



The Essential Ernest Holmes

Department of Education
Centers for Spiritual Living

STUDENT WORKBOOK

THE ESSENTIAL ERNEST HOLMES

By Rev. Dr. Jesse Jennings

Acknowledgements and Appreciation

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The Essential Ernest is a certificated Science of Mind® course. When taught in a covenanted community of Centers for Spiritual Living, students who satisfactorily complete this course may be registered for and receive a certificate of credit hours to be used toward further education in Centers for Spiritual Living.

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Essential Ernest

STUDENT RECORD SHEET

Term _____ Year _____

Name: _____

Address _____
(Street Address)

(City) (State) (zip code)

Phone Numbers: _____
(home) (cell) (work)

E-mail Address: _____

CLASS ATTENDANCE:

1 ____ 2 ____ 3 ____ 4 ____ 5 ____ 6 ____ 7 ____ 8 ____ 9 ____ 10 ____

Written Assignments wk3 ____ wk4 ____ wk6 ____ wk7 ____ wk8 ____ wk9 ____

COURSE COMPLETION REQUIREMENTS:

Attendance and Active Participation _____

Visibly engaged in Home Study Assignments _____

Personal Project Complete _____

Financial Commitments Complete _____

Class Complete _____

Certificate Issued _____

INCOMPLETION:

Class Incomplete _____ Reason _____

CLASS AUDITED: _____

SIGNATURES:

Teacher: _____ Date: _____

Teaching Assistant: _____ Date: _____

Course Overview:

Ernest Holmes (1887-1960) was an internationally renowned teacher of religious psychology, a beloved scholar, mystic, and prolific author, who founded one of America's oldest continually-published magazines and the entire Religious Science movement of Practitioners, Ministers, churches, and teaching centers. He believed in a religion that was hopeful, practical, democratic, and all-encompassing, and built around a practice of prayer in which one "prays the answer instead of the problem."

The Essential Ernest Holmes is the first UCRS course to delve into *all* of Ernest's writings, feasting on his quiet, devotional writings as well as his impassioned, chalk-in-hand teachings to future leaders. His love of people and facility for seeing past their problems into the heart of their eternal being anticipates modern psychology, while relating the human condition to a limitless ability to *choose* what to think and how to feel. His ear for poetry and his profound mystical vision merge in the Farer's quest toward *The Voice Celestial*. In the collection called *The Holmes Papers*, he clarifies fine points of Religious Science teaching, relates its (and his own) fascinating history, and traces New Thought ideals back through the centuries to humankind's earliest religious sentiments.

Ideal for everyone, from the future Practitioner to the inquisitive newcomer, *The Essential Ernest Holmes* is a joyous experience in personal unfoldment.

Please Note: Since all the quotations listed in the weekly introductions and reference pages for this course were selected from a variety of Ernest Holmes' writings, all citations simply note the title of the specific publication.

The Declaration of Principles

Originally conceived as What I Believe by Ernest Holmes, in 1927

We believe in God, the Living Spirit Almighty; one, indestructible, absolute and self-existent Cause.

This One manifests Itself in and through all creation, but is not absorbed by Its creation.

The manifest universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God.

We believe in the incarnation of the Spirit in all people and that all people are incarnations of the One Spirit.

We believe in the eternality, the immortality, and the continuity of the individual soul, forever and ever expanding.

We believe that Heaven is within us and that we experience it to the degree that we become conscious of it.

We believe the ultimate goal of life to be a complete emancipation from all discord of every nature and that this goal is sure to be attained by all.

We believe in the unity of all life, and that the highest God and the innermost God is one God.

We believe that God is personal to all who feel this indwelling Presence.

We believe in the direct revelation of truth through the spiritual and intuitive nature of each person and that anyone may become a revealer of truth who lives in close contact with the indwelling God.

We believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that we are surrounded by this Creative Mind which receives the direct impress of our thought and acts upon it.

We believe in the healing of the sick through the power of this Mind.

We believe in the control of conditions through the power of this Mind.

We believe in the eternal goodness, the eternal loving-kindness, and eternal givingness of Life to all.

We believe in our own soul, our own spirit, and our own destiny, for we understand that the life of all is God.

Course Outline

Course Overview

Week 1	Let There Be Light
Week 2	Theatre of the Mind
Week 3	Time Without End
Week 4	The Responsive Power
Week 5	Science Meets Religion
Week 6	The Pattern of Perfection
Week 7	The Inner Knowing
Week 8	Beloved, Now Are We
Week 9	Untapped Powers
Week 10	Each One, All One

Introduction:

Why Take This Class?

Welcome to *The Essential Ernest Holmes*, an exploration of the evolution of the thought of Ernest Holmes — let's call him Ernest, as everyone else has — over the course of his long and prodigious career, and consequently of the evolution of our Science of Mind philosophy, faith and way of life.

If you have compared Ernest's words with those of some sources of his inspiration—Ralph Waldo Emerson, Emma Curtis Hopkins and Thomas Troward—you'll pretty much be comparing Ernest to himself. If you had one single career spanning nearly fifty years, your approach to what you do would, of course, change as you refined your understanding of your work and, especially, of yourself. In one respect, Ernest Holmes spent his entire adult life doing the same work—a man on a mission—teaching and exemplifying the spiritual system he called the Science of Mind. In another respect, he spent that whole time developing this system, because it has never been stagnant, just as there was never a time when Ernest was not curious or one when he was dogmatic.

Though Ernest used to say he did treatment with “patients” who had “cases” (whereas today's Practitioners treat about “clients” who bring “challenges”), he never felt he saw the same “case” twice, where the unique personality of the patient mattered little to the predictability of the prescribed remedy. Because of how treatment works—at the *subjective* level, within the field of beliefs—the whole person must be taken into account, and each person has a consciousness (or, more exactly, uses a local position in infinite consciousness) that contains ideas, sensations and emotions that have never before been assembled in precisely such a way.

Figuring people out is like guessing the combination to a lock, where every number is *infinity*. Happily, the art of spiritual healing through treatment, and the marvelous quality of life that comes from it being formed into a habitual frame of mind and heart, does not depend on sounding the depths of complex human thought. Instead, one set of beliefs is simply exchanged for another. It's that simple, although how the beliefs one wishes to surrender got into place, and the torrent of actions and reactions that have issued from them, may be matters of high drama. A person believing that he or she is of no worth, voiceless and powerless, unloved by God and outside the meaning of God's creation, causes the self to pick its way through life so that impediments, betrayals, maladies, and overall emptiness follow, as if those beliefs were accurate and God-ordained, no matter that they are not.

It is done unto us not as we were taught to believe, or as we hope to someday believe,

b

Introduction...continued

but as we *do* believe in the here and now. Believing we're worthless doesn't make us worth any less than before, nor does believing we are wonderful make us any more wonderful than we already are. Each approach does, however, cause us to think and speak and act as though our beliefs were true, and thus to attract to ourselves (and attract ourselves to) corresponding predicaments or opportunities, as well as other people who are busy believing similarly. For instance, when people believed the Earth was flat, they lived as though it were, afraid to venture too far lest they fall off the edge. So, to them, it might just as well have been flat. We are so free, we can actually experience what has never actually been true as though it were.

This class is not really about Ernest Holmes, what he believed and why, and how we ought to hang on his every word. He was a modest and self-effacing man, so a class that travels under his name should pay him the respect of not merely admiring his pointing finger, as the Buddhists say, but following on to where it points. What's more, it's doubtful you found yourself sitting in a Religious Science class in a Religious Science building because you sought an object of hero-worship onto whom to project your own untapped spiritual power.

This class is about *you*, using Ernest's words as a foundation from which to build your own future, one belief at a time.

Week 1~

Let There Be Light

You are already a spiritual being. When the mind understands this and embodies its essence, that which you are in the invisible will become more apparent in the visible.

-This Thing Called You

This Week

Off we go into the teachings of “our Dean and Founder,” as Ernest Holmes used to be introduced to crowds of adoring Religious Scientists and inquisitive others. As noted elsewhere, though, what’s really important here is your study of yourself. What Ernest or anybody else has had to say is secondary to the immediate, personal experience of your Source that you are having at all times. There are no special revelations, because everybody is receiving spiritual insight and revealing the spiritual quality nature (or natural quality of spirit) with every thought and act. You, then, are your own healer, guru and guide. Everything you seek is where you are now. A sense of oneness is right where you left it.

This first class dwells on light as metaphor, as many faith systems have done, and conversation concerns a distinction between two classifications of mind—not two minds!—being the conscious and subconscious.

Let There Be Light

*"I am the light of the world."
Jesus was not referring to his
human personality, but to the
Principle inherent in generic
man. They who follow this
inner Principle shall have the
light of life; for this Principle
is life.*

-The Science of Mind

*Since God is all there is - the only
presence, the only power, and the
only mind or intelligence—when
we conceive a new idea, we are
thinking directly from the creativity
of God. It is not our isolated,
limited human personality that
projects this new idea. We are
merely the instrument through
which this projection takes place.
God is the only creator, there is
nothing else besides. God is both
the inventor of a game and those
who play it, the author and the
actor, the song and the singer.*

-Creative Ideas

*Man is a center of God in God.
Whatever God is in the universal,
man must be in the individual world.
The difference between God and
man is one of degree and not of
quality. Man is not self-made; he is
made out of God.*

-Creative Mind and Success

*Mind comes under two
classifications. There are not
two minds, but rather two names
employed describing states of
consciousness: the objective, or
the conscious, and the subjective,
or unconscious. We think of the
conscious state as our conscious
use of mind. The subconscious
(or subjective) state of mind—
sometimes called the unconscious
state—is that part of the mind
which is set in motion as a creative
thing by the conscious state.*

The Science of Mind

My Journal Page

My Journal Page

Course Logistics

- **Duration & Meeting Times.** This course is ten weeks, three hours per class session, for a total of 30 classroom hours. Add to this approximately another 18 hours of reading and writing at home, and as a completing student you will have devoted *two full days* of your life to the study of something that can forever alter the rest of it.
- **Payment.** Tuition payments over time may be arranged with your instructor as needed. It is expected that payment in full will be completed before the end of the last class session.
- **Books.** Besides this Student Workbook, you will need a copy of *The Essential Ernest Holmes*. If your church bookstore does not already carry it, your instructor has ordering information. Also of use will be your favorite Ernest Holmes books, especially *The Science of Mind*, familiarly known as “the textbook.”
- **Assignments** are assigned readings and brief written work. There are also summary questions to answer, to help stimulate discussion in class. There will be no final exam, just a final project.
- **Syllabus.** A review of all of Ernest’s writings calls for something to which to anchor it. In this case, it’s three things:
 - (1) your personal experience of life as it is and has been;
 - (2) your opinions and feelings about what Ernest had to say: whether you accept unqualifiedly all or some of his statements, or have serious doubts, or simply haven’t decided; and
 - (3) The “Declaration of Principles,” which is a cornerstone document of our Religious Science faith and practice.
- **Confidentiality.** On this trust depends the class’s success as a fertile soil for personal growth. While nothing in the workbook, readings, or facilitator’s comments is confidential, the students’ personal statements assuredly must remain so. Please do not discuss these, even with other classmates outside the class environment.

Course Project

As is customary in many Science of Mind classes, you are asked to prepare a project for presentation in the final class session.

Using your choice of artistic, literary or performance media (or any combination of these), create something that represents what cosmic illumination—such as Ernest's spiritual adventure at Whittier (see pp. 213-5 of *The Essential Ernest Holmes*)—means to you. This can be your impression of what happened within him, or somebody else you've read or heard about, or within you.

Let's talk about...

What did you discover about the light during your meditation experience?

What drew you to take this class, and what do you hope to bring to it and take from it? Express your desired outcome for this class by completing the following statement: By the end of this course, I desire to feel, know, or be able to _____.

Roughly how many of Ernest Holmes' books have you read from cover to cover? How many have you skimmed or referenced for a particular bit of information? Which are your favorites and why? Which has been the clearest for you? Which the most difficult?

What about the Science of Mind teaching do you most want to explore?

- ... how to grasp a true sense of communion with Spirit
- ... more about the nature of God—such as how it can be *all there is*
- ... resolving dualities such as good-and-evil, reward and punishment
- ... what we find on psychic phenomena, sexuality, addictions, and the nature of immortality
- ... how other spiritual systems are integrated into the Science of Mind
- ... how the Science of Mind connects with a lineage far more ancient than the 19th century
- ... how Ernest might have adapted his philosophy if he were alive today; which current spiritual teachers/systems he might feel allied with?

To launch into this study of Ernest Holmes's thought, let us first become familiar with what Ernest believed, by discussing the first section of *The Declaration of Principles*. As we read these principles and the commentary accompanying each, consider: What do I believe about God? What do I think is the nature of God and how God relates to all Its creation? How does my thinking connect with Ernest's statement of beliefs?

