unless it were "embodied," hence the necessity of substance through which to give expression and manifestation to life, to give it "body."

We are threefold beings - spirit, soul, body - and each phase of our being has need of its special food; needs to be nourished, sustained, and satisfied in order that we may be channels for the expression and manifestation of the God nature.

Let us consider other words of Scripture related to food:

- ✍ "It is written, man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matt. 4:4)
- ✍ "He ... fed you with manna, which you did not know ... that he might make you know that man does not live by bread alone" (Deut. 8:3).
- ✍ "Jesus said to them, My food is to do the will of him who sent me, and to accomplish his work" (John 4:34).
- ✍ "Do not labor for the food which perishes, but for the food which endures to eternal life" (John 6:27).
- ✍ "I am the bread of life ... This is the bread which comes down from heaven" (John 6:48, 50).

From these sayings it is clear that our concern should be to feed, through prayer, upon the Word of God - the I AM - the living substance that is within every human being, providing him with the necessary sustenance for both the inner and outer life.

To sum up the meaning of "our daily bread," we say that it is the spiritual ideas, inspirations through which we enlarge our consciousness of God and His creatures. It is through "our daily bread" that we have the courage and the strength to meet our experiences at opportunities to do God's will and thus to make Him manifest in the world of visibility.

How We Receive

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

It is necessary to pray believing (with faith) that we have received the good we desire, because our believing opens the door of our consciousness to receive the idea that is back of our desired good. This believing (faith) goes further than our consciousness or mind; it acts like a magnet to draw the outer forms that can fulfill our desire.

We live, move, and have our being in divine substance which is provided for our use in satisfying our longings and fulfilling our every need. All good is ours now and always has been, just as all air is ours to breathe freely.

We often refer to divine substance as the presence of God. To each of us is entrusted the power to mold this substance into the forms that fit our needs. But in order to lay hold of this substance, we have to believe (i.e., perceive through our faith faculty) that it is inherent in us as part of our divine inheritance. Through prayer we are able to appropriate this substance, in which inhere the ideas that are our "daily bread," and this appropriation should be as spontaneous and effortless as the appropriation of the air that we breathe. The mental attitude of faith, or believing, seems to correspond to the physical action of breathing air into the lungs.

The abundance that we call divine substance has always been ours, but we have lost sight of it. Because of this and our need for "daily bread," we feel the impulse to pray. When we do pray believing, our attitude becomes positive and expectant toward the answer. We are able to act as though we had already received the answer in the outer. It is through our faith, or believing, that we make way in consciousness to accept the fulfillment of all of the promises of God to us as His beloved children. It is only our faith in God as our Source and in His promises that we are able to mold rightly the omnipresent substance into the forms ("our daily bread") that can meet our needs.

After Silence: Affirmation

? 15. What is affirmation?

Affirmation is making firm in consciousness that which is true of God and man; it is declaring as true in human experience that which is already true in Spirit.

An affirmation is a statement of Truth, spoken silently or audibly, or written for use by an individual. The word *affirm* comes from the Latin prefix *af*, an assimilated form of *ad*, meaning to add to or intensify, and *firmare*, meaning to make firm, stable. Affirmation is the claiming of what we believe (have faith) is already ours. If we have not felt our oneness with God and the spiritual principles, or laws of God, that we call divine ideas, we affirm in order to establish them as a conscious part of our mind or soul consciousness.

The constant repetition of Truth adds firmness to firmness, strength to strength, and causes a divine principle to become established in our subconscious (heart) or feeling nature. When both the conscious phase of mind (intellect, thinking faculty) and the heart (subconscious, feeling faculty) have accepted the truth behind the words of the affirmation, then the true meaning is established in our consciousness.

The power to affirm, to say "yes" to any idea, belief, or concept that comes to him, is a part of every man's divine heritage. However, too often man has misused his spiritual and mental powers and has affirmed or said "yes" to false beliefs and wrong concepts. By this wrong use of mind activity, he builds up a false standard that produces inharmony and discord in his mind, body, and affairs. For this reason we each need to be ever alert to affirm or say "yes" only to that which is true of us as a son of God; affirm only that which we desire to see manifest in our life. (See *Lessons in Truth* Lesson 5 Annotation 1 and the annotations that follow)

How Affirmation Affects Us

? 16. How are we helped by affirming Truth?

As explained in Series 1 Lesson 1 Annotation 13, through the practice of affirming Truth, we consciously "feed" our soul with the substance of

God, our "daily bread," in the form of divine ideas. As we daily affirm words of Truth, we are making our mind a storehouse of the principles of Being (God). However, our conscious phase of mind, the thinking faculty, which is constantly in touch with the outer world through the five senses, needs disciplining and help. Affirmation of Truth keeps the consciousness up to the Truth level whenever we are tempted to think or feel that which is not true. Affirming Truth (eating of our "daily bread") gives us courage and confidence to meet the experiences of daily living, and stimulates us to reach for higher goals.

The greatest help to be received from affirming Truth is that it causes us to arrive at the state of consciousness where we no longer find it necessary to say actual words - we think the Truth habitually; we feel Truth habitually; we act habitually in accordance with Truth. We have identified ourselves with Truth until it is manifested through us both consciously and subconsciously. Just as the eating of our food each day provides the body with the various elements it needs as it goes through the processes of mastication, digestion, and assimilation, so our mind can "eat" of words of Truth masticating, digesting, and assimilating the ideas that are back of the words.

Consciousness of Unity With God

? 17. How does one come into conscious unity with God?

One comes into *conscious* unity with God first by thinking about God and man's relation to Him, then letting the Truth become a part of the feeling nature so that one no longer merely thinks about God, but feels His indwelling presence.

☑ "Conscious oneness with the Father' means that we are able to feel - not merely think about - the Christ or God-presence within, the 'Father' of our human consciousness. With the revelation of God as immanent in us, we come to know with deep feeling that our true nature is one with and the same as the God nature . . . there is a vast difference between merely being intellectually aware of Truth principles and actually knowing Truth (God) and rightly using the principles. We can see, then, that we have to add feeling to our thinking in order to reach the state of knowing that is 'conscious oneness with the Father'" (*How I Used Truth* Lesson 11 Annotation 5).

Conscious unity with God comes from identification with God. We identify ourself with God through I AM. "Be still and know that I am God" (Psalms 46:10). We silence or quiet all that is "of the earth earthy" and contemplate that which God is. We let our human consciousness expand to encompass God's greatness, His power, His might. Then we let our heart dwell on His love for the "little things," the tiny insects, the blade of grass, for all are the object of His love and care. From the greatest to the least, all are expressions of God's Being-therefore, each one of us is one with all life. Each can say for himself: "I am all that God is; God is Mind; I am idea; and I live to be, to bring this idea into manifestation in all the fullness and glory of the likeness of God. I am consciously the son of the Almighty."

After Affirmation: Holding a Thought

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

"Holding a thought" as used in prayer means taking into the silence of our being a statement of some spiritual good that we desire to see manifest. The statement "holding a thought" is the same as "holding to the Truth," and we find further explanation of this in How I Used Truth Lesson 8 Annotation 1, "Trusting and Resting":

✍ "By this familiar statement, we mean holding words in mind that declare the reality of God, a person, a situation, or a thing until the meaning of the ideas back of the words becomes clear to our consciousness (thinking and feeling). . . . If we are 'holding to the Truth' with a sense of anxiety concerning the answer to our prayer, then we are not knowing that God is in charge. ... When we 'let go and let God' we are releasing everything erroneous or limited from our thinking and feeling and letting our consciousness be open and receptive to the inspiration of God ideas."

At first the thought or statement is viewed intellectually only. By affirming it over and over (silently or audibly), mentally studying its meaning, and from time to time excluding (denying) all other thoughts from our attention, we give all our interest to this statement in absorbed concentration. Meditating on the ideas embodied in each word of the statement or prayer holds the mind steadily focused and helps us attain a fuller understanding of the context of the statement or prayer - and thus we are "holding the thought" or "holding to the Truth." Meditation and concentration enable one to obtain mental control; this ac-

tivity is carried on in the brain. But to reach the desired good requires more than this. It is through contemplation in the heart, or the feeling side of the soul, that we come in conscious contact with the intuition-al state of our being that leads to illumination. The "spirit" (i.e., the meaning) of the thought in the statement becomes alive to us, and we begin to see with the inner eye.

✍ "For the letter killeth, but the spirit giveth life" (II Cor. 3:6 A.V.).

This coming alive causes every area of our life - thinking, feeling, speaking, acting - to express and manifest the spirit of the statement.

Things to Remember

? 19. Give three affirmations that help one to realize his unity with God.

One point to be remembered is that "unity" means oneness, sameness, likeness. It is through knowing God that conscious union is made. Bear in mind that a keyword here is realize. We need more than an intellectual approach (talking about God) - we need a spiritual approach (talking to God).

Conditions of True Prayer

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

We must:

1. Direct our prayer to the Lord within our own being, God's Presence in us.
2. Acknowledge God as the Father-Mind which contains, constitutes, creates, sustains, and governs all that is.
3. Know that each of us is the son-idea, forever one and the same as the Father-Mind - His image-likeness.
4. Enter the "inner chamber," the very core of our being, the innermost recess of our soul.

5. Close the door to both physical and psychical phenomena. (We are seeking Spirit, not phenomena of any kind.)
6. Seek to know, to understand the substance of Being, the kingdom of God, and the laws governing its presence and use.
7. Have faith that Absolute Good, God, is the one Presence and the one Power in the universe and that the good we especially desire is now being manifested.
8. Realize that the forgiving love of Jesus Christ, the love of God intelligently active in us, dissipates and dissolves all that is unlike the nature of God. We are to exercise that spirit of love by forgiving all shortcomings (sins) in ourself and in all other persons.

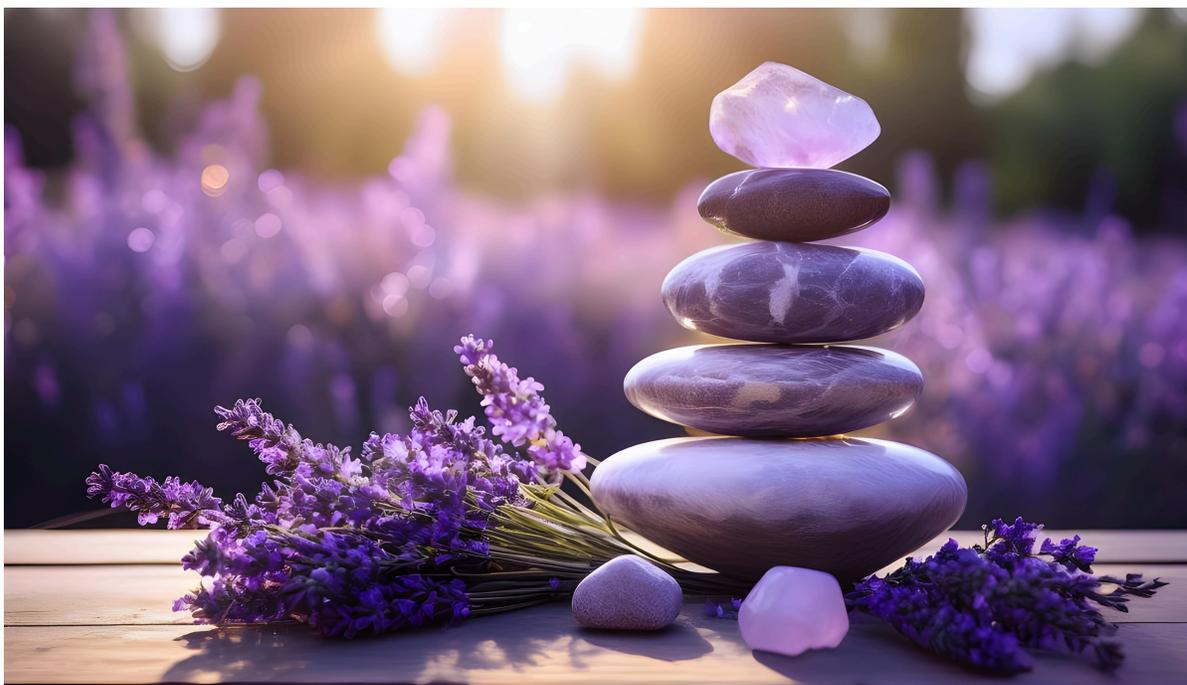
Christus

- ✍ Let us, then, labor for an inward stillness
- An inward stillness and an inner healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!
-Longfellow

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 regain 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 being 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.