AS MUCH AS WE
CAN BELIEVE will
be done unto us.
-Ernest Holmes

Let's talk about...continued

From The Declaration of Principles...

We believe in God, the Living Spirit Almighty – one indestructible, absolute, and self-existent Cause. This One manifests itself in and through all creation but is not absorbed by its creation.

• **We believe in *God, the Living Spirit Almighty*:**

God is not often heard described as “almighty” in Religious Science circles, yet Ernest uses the designation five times in the Science of Mind textbook and multiple times elsewhere. A comparable expression is Hopkins’ omniscient, omnipotent, omni-benevolent, omnipresent God. The emphasis, in any event, is on a God, one supreme deity whose characteristics Ernest goes on to explore. This establishes his spiritual system as monotheistic.

From What Religious Science Teaches:

“We are to think of God not as *some power*, but as *All Power*; not as *some presence*, but as the *Only Presence*; not merely as a god, but as *The God*. Spirit is the supreme and the only Causation.”

• ***one, indestructible, absolute and self-existent Cause.***

As well as being one, this God of Ernest's reckoning cannot be destroyed, or rendered relative to anything larger than Itself or outside of Itself, or be caused to be what It is, or to become different from what It is, by any outside agency. His insistence, stated countless ways, backward and forward, is that *God is all there is*. As the Ultimate Creator, the First Cause, anything It creates must issue from within Itself, so that every creature and creation is—literally—of Itself. Two such creatures are you and me.

This begs the question, isn't everything created at some point and, if so, then what created God? Ernest's response: as self-existent, God was never created, but has always been, which brings to mind Genesis 1:1-3:

“In the beginning, God created the heavens and the earth...”
At that point, “the earth was without form and void, and

We are to think of God not as some power, but as All Power...

Let's talk about...continued

darkness was upon the face of the deep..." Things newly created are often without form or "in the dark." But then, "...and the Spirit of God moved upon the *face of the waters* and God said, 'Let there be light,' and there was light."

Now, where did these waters come from? God hadn't created them yet. In the story, God never does create them, but just divides and gathers them. One interpretation is that these celestial waters represent form in potential. In other words, for anyone (including God) to create something, there must be some substance upon which to work: wood, stone, paper or, in inner work, a field in which ideas can occur—a mind. God was therefore accompanied by something in everlasting being: Its own creative principle, on which It moves in order to make something happen.

From *What Religious Science Teaches*:

"Emerson said, 'There is, at the surface, infinite variety of things: at the center there is simplicity of cause.' 'We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us.'

Emerson's belief was that we are all sleeping giants: 'Sleep lingers all our life time about our eyes, as night hovers all day in the boughs of the fir tree. Into every intelligence there is a door which is never closed, through which the creator passes.'"

•This One manifests Itself *in and through* all creation, but is *not absorbed by Its creation*.

Here, Ernest addresses a practical concern, rather than a theological abstraction. God manifests Itself everywhere. This It must do, if It is really everything. Why, though, would it occur to anyone to think It might be absorbed by Its creation? Because sometimes we seem to believe in an exhaustible Source. Have you ever felt that claiming good in your life was robbing someone else of theirs, even when the facts said this wasn't the case? In the material world, we learn of supply and demand and how they both fluctuate. To say "God is everywhere" does not mean God is thinly spread to the edges of the

Emerson's belief was that we are all sleeping giants...

Let's talk about...continued

Universe, with more of It at the center...or that It's like Santa Claus, getting around to all the houses serially all in one night. Rather, it means God is fully present everywhere *all at once*. As Augustine put it, "God is a circle Whose center is everywhere, Whose circumference is nowhere." If this seems hard to imagine, don't worry: of course it is! Imagining infinity is not our usual pastime. But what this means practically is that since It is here fully, so *all of Its attributes* are here fully, and you or I may deliberately draw upon these without hesitation.

From *What Religious Science Teaches*:

"Everything that exists is a manifestation of the Divine Mind: but the Divine Mind, being inexhaustible and limitless, is never caught in any form: It is merely expressed by that form."

How is the Divine Presence a reality in your life?

In Class Exercise

Living the Spiritual Principles

This Week's Principle:

We believe in God, the Living Spirit Almighty – one indestructible, absolute, and self-existent Cause. This One manifests itself in and through all creation but is not absorbed by its creation.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I abide by the truth that the Divine Presence is the reality of every moment.
- I honor our planet, all life and every living thing as the manifest body of God.
- I know that all the events and creations in my life are the logical and necessary outcome of my self-knowingness.
- I seek to deepen my own consciousness and my awareness of my own Divine expression so that I may more fully express the one indestructible, absolute and self-existent Cause.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.

My Journal Page

Spiritual Practice

Meditation

Nearly all great religions and many philosophies embrace meditation as one of the great practices for spiritual growth. A regular commitment to meditation is essential to spiritual living because it is certain to transform, soften, deepen and expand the consciousness of the inner realities of life in a profound way. Once these inner experiences occur, it is nearly impossible to return to old ways of living. Rather, the path becomes easier, clearer and more joyful.

Set aside time every day for meditation. It will change your life.

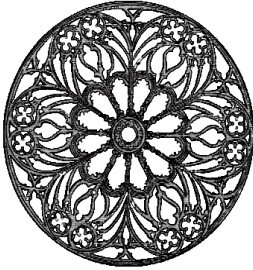
There are many kinds of meditation and many people use this practice in different ways. You can find many uses for meditation and it is fun to experiment with different methods.

Because our essential Oneness is the very truth of our being, meditation is one tool for a conscious experience of this reality. Any type of meditation that brings your attention to this present moment, in which you let go of the mind chatter and the past and future, will also bring to you an experience of Oneness. Following the breath in and out, for example, disciplines the mind to relax, brings calm, and can serve as a way to higher awareness of Oneness. Begin slowly, perhaps a few minutes each day, focusing on the breath, until you can keep your attention on the breath for longer and longer periods. Other methods that can achieve this same end are chanting, movement, such as yoga or Tai Chi, the use of a mantra repeated over and over. All of these train the mind to focus on the present moment and bring you into the Eternal Now that is the true nature of life.

Ernest Holmes used meditation in a specific way, using the power of the mind to focus on a desired state and to increasingly become one with that idea. This is the essence of the Science of Mind teaching, to create through the power of attention. This method may not take you into the altered state sought by other religions, or perhaps it may. In either case, it will change your life in ways that seem miraculous.

To do this type of meditation, put aside time every day to sit quietly and contemplate your good. Begin by centering your attention in the heart and becoming still. Allow the mind to drain out any old worries or events. Give up thinking about what is ahead. Breathe. Bring your full attention to your good and the essential goodness of Life. Bring all of your attention to this great sense of good in your life—not the people or the details—but rather the great Divine expression of life that is so good. Allow yourself to not only think of this but to begin to actually feel what this idea feels like to you. Feel yourself bathed in your good, sharing your good, living your good. Like a living prayer, this meditation on your good creates a new reality in your life, as the Power of God moves through your meditation and you are one with it. Thomas Troward, who was a favorite author of Ernest Holmes, advised doing this type of meditation before sleep. In this way, the mind and the whole being is bathed all night in the cheerful expectation of Good.

Meditate upon Life until your whole being flows into it and becomes one with it. Now you are ready to prove your principle by allowing this Life to flow through the thing you are working on. Do not will it or compel things to happen. You do not need to energize Being. It is already big with power. All you need to do is realize this fact. The Spirit of God is loosed in your meditation. Where this Spirit is, there is liberty. —Ernest Holmes



The Nature of God

Mr. Holmes: *The universe is forever old and yet forever young. It is the nature of God to do new things; as God can do nothing that would contradict his nature, there can be no confusion. The idea is too big for us to grasp, and yet it does suggest an increasing and eternal emancipation from the bondage of any particular cycle of experience. It is our nature to be like God. We have the same original life, the difference being in degree and not in essence.*

Mr. Sills: *I think that nature and her laws are constantly evolving and not merely awaiting discovery. What I mean is this: Nature, as it evolves, evolves laws that are not at present operating but which will operate in the future, and at some future time human consciousness may discover them, name and use them advantageously by cooperating with them. I would say that there are unborn laws which unborn human consciousness will discover at some future time.*

Mr. Holmes: *I like that idea, Milton, because it leaves room for future evolution and eternal progress, always under law.*

Mr. Sills: *It leaves the universe so elastic that it becomes boundless.*"

—Milton Sills & Ernest S. Holmes
Values: A Philosophy of Human Needs (1932), pp. 33-34

Home Study for Week 2

1. Reading

To prepare for Week 2, please read the following:

- *The Essential Ernest Holmes* to the end of p. 27.
- All the Week 2 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.

Study Questions for Week 2

1. What's your reaction to the story of Ernest at Rev. Twyne's East Side Church (p. 5)? How important is the courage of our convictions about social justice nearly 60 years later? Where do *you* take a stand?
2. The second bulleted point on p. 16, drawn from *The Science of Mind*, has been singled out by some students as Ernest's most succinct summary of this teaching anywhere. What is your reaction to it? Is anything critical omitted, or can it stand as a defining statement?
3. "I can conceive in my imagination a beauty so splendid that should I perceive it now it would shatter even my physical being." (p. 17) How does this speak to you? Can you think of a time when you conceived of something so beautiful or admitted that your conceptions had such power?
4. Consider how your mind is really the personal use you're making of the One Mind, and how the mind you find within you is really the Mind that governs everything.
5. Share your understanding of Emerson's statement, "The finite alone has wrought and suffered, the Infinite lies stretched in smiling repose." (quoted on p. 25)

Week 2 ~

Theatre of the Mind

Your soul belongs to the universe. Your mind is an outlet through which the Creative Intelligence of the universe seeks fulfillment.

-This Thing Called You

This Week

We are all powerful creative beings, and it is therefore necessary that we should know that we are, as well as somehow get it across to everyone else that they are, too. Ernest tells us that there is no such thing as “unconsciousness,” because mind is never really dormant, much less absent. But just as we speak of “higher” consciousness although it isn’t actually locatable as high or low, we may use the term “unconscious” to indicate an absence not of power, but of attention. Much of the time we have been inattentive to the awesome creative energy that flows through us, which we direct by each turn of our minds. Now we wake up and “take the wheel,” deliberately and purposefully.

Theatre of the Mind

We are living in a world of realities. Whatever we have experienced is a reality insofar as that experience is concerned, although if we had had a higher understanding of life, the unpleasant experience might have been avoided.

-Creative Mind and Success

Faith is the most important thing in your life. It is impossible to arrive at the grandeur of its possibility through petty thinking and small ideas. The whole mental scope must be broadened and deepened, the whole expectancy must reach out to more, the whole imagination must lend its feeling to grateful acceptance and joyous recognition.
-This Thing Called You

It is because the Mind of God, which is the creative mind of the universe, flows through man that man's thought is creative. It is because of man's nature and not his will that his thought is creative.
-How to Use The Science of Mind

That which we call principle is the infinite through which this limitless thing operates and can only operate for the individual through the individual. Principle is not bound by the form it takes. It is forever free. Principle fills you and surges around and through you. When you recognize that you are depending on principle, you become self-educated to the realization of your own ability to use it.

-Love and Law

The ability to attain your goals—to control your experiences and have them result in happiness, prosperity and success—lies in your own mind and the way you use it. This means you control your own experience—you are really in charge of your affairs and the way they are to develop.

-How to Change Your Life

My Journal Page

My Journal Page

Let's talk about...

Definitions of Deity

The Usual Story.

To “define” means to “make finite,” to “assign boundaries to.” Humans have always defined Deity.

The human mind feels most comfortable working in space and time, within boundaries. So the common definition of God is that It is a vast, creative Something, but not everything, because if It were everything it would lose Its boundaries and we wouldn't be able to “describe” (draw a circle around) It anymore. In the Western world, the description of God has emerged in a way that renders the vast, creative Something as actually resembling a mega-person: our Father, who art in Heaven. This is a comforting thought for those whose human fathers are or have been comforting presences. It's an empowering thought for those whose fathers are or have been powerful and wise. However, it can be a very alarming thought for those whose human fathers are or were neither. It also marginalizes the feminine experience, which is half of everyone's reality, regardless of gender.

God-as-Mother, though, would be no less limiting: the masculine aspect of the world would be set aside. God as Megaperson is inherently limiting. God as SuperMan or Woman is still not *here now*.

What is God, really?

The Bible speaks of humankind being made in God's image and likeness. This has usually been interpreted to mean that God looks like us. Yet, it doesn't say God is made in *our* image, but we in *God's*. God is not smaller and more human—we are larger and more Godlike. “Know ye not that ye are gods?” As Ernest put it, “We partake of the divine nature.” Notice his use of the words “partake of”: we *take part of* it, and the “part” we “take” is as infinite in nature as the Whole from which we drew it.

God as all there is.

God's essence is in us. So, let's look at that essence. Despite our human penchant for defining things, some things are greater than our supply of definitions. Bottom line, God is either all there is, the only

We partake of the divine nature.

Let's talk about...continued

Power there is in the Universe, or is not worth the time and effort we give It.

God does not judge.

Just as the Earth consistently revolves around the sun, just as plants will grow when appropriately nourished, so it is the nature of God to love. This is the reason Ernest Holmes reminds us we are punished by our errors, but not because of them. God does not judge. Our human lack of awareness and/or our thoughts and actions may draw us into conditions and circumstances where we feel as though we are being judged. In the Science of Mind we say nothing judges us. However, until we live in a more evolved awareness, we are subject to the Law of Cause and Effect (see *The Science of Mind*, p. 433).

The God of the Old Testament was generally pictured as judging. God-as-all-there-is is no less busy—just creating out of Itself. The one thing God cannot do is stop being God, just as the one thing you cannot do is stop being yourself. You may make adjustments in how you are, yet it is *you* making them. You may leave this world, just as you left somewhere/sometime else to come here, yet it is you both coming and going. God would have to stop being God in order to step outside of Itself, and It would have to be outside of Itself (Its wholeness) in order to judge Its creation and distribute rewards and punishments. So in Science of Mind, we realize that every judgment ever made has had some human motive.

How we pray.

With a separate-appearing God, one prays to heal the separation. To a remote and very busy God, one prays through intercessors, like in business where you go through assistants to get the ear of the decision-maker. So for centuries people have lined up to pray with petitions for this or that, and it has seemed some got special breaks, while others were turned away empty-handed. What was really happening was that everyone was receiving the fruits of his/her own understanding, the willingness to believe in personal worthiness to receive. In Science of Mind, we pray to change our own minds, not God's. God's mind doesn't need changing; it already contains infinite potential. It has no "plan" for us, other than that we express who we are. Whether we are kind and loving with that expression or walled-up and miserable is ultimately up to us; and this doesn't make God "sad." The gift has been given, and it is all of ours to receive.

*...we are punished
by our errors,
but not because
of them.*

Let's talk about...continued

From The Declaration of Principles...

The manifest universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God. We believe in the incarnation of the Spirit in all people and that all people are incarnations of the One Spirit.

• **The manifest universe is the body of God;**

God being all there is, everything that exists in form is a representation—or re-Source—of It. Note that Ernest doesn't say, "everything nice and enjoyable," or "everything obviously spiritual," but *everything*. Everything is of God; everything is spiritual. When we say something about our spiritual program, discipline, path or place of meditation and prayer, we are saying something about our local, personal choices, rather than declaring something universally true about these things. A place feels spiritual to you because your choices have positioned you to feel something and you've gone on to associate it with a place. Our work in mind, then, is not to materialize the spiritual but to spiritualize the material, by ordaining everything we perceive as naturally divine.

From *What Religious Science Teaches*:

"Back of all forms there is a Divine Substance. Hid within every appearance there is an adequate cause. If we judge by the appearance alone, as though it were self-created, we are mistaking the shadow for the Substance."

• **it is the logical and necessary outcome of the infinite self-knowingness of God.**

How is it logical? If the manifest universe were composed entirely of pleasant and enjoyable things, we could easily credit God's logic. But what about the chaotic world we sometimes wake up to? There's a logic whether we see it or not. In our daily awareness we glimpse pieces of an ongoing process, just as the pattern of thought you're now entertaining was heavily conditioned by the one that preceded it and will go on to influence the next. When problems appear in form, they indicate a pattern of belief, whether in an individual or a group of them, such as the inhabitants of a neighborhood or a whole planet. Effects follow from causes. We've trained ourselves to isolate effects

Everything is of God; everything is spiritual.

Let's talk about...continued

and seek remedies, or at least different effects to supplant them, but Ernest helps point us toward cause: our power as *re-Sources* to replicate the causal power of the One Source from which we came.

How is this *necessary*? Couldn't God just stay unmanifest? Why go to the trouble to create worlds and people them with living things? Ernest's position on this is that God must manifest Itself in order to be realized; that every one of Its creations is necessary to this process. It is God's nature to become manifest in (humanly recognizable) form as the world we perceive about us, just as it is the nature of vapor to condense into water and evaporate back again, depending upon the application of certain stimuli. In the case of God, the stimuli are the beliefs of Its resources—you and I—which direct the flow of undifferentiated Spirit, through Soul, into Form. Then you and I assign qualities to the forms we perceive, which we're able to do for the same reason we're able to believe ourselves to be separate from our Source.

God, Ernest says, reasons deductively only, or from the whole to its parts, from a central premise outward. Being all there is, Its reasoning must originate from a place of allness. It knows everything as part of Itself, undifferentiated, and is not therefore capable of comparing one thing to another or of judging things (both which would require separation and some distancing). You and I, on the other hand, are fully capable of doing these and do so even when it's not in our best interests. As individualized expressions of the One, with a localized vantage point from which to perceive, we may reason either deductively or inductively.

Inductively means from the parts to the whole. You and I perceive lots of different things, which we may compare, judge, and give meaning to. This is not a bad thing or even an unspiritual one. Actually, it's rather exciting. It means that, for fulfillment, our task is to live in two worlds at once, allowing our human senses to take in the diversity of experience and savor it all, while at the same time practicing knowing as God knows: that all is One.

From *What Religious Science Teaches*:

"We are to translate all creation into spiritual Causation. Then we shall be viewing it rightly. The created form has no being of itself; it is an effect. In Ramacharaka we read: 'That which is

It is God's nature to become manifest ...

Let's talk about...continued

unreal hath no shadow of Real Being notwithstanding the illusion of appearance and false knowledge. And that which hath Real Being hath never ceased to be—*can never cease to be*—in spite of all appearances to the contrary.' There is a Divine Pattern, a spiritual prototype, in the Mind of God which gives rise to all form."

• **We believe in the incarnation of the Spirit in all people and that all people are incarnations of the One Spirit.**

This is consistent with the belief that God is all there is. It is also controversial to those who believe the Spirit was only incarnated in Jesus Christ or any other one person. As before, note that no differentiation is made between "good" or "godly" people and everybody else. Ernest speaks of saints and drunkards as equally within God, equally manifesting God's attributes, though it's true that one may be in a more consciously creative position relative to subjective Law than the other.

How does the inclusion of *absolutely everybody* as an incarnation of God affect your feelings? Is there any person or group you'd just as soon see left out or see be required to earn their way into this privilege?

Think of a murderer, terrorist, or child molester. Does it offend you to grant someone like this status as "incarnated God"? Is anybody evil to you? Do we only judge in others what we're afraid of in ourselves? Can you imagine how seeing such others as divinely incarnated could actually be the healthy path—and that "reforming" people only becomes possible when it's acknowledged that their fundamental essence is incorruptible?

From *What Religious Science Teaches*:

"All scriptures declare that each person is the spiritual image and likeness of God ... Not only is every individual an incarnation of God, and therefore a manifestation of Christ, but since each individual is unique, every person has access to God in a personal sense. The Spirit is most certainly personal to each one of us—individually and uniquely personal. We could not ask for a more complete union than this, for the union is absolute, immediate, and dynamic."

*Are you listening?
When you can be
in the present with
others and just
listen to what they
have to say, you
will hear that
everyone is
expressing God
in a unique way.*

Home Study Exercise

Living the Spiritual Principles

This Week's Principle:

The manifest universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God. We believe in the incarnation of the Spirit in all people and that all people are incarnations of the One Spirit.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I seek to deepen my own consciousness and my awareness of my own Divine expression so that I may more fully express the one indestructible, absolute and self-existent Cause.
- I embrace a global vision of a healthy world, and I am committed to bringing this vision forth through our transformative teachings and the gift of active compassion for our entire human family.
- As we are all incarnations of the One, I foster a universal spirituality, honoring and respecting all peoples, cultures, nations and faiths.
- I practice honorable behavior with everyone with whom I come into contact.
- I nurture and care for myself as the Divine expression of God that I am.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.

My Journal Page

Spiritual Practice

Listening

Listening is a spiritual practice that is sometimes overlooked in all of our days of doing and creating and conversing with each other. This spiritual practice is critical, however, in order to deepen the inner life and grow in a conscious awareness of truth. As a spiritual practice, listening takes on a new meaning from that used in our usual daily life, because here we mean not just listening to the general noise of the world, but rather listening with the heart.

To listen in this way means to listen with one's whole heart and whole being, in order to be completely present to what is occurring in this present moment. By being present with ourselves and others, the gift of listening gives us the wisdom of knowing our own mind and allows us to develop generosity, patience and a loving presence with others.

Listening Within

When we attune the inner ear to truly listen within our own being, what are we listening for? In the purest sense, we are listening to our own guidance, our own wisdom, what many call the "still small voice" that speaks, giving us direction. Listening within is listening with one's whole being. Taking a question within, we may feel a sensation in the body, an intuition, an urge within the heart, a certainty in the stomach. And deeper, we may find ideas, words, peace and a certainty of what to do next. Like all spiritual practice, the ability to listen deeply develops over time, as we make it a daily practice for ourselves and our decision making.

Listening to Others

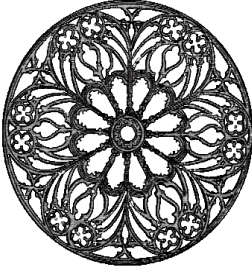
It has been said that the deepest need of most people is simply to be heard. In this context, being willing to patiently listen to others is a spiritual practice and a healing gift. To give the pure gift of listening, it is important to give up the need to comment, have an opinion, fix or argue about anything that is being said. Remember that all people are Divine and are entitled to their own individual perspective. Each person lives a life with unique experiences and perspective. By being willing to listen, simply listen to another, you will find that each is able to find their own way and sort out their own feelings, in their own time. Listening with your heart in this manner, is empowering for the other, as you hold within your own being the idea that each person is powerful and has the power to know their own way.

As a practice, sit with another and let them know that you are there just to listen. Do not react, or respond. Simply listen with your heart and be there for them. And see what happens. Hear the voice of their truth. In this way you will learn and experience another aspect of God.

At the center of Being, we are all one. Practice listening with the heart and you will discover a new oneness with everyone around you.

Embrace the spiritual practice of listening and find the many ways it can bless your life.

Let the inner ear listen to the voice of truth that is always speaking. —Ernest Holmes



The Spirit's Serenity

*Into this world from a Far Unknown—
Am I sent from the Mind of God?
And through this world to the Great Beyond—
Am I spirit, or soul, or clod?*

*Drawing my life from a rich dim past,
Shall I fear for myself today?
Bathed in light of the sunset glow,
I am surely more than the clay.*

*Who thinks high thoughts is above the clod
And is born of a nobler birth;
His mind is knit to the Mind of God,
And his soul has eternal worth.*

—Fenwicke L. Holmes (Ernest's brother)
Songs of the Silence and Other Poems (1923), p. 47

Home Study for Week 3

1. Reading

To prepare for Week 3, please read the following:

- *The Essential Ernest Holmes* from p. 28 to the middle of p. 55.
- All the Week 3 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

- Create a one-page paper on the subject of *Unconscious Invitation*, as Ernest describes it on pp. 43-44 — or otherwise communicate your sense of this through a musical, visual or poetic representation.

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.

Study Questions for Week 3

1. How do you feel about the statement (on p. 35), “The person who can throw himself with a complete abandon into the Limitless Sea of Receptivity, having cut loose from all apparent moorings, is the one who will always receive the greatest reward”? Does this sound freeing — or alarming?

2. Spend some time contemplating the steps of spiritual mind treatment as shown on p. 36 (and taken from *A New Design for Living*).
 - a. Here, Ernest calls “unification”—the usual second step— “identification.” Which seems the better description to you and why?

 - b. Then, what we know as “realization,” he terms “declaration.” Again, which works better for you?

 - c. Our “thanksgiving” step, he renders as “acceptance.” While he does mention giving thanks, the whole step isn’t devoted to it. Is this preferable, given the questions students frequently ask about whom they are supposed to be thanking, since they’re directing an impersonal subjective Law rather than beseeching a distant God? On the other hand, does the demotion of thanksgiving make the process feel a little too mechanical?

Study Questions for Week 3...continued

- d. Finally, he places no emphasis at all here on “release,” our customary fifth and final step. Compare this to his statement, “Never let go of the mental image until it becomes manifested.” (p. 39) Have you questioned the importance of release in treatment? Should we hold on, let go, or which combination of the two?

3. “What we demonstrate today, tomorrow and the next day is not as important as the tendency which our thought is taking the dominant attitude of our mind.” (p. 51) Have you ever placed too much emphasis on what you were demonstrating in the moment, rather than the overall direction your life was heading? What was happening at the time?

Week 3 ~

Time Without End

Every living soul is a point of personified God-consciousness, immutable, allness, power, now. You are not approaching the point but you are that now.