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 discords 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 commune 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. ❶ In the healing work of Jesus, forgiveness was prominent. ❷ 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, ❶ 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. ¹ 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

? 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 fault-finding 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 dis-integrating 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 learn-

ing 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, Praying 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)

ORIGINAL ANNOTATIONS FOR HEALING

💡 Here are the *Annotations for Lesson 2, Healing*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Health

❓ 1. What is the one way to health?

The one way to health is through the I AM, the Christ, in man, which is the law of his being. I AM life, I AM health, I AM strong, capable, perfect. Conscious knowledge of I AM identity, obedience to the law of our being, to the law of right thinking, result in health in soul and body.

Health in a living organism means soundness in all respects. Soundness implies freedom from anything and everything that could in any way weaken or corrupt man's consciousness of the original purity of the organism. God, Divine Mind, is the cause and source of all living organisms and is Absolute Good—good in its perfection.

Man achieves health by returning to the source of life, learning and obeying the laws that govern this state of purity and soundness. The law of anything is in its governing principle, that which causes right and intelligent action in order to produce perfect results. As God is Spirit, so His laws are spiritual; as God is Absolute Good, so His laws are the causes of the actions that produce universal good in all living expressions of His Being.

To be whole, one must not only learn the laws of universal good but must also be obedient to them in every thought, feeling, word, action, and reaction. Since the perfect idea can produce only perfect results, the man who wants to have such results in his life must watch the thoughts or concepts in his mind that he has built around the divine idea. He must entertain only healthful thoughts, because the law of

manifestation for man is the law of thought. He must form clean mental habits and establish a loving attitude toward all creation. This is the doctrine that Jesus taught and proved by His living.

Reality, Or *What Is Real*

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

There is no reality in disease because any diseased thought, feeling, belief, or condition can be changed. The change in the body is made by making a change in consciousness. God did not create disease, therefore it can be changed, for it has no supporting principle back of it.

Reality or the "real" is Truth, the very life of God, omnipresent, eternal, enduring, everlasting, unchanging. When the word Truth is used metaphysically or philosophically, it refers to logical ideas that are real, existing independently and apart from our conceptions of them and our names for them. Reality is not limited to a certain definite form, to a certain place or a certain time. When we know the nature of reality—Truth—we are freed from the belief in reality of disease.

"Dis-ease" is a separation or a parting from ease, comfort, freedom. Disease always has a specific location in a body or some part of a body. Reality is unconfined and limitless; it endures; it is; it cannot be modified; does not come and go. Disease may come and go within its locality thus proving its changing, vacillating nature. Disease has nothing enduring for its foundation, is not an entity. It is a false condition, an appearance only, brought about by man's unrighteous thinking—thinking out of harmony with the universal law of Absolute Good.

Man, through the power to think, forms disease concepts, fear concepts, anger concepts, censure concepts. These negative thought "formations" are all departures from the law of love, the law of universal good, yet they become the "mental equivalents" that produce disease in the body.

Our Birthright

? 3. What reason have we for believing in health as our birthright?

A birthright is a native right or privilege that comes to a person by virtue of his relation to his parents. Our human parents are not the source or givers of mind and life. They supply us with the body or instrument in and through which life and mind may function. The life and mind of that instrument—in our case as in the case of our human parents—are derived from the life principle—God.

God is the Absolute, complete in Himself, the essence of all being. Man is His relative, His son, created complete in the image and after the likeness of his Father. As God's relative, manifest man is in a state of developing or unfolding his native rights through claiming his relationship to the Absolute and making use of the native elements that are in his being as ideas. From our Father, or from perfect life, we originate, and because there is nothing in God, Divine Mind, other than perfection, our heritage is life, health, wholeness, here, now, and forever.

Our Power of Imagination

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

Even though man is the offspring of God, he has appeared to be unlike Him because he has not built a consciousness of the image of perfection in which he is created.

God is the only Creator, but as the image-likeness of God, man has the power to reproduce in the earth whatever God has created in the heavens. As God is unlimited freedom in the spiritual state of being, so His son has unlimited freedom to act in the earthly or formed realm. Man's "business" as God's son, His representative, is to express and manifest the God nature, thus to make Absolute Good known in the earth even as it is known in the heavens. "Thy kingdom come ... in earth, as it is in heaven" (the Lord's Prayer). Man's "business" is to represent (or to present) God in his soul, body, and affairs.

Because man has not lived consciously at the center of his being where

Spirit, as life and intelligence, dwells in him, he has formed many misconceptions. Through the false use or misuse of his power to conceive images, he has looked at effects and called them causes. That which is unlike God, instead of that which is His likeness, has been produced. God does not compel man to use ideas in the right way—that is, according to His law of universal good. However, each person is essentially spiritual, and the potential is within him to claim eventually his full inheritance of divinity. Because his divine nature is made up of God-ideas, the individual can learn to use ideas wisely, thus expressing and manifesting more and more of God.

Our Power to Forgive

? 5. What is forgiveness of sin?

To forgive is to "give" something "for"; to exchange the mental concept of limitation of oneself, of others, of life in general for the Truth. It is to give one's thoughts to building new states of consciousness based on divine ideas. Primarily, forgiveness of sin is the forsaking of all thoughts and concepts that do not measure up to the divine standard of universal good. Forgiveness causes us to behold good in all things and to pour out a feeling of love toward everybody and all living creatures.

In the Absolute (Truth, God) there is no sin, for all is perfect order and harmony in accordance with the ideations or creations of Divine Mind. It is in the relative or mental realm—the human consciousness—that there is the belief in both good and evil. Whatever the character of man's concepts, the results will be of like nature. Manifest man produces error conditions in his body and his affairs because of his lack of understanding of the power of God inherent in himself as the "formative power of thought." Thus, man forms false concepts (or negative "mental equivalents") that lead to sin, for they "fall short" of Truth.

In his consciousness, manifest man has felt himself to be separated from God, Absolute Good, and this in turn has caused him to be mentally separated from his fellow man. Man sins in having too low an aim, too limited a concept of himself, which causes him to "miss the mark" of his high calling in Christ Jesus.

Our Power to Choose and to Change

? 6. What is repentance?

Repentance indicates one's sorrow for sin, accompanied by a desire to amend, or resolve to amend, one's life as a result. Repentance is a complete turning from the sin in thought, word, and deed.

The word penitence is regarded as a synonym for repentance. However, penitence is transient and may involve no change of character or of conduct. The sorrow may be for the consequences only, but repentance exacts a change in one's attitudes, intentions, and conduct. Paul said, "I now rejoice, not that ye were made sorry, but that ye were made sorry unto repentance, . . . For godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret" (II Cor. 7:9-10).

To repent means to turn away from seeing a relative good and a relative evil and to behold the Absolute Good even as God saw it at creation. As we come into a knowledge of the purpose of life, we discern that we live in a spiritual universe; that our environment is really God, Divine Mind. We also discover God's presence and power within us as the true source and cause of our every good. Thus, we attain a new attitude toward life, a new purpose in living, and endeavor to manifest more of the divine Spirit that is within us.

How We Change

? 7. How is the mind renewed?

Mind as the term is used here has reference to the human consciousness in which there are beliefs in both good and evil. "To renew" is to make new again and this can be done by turning in prayer to Divine Mind with its perfect ideas of life, love, wisdom, power - all that is absolutely good—and thinking on these ideas until the feeling is charged with them.

"I am the door" (John 10:9) and it is through the opening of this I AM "door" that a flood of light pours into the soul or consciousness bringing just the idea or ideas needed at any given moment. Through meditation on the ideas, man is enlightened as to their value and as to the means of coordinating them for use in daily living. In prayer (aspiration) the

Holy Spirit brings to man's remembrance (inspiration) his spiritual identity as a son of God.

Worldly things and conditions claim much of man's attention and occupy a large portion of his life. It is essential for him each day to revive his thoughts of the image of his spiritual self and to strengthen his consciousness of union with God, thus renewing his mind.

The Cause and Effect of Healing

? 8. What is the relation of forgiveness to healing?

Forgiveness is related to healing as a cause-and-effect relationship. Healing, as has been explained, is making whole, sound, and pure man's mental, moral, emotional, and physical phases of being. Whether man is conscious of it or not, he has the power to produce the likeness of what he images. Our character, body, and environment are the results of beliefs that we have harbored in our human consciousness. Corruption in our morals, disease in our body, and discord in our circumstances go to show some of the misconceptions we have held in consciousness and are working out. On the other hand, high ideals, health in body, and harmony in our affairs indicate the true concepts, based on God ideas, that we have planted in the "soil" of consciousness, bringing forth these good "fruits" in our outer life.

Forgiveness is the giving up, erasing, and releasing (through denial) of all concepts and beliefs about oneself or about others that are contrary to the divine standard of good. All thought about and belief in sin and evil must be given up—for, as stated in annotation five, forgiveness is "giving" Truth "for" error; thus forgiveness is a combination of both denial and affirmation.

In order to achieve healing, we must think in accordance with divine patterns (ideas) and feel in unison with the divine nature and when we do this all parts of our being will be restored to health and harmony. Thus we see how essential forgiveness is to healing.

Talking With God

? 9. What place has prayer in the attainment of health?

Prayer has first place in the attainment of a consciousness of health. Prayer is conscious communion, a "common union" of the human consciousness and the divine consciousness. Prayer is our opportunity to "talk" with God and to aspire toward divine ideals. Prayer is also God's opportunity to inspire or "speak" to us as we quieten our outer activities turning our five senses inward toward God in order to keep negative thoughts from entering our consciousness. When we take control of our thoughts and emotions, we become master of our mind, heart (thinking and feeling), words, and acts. We are then able to feel after God, to know; Him as the spiritual presence and power within and around each of us.

The realization of God's presence and power, through prayer, brings life and health and is therefore a necessary part of the healing process. Prayer is indeed the "pipeline" to God's storehouse of good, and when the need for healing arises we can go directly to this storehouse. Our prayer stakes a positive claim to the health that is ours by divine birthright. Trying to get our health through any way other than prayer to God is futile. Jesus said, "Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber" (John 10:1).

Transcending Bondage

? 10. Is there any true foundation for the belief in fleshly heredity?

There is no true foundation for the belief in fleshly heredity. The teaching that God is Principle, expressing and manifesting according to established laws, embraces the biological laws of heredity. The transmission of physical and psychical characteristics is known; the foundation for the belief is therefore not questionable. The truth or the falsity, however, about particular beliefs regarding heredity is subject to question and to scientific examination.

As human beings we are evolving; our biological inheritance as an evol-

ing organism is both strength and weakness. Transcending this is a spiritual inheritance that was involved in the original created idea of man and is the very core of us. The inheritance from God is life itself, an inheritance of strength, wholeness, intelligence, power, and the other attributes (God ideas) that are the constituent elements of God, Divine Mind.

In its healing and corrective powers, our spiritual inheritance is paramount to any biological or pathological weakness. Circumstances or heredity, therefore, need not hold us in bondage except as we let ourselves be bound. Our bondage to limiting hereditary factors is due to lack of understanding of how to free ourselves and lay claim to our divine heritage. Freedom from hereditary weaknesses lies in the activating of our mind by true prayer, for through prayer we are led to spiritual insights, knowledge, understanding, and healing.

Beholding the Good

? 11. Is it wise to be watching for error continually? Give reasons.

No, it is not wise to be searching in the outer for evil. Our attention should be given to beholding only that which we wish to have manifested in our life or the life of another. If we watch for error continually, we are giving our attention to that which is not true, and in so doing we are giving the belief of error the substance of our thought and forming "mental equivalents" of error in our consciousness. As we keep the idea of good, rather than error, before us we will produce results like it, for like produces like in all states of being. We are then forming "mental equivalents" of good. "Only with thine eyes shalt thou behold, And see the reward of the wicked" (Psalms 91:8).

We are free-will beings and, therefore, we have the power to determine the character of the thoughts that we will think and to which we will give substance. Therefore, it is much wiser to keep before us divine ideas such as life, love, wisdom, faith—anything and everything that is good—than to be watching for error. Our mind is always active, and if it is filled with a belief in error there is no place for the good to take root. Two opposing thoughts cannot occupy the same space at the same time. Let us build for health and wholeness. Let us begin to think only thoughts that are positive, joyous, constructive. "As he thinketh in his heart, so is he" (Prov. 23:7 A.V.).

Healing Prayer

? 12. What is a treatment?