-Love and Law

This Week

Now that we realize the activity of a creative process, forever forming things from thought, to then recycle and redistribute them as energy when their use as forms has been fully served, we may explore the nuances of the process. One of these is that “what we seek is seeking us.” This is to say, there is nothing outside of the process, be it you or the quality or condition you seek to achieve through affirmation and prayer. Both you and it, as well as everyone and everything else, co-occupy and coincide within the same reality. Wherever you appear, then, you are doing so in response to some conscious call—you are the answer to the prayer, the healing that was sought, the hope that is now manifested. Mulled over for a while, this thought is even prettier and more inspiring than that you can have what you want.

Time Without End

Subjective means “under the direction of” and this is true about that portion of Mind that acts as Law—It is the creative, obedient, formative Power...We need always remember that there is but One Universal Mind. Each one of us uses a portion of It. Really, each one of us is a portion of It, for all—everything—is Mind.

-How To Change Your Life

Suppose we should be able to view the world, not as we do now, from one plane but from ten different planes. What would happen? We should certainly see ten times as much as we do now....The Universe as we see it is not even a fractional part of the Universe that actually is...because (the eye) sees only on one plane and only in part....Planes are not places; they are states of consciousness.

-The Science of Mind

You need not go through any practices to unify with this Power, for you are already one with It. You need not go in search of It because It is already where you are. Because you are always in contact with It, you can bring into your life the good you so greatly desire, for It will honor your desires. It will bring them into manifestation in your life...The greatest adventure of your life lies in your conscious use of this power.

-This Thing Called You

...Truth knows neither yesterday, today nor tomorrow It knows sequence but not time. Only that can return to heaven which was born in heaven, and since heaven is not a place, but a state of consciousness, the return must be the recognition that heaven is already within. The son of man, who is also the son of God, is already in heaven and knows it not.

-The Science of Mind

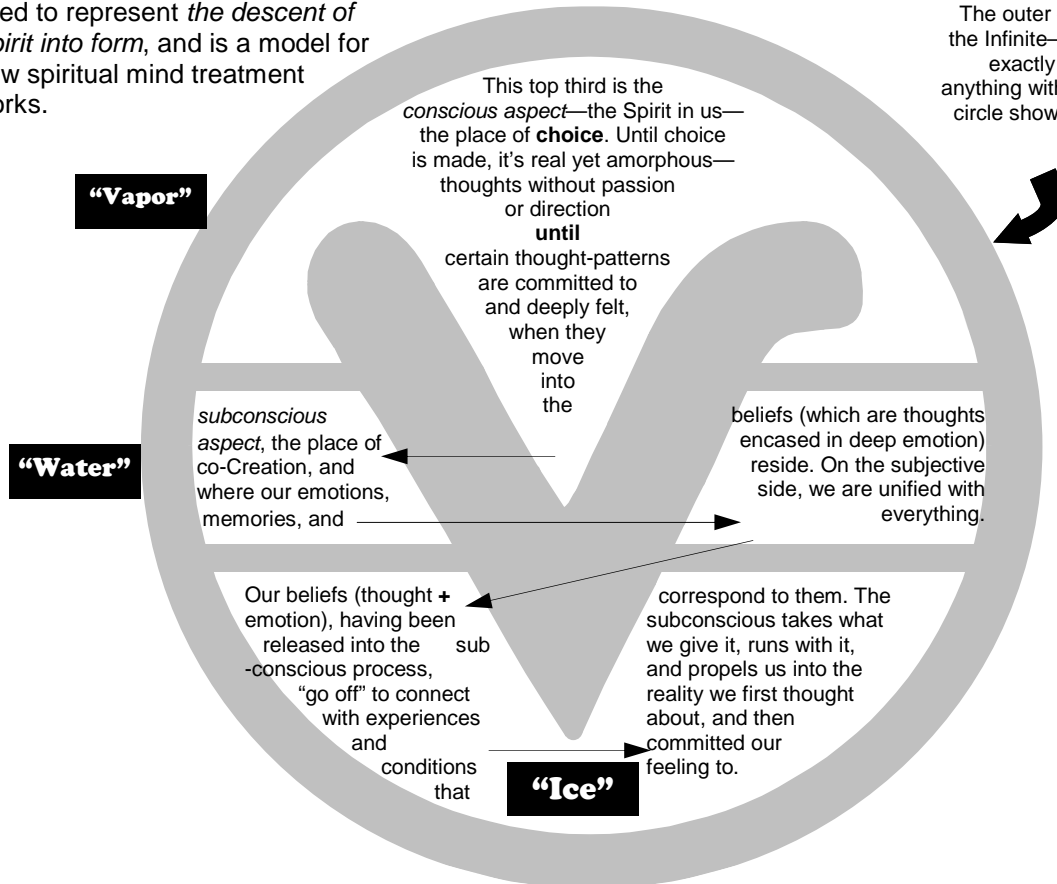
My Journal Page

My Journal Page

The Science of Mind Teaching Symbol

This circle-and-v emblem is often used to represent *the descent of Spirit into form*, and is a model for how spiritual mind treatment works.

The outer circle is *Spirit*—the Infinite—which can't be exactly represented by anything with borders, but a circle shows no beginning.



Macbeth:

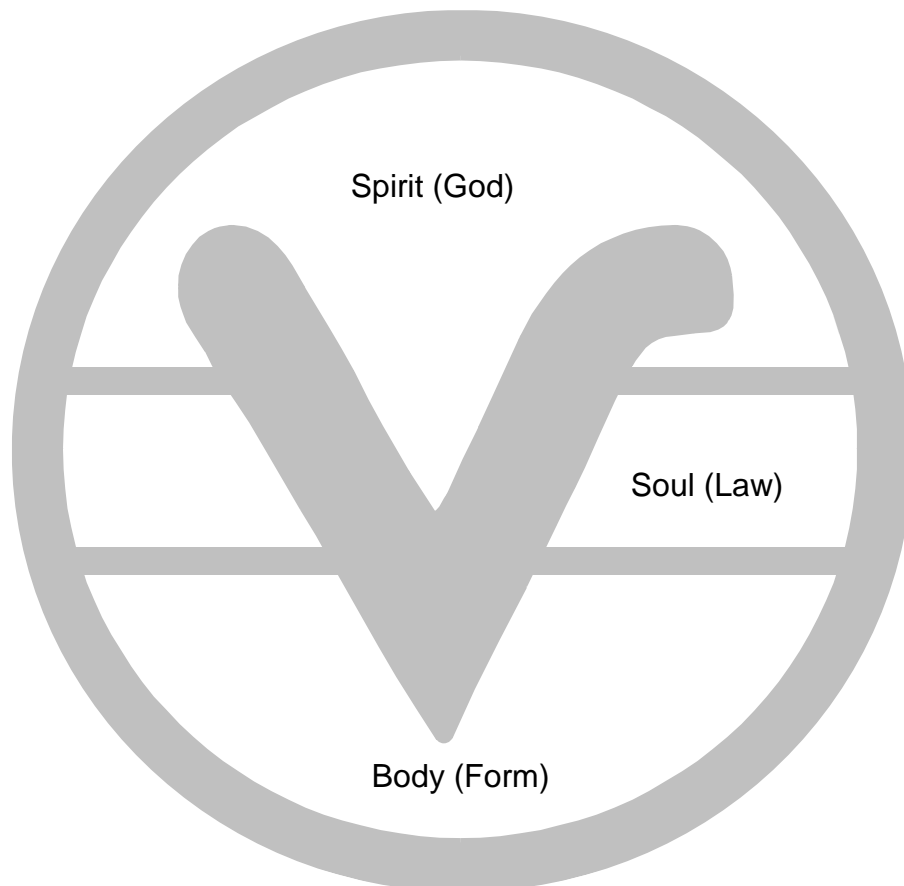
Canst thou not minister to a mind diseas'd/
 Pluck from the memory a rooted sorrow/
 Raze out the written troubles of the brain/
 And with one sweet oblivious antidote
 cleanse the stuff'd bosom of that perilous stuff
 which weighs upon the heart?

Doctor:

Therein the patient must
 minister to himself.

—Shakespeare, *Macbeth*, V, iii

The Divine Creative Process



Spirit...denotes the entirety of the Mind of God as It consciously propels Itself into the mode of creation.

Soul...signifies the collective subjective or inner level of Mind that holds the actual power of growing ideas into form.

Body...represents the entire Body of Creation as palpable effects, which include form, matter and observable relationships.

-Dr. Margaret Stortz

Let's talk about...

The Subjective Mind

Ernest writes, "Since the individual subjective mind is the storehouse of memory, it retains all that the eye has seen, the ear heard, or the mentality conceived... anyone who is sympathetically inclined toward or vibrates to the race-thought, might pick up the entire race-emotion and experience. [However] there is a much deeper seat of knowledge than the subjective mind, which is the Spirit; direct contact with the Spirit is Illumination." (*The Science of Mind*, pp. 349-50)

- Would the foregoing explain ghosts or similar apparitions?
- According to Ernest, is communication with the departed possible? Is it desirable?
- What "accumulated subjective experiences" have you reproduced, wittingly or unwittingly, in your life?

"Subjective Mind, being Universal, the history of the race is written in the mental atmosphere of the globe on which we live. That is, everything which has ever happened on this planet has left its imprint on the walls of time; and could we walk down their corridors and read the writings, we should be reading the race history. This should seem simple when we realize that the vibrations of the human voice can be preserved on the receptive phonograph disc, or the sound film, and reproduced at will. If we were to impress one of these discs, or a strip of the sound film, and lay it away for years (properly protecting it), it would still reproduce these vibrations. It is not difficult, then, to understand how the walls of time may be hung with the pictures of human events and how one who sees these pictures may read race history. There is a tendency, on the part of all of us, to reproduce the accumulated subjective experiences of the human race." (*The Science of Mind*, pp. 348-9)

From the Declaration of Principles...

We believe in the eternality, the immortality, and the continuity of the individual soul, forever and ever expanding. We believe that Heaven is within us and that we experience it to the degree that we become conscious of it.

...there is a much deeper seat of knowledge than the subjective mind, which is the Spirit; direct contact with the Spirit is Illumination.

Let's talk about...continued

- We believe in **the eternity, the immortality, and the continuity of the individual soul, forever and ever expanding.**

Eternality and immortality follow naturally from the belief in God as all there is. That which never began—the Ultimate Ground of All Being—logically never ends. If it gives way to something greater, then it isn't God we've been talking about, but some lesser faculty within God, one of Its manifestations that occupies only so much time in form before returning to potential.

That, then, is exactly what we are said to do, by Ernest. We came into this world from somewhere else where we were alive. We spend some number of years here. Then we pass on into another dimension of Reality where we are again—or still—alive, though not in the same body. When pressed on this point, Ernest would remark that all he had to offer was an opinion, no better or worse than anybody else's, and that the point of his teaching was to live more fully in the here and now. Questions of what came after would resolve themselves when that “after” came. However, Ernest did adamantly believe that, wherever we go from here, two things are true: we take with us our individualized consciousness (as opposed to melting into oblivion, even a heavenly sort); and we continue to expand in an “upward spiral,” meaning we build on whatever we've created in consciousness.

Thus we remain conscious, independently choosing beings, just in a different form. Or not so different. His beliefs about earthly reincarnation, as suggested above, were ambivalent. It could be possible, he felt, though the logic that, because someone felt a strange connection to an earlier time period or particular place meant for sure that he or she had lived then or there, could be deflated by understanding that within subjective mind everything that anybody had ever known was still extant. So it's not only possible, but constantly true that we're picking up on impressions of what has been, in a dimension of knowing that's unrelated to time.

From *What Religious Science Teaches*:

“Immortality is not something we purchase. It is not a bargain we make with the Almighty. It is the gift of heaven. It is inherent in the divine nature of humankind...God is Life and that which is Life cannot produce death. What we call death

...the point of his teaching was to live more fully in the here and now.

Let's talk about...continued

is but a transition from one plane or one mode of expression into another.

- We believe that ***Heaven is within us*** and that ***we experience it to the degree that we become conscious of it.***

Heaven is within us as a state of consciousness, rather than outside of us as a place of destination: “The whole idea of morbidity that goes with religion is based on a sense of insecurity, on a sense of not being at home in the Universe, not being wanted, needed and loved, not belonging.” (p. 168) Consequently, as we feel wanted, needed and loved—heavenly feelings—our experience is truly transcendent. “But only as much of this life as we embody will really become ours to use.” (p. 61) So, we work on cultivating the consciousness of heaven here and now, which Jesus referred to as the “kingdom come” and poets sang as “the New Jerusalem”—each of these being metaphors of personal transformation.

From *What Religious Science Teaches*:

“Heaven is not a place but an inward state of consciousness. It is an inward awareness of Divine Harmony and Truth. It is ‘the house not made with hands, eternal in the heavens.’ Ezekiel said, ‘The spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house.’ The glory of God fills every person’s consciousness who is aware of that glory.”

Heaven is not a place but an inward state of consciousness.

My Journal Page

Home Study Exercise

Living the Spiritual Principles

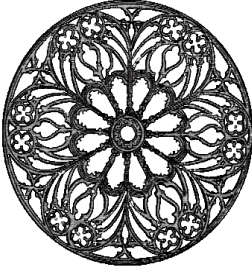
This Week's Principle:

We believe in the eternity, the immortality, and the continuity of the individual soul, forever and ever expanding. We believe that Heaven is within us and that we experience it to the degree that we become conscious of it.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I fully embrace the truth of eternal life and celebrate the preciousness of all life.
- It is my intention to live my faith and to be a source of comfort and support for others as they face their own immortality or are grieving the physical loss of loved ones.
- I am patient with myself and others, knowing that there is time enough for all things and the individual soul perfectly unfolds in Divine time.
- I commit to being generous, loving, compassionate, understanding, nurturing, intuitive, patient and non-resistant to life.
- I live consciously and take time each day to experience Heaven unfolding within me.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.



Song of Praise

*Let our song of praise arise
Filling earth and air and skies.*

*Let all earth awake and sing
While the heavenly echoes ring.*

*Though we tarry here below
As the seasons come and go,
Still our lives are one in Thee,
Bless this perfect Unity.*

*Morning dawns so fair and calm,
Free from sorrow, free from harm.*

*Evening comes at love's behest
When day's labors sink to rest.*

*Bless the morning, noon and night
Filled with beauty, warmth and light.*

*Bless this life that came from Thee,
Father through Eternity.*

—Ernest Holmes
quoted in *Ernest Holmes: The Man*,
Reginald C. Armor (1977), pp. 78-79

Home Study for Week 4

1. Reading

To prepare for Week 4, please read the following:

- *The Essential Ernest Holmes* from the middle of p. 55 to the end of p. 83.
- All the Week 4 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

- Create a one-page paper describing a time when you discovered that *you* were *someone else's* demonstration—or otherwise communicate your sense of this through a musical, visual or poetic representation

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.

Study Questions for Week 4

1. “Never look at that which you do not wish to experience. No matter what the false condition may be, it must be refuted.” (p. 54) Later he says, “Negative forces operating in our lives will die a natural death if we practice the habit of being disinterested in them.” (p. 57) Still later he writes, “We should be able to look a discordant fact in the face and deny its reality, since we know its seeming reality is borrowed from illusion, from ‘chaos and old night.’” (p. 71) So which is it—never look at a negative fact, or look at it but be disinterested, or positively stare it down? Or can all three be reconciled into a position of spiritual power? How, for instance, do you imagine Mother Teresa looked at leprosy?
2. “When one gives a treatment for right action and does not believe that right action will be the result, he makes his own treatment negative...” (p. 75) Has it ever seemed to you that treating about “right action” was less effective than when having a specific outcome in mind? For that matter, isn’t “right action” always executing itself, since whatever happens is the result of some interior knowing anyway?
3. “What you are deeply *feeling* is usually what you are establishing in Mind as cause; it is the pattern for what you will receive.” (p. 78) In your experience of learning about treatment, has the role of feeling been stressed? Do you see how thought plus feeling equals belief and how we build a treatment around an affirmation in order to stimulate our feeling of yes?

Week 4 ~

The Responsive Power

The Universe is one vast system. All the laws of nature conspire to benefit mankind, but these same laws automatically protect the integrity of nature.

-This Thing Called You

This Week

Spiritual power responds by corresponding, or responding “with” or “alongside,” rather than “on behalf of” or “from out yonder.” The power, Ernest said, is in the prayer when it is prayed. We harness this power through the uniting of thought and feeling in a specific direction, along certain lines. Now, in certain instances a form manifests fully-orbed and right away in response to a movement of mind. In other cases, a process seems to unfold, such as when we set out to learn a new skill—right away we can picture ourselves doing the new thing, but in order to actually do it (play guitar, paint a picture) a series of steps is gradually, incrementally taken as we master the fret board or paintbrush. Another way of putting this is that we involve ourselves with an idea in order to then evolve the idea into a tangible form.

Responsive Power

There is a power greater than we are, and everything that is visible is hitched to It—an invisible Pattern, a divine Pattern. All things come forth from It, and all things return again to It; and we are in It, and It responds directly to us personally on the level of our conviction that It is responding.

-Ideas of Power

You need not force or coerce, but you must obey the law. If you can see God in everything, then God will look back at you through everything. This is the meaning of the saying, “Act as though I am, and I will be.” This is the law of give and take...When the time comes that nothing goes forth from you other than that which you would be glad to have return, then you will have reached your heaven.

-This Thing Called You

...a principle does not evolve but is that which is back of our evolution. Our evolution is merely catching up with that which is involuted—becoming aware of itself and catching up with the principle in the presence of its own being.

*The Philosophy of Ernest Holmes,
Vol. 1*

A spiritual mind treatment is an active thing when it is given for a definite purpose. One should always be aware of the activity of ideas operating to define ends. In such degree as the consciousness of a practitioner couples knowing with acting, through the realization that consciousness and action are identical, objective action will flow out of his words.

-How to Use The Science of Mind

My Journal Page

My Journal Page

Let's talk about...

From The Declaration of Principles...

We believe the ultimate goal of life to be a complete emancipation from all discord of every nature and that this goal is sure to be attained by all.

- We believe the **ultimate goal of life to be a complete emancipation from all discord of every nature and that this goal is sure to be attained by all.**

Can you imagine all life free from all discord? Discord is defined as “(1) a lack of agreement among persons, groups, or things; dissension. (2) a confused or harsh mingling of sounds; a din” (from *The American Heritage Dictionary*). Some students wonder whether Ernest here is talking about something like a conclusion to activity in general, a permanent stasis. But his comments on the upward spiral of life suggest not. Rather, he seems to point toward a resolution of previously unhealed inner hurts that will allow progress to unfold without crisis.

Is it too much to ask that this goal be attained by *all*? Not once we realize there is no limit to the time available for this to happen. In other words, everyone will reach the goal of inner peace, some sooner, some later, but all eventually. There is a clever psychological point to affirming this: what we hope will happen, we tend to lend our energies toward making happen. Each of us is whole, perfect and complete at this very moment. Because this is so, any improvements we desire to make, any healing of old hurts and forgiveness we may offer to others and ourselves becomes easier, originating from a position of self-acceptance instead of deficiency.

From *What Religious Science Teaches*:

“The ultimate goal of life does not mean that we shall ever arrive at a spiritual destination where everything remains static and inactive. That which to our present understanding seems an ultimate goal will, when attained, be but the starting point for a new and further evolution. We believe in an eternal upward spiral of existence. This is what Jesus meant when he said, ‘In my Father’s house are many mansions.’

Each of us is whole, perfect and complete at this very moment.

Let's talk about...continued

“The Koran tells us that God has made many heavens, one on top of another, which means that evolution is eternal. The Hermetic philosophy taught an infinite variation of the manifestation of life on an ever-ascending scale. All evolution proves the transition of the lesser into the greater...every soul will ultimately find complete emancipation, not through losing itself in God, but rather, through finding God in itself.”

*...every soul
will ultimately
find complete
emancipation, not
through losing itself
in God, but rather,
through finding God
in itself.”*

Home Study Exercise

Living the Spiritual Principles

This Week's Principle:

We believe the ultimate goal of life to be a complete emancipation from all discord of every nature and that this goal is sure to be attained by all.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I am committed to my continued growth and deepening in consciousness.
- I agree to be a peacemaker and to teach that there is a spiritual solution to every problem.
- I dedicate myself to visioning, faithful meditation, spiritual mind treatment and diligent study in order that I may continue to deepen my own consciousness.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.

Let's talk about...continued

My Spirituality

First, I pray. I make no excuses for this, no apologies. What may once have been my “court of last appeal” is now my “go-to” option. I pray about what I want and when I don’t want anything. I pray whether I’m up or down, grateful or worried, certain or confused. If I can’t get myself in the frame of mind to pray “in faith believing,” I ask somebody else to pray about me, affirming my power to choose.

I read and remember. “Read” here means “gather information,” of the sort that inspires me, and reminds me of who I am and Whose business I am about. This includes uplifting conversations, TV, church, any medium that suits me. What empowers me, sticks with me. Anything that weakens me is easily and naturally released.

I focus on feelings. How I feel about what’s going on now, determines what will come next. When I am grateful, I invite experiences that reflect my gratitude. When I am fearful, I invite things that reflect my fear.

So I examine my feelings, addressing my fears as empty places where the light of love can now shine. Rather than starting with forms and conditions, I look to my feelings: “But seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you.” (Matthew 6:33)

My Harmony

I forgive. No matter what has happened to me up till now, it cannot limit my experience of today unless I let it. I release my attachment to any hurts, real or imagined, no longer victimizing myself by their dull recitation in my head.

I write a new story. No longer at the effect of my past, I create a new sense of myself—that informs my thought, speech and actions—and share it with the world. I am transformed by the renewing of my mind.

I see the best in others. Approving of and valuing myself, all tendencies to judge and condemn others are easily erased.

*But seek ye first
the kingdom of
God, and his
righteousness:
and all these
things shall be
added unto you.*

-Matthew 6:33

Let's talk about...continued

I recognize all thought, speech and action of others to be either loving or requesting of love. I cherish the diversity of the human family, welcoming people different from me as Godlings from whom I especially have a lot to learn. I expect the best for myself and everyone else, celebrating the success and well-being of everyone I meet.

My Prosperity

I feel rich. My Creator has blessed me with a Universe teeming with abundance, and I appreciate it! I stand in the midst of this abundance, using some of it, circulating all of it, thrilled to be a part of it. Supply comes to me as easily and naturally as the air I breathe. Compulsion and greed leave me. I relax, knowing I am provided for by the same Power that made me and conducted me into this world.

I feel strong. Every morning I awaken energized; every night I retire satisfied with the day that's closing. My physical self shows forth my enthusiasm for life. I love my body, created in God's image, keeping it well nourished with positive thoughts and powerful emotions. Every day I feel younger and stronger.

I feel confident. I know what to say and how to say it, what to do and how to do it. I am an active contributor to the good of my world, clearly voicing my feelings, and welcoming others to do the same. I see every challenge as an opportunity, every conflict as peace-in-potential. I open myself to life's process, seeing it as a journey of infinite length, in which success is assured. Daily I affirm, "Today my heart's desires take shape and surround me."

My Creativity

I am a gift. The very fact that I exist suggests I have something to do here that can only be done by me.

I am a necessary ingredient in the world at this time. I feel my willingness to discover my unique talents and bring them forward for all to see and benefit by.

*Today my heart's
desires take shape
and surround me.*

Let's talk about...continued

I express. If I want to sing, I sing. If I want to paint, I paint. I release any sense of comparison between my gift and another's. I do not "try," I "do." There is no more holding back or waiting for a better time. Each time I express my creative gift, my intensity to do even more burns brighter, and I inspire everyone around me toward expressing their gifts, too.

Last, I pray. First, last, always. I pray not only about my own life's experience, but others' as well. I do *not* pray for others to change as I think they should, but about their realization of their own power to choose, as the Godlings that they are. In so doing I support the upliftment of all life.

The very fact that I exist suggests I have something to do here that can only be done by me.

In-Class Exercise

My Creativity

Based on your interpretation of the description of “My Creativity” in this week’s reading material, respond to the following questions.

***I am a gift:* What are the unique talents that I have to offer?**

***I express:* What are my favorite modes of creative expression? What mode do I choose to develop to expand out of my comfort zone?**

***Last, I pray:* What demonstrations have I experienced in my life through the creative power of prayer?**

In-Class Exercise

My Creativity...continued

On the other side of this sheet, draw a symbol(s) that represents your personal experience of one of the following:

- My Spirituality
- My Harmony
- My Prosperity
- My Creativity

Alternate Exercise

Divide the class into small groups once they have created a symbol individually and have them share in the group.

Ask each group to creatively express one of the following topics as the group understands it collectively.

- Spirituality
- Harmony
- Prosperity
- Creativity

Encourage movement, song, art, poetry. Ask them to present to the class.

Spiritual Practice

Spiritual Mind Treatment

In Religious Science, we use a form of prayer called Spiritual Mind Treatment. It is a scientific method of affirmative prayer that is done as a form of mental treatment to realize the health and happiness which are mankind's normal and divine heritage. It works according to the laws of mind. We each share the One Mind and as we individually recognize and affirm the essential Goodness of Life, it reveals itself in our life.

A treatment should be done in a calm, expectant manner with a deep, inner conviction of its reality without any fear that the human mind must make it effective. Man's life is rooted in the Universal and the Eternal, which is none other than the life of God. The healing process, so far as it may be termed a process, is in becoming conscious of this eternal truth. Treatment should always incorporate a conscious recognition that health has always been ours, abundance has always been ours, happiness and peace have always been ours; they are ours now, for they are the very essence and Truth of our being.