A treatment is a prayer for healing for oneself or another. A treatment is a conscious, loving desire to realize the higher spiritual qualities in one's own soul or the soul of another, and thus lift oneself (or the other person) out of ignorance or inharmony into a consciousness of man's true spiritual nature. In reality it is a prayer for healing based upon faith in God as the source of all life and our right as His heirs to that life.

A treatment can also be said to be a scientific prayer for the purpose of establishing a new consciousness of God, Absolute Good, as perfect life in every part of the body. The mind of one who is praying scientifically is in active contemplation of God and His perfection. Contact has to be made between the human consciousness of the one praying and God Mind. This contact leads to a realization of the one presence and power immanent in every individual and opens the way for the inflow of divine ideas of life and wholeness. The establishing of this new state of mind can be called a "treatment."

A treatment is not limited to the healing of the body only, but deals with man's soul or mind, his world, his natural environment, and all of his affairs. (See the final paragraph of How I Used Truth Lesson 8 Annotation 1 and subsequent annotations.)

The Prayer of Understanding Faith

? 13. In what respects does it differ from the old concept of prayer?

The old concept of prayer was that God was a superman apart from human beings, superior to man in every way, who might or might not condescend to answer, as it suited His pleasure. Some thought that if a person prayed long enough and hard enough God might be induced to heed his plea and change His laws to suit the beseecher. It was a futile way of trying to reach God without understanding His nature and man's relationship to Him (as His son and heir and thus entitled to the good of life).

The new and scientific prayer is made in understanding faith and love.

We think of God as Divine Mind, the creator of perfection and wholeness whose entire rule or law of action is the law of good—the expressing of good in the form of ideas to be set into operation in all parts of the universe, producing the required good for every living thing. In reality, it is the "getting in tune" with God, the infinite, the source from which all creation comes forth "in the beginning" (Gen. 1:1).

When we begin to understand the nature and action of Divine Mind, we have faith that if we place our attention in Absolute Good, declare only good to be operative in mind and heart, then only good can and will be produced in our outer life. We do not pray primarily for things but for the divine ideas, inspirations, that produce the things and conditions we desire. "Seek ye first his kingdom" (Matt. 6:33) and the promise is that the "things shall be added."

Helping Others Clear the Mind

? 14. Explain how to treat another.

One who is preparing to "treat" another first treats himself by clearing his mind (by denial) of any opinions, concepts, or beliefs that do not measure up to divine Principle, thus making himself a worthy instrument for the works of God. He acknowledges that there is but one Presence and one Power in the universe, God, the good omnipotent, omniscient, and omnipresent.

After one has done this, he is ready to place the one seeking help under the action of God so that He may do His perfect work in the mind, body, or affairs of that one.

When this has been done, the next action is to realize that the work is not being done by the one treating another, but to know that he is an instrument ready to be used by Spirit, for creative Mind does the work—"the Father abiding . . . doeth his works" (John 14:10). He denies the appearance of error as having reality and affirms the saving grace of the Christ, active in and through himself and the one for whom he prays.

In connection with treating another person, the lesson material deals with the names Jesus Christ, Christ, and Jesus from the metaphysical standpoint. The following elaborates on these meanings:

Metaphysically, Jesus Christ is the name of the principle immanent in

every living human being. It is the gift that is inherent in each of us as the offspring of God. It is the spiritual inheritance of the God ideas within us, as well as the power to understand, express, and manifest them in the flesh.

Christ, metaphysically, is the pattern of God, the image that is within each soul; the seed or Word of God, Son of God, God's idea of Himself, containing all the elements necessary to reproduce God, the good, in human experience.

Jesus, metaphysically, is that which saves us; the understanding use of the Christ pattern, and the God substance. It is the unfolding in each soul (thinking and feeling) of all the ideas that are required to bring forth the divinity in each individual. Jesus is the "likeness," the Son of man; God incarnate in every man; "the word . . . made flesh" (John 1:14).

Praying to Elevate and Illuminate Others

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

It is always right to pray for such things as health, happiness, or prosperity. However, we have no right to pray for a definite outcome of events, especially where other persons are involved. To do so would indicate that we want God to express through another individual according to our standard or belief of what is right for him. Man is a free-will being, and no lasting good is gained by coercion. Neither can one judge as to what experiences are necessary for the awakening and growth of another.

It is good to recognize and affirm for another his innate divinity and thus surround him with a mental atmosphere that will dissolve the barriers he has unconsciously built around himself, and help to arouse in him the realization of his spiritual nature. A positive "treatment" of this kind strengthens his consciousness of spiritual life without in any way interfering; with his individual will and helps him to grasp the full significance of his true relationship to God as His' son.

True prayer is prayer for an understanding heart—prayer that one may come consciously into right relation in his every thought, feeling, word, action, and reaction with the divine law of good. Therefore, it is always right to offer a prayer for a person, or persons, to be divinely illumined,

awakened, guided, protected, healed, prospered, and blessed in God's own wonderful way. It is good to pray for the uplifting of mankind everywhere, and for the betterment and improvement of the entire world, that the kingdom of heaven may be established in the minds and hearts of men, and upon the physical earth.

A Universal Treatment Blesses Everyone

? 16. What is meant by holding a person "in the universal"?

"The universal" as used in this question means the God consciousness. In God consciousness we can see a person as a spiritual being who is learning to use his physical body as an instrument on which he may play the symphony of life. The wisdom, intelligence, power, and substance of God are given to all men equally, for there is "one God and Father of all, who is over all, and through all, and in all" (Eph. 4:6). Thus all men are one in God, the universal Spirit of Absolute Good; as spiritual beings, this is our true place. When we hold a person "in the universal" we are seeing him where he really belongs—in a realm of good. If he seeks health, we see him filled with God life; if harmony is needed to adjust his life, we see God's love and wisdom bringing order in his affairs; should prosperity be his urgent need, we see the substance of God filling him to overflowing. In none of these have we attempted to interfere with the individual's freedom.

As mentioned in the previous annotation, a universal treatment blesses everyone. In it we declare the word of God to be active in and through all persons, uplifting, healing, protecting, blessing all. In a universal "treatment" we express a desire for God as divine intelligence, love, and order to have full and free expression in each individual. In the universal we see every person as perfect in his spiritual nature, even as God the source of all creation is perfect.

Affirming God's Power to Heal

? 17. Is it possible to heal all diseases? Explain.

"Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible" (Matt. 19:26). It *is* possible to heal all diseases for there is only one Presence and Power in the universe,

the presence and power of God, the good omnipotent.

A thought or concept that has produced an appearance or condition of disease has used the same power that when used to picture health, can manifest health in the body. It takes no more thought energy, no more mind substance to use this power to produce a desirable experience than it does to produce sickness or disease. If such were not true, then there would be two powers at work instead of a single, infinite one.

Disease is an effect, an appearance, as a result of bondage to some error thought. No one needs to be held in bondage to error beliefs because God created us free-will beings. As one learns to release all error thoughts by denial, and affirms the Truth, then appearances will change. "Be ye transformed by the renewing of your mind" (Rom. 12:2). Diseases are not real, enduring, because God did not create them. They can be changed by building new states of consciousness, thought by thought, producing a consciousness filled with the realization that God is omnipresent life, the one eternal, enduring, unchanging reality, and man as His offspring is heir to that life.

Directing Our Mind

? 18. What is an "overcomer"?

An "overcomer" is one who has "come over" to the understanding of Truth—to the Christ consciousness. An overcomer is one who subdues or masters something; one who conquers or obtains a victory. An overcomer, metaphysically, is an awakened soul who has perceived the Christ within—"Christ in you, the hope of glory" (Col. 1:27)—the divinity of man—and makes consistent effort to bring this divine nature into outer manifestation in his body and his world. The overcomer rises above one limitation after another; he sees that the difficulties lie within the wrong beliefs in his own mind and that his body, his affairs, his environment are the objectifications of his own consciousness. He has grasped the truth that the solution to his difficulties lies within himself and he seeks to make conscious contact with the God Presence within to find this solution.

Overcoming includes taking dominion over both conscious and subconscious activities of the mind, putting off all sins, errors, weaknesses, even the habit of death, and putting on the righteous, incorruptible body of Christ.

An overcomer knows that spiritual unfoldment is really a grace, or receiving process, not the losing or giving up of anything real or anything good. The overcomer slowly but surely loses the desire to condemn himself or others and desires only to look for and praise the good in everybody and everything. Knowing that overcoming is done primarily in his own consciousness (mind), the overcomer helps others by his manner of life rather than merely by what he says.

Power, Fear and Evil

? 19. Is there a power of evil? Explain fully.

There is only one power in the universe, the power of God, Absolute Good; thus there can be no real power in what man terms "evil." All belief in evil as an entity arises because of ignorance of or lack of understanding of Truth. A person always fears that which is unknown; fears which he thinks can subdue or master him. The support that the evil appearance has is in the consciousness (mind) of man who conceives it and gives it the substance of his thought, thus keeping undesirable conditions alive.

We cannot say that evil is the "absence of good," for God as good is omnipresent. The second denial statement given in *Lessons in Truth* reads,

"There is no absence of life, substance, or intelligence anywhere" (*Emilie Cady Lessons In Truth 4:23*).

So-called evil is some undesirable appearance that has come as a result of the wrong use of a perfectly good power. Our producing power in mind is thought. Many times through our lack of understanding we have used ideas wrongly by failing to combine them in their right relation (unrighteous use) or according to the laws of God. Thus wrong manifestations have resulted. For instance, we take from God Mind the idea of love, but if we do not relate it to good judgment, power, order, strength, justice, and the like, the power back of the idea may be brought into action as jealousy, inharmony, possessiveness, even hatred. When love is understood to be the idea of universal unity, it becomes for the one expressing it a magnet to attract blessings into his life and into the life of others. When love is fully and consciously expressed by anyone, all appearances of evil will disappear because there will be no thought of evil to sustain them.

Our Divine Nature and Morality

❓ 20. What is the difference between real spiritual righteousness and morality? What is morality? What is spiritual righteousness?

The difference between real spiritual righteousness and morality is that the former lies deep in the character of man, as a part of his divine nature, while morality has to do with the conduct of man, with what he does rather than with what he is spiritually.

The dictionary says of morality; "particular moral principles or rules of conduct: conformity to ideals of right human conduct." An individual can only carry out "right human conduct" according to his particular stage of soul unfoldment, thus he will be influenced by customs of environment, country, race, religion. Sometimes morality is thought of as refraining from doing certain things because of the adverse opinions of others or because it is not the custom or fashion to do them. The moral influence is more from without and often motivated by fear of consequences rather than by love and understanding. The Western world tends to take the human standard of morality as set by the Ten Commandments given through Moses and called the Mosaic Law. Nearly all these commandments place a limit on man's conduct and prohibit him from causing injury to others.

Spiritual righteousness on the other hand is the grace and Truth that comes through Jesus Christ. Jesus expressed and manifested in the flesh all the divine ideas or Godlike qualities. Spiritual righteousness ("right use") is God's standard wisely expressed in soul, body, and affairs as a result of the guidance that comes through prayer. No man can be truly righteous unless he is growing nearer in his consciousness to God and daily manifesting more of the God qualities in his life.

It is possible to be outwardly moral without being spiritually righteous. However, it is not possible to be spiritually righteous without morality ("right human conduct"). A righteous man has the power to turn others to God. This power of awakening God in himself and others is possible only in one who lives in conscious union with God. Morality from a purely human standpoint may have no such power and often, unwarned by divine love, can have a chilling effect on others. We have seen this occur in the case of those who follow only the "letter" of the Scriptures and omit the "spirit [that] giveth life" (II Cor. 3:6).

The watchword of morality is duty; but the watchword of spiritual righteousness is good will and service.

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 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 believe^④ 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 unfailing and unlimited resource.

1. *prosperity*. Metaphysically, prosperity is a state of consciousness: the consciousness of God as the abundant, everywhere present resource, unfailing, 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. Substance^① is not so generally recognized^② 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 thought^③ 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 Fillmore, *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. ❶ 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 cause ❷ 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 science 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.

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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; ❶ 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 receiver; 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. ❷ 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. ❸ 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 Order, 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 generosity 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.

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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 creative 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, every-

where 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*)

ORIGINAL ANNOTATIONS FOR PROSPERITY

💡 Here are the *Annotations for Lesson 3, Prosperity*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Defining Prosperity

❓ 1. What is prosperity? Explain fully.

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

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

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

Substance and Prosperity

? 2. What is substance?

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

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

(Added references: Lessons in Truth Lesson 2 Annotation 7 and How I Used Truth Lesson 10 Annotation 5.)

Substance and Matter

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

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

The distinction between substance and matter is that substance, the invisible Mind essence, never changes. It is without form and shape. Matter is form; it is the shape that substance takes as it appears in the manifest realm. In man's life, the form or shape is the result of his beliefs and his power to name his conceptions. Manifest man as the offspring of

God is endued with the power of the thought-word; he names and gives character to all the ideas of Divine Mind, and these in turn take form or shape in the visible world.

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

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

Substance and Supply

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

Divine substance is the basis of man's supply, whether he is aware of it or not. Substance is the source, the great reservoir of unexpressed good in the form of divine ideas. These ideas are the spiritual patterns that when rightly used will mold the substance to produce man's supply as food, shelter, employment, success, harmony, health, any good he desires. (See Lessons in Truth Lesson 2 Annotation 7.)

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

God and Substance

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

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

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

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

Possessions and Substance

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

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

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

Consciousness and Substance

? 7. How may we become conscious of substance?

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

Mentally, we may become conscious of substance through meditation,

affirmation, contemplation, concentration, which result in the illumination that comes through the Silence bringing the light of understanding, or knowing, in our own human consciousness.

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

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

Affirming Substance

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

Here are some examples:

- ✍ "I LOOK TO GOD AS MY SOURCE OF SUPPLY, AND HIS SUBSTANCE MANIFESTS ABUNDANTLY FOR ME WHEREVER I AM."
- ✍ "RICH IDEAS FILL MY CONSCIOUSNESS AND OVERFLOW INTO MY AFFAIRS AS ABUNDANT PROSPERITY."
- ✍ "I AM ONE WITH GOD. HIS SUBSTANCE MANIFESTS IN AN EVER-INCREASING STREAM OF SUPPLY IN MY LIFE AND AFFAIRS."

(These affirmations can be made more personal by making them direct

prayers addressed to God; e.g., "Father, I look to Thee as my source of supply, and Thy substance manifests abundantly for me wherever I am.")

Giving and Substance

? 9. What is the law of giving and receiving?

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

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

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

The law of giving and receiving is the universal law of supply and demand. It is the law of reciprocity between God and His creation, including man. God is the source of all of man's good (divine ideas), and man's own consciousness must be the outlet that allows these ideas to produce his outer supply in the forms of health of body, food to sustain his body, shelter to house himself and his family, education, and all the many things that make for the "abundant life."

As man learns to keep the outlet in his own life open through giving to his fellow man, to creation in general, he has cleared the inlet that allows more of God's blessings to flow into and through him. When man realizes that he is a chosen channel for distributing God's good, he does all that he can through prayer, through right thinking, feeling, speaking, and acting to make of himself a worthy channel. He becomes a conscious co-worker with God to bring His kingdom on the earth.

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

Giving and Supply

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

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

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

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

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

Prosperity and Luck

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

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

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

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

Anxiety about Supply

? 12. How may we overcome worry about supply?

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

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

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

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

(An added reference for this question is found in *How I Used Truth* Lesson 3 Annotation 10.)

Prosperity and Jesus

? 13. Was Jesus poor?

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

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

"There is a great difference between the simple life and poverty. The two have been associated in the minds of some people, and this is the reason they shun the idea of the simple life. . . . All those who base their prosperity on possessions alone have a purely material prosperity which, though it may seem great for a time, will vanish because it is founded upon the changing of the external and has no root within the consciousness. The simple life is a state of consciousness. It is peace, contentment, and satisfaction in the joy of living and loving, and it is attained through thinking about God and worshiping Him in spirit and in truth" (Charles Fillmore Prosperity 106 - 108).

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

Sources and Channels of Supply

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

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

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

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

Prosperity and Faithfulness

? 15. What has faithfulness to do with demonstrating prosperity?

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

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

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

Prosperity and Work

? 16. What is the true object of all work?

Life is a school for our development physically, mentally, morally, and

spiritually; and work is an avenue that allows for such accomplishment.

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

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

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

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

Prosperity and Praise

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

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

What we commend we focus our attention on, and our attending to it

with love and gratitude increases its value to us. Holding the attitude of continual praise for God's goodness and love in and around us makes us more conscious of His presence and power. Praise increases in us a sense of the Fatherhood of God, and being a form of prayer, it enables us to talk to God in a personal way. Having recognized the Fatherhood of God, praise causes us to become aware of the brotherhood of man and we have a loving desire to share good with others. (For further reference see How I Used Truth Lesson 8 Annotation 1 and following annotations.)

Prosperity and Giving

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

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

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

When God Almighty, Spirit, "involved" His life, substance, and intelligence, as spiritual man, He opened the way for the evolution of all the elements contained in the entire God-nature.

In humankind, involution is God breathing His nature, as it were, into action as man. Evolution is man breathing out, or giving back to God, as it were, what was entrusted or involved in him as an inheritance to be used for the benefit of all creation.

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

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

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

Building Prosperity Consciousness

? 19. How would you build a consciousness of prosperity?

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

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

"It is well said that the mind is the crucible in which the ideal is transmuted into the real. This process of transformation is the spiritual chemistry we must learn before we are ready to work intelligently in the great laboratory of the Father's substance. There is no lack of material there to form what we will and we can draw upon it as a resource according to our purpose. Wealth of consciousness will express itself in wealth of manifestation" (Charles Fillmore Prosperity 56).

When man realizes that all things are of and from God, and that man is a steward of them, he is no longer selfish and grasping. He learns the truth of the Biblical statement "The earth is the Lord's and the fulness thereof" (Psalms 24:1, A.V.).

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

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

Prosperity

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 desired. 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 also 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 misunderstanding 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 interrelated*. "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 primarily 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" (1 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 dominion. 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 expresses 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 affirming 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 meditation, 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, referring 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)

ORIGINAL ANNOTATIONS FOR THE BODY OF CHRIST

💡 Here are the *Annotations for Lesson 4, The Body of Christ*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Universal Church

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

The "church of Christ" is a temple of God within each human being, an aggregation of spiritual ideas within the individual consciousness, the point of contact between the human and the divine. It is here that the Christ holds its never-ending service. Jehovah, appearing to Abram, said unto him, "I am God Almighty; walk before me, and be thou perfect." — Gen. 17:1. In the Sermon on the Mount Jesus of Nazareth stated, "Ye therefore shall be perfect, as your heavenly Father is perfect." — Matt. 5:48. This consciousness of perfection when held by humanity is called Christ consciousness. Each one who realizes the power, value, and enduring nature of the Christ consciousness is an individual "church of Christ." When the soul of man grasps the truth of its being and its possibility of development Godward and lives this truth, it allows the Christ within to build its church. The Christ is the activity of divine ideals that works toward perfect expression and manifestation. The "church of Christ" is established in the human consciousness by thinking Godward, that is, by thinking on the divine ideas that make up the "church of Christ." Spiritual substance is used in the structure. The church is not an outer organization but a living organism within the outer organization (body). It is a body alive and alight with the glory and beauty of Truth.

The universal "church of Christ" consists of those individuals, regardless of race, color, occupation, or place on the earth, who have awakened to the divine nature and purpose of Spirit in mankind. It is those who are carrying out the plan universally. Such are members of the body of Christ. They are the universal "church of Christ."

Talks on Truth by Charles Fillmore, page 110:

"When the true church is revealed to his soul, all this illusion of the manifest man is dissolved. He finds that the church of Jesus Christ has to do with the world right here and now; that it is not a religion, as he has been accustomed to regard religion; that it is an organic principle in nature working along definite lines of growth in the building up of a state of consciousness for the whole human race. Thus the church of Jesus Christ is an exact science" (Talks on Truth 110).

Sectarianism

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

The word "sect" comes from a root word meaning "to cut." According to Webster's dictionary a "sect" is "a group having in common a leader or a distinctive doctrine or way of thinking. A school of philosophy or of philosophic opinion." From a religious standpoint, the dictionary states that a "sect" is "the believers in a particular creed, or upholders of a particular practice; especially, now, a party dissenting from an established church; a religious denomination; a separate religious organization."

Groups have drawn away from an established church because they, or a leader, feel that only the "letter" of the scriptures is being followed by the established church, rather than "the spirit" that "giveth life." On the other hand, "sects" have been formed because of some belief on the part of a leader, or a group, that when truly analyzed could be found to be itself only the "letter" based often on some outer rite or ceremony.

No matter for what reason a "sect" has been formed, it can be seen as concerned primarily with the expansion and growth of mankind to the knowledge of the Christ consciousness. Many times in history when groups have drawn away from an established church, it has caused the church to look into its own doctrines and practices to see wherein it

may have erred in presenting the Truth, so this soul-searching can be the open door to the church's own expansion. On the other hand, those who have drawn away from the church, for reasons other than direct guidance from the Spirit, will through their own experiences eventually have to attain the Christ consciousness and come to see oneness rather than differences.

When we come to really know Truth, through our communion with God in the "secret place," we are free from beliefs in separation. No matter what outer religious organization we may belong to we shall know that we are "all one in Spirit" with every other seeker after God, thus part of the great "body of Christ," the "Lord's body" or universal "church of Christ."

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

Unity is oneness, universality, completeness. It is union of God consciousness, universal Christ consciousness, and individual Christ consciousness brought into one complete, all-embracing oneness. This means oneness with God, with mankind, and with the universe, Unity of ideal, idea, and unity of purpose that acknowledges no division and gives no thought to separation. The church of Christ acts in a consciousness of oneness with all recognized and unrecognized factors of the universe. Unity, oneness, comes from knowing there is only one Mind, God Mind, Spirit, and only one man, Christ Jesus. In Spirit, God Mind, there is only one governing power, the Jesus Christ principle, which is the union of wisdom and love.

To attain full unity (acceptance of God as the Allness of all things), you train your mind to look upon every human being as an expression in some degree of the wisdom and love of Spirit, God Mind. In the ideal every human being is the beloved of Spirit, God Mind, no matter how unlike the ideal his present appearance may be. As an expression of Spirit, God Mind, you have the wisdom in your mind and the love in your heart that enables you to discern the divine ideal in all human beings. In thought, word, and act you are to welcome joyously that ideal and give thanks for its unfoldment, no matter how small that unfoldment may seem.

Man-made unions usually have some selfish interest to promote and are held together by rules and regulations formulated by men. These rules and regulations often prove to be fetters to members who are not in accord with them. The real unity comes from abiding in God consciousness.

Church Members

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

Often the words "people," "race," "nation," are used as though synonymous terms, but there are distinctions in meaning.

"People" refers to generic man with customs and habits common to all mankind. "Race" has to do with physical characteristics; "nation" refers to a group that has established a political system of government. Our lessons relate to Biblical usage. (1 Pet. 2:7-10) The only way the Bible is concerned with man is from the spiritual standpoint, man created as the image of God through which he is to prove his divinity by developing the likeness of his Creator, Jehovah. In its original significance "peculiar" meant a whole group distinguished by some mark or standard that was unlike anything possessed by other individuals of the same class. In Deut. 7:6 Jehovah told the Israelites that he had chosen them for his own possession. This makes them a peculiar people in the sense of being God-owned.

By Jehovah's act of adopting them they became a distinctive people in religious things, consecrated, set apart from races and nations everywhere, with Jehovah as their standard of life. The Israelites as assembled before God and considered as the religious element of all peoples were distinguished as the "church of God." They were not a race, neither were they a nation, but a people who individually and collectively put their dependence in God as their standard, supply, and support in all ways.

In translating the Old Testament into the Greek language, the Hebrew word which designated the Israelites as the religious element was rendered "ecclesia," which was the Greek word for "church." Both the word "ecclesia" and the word "peculiar" indicate men as coming out from under the tyranny of negative conditions as produced by negative thinking; men who through awareness of their own divinity establish God as the governing power of their life. God works in and through them, His church, to accomplish a universal good for all the earth.

? 5. What is the purpose of the "church of Christ"?

The purpose of the church of Christ (consciousness) is to pass on the good news of divine sonship to every human being who may not be conscious of this truth. Man as the beloved son of God is not under law but under grace. Because man has learned many lessons – some of them very hard ones – from his various experiences, law is given the greatest prominence in his life, so much so that he forgets the gospel, the good news of his divine sonship. Even when he expresses intelligence and recognizes that so-called evil is in his life because of his non-conformity to spiritual principles, he too often believes his only way out is by personal effort alone. This erroneous concept has caused many who received the first glimmer of light to mentally concentrate too closely on the appearance of evil in themselves and in the world and thus to lose the very thing they were seeking, the presence of God.

The mental law of cause and effect says: Life is a battle; one must labor for all that he requires.