Steps of Spiritual Mind Treatment

1. RECOGNITION

We begin with the recognition of God as the essence of all and the very ground of all being. This is the most important step, because you are turning consciously to the truth of Life. Do not proceed with your treatment until you are fully steeped in this recognition. Speak this word of recognition that God is all.

2. UNIFICATION

Allow your emotions, body and intuition to assist in the full recognition of yourself as Divine substance. Know and feel the unity of all in God. Declare this as True. I am now thinking with the Mind of God.

3. REALIZATION

Turn completely away from the issue at hand and affirm God manifesting its perfect qualities as your life. Catch fire and thrill in this Divine realization. See it, feel it, in every detail. Open up all avenues of thought and let Reality through. Remember that you are finding and realizing this truth for yourself and that this treatment takes place within your own mind. That is all that is needed for the healing to occur. As you align your own consciousness and declare that all good is already yours by your very nature, the Power of God reveals its presence in all things.

4. GRATITUDE

Open your heart with gratitude for this Blessing occurring in your life now.

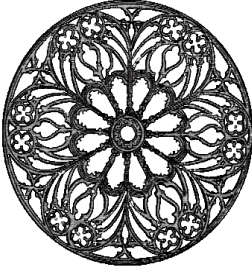
5. RELEASE

Let go. There is no more for you to do. The law is neutral and always works. Know that it is done now.

Secrets of Effective Treatment

1. Remember to listen. Although you are praying for a specific purpose, you are also aligning yourself with Infinite wisdom. Go slowly and follow any inner guidance that directs your words and ideas into complete alignment with the Divine.
2. Speak the word of your heart. Your own truth cannot be denied. Emphasize the inner qualities and leave the outer manifestation to God.
3. Be passionate. Pray with fire. Miracles are at hand. It is all so amazingly Good!

Prayer is its own answer. —Ernest Holmes



Careful Planting

In your spiritual garden, you are always planting something—desires, longings and hopes...or fears and worries. There is no special season set aside for this kind of planting. Therefore, the subjective-mind soil must be in the right condition all the time. You are always planting, and you cannot afford to have the good seeds dropped into soil that contains a mass of weeds. You cannot afford to plant bad seeds—thoughts of negation, worries, fears, angers, hates, resentments. Such seeds will grow just as rapidly as the good seeds and will bring forth a crop of problems, just as surely and abundantly. The soil of the garden has no power or inclination to reject bad seeds while accepting good ones. Similarly, your subjective-level mind, the creative medium of Law, also is entirely impersonal and will just as readily take your negations and produce for you a crop of illness, poverty, hardship, difficulty or inharmony. So be careful about your planting!

-Ernest Holmes
How To Change Your Life, pp.60-61

Home Study for Week 5

1. Reading

To prepare for Week 5, please read the following:

- *The Essential Ernest Holmes* from p. 86 to the end of p. 113.
- All the Week 5 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.

Study Questions for Week 5

1. “The process of evolution has given us an intellect which makes it possible for us to deny what God has given.” (p. 92) Can you see how this is true? Is there evidence of this type of denial in your life that you would be willing to share? What does this say about our freedom and/or our bondage?
2. “God’s will and God’s nature must be identical.” (p. 93) Have you ever thought of God’s will as a set of marching orders for you? Would this qualify as “dogmatism, creedal ceremony, and superstition” creeping in?
3. What conflict does Ernest maintain to be the root of all neurosis and psychosis? (p. 94) How is analytical psychology “spiritualized”? What is the “good psychological balance” he urges? (p. 112)

Week 5 ~

Science Meets Religion

A treatment is a process of convincing yourself of the truth of what you say. It is nothing else. When you are self-convinced, then you have set forth into Mind the power that does everything. Depend upon principle absolutely.

Love and Law

This Week

We call our faith system a “science” because at its heart is a practice (spiritual mind treatment) that is repeatable, demonstrable and which manifests a response by the activity of a principle, rather than by fate, chance, or the “will” of a whimsically dispensing God. Yet even science has its subjective side, since it requires the presence of scientists—that is, people—who are not separate from the experience they are having nor from the experiments they may be performing. So science and religion walk hand-in-hand, as Ernest put it, whenever you or I take the universe up on its offer to support us, by using spiritual principle in the healthiest and most loving way possible, noticing what’s going on for us in the moment, while acknowledging our potential freedom in every moment to come.

Science Meets Religion

Man not only has a right to individualize creative power, nature has imposed this necessity upon him...It is the use of a creative power that man has control over, not the thing itself.

*-How to Use The
Science of Mind*

To realize that God is ever-present, ever-available, is to know that all the wisdom, intelligence and power of the universe is right where you are. Your word is power when you know this. That is why everything in your life depends upon your belief, why it is done unto you as you believe. Change your belief and you can change your world...Don't let anyone tell you this isn't true. Those who have used it in the right way have proved it to be true. Those who have never tried it know nothing about it. Don't argue with them. Let them alone.

-This Thing Called You

The God who is within you has already created this marvelous mechanism, which you call your human body. The Intelligence which designed and projected this body must have a perfect knowledge of all its parts; must have a perfect understanding of all its needs, and It must be able to rebuild those parts and supply their needs. The Creative Agency within you knows how to re-create.

-Your Invisible Power

The science of spiritual mind treatment cannot promise something for nothing. It does, however, teach, and it can demonstrate, that a betterment of circumstance and conditions can be brought about through the realization that there is active in our undertakings a power greater than we are.

-Creative Ideas

My Journal Page

My Journal Page

Let's talk about...

From The Declaration of Principles...

We believe in the unity of all life, and that the highest God and the innermost God is one God. We believe that God is personal to all who feel this indwelling Presence.

- We believe in **the unity of all life**, and that **the highest God and the innermost God is one God**.

Earlier it was stated that all are incarnations of the One Spirit. This passage affirms that, because this is so, all life is one. We know this intuitively and also scientifically—anthropologist Ashley Montagu has stated that everyone on Earth is, at the furthest remove, everyone else's 50th cousin! We know that the atoms that swim in our bodies circulate freely into everything around us and that the dust of ancient Egypt is beneath our feet. We know this, and yet many tend to ignore it. By “all life,” we must naturally include not just other people, but all of nature and the Earth herself, and beyond this into space. Wherever we may go, there God is, as us, as that which we are beholding and as the One Mind that unites it all.

From *What Religious Science Teaches*:

“The enlightened in every age have taught that back of all things there is One Unseen Cause. This teaching of Unity ... ‘The Lord our God is one God’ ... is the chief cornerstone of the sacred scriptures of the East, as well as our own sacred writings. It is the mainspring of the teachings of modern spiritual philosophies, such as Unity teachings, the New Thought Movement, the occult teachings, the esoteric or inner teachings, our own Religious Science, and even much that is taught under the name of psychology. Science has found nothing to contradict this unity, for it is self-evident.

- We believe that **God is personal to all who feel this indwelling Presence**.

Herein lies the rub. The wonders Ernest evokes are ours to enjoy—

*...back of all things
there is One
Unseen Cause.*

Let's talk about...continued

when we choose to accept that they are. Have you ever waited for God to move closer to you, for a "sign"? There's an old saying, "If you and God are separated, who moved?" Through practicing the Science of Mind, we move ourselves into a position to experience the oneness and allness of God and a sense of connection to one another and all life (which is fundamentally the same thing). There's another point Ernest is making, too. Hearing that we are surrounded by a creative Mind which receives the impress of our thought and acts upon it, and being further taught that this Mind functions as an immutable principle, automatically receiving, building and returning in tangible form the ideas It has received from you and me, we may wonder, where's the *love*?

God as such is impersonal, the Creative Agency through which the Universe occurs. However, when consciously accessed by someone whose personal use of Mind is directed toward what he or she calls good, that creativity takes shape as good and more good. "The Law we are discussing is simply a Law of Nature, a force of Nature. It happens to be a mental force, and an intelligent and creative one, like electricity, which either lights our house and cooks our food or will electrocute us if we use it incorrectly." (p. 93) Is there a universal intention toward this good? Yes, but not separate from you and I, as in the sense of an external will. The things we agree to call good, we do so because they are effective for sustenance and progress. The world "works" better when we humans are kind to each other, than when we are not. A personal sense of abundance is more conducive to personal creativity than is scarcity.

Freedom is preferable to enslavement, because freedom clearly allows for the manifestation of ideas that benefit us all. The Universe as a whole is neutral, while we with self-conscious awareness are anything but, with a built-in and evolving set of preferences, at whose heart is the desire to feel—inside of life's meaning and purpose—the indwelling Presence.

From *What Religious Science Teaches*:

"The Spirit is both an over-dwelling and an indwelling Presence. We are immersed in It, and It flows through us as our very life. Through intuition, each person perceives and directly reveals God. We do not have to borrow our light from another. Nothing could be more intimate than the personal

Nothing could be more intimate than the personal relationship between the individual and that Divine Presence which is both the Center and the Source of each person's being.

Let's talk about...continued

relationship between the individual and that Divine Presence which is both the Center and the Source of each person's being.”

“Not *some* people, but *all* people, are divine. But all people have not yet recognized their divinity. Our spiritual evolution is a gradual awakening to the realization that the Spirit is center, source, and circumference of all being. It is in everything, around everything, and through everything, and It is everything.”

Treating for Wellness

Because everything in the universe is subjective to consciousness, everything “responds” to treatment. A declaration of knowing made at one point, with clear intention and deep feeling, is heard everywhere, bringing together whatever it takes to enact it in form. In treating ourselves about wellness, it's important to remember the universe can't divide, and thereby judge, itself. Neither ought we. There is no big versus small, serious versus simple, in the mind of the One, only in those representations of Itself that are able to pretend to be separate (you and me).

The quickest way to make ourselves ill or well (and some believe ultimately the *only* way) is via the management of our emotional states. Pent-up rage and despair weaken us. Can they kill a world-class athlete in perfect health? Yes, emotionally if not physically. Joy and laughter heal. Can they stop a bullet? Maybe not, but they can keep us out of its path. Effectively managing the emotions is the same thing as “faith healing.” People are healed at places like Lourdes because they (1) deeply expect to be, and (2) completely give themselves permission to release the illness.

Our bodies change all the time anyway, but consciousness holds certain aspects of them in place. Consciousness changes all the time, too. Treatment directs consciousness along specific lines. Words used in treatment must stimulate deep feeling for anything lasting to happen. To be well, and stay well, we must be willing to feel. Everything in the universe is an extension of the word spoken in treatment. This of course includes doctors, medicine, diets, changing habits, not changing habits, etc. Ultimately, it's our minds—and primarily their emotional content—that admits our healing.

Our spiritual evolution is a gradual awakening to the realization that the Spirit is center, source, and circumference of all being.

My Journal Page

Home Study Exercise

Living the Spiritual Principles

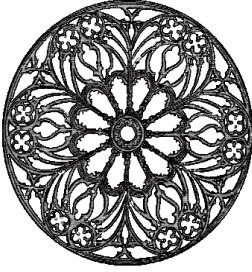
This Week's Principle:

We believe in the unity of all life, and that the highest God and the innermost God is one God. We believe that God is personal to all who feel this indwelling Presence.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I respect all paths to God.
- I commit to deepening my personal understanding of God and to encourage others in their personal spiritual practices.
- I understand that my behavior and actions influence the success and well being of the spiritual community as a whole.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.



Intuition and Science

...incarnated within each one of us is not only a divine spark, not only an incarnation of the living Spirit of the Cosmos, but a unique presentation of the Cosmic Whole, if we can judge the Unknown by the known. We have nothing to disprove and everything to prove that this individuation of the Spirit in each one of us, rooted in common soil, having the characteristics and potentialities of its common background, contains what the ancients called the microcosm.

We have every reason to suppose that there is, back of and within and around every individual, the divine representation of himself as the Son of God, forever expanding. The Universe is alive and awake and aware. It's an interesting thing that all the great intuitions of the ages are gradually being verified by the investigations of modern science. The nature of the physical universe has been known intuitively from time immemorial; but that which anciently was conceived by the intuition, which went in the front door of the Spirit by a natural and logical affinity, is, in our day and generation, gradually being reproven by the inductive method of science, which goes in the back door of the Spirit, but which, when it gets into the living room, sees the same furniture.

Ernest Holmes
The Beverly Hill Lectures, pp.96-97

Home Study for Week 6

1. Reading

To prepare for Week 6, please read the following:

- *The Essential Ernest Holmes* from p. 114 to the middle of p. 137.
- All the Week 6 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

- Create a one-page paper on the distinction between a diagnosis and a prognosis, from both a medical and a metaphysical viewpoint, and how and why you would explain this to a friend suffering from an unwanted condition—or otherwise communicate your sense of this through a musical, visual or poetic representation.

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.