The gospel or the good news of the grace of God says: Life is a joyous experience, an opportunity to express God.

The mental law of cause and effect says: When trouble comes into man's life he must bear it patiently.

The gospel or good news says: You have the ability to respond to the love of God and to assert your dominion over all adverse states of consciousness.

? 6. Explain the meaning of the word "restoration" as used in this lesson.

Man is created in the image of God. In his unenlightened efforts to manifest the image he failed to produce the likeness of God. Man was created a spiritual being; he was placed in an ideal environment, made dependent on God for the revelation of needed knowledge. By turning away from God, man became unconscious of himself as a spiritual being and only conscious of himself as a physical man dependent on knowledge gained from an external world through his five senses.

Restoration here means the process by which man comes again to his original inheritance, the high position that he had in the beginning, conscious of the omnipresence of God and of himself as a spiritual being.

Every cell in his body must be regenerated and resurrected. All peoples on the earth must be freed from false beliefs in sickness, sin, poverty, and death. "The wilderness and the dry land shall be glad; and the desert shall rejoice, and blossom as the rose." — Isa. 35:1.

As all creation suffered through man's "falling short," so through man's restoration to God consciousness all creation will be brought again to its original perfection.

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

There is first the growth which entitles the individual to membership in the church of Christ. This is followed by his developing an understanding of the universal church of Christ and finding the place he is to fill in it.

First, the individual becomes conscious of his birthright as a spiritual being. A desire for further revelations of Truth is aroused. He begins to take the necessary steps to promote his own regeneration. He feels the necessity of cleansing his mind and heart of the beliefs and habits that heretofore controlled his life. He seeks Spirit within his own being for illumination and guidance, willingly and courageously acting on further revelations received. His obedience to the divine plan as it is revealed to him brings increased enlightenment. His conception of God, of himself, of humanity, and of the entire universe undergoes a change. He sees the universality of the one life; he sees the place he should fill in the divine plan for the good of all life.

Secondly, his understanding of life deepens and broadens. His love for mankind grows. He begins to note the effect that his feelings, thoughts, words, actions, and reactions have on those about him. He desires to be of service to his brothers by showing the practicability of the redeeming power of the forgiving love of Jesus Christ. He wants others to know how the grace of God frees each and every one and restores to him the power and dominion over his world with which he was vested at his creation.

In this way each individual member of the Christ body must pass from the belief in bondage to acceptance of freedom; from human limitation to divine understanding; from the belief in death to acceptance of eternal life here and now. "We know that we have passed out of death into life, because we love the brethren."— I John 3:14.

Mission and Ministry

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

Man lost consciousness of his divine origin through the misapplication of his causative power, thought. Ideas are the cause of all that is. A man is as limited as his beliefs; as free as his beliefs accord with Spirit. Man is a conscious thinker. To attain a consciousness of divine perfection he first must have a clear mental image of what divine perfection is. Divine perfection is God; therefore in his thinking man should contemplate God. What is God like? Man fell short of manifesting perfection by beholding an imperfect image (pattern) of himself, and now to be restored, he must carry an image of God in his mind and in his heart. Our whole life is an outpicturing of our mental conception of what God is. Our thoughts, our concepts concerning God are the most important ones we can have. Divine perfection cannot be restored without a pattern, so we image in consciousness our conception of what God is, where God is, and what He is like. As we catch the true vision and meditate on it, our homeward journey begins. The more man desires, visions, thinks, contemplates that which is like God, the more nearly perfect will be his manifestations. Man "falls" every time he lets himself consciously think of anything less than the ideal and the perfect.

? 9. Explain fully the meaning of the word "blessing."

"A blessing is the essence of the highest spiritual realization that we can give to another" - (Dare to Believe! 28). A real blessing is of God; it appears in the consciousness of man as a divine idea, such as love, life, power, faith, protection and so forth, that his heart would pour out to others. It takes feeling as well as thinking to produce substantial results.

The word "bless" comes from an Anglo-Saxon word that signifies "blood" which in turn represents life; the blood in ancient times was considered so sacred that it was on the "blood" that men would take an oath... Thus 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. Blessing, however, is not confined to others. We may bless our minds as channels for the expression of God's ideas; we may bless our bodies as temples of God to manifest His life,

strength, vitality; we may bless our affairs with the love, understanding, peace, harmony that are part of our divine inheritance as sons of God.

Man's power to bless is unlimited. It may reach to the ends of the earth and beyond to all the universes created by our Father-Mother God — into infinity itself. But this far-reaching, unlimited power to bless is dependent upon man's recognition of himself as a son of God endowed with this power of blessing. We may bless with peace and be brought together in love and understanding.

When we regard all life as sacred because it is an expression of Spirit, and every form of creation as part of God's divine plan, then we are exercising our power to bless, with the power and dominion given to us as sons of God.

❓ 10. What was Jesus' mission on earth?

Jesus overcame "the world," man's system of beliefs in sin, sickness, poverty, and death. He overcame "the flesh," that which believes in the physical, mental, and moral weakness and frailty of man due to the biological body with its appetites and passions. He overcame "the devil," the thoughts of fear, separation, selfishness, and unlikeness to God which the human family has accepted for ages. He erased the man-made mental laws that humanity has set up, substituting for them the grace of God, God's wondrous love for man. Everything that He claimed for Himself, He said, belonged equally to every man. He taught by His word, His works, His life, that man is free, not subject to man-made laws. Jesus is the great Way Shower.

God as substance has always been present in man's soul and body, but the power of God's presence cannot be released until man becomes consciously one and the same as God in nature and in disposition. The law of life is the law of love. Jesus said, "I came that they may have life, and may have it abundantly." — John 10:10. According to the Emphatic Diaglott the correct rendering is, "I came, that they may have life, and may have abundance."

Jesus showed mankind by His example how man may come into a conscious understanding of his birthright as a son of God. God is the Father-Mind; the kingdom of God is within man. Through often turning his consciousness to God consciousness, man can become established in ever-present good. Jesus showed the use of the power of God by the transfiguration of His body in the presence of some of His disciples. He

also proved this power by resurrecting His body from the grave. He redeemed mankind through leading it out of darkness into the light of understanding. All men may become consciously one with God through entering into God consciousness, which in this lesson is called the "church of Christ" or the "Lord's body."

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

"So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." — Luke 14:33. In the King James Authorized Version of the Bible, the word "forsaketh" is used instead of "renounceth." Renounce means to "give up, abandon, or resign." Forsake means to renounce something dear to one, to quit or leave entirely; to desert.

We must remember that when Jesus Christ spoke these words, He spoke from the consciousness of the Christ, I AM, and He meant that each one of us who would be a disciple (follower) must give up all in consciousness that is likely to interfere with our living the Christ life, expressing the Christ Spirit, manifesting the Christ nature and character.

If we are to become the Christ in expression and manifestation, we must forsake all error thoughts (false beliefs), inharmonious feelings that we have about ourselves, God, and man; we must renounce all consciousness that would in the least degree deny the archetypal spiritual pattern for universal man, Jesus Christ. Man must withdraw his attention from the without and center it within his own being, and through affirmations begin to consciously see his body as spiritual substance manifesting the perfect body-idea. Man's body will then be the perfect vehicle for God consciousness or Christ consciousness.

I AM is God's name for Himself; His acknowledgment of Himself as Being. I AM is the identity of God as Creator and Cause of all that is.

I AM is man's name for himself; his acknowledgment of himself as a spiritual being. I AM is the perfect Law of man's being. I AM is the identity of man as a co-worker with God in sustaining all that God creates and makes as His visible and invisible presence in creation. Man acknowledges his identity as the Son of God by his use of I AM in connection with his thoughts, feelings, words, actions and reactions.

By forsaking all for Christ's sake, man loses nothing, but gains everything. True unity with God, man, and all good is thus realized and proved as a continuous and continual demonstration.

? 12. Explain the meaning of "spiritual gift."

A gift is something voluntarily bestowed without expectation of compensation. When we speak of a "spiritual gift" we usually mean some quality, talent, or mental faculty to which man has awakened and of which he is now making use in order to better conditions for himself and for all creation. We may become aware of God through one or more of the qualities of Being thus only partially identifying ourselves with Him. When man becomes conscious of such a quality, talent, or faculty, it is, so to speak, "given" to him. Through use the gift is brought to life and light.

The supreme gift of God to every human being is that I AM identity. Identity here means: the same living being that God is; the same character as God; the unchangeable nature of God as perfect good. I AM is the name (Nature) of God as given to Moses to show that perfect good is alive everywhere.

I AM is the nucleus, like a seed idea of God Himself, that is living in every human being. Around this identity his desires, feelings, and thoughts must gather in continuous activity until he enters into God consciousness in all parts of his being, spirit, soul, body. He is then a "life-giving spirit." — I Cor. 15:45.

The universal Christ body is those of humanity who have awakened to their divinity and are carrying out the regenerative process of redeeming their natures of all that is unlike God. Each member of the Christ body relates himself to the whole by voluntarily using the special talent he has unfolded, not only for himself but for the benefit of all.

Thus he recognizes the Fatherhood of God and establishes the brotherhood of man. There is an infinite number of members, each of whom is expressing the God nature in a variety of ways. There are no great, no small. No matter what his standing is in man's world, one member is no more important than any other member of the body. There are no superiors and no inferiors. Consciousness of eternal life is attained by each member of the Christ body, as he unfolds within himself the character of God; when he is manifesting the likeness of God.

Sacraments and Symbols

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

Baptism and the Lord's Supper can be the means by which man becomes a conscious member of the "church of Christ" only if these sacraments are observed in the Spirit instead of the "letter." The "church of Christ" is an inner consciousness of God's Presence that must develop within the outer organism, (the form or the body). What we read in the scriptures regarding the "church" is to be applied to the invisible spiritual body as it goes through the process of regenerating and redeeming the biological flesh body.

The outer rites and ceremonies of church organizations are symbols that lose their true significance if more attention is given to the symbol than to that which the symbol represents. All symbols are good when rightly used, and when they emphasize the reality they represent. Every word we utter, everything we see in the outer world of manifestation, is a symbol. Mankind has had need of the rites and ceremonies of the organized churches as symbols of devotion to and worship of God. We are, however, learning that the value lies beyond the outer act; it lies in the soul's own contact with Spirit through prayer. Only in this way can the Lord's Supper or baptism become valuable to the individual in awakening him to his place in the "church of Christ."

Denial corresponds to water baptism. Affirmation corresponds to Holy Spirit baptism – "Receive ye the Holy Spirit" (John 20:22). Affirmation also corresponds to the eating of the "bread" and the drinking of the "wine" of the Lord's Supper. However, both denial and affirmation yield their full meaning for us only as we remember the inner activity back of the words.

? 14. What does water baptism symbolize?

Water baptism symbolizes the cleansing and purifying process that must take place in those who are living in error consciousness. Humanity as a whole, traveling the evolutionary path, has filled its consciousness with pure and impure elements. Each experience through which the human being passes becomes embodied in accordance with the way he reacts to it. The natural man is prone to cling to the memory of his adversi-

ties, and in so doing multiply and increase the imperfect and the untrue in his being. Since subconscious action builds the body in accordance with what is settled in it as a belief, the body becomes the great burden bearer. In consciousness there is no vacuum; therefore the old must be dissolved in order that the newer and better may replace it. Water baptism typifies the dissolving of error consciousness through a process of denial. Water baptism symbolizes man's willingness to cleanse his human consciousness in order to enter into the Christ consciousness.

? 15. Explain the symbols of the Lord's Supper.

The truth taught is that man is saved, freed from his troubles and short-coming, through appropriating the substance (bread) and life (wine) of Spirit. Questioned when teaching in the synagogue at Capernaum, Jesus declared, "I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever; yea and the bread which I will give is my flesh, for the life of the world." — John 6:51. Jesus is here referring not to His personal self but to that I AM as the bread of life.

The symbols used in the Lord's Supper are bread and wine. Bread is sometimes called "the staff of life," that which is substantial in food, that which gives solidity to the diet. Metaphysically it represents the substance of God in which inhere perfect elements or ideas necessary for spiritual growth. Wine is a stimulant which enlivens the action of the physical heart and the blood. Metaphysically it symbolizes the quickening power of Spirit circulating through every cell of the physical body, vitalizing and sustaining it. The Christ body, comprising both substance and life, is intelligently appropriated by the individual through affirmation, meditation, and contemplation, the Silence and in action. We "eat" when we appropriate God ideas with our understanding. We "drink" when we accept them through faith in God. The process of physical eating had its counterpart in the Eucharist. The Word, which is the bread of life, is

1. Received in the head (mind), as food is received in the mouth.
2. Analyzed intellectually, as food is masticated in the mouth.
3. Dropped from the head to the heart, in the same way that food is swallowed into the stomach.
4. Contemplated in the heart, as food is slowly digested in the stomach.
5. Established in the consciousness in the same way that food is as-

simulated and incorporated into blood, bone, muscle, and tissue. "And the Word became flesh, and dwelt among us" (John 1:14).

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

The true purpose of religious symbols is to help the individual become consciously acquainted with God. A symbol is useful when it directs the attention to the reality (divine idea) behind it. When one depends on symbols rather than on the truth to which they point, he is missing the full blessing which the symbol represents. When we speak of "eating" and "drinking" the body and blood of Christ, we refer to the mind's appropriation and assimilation of the substance (bread) and life (wine) of God. When a person contemplates substance and life he comes into an intelligent understanding of his true nature and manifests eternal life here and now.

Rightly understood, symbols make us aware of the divine ideas they represent. We must then go beyond the symbols themselves into the realm of God ideas in order to lay hold of this "spiritual food" for the soul.

When a symbol is used literally as though it had power of itself, it does not fulfill its true purpose. When used thoughtlessly a symbol has no spiritual meaning to the individual. When used with understanding, symbols help to strengthen one's faith in the ideas of life, substance, love, power and so forth.

Only as each one is guided by God can he know when outer religious symbols will be of value to him at any particular stage of his soul unfoldment; also when he has no further need for them. To use with understanding flowers, candles, bread, wine, water in religious ceremonies tends to lift the person to a state of consciousness where God may reveal His Presence to him.

? 17. How do we reach the consciousness where we discern the Lord's body?

Discernment of the Lord's body (the glorious body of light) is the fundamental step toward attaining consciousness of eternal life here and now in the body. To arrive at discernment of the Lord's body, we pass through three stages of developments.

First, we discern the one omnipotent Spirit working as consciousness in

and through all living forms. We know that Spirit always works for good, for God consciousness, for perfection in form and in nature.

Secondly, we discern that we have our place in the Lord's body; that it works in and through us. We are intelligence substance and life, having part in the expression and manifestation of the one life. As this concept of oneness and perfection grows, it begins to show forth in our physical organism. We lose the thought of our body as being flesh, blood, and bones; we behold it as the habitation of Spirit. Spirit builds in accordance with the thought we hold in mind; by the process previously outlined, the body takes on life and light. We must form a structure harmonious and orderly for the use of this finer substance and life, which is infinitely more subtle and vital than we have heretofore recognized. This essence is given form by thought; by spiritual thoughts it is built into an eternal dwelling place for the Holy Spirit. The overcoming of death is not a casting off of the present body but a purification of each cell contained in it so that the whole becomes finer and finer. It passes from human consciousness into the Christ consciousness.

Thirdly, as we see ourselves with this higher vision, so also by it do we see others. We awaken to the real meaning of brotherhood. We see how we are all bound together in an unbreakable bond, one life flowing through us, one intelligence guiding us, and the whole of redeemed humanity woven together in the one substance of love.

Redemption Of the Body

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

Food has much to do with the redemption of the body. We eat to live, not live to eat. It is a scientific fact that the heavier and grosser foods slow up the digestive and eliminative processes. They also dull the action of the brain through which the conscious thinker must express himself. We lessen our ability to feel the uplifting power of Spirit by any practice that slows down the vital processes of the physical body. As the body has no initiative of its own, it lives in darkness unless the soul makes it actively conscious of the light, life, and love of Spirit. For the body to fulfill its purpose as a perfect instrument through which the conscious thinker may achieve the redemptive process that makes him consciously one with God, to attain the consciousness of eternal life here and now, man can wisely partake of only such foods as will increase efficiency. We know that behind everything in the manifest

world is the idea that causes form. Eating the form, we are appropriating and making one with us the ideas that caused the form. If we appreciate the life and substance of Spirit we shall intelligently eat that which is vital, living, sustaining, and regenerating.

Life, light, and love are closely associated with the Word of God, for it is through our desires, feelings, thoughts, words, actions and reactions that we give form to the substance of God. The longing we have for better things and greater attainments is the effect of the soul's effort to lift the body to a higher level of intelligence in order that it, the soul, may progress onward and upward.

Rest

? 19. Explain the "Sabbath."

The word sabbath means "restoration, completion, perfection, oneness, rest." The true Sabbath is conscious atonement with Spirit within and around us. The Sabbath is first mentioned in Gen. 2:2-3, "And on the seventh day God finished his work which he had made; and he rested on the seventh day from all his work which he had made." The plans were finished in God consciousness, and the creative principle rested within the soul of man as His image, taking it for granted that the creations would come forth into expression and manifestation in due season. Then follows the pause, the rest, after which the Son moves into the expression and manifestation of the divine potentialities inherent within Him.

All manifest life is carried on in cycles. This corresponds to the periodic method in which Spirit works; there is the inflow, the pause (rest), then the outflow into expression and manifestation. With manifest man the Sabbath is a pause in the midst of his outer activity. In the pause he realizes that Spirit is working in and through him to accomplish its purpose. Man prays (speaks the Word) and then rests in perfect faith knowing that the law of God is bringing into manifest form the perfect result.

Even as God rests in the soul of man, so does man rest in God consciousness, knowing that all is well and that the Father is doing His perfect work. Every day is a Sabbath day if at some time during that period we turn away from our interests in the outer and seek Spirit within us for rest and refreshment. "In returning and rest shall ye be saved." — Isa. 30:15. Eventually the Sabbath is that eternal rest which comes to regenerated man when all that is unlike the Christ has been denied, and

The Body of Christ

man awakes in the likeness of God.

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 Guidi-

ci, 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 sub-conscious 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 spontaneously 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 Pow-

er 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 subconscious 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 consciousness^⑤-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. ❶ 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, ❷ 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, ❸ 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.

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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 problems 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 error 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 being 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 spiritual 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 shouldest take them from the world, but that thou shouldest 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 fault-finding 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.

ORIGINAL ANNOTATIONS FOR OVERCOMING

💡 Here are the *Annotations for Lesson 5, Overcoming*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

Dominion and Evil

❓ 1. Why does man ever seek to exercise dominion?

In Genesis we are told that God created man in His own image and that the plan for him is perfection or manifestation of God's likeness. This Godlikeness includes dominion over the fishes, the birds, the cattle, over all the earth. Need for dominion arises in man because he finds himself beset with adverse conditions in body or in estate. The need gives rise to a desire to master these conditions. Since the attention of the "natural man"-I Cor. 2:14, is centered in the outer, he tries to gain dominion over persons, animals, and the forces of nature and to bend them to his will. He is restless, unsatisfied, and dissatisfied until he turns his attention within his own being. Then he sees the beasts of the field as the appetites and passions of his own fleshly body; fishes as his desires and emotions; and birds as his higher, freer thoughts. He attains mastery only through self-discipline; he must achieve victory over his own lower nature.

Man is in reality a spiritual being. This means that in essence he pertains to the realm of cause. Mind is cause; body is effect. Cause has dominion over effect, and man will continue to seek dominion until he becomes conscious of his Divine Source and makes righteously active the spiritual principles that are the essence of his being. Knowledge and use of Truth will make him free.

❓ 2. Why does evil appear in the world?

Man is created in the image of God, and in order to be complete he is to make of himself the likeness of God. Specifications for making this likeness are given him through close companionship with Jehovah God, the law and order of his being. Designated as the "Christ Mind," the original principles of his Creator are within his soul as latent substance that contains all the ideas of God, Absolute Good. Man's business is to listen to Jehovah God's inspiration, learn the value, the proper co-ordination, and the right use of divine ideas and to make his body and his world accordingly.

Manifest man is not always conscious of the power of thought, Jehovah God as I AM, and does not understand its use. His attention is largely absorbed in appearances, in effects. Not understanding that his thoughts produce according to their character and experiencing results that are sometimes painful and sometimes pleasurable, he has concluded that there are two powers outside of himself and that these powers work either to increase or decrease his well-being. Pleasurable sensation he calls "good" and painful sensation he calls "evil." The wrong use of his freedom of thought is his undoing, as he becomes absorbed in effects, looks upon them as causes, and so increases evil in his life.

Failure to know that "the kingdom of God is within"-Luke 17: 21, him; failure to understand that "as he (man) thinketh in his heart, so is he"-Prov. 23:7 (A.V.); failure to live up to the command "Thou shalt have no other gods before me"-Exod. 20:3; and finally the ignorant use of ideas in wrong relation has produced all the seeming evil in the world.

Consciousness

❓ 3. What is the subconscious phase of mind?

The subconscious phase of mind in each person is the feeling nature as well as the storehouse in which is kept whatever he has made out of the portion of substance that has been given him. Of this substance he forms his body and his world. In the store-house he keeps patterns of the results that have accrued from the experiences through which his body has passed on the path of life, from single cell to complex organism. Each cell has a capacity for instinctive knowing that is based on the sensations experienced by the fleshly body. The subconsciousness is the seat of various feelings, the feelings of pleasure and pain as re-

sponses made to the sensation. The pleasure causes a desire to bring about conditions that enable a person to repeat the sensation. Feelings that are responses consciously or subconsciously to sensations make up his emotional nature.

As a storehouse has its goods arranged, so the subconscious stores of instinct and feeling are organized into habits, opinions, beliefs, memories. These give rise to moods, temperaments, and attitudes of mind from which man acts spontaneously. The subconscious phase of mind has no power of choice; it works deductively, handing out its supplies as they are requisitioned by its master, the conscious phase of mind. From the standpoint of time, the subconsciousness is each one's past (minus what he has eliminated by conscious or unconscious denial), active in the present, projecting into the future. It is the total personal mind (consciousness) of each human being as well as the accumulated race mind (consciousness).

❓ 4. Why is it important for the overcomer to understand the functioning of the subconscious phase of mind?

First, he must understand the functioning of the subconscious phase of mind so that he will not let any more untrue and imperfect concepts become stored there to become habits of mind. He must watch his conscious thinking and so train and direct it that the subconsciousness will not have any more wrong impressions to work out and bring forth as unpleasant experiences in his life. Everything should be consciously judged according to the Truth of Being.

Secondly, he must watch his emotional responses and so avoid mental disturbances. If a matter now annoying is not going to be annoying five years from now, why become emotionally disquieted about it at any time? The effect of Truth's working in consciousness is to give each event its rightful place and importance in life. The individual should call his reason to the rescue and form true judgments; then he will be undisturbed whatever his experience may be.

Thirdly, an understanding of the activities of the subconsciousness helps us to know why we spontaneously feel, think, speak, and act adversely. We know that the conscious phase of mind thinks or acts and the subconscious phase of mind reacts. Fourthly, all moods, habits, opinions, beliefs, and attitudes of mind now entrenched in the subconscious phase of mind and not measuring up to the standard of Truth must be redeemed through conscious effort.

? 5. What is the carnal mind? What other names are given to it?

The word carnal means "fleshly". The carnal mind then is the error consciousness, the state of mind that sees life from the standpoint of effect rather than cause. It regards the physical body-the flesh-as the seat of power, and it unthinkingly gratifies the bodily desires, Man comes to regard himself as a child of the flesh; sees his ancestral lineage as flesh; sees himself as a limited, human being, helpless to control circumstances; sees God as something different and wholly apart from himself; sees the visible world as the real power and the spiritual world as a deep mystery; sees death as the end of all living things.

These wrong beliefs and concepts weaken man's consciousness of dominion, because he is centering his thought and attention in external things, instead of in spiritual realities. But his real power comes from knowing and proving his birthright as a Son of God.

Other names for carnal mind are: "mind of the flesh," "old man," "mortal mind," "error consciousness," "Adam consciousness," "Devil," "Satan," "the Adversary," "the serpent," and the like.

? 6. What is the Christ consciousness?