Study Questions for Week 6

1. “The cold statement, ‘You are already perfect and the only thing wrong with you is a false belief’ will never heal. It will arouse antagonism and conflict...” (p. 115) Have you ever been told your problems weren't real in such a way that you became resentful? In your enthusiasm over the prospect of spiritual healing, have you ever told anybody else this? What was *their* reaction?
2. What do you think about Ernest's statement that overindulgence in sex “demagnetizes” a person? What about his statements on sexuality in general, both its overindulgence and its repression? (pp.116-118)
3. “The disease [of alcoholism] itself is some inner emotional state, of which the patient generally is not at all aware, but from which he unconsciously shrinks. He is impelled to seek escape through the act of self-forgetting or self-destruction...In other words, it is not alcoholism, as though it were a thing in itself, that should be attacked, but the hidden cause back of the addiction that needs to be eradicated.” (p. 119) How does this contribute to your understanding of alcoholism or other addictions? Does taking it out of the realm of disease as such—and deeming it an act of unconscious escape from a turbulent emotional state—put it back in the category of “weakness of character,” thus stigmatizing addicts?

Study Questions for Week 6...continued

4. “You do not need to look for a *law of health as opposed to a law of disease*, for there in only One Law. This gives a great sense of relief since it means *that there is no power to oppose a treatment.*” (p. 128) Doesn't it seem that there are two laws, though, in what society tells us? What's your reaction to hearing it's the flu or allergy “season”? Are you able to practice healthy habits from a motivation other than fear? Are these habits really healthy or just the product of a collective subjective agreement that they are?

5. “If a plaster will relieve it, use it. If a pill does any good, take it, but gradually try to lead the thought from where it is into the higher realms of consciousness where the soul recognizes its own I-Am-ness.” (pp. 129-130) Do you take any medications or other courses of therapy about which you judge yourself as being less spiritually evolved than you should be? How do you feel about the idea that everything in support of your wellness is, in essence, a spiritual remedy?

Week 6 ~

The Pattern of Perfection

Life will be to you what you are to it. Of necessity there is a Divine Pattern at the center of everything. This is the Christ in you waiting your recognition.

-This Thing Called You

This Week

Now among other things we will consider psychic awareness and intuition as two particular faculties, the first being a set of subjective impressions about people, place or things, the second an overarching sense of the unity of everything, or “cosmic consciousness,” in which all definitions merge and differences vanish. Then we’ll look at how thought plus feeling equals belief (and how it done to us as we believe, not just as we think, or as we feel), and how the shadow is one name for the non-dominant aspects of our psyche, or personality, and the accumulation of all the possibilities we did not opt for, the roads not taken. Consciousness is indeed a still water that runs very, very deep.

Pattern of Perfection

What you are feeling is usually what you are establishing in Mind as cause; it is the pattern for what you will receive.

-How To Change Your Life

You are to believe with utmost simplicity and complete faith that there is a pattern of your being, or a real spirit of you, which is as eternal as God, as indestructible as reality, and as changeless as Truth. This pattern is seeking to manifest through you. Back of it is all the will and purpose of the universe, all the irresistible laws of being. Finally it will win.

-This Thing Called You

The spirit of man seems to have an external and an internal perception. Its external perception is by appearance; its internal, through intuition. Appearances would limit the future possibility of man to uses he has already made of Life, and thus circumscribe the Infinite, hence, we are told to judge righteously and not by appearances. Plotinus tells us there are three ways by which we gather knowledge: through science, through opinion, and through intuition or illumination...Science is Spirit inducing Its own laws. Intuition is Spirit knowing Itself. Opinion is our estimate of Reality. All are spiritual faculties and should be considered in the study of this Science.

-The Science of Mind

As we realize the spiritual truth, everything else will take care of itself because it becomes causeless cause...All there is of you is God. All the real you that there is, is some activity of God in you because there is nothing else it could be...All we have got to do is recognize it.

-Love and Law

My Journal Page

My Journal Page

Let's talk about...

From The Declaration of Principles...

We believe in the direct revelation of truth through the spiritual and intuitive nature of each person and that anyone may become a revealer of truth who lives in close contact with the indwelling God.

- **We believe in the *direct revelation of truth* through the *spiritual and intuitive nature of each person* and *that anyone may become a revealer of truth who lives in close contact with the indwelling God.***

This direct revelation of truth, Ernest observes, precludes the need for intermediaries, human or otherwise. We can “go to God” directly, though in reality there’s nowhere else we *could be*. No one else can do the revealing for us, they can just point us in a useful direction. In a neutral Universe, how much absolute truth can there be? He's speaking of something larger than specific moral or ethical virtues, which are agreed upon by people and are subject to change as the times do. The one truth is this: that all is One—the Universe is one whole system, which you and I perceive and interact with through our minds that are individualized expressions of the One Mind. Everything else is relative, like what one should or should not do and what ought to happen if one does or does not do it.

Then there's the “spiritual and intuitive nature of each person”: “Here is where a certain form of mysticism...but remember, mysticism is not mystery; mysticism is not psychism—it doesn't get hunches to sell this stock or where to drill an oil well.” (*Anatomy of Healing Prayer*, p. 100) “Intuition is Spirit knowing Itself.” (*The Science of Mind*, p. 113) Intuition is never about people, places and things, though it's often confused with psychic awareness. When you get a hunch to do this or that, an enticement or a caution from something that isn't your intellect, it's an impression from the psychic or subjective level—the world-soul—that's nevertheless predicated on tendencies and preferences you've already established in mind. Intuition is different. In various places, Ernest enumerates three awarenesses intuition brings to the individual: that there is a Power animating everything, that immortality is our nature, and that

Intuition is Spirit knowing Itself.

Let's talk about...continued

everything is One. "Cosmic consciousness" is the sudden burst of this intuitive knowing onto the scene, often figuratively (or literally) as *light*.

That anyone may become a revealer of truth is a foregone conclusion. In a real sense, everyone already is. In another, we each have the power to clear away whatever mental or emotional debris may seem to stand between us and being a clear conduit for inspiration, and a definite and unshakable knowing of the oneness of all life. It's also worthwhile to be open to inspiration from any source, even those we judge unlikely. "Not alone unto the good and great comes the tread of the unseen guest." (p. 59)

From *What Religious Science Teaches*:

"Whatever God is in the universal, humankind is in the individual. This is why all spiritual leaders have told us that if we would uncover the hidden possibility within, we should not only discover the true Self, the Christ, we should also uncover the true God, the One and Only Cause, the Supreme Being, the Infinite Person."

*Whatever God is
in the universal,
humankind is in
the individual.*

Home Study Exercise

Living the Spiritual Principles

This Week's Principle:

We believe in the direct revelation of truth through the spiritual and intuitive nature of each person and that anyone may become a revealer of truth who lives in close contact with the indwelling God.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I maintain my own consciousness and integrity by meditating and doing spiritual mind treatment daily, expanding my consciousness so that I am prepared mentally and spiritually to meet any condition, being mindful that truth reveals the essential goodness of all appearances.
- I enter into spiritual mind treatment and follow Divine guidance in all communications and interactions if misunderstandings occur.
- I know that there is an essential Divine harmony to all of life and I communicate with compassionate understanding in order to reveal this essential harmony on every occasion.
- I acknowledge my responsibility to maintain high levels of truth and integrity.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.

My Journal Page

Let's talk about...continued

Consciousness Unfolding

“Emotion is the chief source of all becoming-conscious. There can be no transforming of darkness into light and apathy into movement without emotion.”

—C. G. Jung
Psychological Aspects of the Modern Archetype

Preference awareness. If one practices “positive thinking,” is there not then something “negative” to be avoided? If so, doesn't this introduce a basic duality into what we insist is all One? Let's call it preference awareness. We know what we prefer to have happen. That's what we can consciously surround with emotional energy. At the same time, we can withdraw our emotion from around the ideas of what we do *not* prefer to have happen.

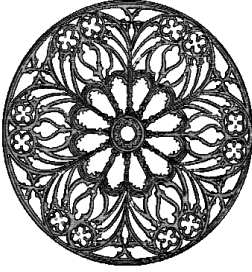
How consciousness works. We have perceptions. Around these we form thoughts and sometimes patterns of thought. Some of these thought-patterns become explanatory styles: the ways we explain our perceptions to ourselves and each other. Some of these explanatory styles we then, in turn, surround with emotion. Emotion is a neutral energy, and there seems to be a finite supply of it. We tend to describe our emotion by really describing the color and texture of the thought it surrounds.

Emotion wrapped around our thought forms packets of directed energy that color our present and shape our future. One name for these is *beliefs*. Some of our beliefs are deep-seated, at the core of our self-consciousness. The deeper they are, the more emotion they have wrapped around them. Our subconscious beliefs began as conscious choices. Once formed, they impact our future choices by making our choice-field seem limited to only those choices which conform to the ones previously made.

Awakening is the process of withdrawing emotion from the thoughts of what we do not prefer and wrapping it around the thoughts of what we do prefer. Ernest calls this, “letting our conversation be in Heaven.”

The road not taken. Our *shadow* is not only the parts of ourselves we have yet to embrace, it's also made up of all the paths we did not choose to take. These are neither better nor worse than the ones we did take. It's also made up of all the selves we've been throughout our lives, at every stage from infancy on and maybe even before then!

Emotion wrapped around our thought forms packets of directed energy that color our present and shape our future. One name for these is beliefs.



The Place of Stillness

“If you ever get to that place of stillness—out of it everything comes: the uncreated creativity; the creative possibility of the individual out of the uncreated; the voice that was not spoken, yet is ready to articulate—something new and fresh, a creation that never existed and need never again be. But in the passing movements of our present fancy, the word shall become flesh and dwell among us as long as it ought to and dissolve when it is no longer necessary.

‘Our little systems have their day;/They have their day and cease to be:/They are but broken lights of Thee,/And Thou, O Lord, art more than they.’

You and I as practitioners can throw all of our theories and all of our books and all of our previous prayers out of the window now, because they are evermore about it and about it and about it. They are necessary and they are fine...but now that divine moment is come. Emerson said, when it happens, throw out all of your theories, leave them all as Joseph left his coat in the hands of the harlot, and flee—for this is a transcendent moment; this is the moment of a new creation...”

—Ernest Holmes,
Ideas of Power [Holmes Papers, Vol. 3],
compiled by George P. Bendall (1992), p. 3

Home Study for Week 7

1. Reading

To prepare for Week 7, please read the following:

- *The Essential Ernest Holmes* from the middle of p. 137 to the end of p. 160.
- All the Week 7 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.
- Based on your team assignment from class, be prepared to present your response to the question your team agreed to research.

Study Questions for Week 7

1. Having read the story of the woman with failing eyesight and the other who couldn't go away to school (pp. 136-7), can it really be as simple as that—our eyesight dims when we don't want to look at something? What about genetics and/or collective belief in it; injuries and/or belief about their aftereffects; aging and/or belief about what we must sacrifice?
2. Plotinus, Meister Eckhart, Swedenborg, and various figures in Theosophy were all influences on Ernest's philosophy. Have you ever looked into any of these? What do you suppose drew him to their work? Who were the “greatest line of emotional prophets the world has ever known”?
3. Explain your understanding of “The practitioner loves his patient back into his own center.” (p. 147)

Week 7 ~

The Inner Knowing

You do not put power into your word, you take it out. When your word is based on Divine Love, Infinite Goodness and Eternal Peace, you may know that it is no longer the word of an isolated individual, it is the word of the Supreme Power in you...

-This Thing Called You

This Week

Throughout his writings, Ernest references Plato, Plotinus, Swedenborg, Emerson—and the Hermetic Laws with which they clearly were familiar. All things are one, and operate in a rhythmic swing in a polarity between two seeming but ultimately reconcilable opposites. All effects are generated by causes and then, in turn, become causes themselves of forthcoming effects, yet this is all happening more or less simultaneously rather than in linear fashion. This week we'll deal with some of the complexities of this, as well as the practical side: that often we're too quick and severe in our judgment of the world that is flowing around us.

The Inner Knowing

There is a law, common to all people, which responds to every man's belief in life, at the level of that belief. No man can be happy who lives in a continuous state of condemnation of people, conditions and things. We must learn to praise and not condemn.

The Science of Mind

This is the story of your life and every man's life. Just keep right on knocking at the doorway of your consciousness until every "no" becomes a "yes," every negation an affirmation, every fear a faith. You cannot fail if you remain steadfast. Finally, the fetters of bondage will drop from you. You will walk out of your self-imposed prison only to discover that the door was never really locked and the windows were not actually barred. You were bound merely by the chains of unbelief.

-This Thing Called You

The moment you step out of the ordinary ranks, the moment you step out of the procession that moves endlessly down the aisle, you are in the spotlight of evolution. Your own choice has decided you, and you are not longer going to think as others. You are no longer going to lay your greatness at the feet of a person whom you recognize to be great. The moment a person steps out of the endless stream of humanity, he no longer goes by the norm that was set by the mass mind. He is a leader. He is a thinker. He is one who introduces new things into the world.