The Christ consciousness is the Son of God consciousness in man, the state of consciousness in which the soul and the body are in harmony with Divine Mind, the Father, and all ideas and all faculties are in orderly adjustment and expressing in right relationship. It is man's supreme awareness of the pattern of perfection, I AM, the Christ, the Image, the Son of God. The Christ consciousness is God consciousness expressed in, by, and through manifest spiritual man, His Son. The Christ consciousness is God's ideal for man. The Christ consciousness in the individual is the Church of Christ, or the Lord's Body, the body or aggregation of Christed Ideas. It is the Truth-filled consciousness that sees things from their beginning in cause; it therefore sees only one Being, sees only Absolute Good. Spirit creates by self-contemplation; sees only itself. This idea of the oneness of Being is the Logos, the active agent in creation, identified in man as I AM, the Christ. The Christ consciousness is man's knowing within his own being that he is a Son of God; that "I and the Father are one." — John 10:30. This consciousness man establishes by recognizing God as the presence and power of creation. Jesus knew Himself as the Son of God, with all that this tremendous conception implies. By recognizing God and only God His Sonship became the dominating factor of His life. When man understands this so that he uses the Christ

power, ordering his life and modes of thought by it, he is going toward the Christ consciousness. When under the many forms and varied manifestations of the world he recognizes the one life vibrant in every atom, recognizes the hidden love infolding all in oneness, he comes into conscious touch with this hidden life and love. Then he feels himself to be one with all life; then he touches the Christ consciousness. No longer does he seek to fight "forms" with which he does not feel in harmony. Instead he seeks contact with the life behind the form, and as a result the outer becomes "attuned" or ceases to touch him.

Overcoming

? 7. What is overcoming?

Overcoming is a "coming over" into the Christ consciousness or a starting on the return journey to the Father's house: spiritual consciousness. It is in reality the growing consciousness of one's power to master any condition or situation, mentally, morally, physically, or environmentally through one's faculties, supervised by the Christ. To exercise this power in training the lower desires and emotions and in assigning the body to its rightful place in the three-fold being of man is to practice godliness, by which one becomes consciously the likeness of God.

? 8. What is it that man is to overcome?

The aspiration to become Christ conscious, to know the truth of one's self, causes one to become sensitive to Spirit. In projecting affirmations of Truth into his consciousness man stirs up the entire subconsciousness, the relative good and the relative evil. He may find himself in the midst of experiences that are not harmonious. By noticing his reactions to the conditions and happenings of daily life he will be shown his field of overcoming. If he is overwhelmed by difficulties, jarred by discords, disheartened by failures, out of sympathy with others, he will by asking Spirit learn what mountains of error must be removed to make straight the way of the Lord. As he studies the principles of Truth and grows in understanding he gains a high standard of living. His ear must be trained to hear the inner voice so that he may note the subtle discriminations of Truth. When so trained, whatever is contrary to Spirit will strike a false note to his ears; therefore he should ever be alert to his ideals. Man is to overcome all that is unlike God, Good, in his consciousness, body, and world of affairs—all thoughts, fears, feelings, concepts, beliefs, actions, and appearances that do not measure up to the standard of the Christ perfection and order. Spirit will not only reveal to him what he

has to overcome but will also show him how to overcome through the forgiving love of Jesus Christ, which is able to redeem the errors of his mind and make him Christlike.

? 9. Explain the teaching that all men are sinners in Adam and righteous in Christ.

All men are manifestations of God consciousness, the one eternal movement of God-Mind. Mankind is the universal man, one man, the type. There is an outer department of mind that sees personality only as man. It does not think for itself but bases its conclusions on what others say. It believes in birth, sin, sickness, poverty, and other calamitous occurrences, all culminating in death. This mode of belief may be called the Adam consciousness, in which all men are sinners since they are missing the mark of their high calling as Sons of God. To be righteous in Christ every element of the Adam nature must be changed, transmuted into the Christ nature. All men are righteous in Christ as they are conscious only of the perfect creation in all people and in all things. In this consciousness they use their powers wisely and lovingly to make Christ become manifest in themselves and in others, to cause the human to become consciously a divine being.

? 10. Show the justice of the statement, "As in Adam all die, so also in Christ shall all be made alive." – I Cor. 15:22.

Adam represents the personal consciousness or outer mind of mankind that forms judgments from appearances. The Adam consciousness is the race consciousness, the race mind at work. When a man appropriates in his mind the impressions resulting from his personal experiences, as when Adam ate of the tree of the knowledge of good and evil, he aligns himself with that which destroys his peace of mind. He places himself under the mental law of cause and effect, where each thought gives rise to a corresponding effect. Cause is always within the individual, and his disobedience to the law of Being produces double vision. Instead of seeing with the single eye of faith in God he is confused; he sees many images, among which are the forms of Adam and death.

Christ represents God consciousness, the inner mind and feeling of man at one with God and at peace within and without, with itself and with the whole universe.

The justice of the statement lies in the fact that all men are created

equal. Man is free, just as free as God is free. Therefore he may choose the kind of thoughts and feelings that he will entertain in his mind and heart. If he chooses the Adam variety, he will die. If he chooses the Christ Mind, it will keep him eternally alive in spirit, mind, body, and soul.

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

In the Old Testament the words translated "salvation" have in common the meaning of a broad or wide place, an enlargement. In the spiritual life "enlargement" comes from righteousness, from dwelling under spiritual conditions. Salvation is deliverance and freedom from the narrow, limited consciousness in which man has placed himself by believing in the error desires, feelings, thoughts, words, and wrong acts of personality. Man is partially saved when he removes these mental patterns from both his conscious and his subconscious being, his mind and his heart, so that they will no longer produce more of their kind. He must replace them with perfect ideas or mental patterns. Working out his own salvation is the greatest work he has to do. He is to make of himself a replica or likeness of his Creator. The "working out" requires him definitely to concentrate on the ideal, to hold ever before him God's ideal. At first he forms his own idea of life and its requirements, but later he unceasingly tries to discover God's ideal for him.

Truth is established only when it is "experienced," therefore he must bring the God ideas or powers of his being into manifestation by doing all things to the glory of God. It is a just provision that each person must work out his own salvation. No one else can do it for him; there is no vicarious atonement. Each one must make in his own mind and heart the changes that cause him to be safe and free in all ways.

Race Consciousness

? 12. What is meant by "race consciousness"?

The "race consciousness" is the sum of past and present thoughts, beliefs, concepts, and ideas prevalent among mankind. It has been said that possibly the greater part of our thinking did not begin at our cradle; that it is the sum of the thoughts of those born before us, producing the atmosphere we are born into and causing our thoughts to have the same general character as theirs. Of many persons it might be said

that they are living dead men's lives, since they are thinking dead men's thoughts. The thoughts of those who have lived before us may be either helpful and uplifting or depressing and limiting. As generations of self-centered, self-conscious men have succeeded each other it is the limiting thoughts principally that have been accepted and impressed on the succeeding generation. The stream of thought thus established, with its strong currents drawing all thought in their direction, is the race thought, or "race consciousness."

The thoughts and emotions of humanity in general must be dealt with as being below the level of man's divine inheritance and as having no power in and of themselves. Their seeming power is that which the individual gives them through his own process of thinking and feeling. This allows the imagination to form all sorts of "bogey" and out of the suggestions that have been dropped into the subconsciousness during the history of mankind.

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

From the time a child is born into the world until he reaches the age of perception, usually considered as twelve years, he is open-minded and susceptible to the impressions of his senses. He readily accepts what is told him by those around him. He often fully believes what his school-mates tell him. Only exceptionally is a child taught to think for himself. Accepting the point of view of those with whom he associates, he makes their beliefs a part of his subconsciousness. Then too the thoughts that people in general believe and express are in the air, and these enter his mind unless he has learned to be alert and to shut them out. When the current thoughts are accepted consciously or subconsciously, they lodge in the subconscious phase of mind and take root there like weed seeds in the garden or dandelions on the lawn.

? 14. What is flesh heredity? How is it overcome?

Flesh heredity is the belief that man has his origin in flesh, that he is created through the will of mortal man; that through his ancestral lineage he inherits disease, traits of character, good and evil qualities, as manifested by his fleshly ancestors.

There is no foundation for the belief that one inherits diseases or characteristics from the flesh. The flesh profits nothing; it has no life of itself, is not lastingly causative. Spirit, Divine Mind, through the action

of the Christ idea, is the cause of all that is divinely perfect. Science teaches that the body with which we were born is not the body that we have at the age of seven years. The later body is an entirely new set of atoms in motion. By another kind of growth man gradually begins to see himself as Spirit. The composite idea of the Christ man holds together in one body the atoms of the physical organism as well as all the ideas that inhere in the spiritual body, in order that the individual may be consciously a true instrument of expression and manifestation of Spirit. Seeing that he does not inherit his earthly father's mind-for his father still possesses his own mind-man begins to look for the source of his mind or consciousness and is forced to acknowledge an origin common to all. This is universal Mind, the ideas of which are for the use of the entire creation. He goes still further and sees himself as the composite idea of universal Mind, and he knows that as such he inherits divine ideas more powerful than any human concepts. At last he gets the vision of himself as a Son of God, the inheritor of the presence (mind substance), and the power (thought, words, or idea) of his Father, Divine Mind, the cause and creator of all that he is.

Practice in Overcoming

? 15. What two mental steps are taken in overcoming?

First, it is necessary to believe that it is possible to overcome our animal instincts and lower emotions such as fear, hatred, etc., as well as our error thoughts, wrong concepts, and false beliefs. The assurance of our victory is given us in the victory of Jesus, who overcame the world, the flesh, and the Devil. We must hold firmly to the belief that it is possible here and now to master our lower nature and to live the present life in the Christ consciousness. This work is not to be postponed. As a matter of fact we do not "live" but only exist before we are awakened to the Christ consciousness. Secondly, as the determination and the constant endeavor to live up to daily overcoming become more stable, they find expression in our mode of thought, feeling, and living. The idea grows in strength and clarity through constant attention, and it becomes in time the dominating factor of our lives. We are no longer affected by the thoughts of those with whom we come in contact. The Christ ideal has become established in our subconsciousness and we are so filled with Spirit that we radiate it spontaneously and effortlessly.

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

The one doing his best is simply using human effort to make his moral character presentable. Deep in his mind there is always the idea that circumstances are unalterable and conditions inevitable. When held to, this conception will in itself prevent complete success. In addition to this he endeavors to combat adverse conditions with his personal will, his human powers. While these may by themselves carry him far, they do not insure success. Disease, lack, and fear continue to possess his conscious phase of mind, and his subconsciousness, having no renewing and constructive thoughts given to cleanse it and to enlighten its structure, remains as it was before. Such a person is vainly trying to establish righteousness by mental law.

The overcomer daily grows into greater knowledge and understanding of Truth principles. He has learned through prayer and meditation to draw on the divine Source of limitless supply; he knows that the most untoward circumstances can be changed and harmonized by the idea of divine love, put into expression. When man through prayer, faith in God, and the spoken word is quickened in mind and in heart, the Christ within gives itself wholly to the work of redeeming the human consciousness and regenerating the fleshly body. This restores the soul to its rightful heritage, a perfect body.

Standards in Overcoming

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

Human ideals and standards are limited, but one cannot at once conceive God's plan as stated by Jesus Christ, "Ye therefore shall be perfect, as your heavenly Father is perfect."-Matthew 5:48. So man must make a mental concept of what this perfection is, of what it consists. His ideal and standard must be higher than his present development indicates, so that he may be ever aspiring toward them and putting forth conscious effort to attain them.

Growth is a matter of vision. Biblical admonitions are to "seek" to "look up," to "behold." Substantial and earnest plodding with the mental law has its virtues, but until the plodder lifts his eyes and beholds the rich ideals of Spirit, until he seeks with great ardor to shake worldly mind-

edness from his life and glorify his thought with the Christ vision, he is still in the treadmill of the world. To accept the Christ as the pattern, the standard of living, means to subject the whole being to the presence and power that is greater than all human beliefs and standards, unlimited in its ability to accomplish the good.

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

To identify is to make to be the same. Each one becomes like that with which he identifies himself. Many sad experiences are the result of a mixed identification. It occasions moments of peace, joy, and power as well as moments of sorrow and disappointment. To have experiences only of the God nature means dominion and life abundant. Man can be transformed only by beholding the pattern that from the beginning has been in the heavens of his mind; he must fix his vision and his aim upon the Christ ideal. He must have the "now are we the sons of God" vision. This vision will be the guiding light that assures dominion and freedom from adversity. It will transform his mind and transmute his body into a temple of the living God.

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

Each overcomer will help to establish the kingdom of heaven upon the earth. World thought has the attitude of the average moral level, the thought force, and the general enlightenment of mankind as a species. There is a great need today for the triumphant life of those who have developed the spiritual qualities of faith, fearlessness, and spiritual understanding, for these denote the conquering spirit. By holding the Christ consciousness, the consciousness of oneness of Being, the overcomer helps set up a new heaven (cause) and a new earth (effect) wherein dwells righteousness; helps impart a new attitude to life and give a higher expression to it. He builds this first for himself, then more gradually for others; for before he has learned to build well for himself he cannot really help others. Yet he cannot travel onward alone, for heaven is reached only by the path of love and service. He accomplishes his work first by vision, which he seeks to establish outwardly; first he glimpses heaven, and then he seeks to re-form the earth or to make its conditions harmonious.

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

Man's conversation, like his thoughts, is established in heaven when he becomes an overcomer. "The kingdom of heaven is the orderly adjustment of divine ideas in man's mind and body."-Metaphysical Bible Dictionary 387. He does not desire to talk of limitation, negation, inharmony, disorder, imperfection, for he is interested in Principle and its working. His conversation will no longer feature criticism and adversity but praise and blessings; he will not dwell on aches and pains but on the joys of living. He is strong and reliant; his attitude toward the weak is heartening and toward all others inspiring. One who has learned that he makes his own conditions by his thoughts and words will not talk about anything that he does not want to see manifested. His conversation will be of the good he is seeking and expecting. Dwelling on the bright side of life, he will always strike a constructive, buoyant note.

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, nonconformance 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 desires. 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 because 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

being 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 usually 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 God-

likeness; 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 acting. 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 follow-

ing 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,
Mghty 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/re-

demption)

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)

ORIGINAL ANNOTATIONS FOR THE GREAT DEMONSTRATION

💡 Here are the *Annotations for Lesson 6, The Great Demonstration*. These questions and answers were used to “grade” papers and so they represent the “correct answers.” We’ve included them in this course guide to provide a second look at what the Fillmores wanted their students and ministers to know.

The Great Demonstration Defined

❓ 1. What is the "great demonstration"?

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

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

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

Consciousness

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

The word "conscious" applies primarily to that which is felt as within one's self. When we speak of having a "consciousness" of some state it means that we feel as well as think on that subject. One may have a "consciousness of poverty" or a "consciousness of prosperity"; a "consciousness of ill health" or a "consciousness of health." (See How I Used Truth Lesson 1 Annotation 4, on "consciousness.")

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

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

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

The "two of you" may be construed as the mind and the heart-the

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

? 3. What is the Absolute?

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

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

The Devil and Sin

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

The cause of death is belief in separation from life. This belief is sin for it falls short of God's plan of life for man. "The wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. 6:23). Jehovah God (the Lord God) formed man and when He breathed into him the breath of life He gave man unlimited freedom to exercise the spiritual powers and capacities of his own being as he chose. The only mandate was that man should not take into his developing consciousness a belief in both good and evil for in so doing he would separate his consciousness from the Life Principle. This belief in separation would result in

death or nonrecognition of the omnipotence of God, the Good.

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

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

5. What is sin?

Sin is man's falling short in demonstrating the image and likeness of God, the I AM, the spiritual law of life that is immanent in every human soul. "whatsoever is not of faith is sin" (Rom. 14:23). "All have sinned, and fall short of the glory of God" (Rom. 3:23). Sin is not the mere doing of wrong acts that do not conform to the moral law or the committing of offenses against others. Sin is a failure to recognize and apply spiritual principles despite the fact that we have an inner knowledge that may be drawn on at will. Sin is a failure to acknowledge the Christ, I AM, within ourselves and others. We sin daily in our lack of trust in the Father; in our failure to live as becomes children of God; in our dependence on people and on so-called material things for our sustenance and happiness. Many who truly desire to live a righteous life sin because of ignorance. But when we pray to be delivered from such ignorance and to be illumined by Spirit within, we come to realize what sin really means, and then we seek to know and demonstrate the true Christ righteousness.

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

Devil is a generic term for all beliefs opposed to God's perfect law of life, the law of universal good. What is termed "the Devil" is the accumulated evil-thought force of the world seeking expression in humanity and deceiving all men. The statement contained in John 3:43-44 means that men (mankind) are children of the devil in that they are born under the delusion, the one great paramount lie, that the physical body with its sensations and desires, together with material existence, is the great reality. Man must come to know instead that the personal self, the outer consciousness, is the vehicle through which the individuality, or Christ self, is given expression.

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

? 7. Explain where the Adversary gets its power.

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

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

"Thou hast made him but little lower than God, and hast crowned

him with glory and honor. Thou makest him to have dominion over the works of thy hands; Thou hast put all things under his feet ... Whatsoever passeth through the paths of the seas" (Psalms 8:5,6,8). "The paths of the seas" represent the thought currents in the ocean of mind. In reality, man has power and authority not only over manifested creation but also over the thoughts, beliefs, and images that pass through the paths of his mind. Every thought, belief, and word of man has mental power within it to produce according to its kind. Through mind action man also has the capacity to sustain all thoughts, beliefs, and concepts, whether they are good or whether they are contrary to God's standard of Absolute Good.

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

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

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

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

Christ Righteousness

? 9. What is the Christ righteousness?

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

The Christ righteousness is the expressing of divine ideas freely, harmoniously, wisely, and in their right relation. It is the will of God lovingly expressed in our mind, body, and affairs. Through holding to our Christ identity and refusing to recognize mental beliefs or outer appearances to the contrary, we bring forth the spiritual body, for death can be manifested only through sin, which is based on false imaging. Unless man lives the true life he will never really understand Truth. Real knowledge of Truth comes from experiencing Truth. This practice incarnates Truth into every cell of the body; incorporates it in every atom of one's being. Then the man himself becomes Truth in the flesh—"the Word ... made flesh" (John 1:14 A.V.).

? 10. What deceptive thoughts concerning life does the Adversary give to the race?

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

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

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

Reincarnation and Resurrection

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

Reincarnation is the re-embodiment of man in a physical form; the rebirth of an individual in a new human body. Reincarnation is the mercy of God, made possible by the love of God, as man seeks to fulfill his divine destiny of demonstrating perfection. God's Plan is all-inclusive of good and part of this Plan is giving man unlimited opportunities to become conscious of who and what he is—a spiritual being—and to make "the great demonstration" of Truth here and now.

Reincarnation is essentially the formation and responsibility of the soul of man. It is a merciful provision for man that gives him

other opportunities to express life in the physical body in order that he may learn the lessons of right thinking, right feeling, right speaking, right acting on this plane. In order to manifest in the physical realm, the soul must have a physical body, as a vehicle of expression, through which to prove its birthright. "He is not the God of the dead, but of the living" (Luke 20:33), states the Scriptures. Therefore, reincarnation is a merciful provision for the soul, giving it unlimited opportunities to demonstrate eternal life.

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

? 12. What is resurrection?

The root of the word resurrection is given in Webster's dictionary as: *re*, meaning again, and *surgere*, to rise. It means, therefore, a rising in consciousness from the limitations of the human to the limitlessness of Spirit. It is the lifting up of man out of false and limited states of mind into a higher state. Resurrection is the lifting up of man as a threefold being- spirit, soul, body-restoring him to his rightful place in God's Kingdom. It is lifting man to the consciousness of the omnipresence of God.

Resurrection is raising the consciousness of life from the human concept to the God idea; from the limited expression of life to the unlimited expression of eternal life. It is the soul coming up out of a belief in death to faith in life. "We all can see our body with the single eye of which Jesus spoke, and through this faith in the reality of the invisible body we can regenerate the flesh" (Talks on Truth 119).

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

(John 10:30).

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

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

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

Salvation

? 13. How does salvation come to men?

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

"In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must

be saved" (Acts 4:12).

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

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

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

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

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

Our environment is God. We are one with Him, and salvation is

here and now. Our responsibility is to become conscious of it. As soon as we shake off the belief that we are only a product of the flesh and begin to claim our divinity as a son of God, we have our first perception of salvation. As our beliefs in separation, limitation, and difference are dissolved from consciousness, and replaced by faith in our unity, oneness, with God, humanity, the universe, our perception of life grows clearer. Salvation is of the Lord, but the attaining of the consciousness of it is dependent on man's receptivity to and use of the revelations of Spirit. Its perpetuity is dependent on man's constant application of the spiritual principles (divine ideas) that make up the Christ principle.

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

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

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

"If you have done any piece of work incorrectly, the very first step toward getting it right is to undo the wrong, and begin again from that point. ... We have believed that God was angry with us and that we were sinners who ought to be afraid of Him ... All this is false, entirely false! And the first step toward freeing ourselves from our troubles is to get rid of our erroneous beliefs about God and about ourselves" (Emilie Cady Lessons In Truth 4:11).

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

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

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

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

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

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

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

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

himself, he repudiates the bad effects of the wrong use of the mental law of cause and effect.

He then receives the spiritual results of his new consciousness—"the new man" (Eph. 4:24).

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

"The law of the Spirit of life in Christ Jesus" is the law of right thinking and feeling. It is the activity of the principle of Absolute Good in man's consciousness. "Life in Christ Jesus" is life in accordance with Truth, or, in obedience to God's will or plan. That is, life showing the true relationship that exists between God and man, between man and his fellow man, and between man and the universe. When the races begins to live in divine order so that perfect harmony is experienced in all the activities on earth (body) and in heaven (mind) then a new condition will exist—"new heavens and a new earth" (Isa. 65:17). There will be no "time" in the sense of a limited period. All stages of growth will be recognized instantly. The "law of the Spirit of life in Christ Jesus" active in the hearts of men will inspire them to turn to God for guidance, so that divine wisdom and love will be expressed in the earth. Each person will be as conscious of all the family of God as he is of "self" and he will be divinely alive to the purpose and needs of his fellow men. Through the operation of the "law of the Spirit of life in Christ Jesus" the purposes of Spirit will be fulfilled, namely, coordination and cooperation throughout creation.

? 18. How does the body benefit by salvation?

Salvation is the "saving power" of God as expressed through Jesus Christ. Thus, it is the gift of God to man. Man's salvation is his own innate divinity, "Christ in you, the hope of glory" (Col. 1:27). (See Series 1 Lesson 6 Annotation 14) The body is the manifestation, or the outpicturing of divine ideas as handled by the individual soul. The "saving power," or man's innate divinity, works through man's entire being—spirit, soul, body. In man's body it works to manifest the divine pattern in every cell, nerve, tissue, organ, and function, in order to show forth in form, the immaculate substance of God. Salvation or the "saving power" redeems and restores the body to its true place in the threefold being of

man—the manifestation of the life, substance, and intelligence of God.

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

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

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

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

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

The words "stream," "river," "current," "pouring," and the like, used in the Bible, are all words that can be used to describe consciousness. The river of life starts its flow from the life idea in Divine Mind (God) and can manifest itself in the organism only while the thoughts of man are centered on the life of God as his divine heritage. The dynamic urge to "reproduce" is its law. Like all the cosmic powers, it is subservient to divine wisdom and for a perfect manifestation this life idea must be divinely guided through the life center. It is a flood of pure, clean, sweet, warm, "living

fire" poured out in lavish abundance for the use of man. This God-life is a holy impulse, furnishing the energy by which all things live and move and have being. It is the active or positive energy of which divine substance is the passive counterpart. Both life and substance are manifestations of God's love for His creation.

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

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 Coleman, 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 maintain 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 Dictionary* 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, Overcoming, Demonstration
May, June, July	Lessons 7-9	God, Christ, Man
Sept, Oct, Nov	Lessons 10-12	Thoughts, Affirmations, The Word
Jan, Feb, Mar	Lessons 13-15	Prayer, Faith, Imagination
May, June, July	Lessons 16-18	Will & Understanding, Judgment, Love

FOUNDATIONS

UNITY CORRESPONDENCE SCHOOL LESSONS

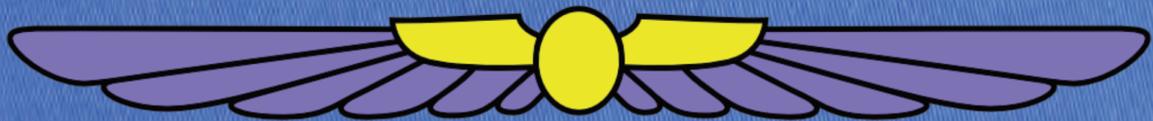
Lessons 1-6

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.

This volume, *Foundations*, is the first of three printed Fillmore Wings textbooks. It covers the first six lessons of the Correspondence School program: 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.

These lessons are supplemented with *The 1892 Fillmore Covenant*, a short and concise expression of the Fillmore teaching—given at the foundation of their movement, written when they needed to establish clarity for themselves in relation with the Spirit of Truth. We, who are at the foundation of our study, will find the Fillmore Covenant an appropriate focus.

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.



FILLMORE WINGS STUDY PROGRAM

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