-The Beverly Hills Lectures

Now we are surrounded by, we are immersed in, there is in us, that One Life, that One Law—the One Life that animates everything, the One Law that governs everything.

-Ideas of Power

My Journal Page

My Journal Page

Let's talk about...

From the Declaration of Principles...

We believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that we are surrounded by this Creative Mind which receives the direct impress of our thought and acts upon it.

- **We believe that *the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God.***

God is, and God does. You and I are who we are, and we do what we do: many things, all of which are consistent with our nature as we understand it at the time. God does an infinite number of things, all of which are consistent with Its nature. The purpose of our lives, to Ernest, was and is to express God, and there's no way we can fail. Even if we make ourselves miserable along the way, we're still expressing God—at the level of our understanding. Even if we did *nothing at all* but just sat and waited for something to happen, God through us would have the experience of expressing Itself sitting and waiting. We say there's much to be done and we get busy doing it. This pleases (or tires) us, but does not expand God into someplace It wasn't.

Assuming the purpose of our lives is to express God, which we're already doing, but God isn't enlarged or transported into territory It didn't previously occupy, just what does our expressing God do for It? Just this. It's a little more complicated and beautiful than "serving God." The experiences you and I are having have never been experienced by anyone before. As mentioned earlier, the way we put thoughts together is unique. Each of us is a refinement of the human mindset. We elaborate on God's experience of Itself. We can't make it bigger, because there's nowhere outside God for It to grow into. We can, however, make it more *intricate*, like a filigree or adornment upon the majesty that is already present.

From What Religious Science Teaches:

"This deals with the practical use of spiritual power. Religious Science differentiates between Spirit, Mind and Body, just as all the great major religions have done. Spirit is the conscious

The experiences you and I are having have never been experienced by anyone before.

Let's talk about...continued

and active aspect of God, as distinguished from the passive, receptive, and form-taking aspect. Spirit imparts motion and manifests Itself through form. Thus, the ancients said that Spirit uses matter as a sheath.

- **and that we are surrounded by this Creative Mind which receives the direct impress of our thought and acts upon it.**

This is a statement we hear often in Religious Science. Ernest used the expression “*immersed in*” to describe our relationship with God—*immersed in, but never absorbed by*. This Creative Mind receives the *direct* impress of our thought (energized by the “molten lava” of feeling).

There are two consequences of note to being amidst a Creative Mind that is constantly producing. The first is that our personal needs and wants can be easily supplied, as we attune ourselves to the creative process. The more important and energizing consequence is that we are enabled to serve others and our world more effectively. What we gain in isolation, tends to wither away. What we build with our brothers and sisters in the world, tends to last through the boundless realms of eternity.

From *What Religious Science Teaches*:

“The spiritual teachings of antiquity all taught a trinity or three fold unity. In order that anything may exist there must be an active principle of self-assertion, acting as law upon a passive principle, which Plotinus called an indeterminate substance, whose business it is to receive the forms which the contemplation (the word or the thought) of Spirit gives to it.”

...our personal needs and wants can be easily supplied, as we attune ourselves to the creative process.

Home Study Exercise

Living the Spiritual Principles

This Week's Principle:

We believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that we are surrounded by this Creative Mind which receives the direct impress of our thought and acts upon it.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I know that spiritual mind treatment is a powerful tool for transformation and is the core tool for transforming lives and situations. I agree to use prayer first when challenge presents itself to me.
- I remember that my word and my thought are creative. I choose my ideas and my words carefully and lovingly. I am a force for good and peace in this world.
- I know that there is a Power greater than I am in the Universe and that I can use it. I use it daily and teach others to also claim this creative power for themselves.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.

Let's talk about...continued

Beyond the Need to Judge

“Whatever you think about expands.” —Wayne Dyer

“What you criticize, you get to keep.” —Terry Cole-Whittaker

What judgment is. We've been taught to “exercise good judgment,” and to “not judge by appearances,” but the bottom line is, it's healthier to not judge at all. Judgment is damaging to us because it's surrounded by emotion. Anything we judge, we have an emotional charge on. *Discernment* is different. It just tells us whether the traffic light is red or green. Judgment says, “Darn it all! I'm going to be late! Life is so unfair!” The subconscious mind then takes this powerful emotion-laden bundle of energy and runs with it, to bring us back more of the same. Sometimes our patterns of judgment are so old, we've lost touch with the emotions behind them. Still, it's there, and it will ask to have its needs met if we'll just pay constructive attention to it.

Why we judge. At some time in our lives (usually very early), we got used to not getting the emotional support and unconditional love we needed, and we've been blaming the world ever since. Believing that we're not worthy of love just as we are, we've had to compensate for our imaginary defects by making ourselves look important as clever observers of the world's stupidity. However, we are such incredibly creative beings that whatever (or whoever) we judge, surrounds us forever, until we let go of the judgment. Judging things or people has never made them change. It only makes us miserable and places us at a further distance from our hearts' desires.

Moving beyond judgment. Use the tools of treatment, affirmations, visualization, meditation, and other inner work.

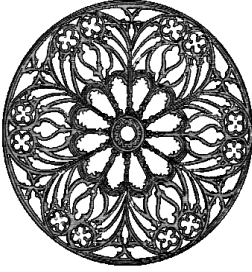
- Rewrite your inner script of how life is and how to effectively respond to it.
- Allow others to be how they are. They can't limit you. If you totally can't stand how they're being, leave! Meanwhile, gently ask yourself what it was that brought you into their space. What were the gifts? Every relationship has many.

Judging things or people has never made them change.

Let's talk about...continued

- Ask your anger to tell you what it's really about. The people around us today should not be expected to make up for any earlier lack of love we may have experienced. *We* are the ones to do that, by deciding that we are worthy of love no matter what.
- Turn your anger into useful action. Something bothering you? Say so, and own it. Offended? Say so directly to the offending party. Don't like your life? Get a clear picture in mind of how you want it to be, and bestow all your emotion on coloring in and animating that picture.
- Emma Hopkins says we accuse the world of stupidity and ignorance if we feel ourselves to be stupid or ignorant. No one can move the world in a positive direction by accusing the world. This is true of individuals, too. Those people who are a beneficial presence love the world and overlook human foibles, realizing that it is their consciousness that reigns supreme in determining their own happiness!

*...we are worthy of
love no matter what.*



A Universe of Ultimate Good

“We affirm a belief in a universe of ultimate good because we, too, have doubted, questioned, explored—and now have a backlog of case histories. You’ll only know that I speak the truth when you have proof of your own. Then you may arrive at the reassuring notion that an instant expansion in your thinking—a technique which will lift you from where you are and give you the view from a tower—can dissolve your problems. We are carrying on this amiable discussion on a planet which moves with predictable precision amid stars which have existed for uncountable years, for an eternity, open at both ends; because if there is no end, there was no beginning, and we’ve got to stretch our concepts for another view of Time.”

—William H. D. Hornaday & Harlan Ware
The Inner Light (1964), pp. 19-20, quoting Ernest

Home Study for Week 8

1. Reading

To prepare for Week 8, please read the following:

- *The Essential Ernest Holmes* from p. 163 to the end of p. 190.
- All the Week 8 material in your workbook, making notes as needed for class discussion.

2. Written Work

- Create a one-page paper on your reaction to Emma Hopkins's statement, quoted on p. 167, that "all evil is done in the name of good" together with Ernest's observation that "We shall have to learn that evil is neither person, place or thing of itself, but is an experience which we are allowed to have—because of our divine individuality"—or otherwise communicate your sense of this through a musical, visual or poetic representation.
- Bring in newspaper clippings related to Study Question 3. Based on your findings, be prepared to discuss the difference between human justice and Divine Justice in each circumstance.

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.

Study Questions for Week 8

1. Ernest says there is no absolute evil, just a perversion of the truth. Do you agree? Is this a workable belief or just avoidance of an unpleasant subject? What about the concept that there is no absolute *good*—just an agreed-upon ethic that perpetually changes?
2. Read the first full paragraph on p. 172. Does Ernest's take on group personality help explain the tendency toward conflict among nations? If the desire for peace isn't enough to bring about peace, then what is?
3. **See instructions on the previous page:** Dr. Martin Luther King, Jr. stated, "Peace is not the absence of conflict, but the presence of justice." In his award-winning 1950 article, "Spiritual Armament," (p.179) Ernest writes, "And you and I should form the habit of taking definite time each day to pray for peace with justice—for there is no peace possible without justice." What are your thoughts about justice? Do you sense a difference between human justice and divine justice? Do all of us get what's coming to us, regardless? Where, if any, are the places for moral indignation and social activism in our philosophy?

Week 8 ~

Beloved, Now Are We

*The only thing that binds us is
the only thing that frees us...
Love and hate are one attitude.
Fear and faith are the same
attitude. They are one mind,
one mental attitude. There are
only different ways of using it
to cause it to be manifested.
Love and Law*

This Week

In concert with the idea of suspending our judgment (be it through condemnation or elation) of the circumstances of our lives in favor of a more centered approach that just notices, this week we tackle the question of dualisms in competition: good versus evil, peace versus war, wellness versus sickness, and so forth. How completely do we control conditions, and what constitutes a cure or a healing, or are they the same thing? As example of condition-management through the direction of consciousness, we'll close by looking at our experiences of supply and enjoying a state of financial integrity as a model or template for integrity in all areas of life.

Beloved, Now Are We

*SPIRIT IS ALL – The Center
and Circumference of
everything that exists – both
manifest and unmanifest.*

-The Science of Mind

*Back of every idea of supply, every
need in our human lives, there is
something which forever more gives
of itself and takes the form of our
experiences when we permit it to.
Whether it be a house to live in,
money that we have need of, or
employment that furnishes the
gratification of adequate self
-expression, always there is the
giver flowing into these things.*

-Creative Ideas

*With what a vastness of power we
may ally ourselves! What mighty
energy is His who hurled the stars
into ordered space! What infinite
wisdom in their stately workings!
What exquisiteness of beauty in the
creative Mind that paints sunsets
and adorns rainbows! What melody
in His soul who teaches birds to
sing! What depth of tenderness in
Him who gave the mother-heart
its love!*

*This energy, wisdom, beauty, and
love—dynamic and creative—
belong to the man whose simple,
seamless fabric of faith is the deep
abiding consciousness of the
indwelling Presence, and who dares
to draw forth the God within him.
He shall have health, for he thinks
it; wealth for he creates it; joy for he
gives it.*

-The Philosophy of Ernest Holmes

*Harmony can never become
discord. The truth can never
produce a lie. God can never be
less than God...We cannot contract
the Infinite, but we can expand the
finite.*

-The Science of Mind

My Journal Page

My Journal Page

Let's talk about...

From The Declaration of Principles...

We believe in the healing of the sick through the power of this Mind. We believe in the control of conditions through the power of this Mind.

- We believe in ***the healing of the sick through the power of this Mind.***

Two words bear scrutiny: *healing* and *sick*. A healing is different from a cure. A cure relieves effects; a healing changes causes. The root of the word "healing" is the same root as the word "whole," thus all healing is "holistic." Everyone is a healer, not just those who style themselves as such, and no one needs more of anything (education, worthiness, or even experience) in order to be able to heal. Again, a different use of the One Law results in healing, where there was previously a problem. Every problem carries with it its own solution, as in mathematics.

When we say sick, we usually think of physical illness. Ernest maintains that the only sickness is a sense of separation from God as our Source, thus it's the only condition to be healed. To use spiritual mind treatment to alleviate physical distress, we don't need to know a lot about that distress, such as the medical details (though if we're treating for someone else, this can demonstrate caring). The principle doesn't change, however, whether the afflicted area be a heart or a lung or a foot. We treat to know that there is a perfect spiritual pattern from which the body was created, to which it now re-conforms itself, and that illness is "neither person, place nor thing." (*The Science of Mind*, p. 253, et al)

The more serious we declare a problem is, the more of our emotional power we lend it. Now, it seems we have to be superheroes to conquer an ailment. Every professional Practitioner has had someone say, "I need one of your best treatments about this," as if it were the Practitioner's force of will or strong personality that would make the difference. A treatment, properly done, is a treatment. Spiritual law responds, and conditions change. Ernest reminded his Practitioner students that their only responsibilities were to learn how to do treatments and then to do them when they told a client they would. The responsibility for healing was not theirs to bear. Instead, it lay

...sickness is a sense of separation from God as our Source...

Let's talk about...continued

with the client (in terms of their acceptance) and beyond that with the Law, which knows what to do and how to do it.

From *What Religious Science Teaches*:

“Spiritual mind healing has long since passed the experimental stage, and we now know why faith has performed miracles. We live in a universe of pure, unadulterated Spirit, of perfect Being. We are, as Emerson said, in the lap of an infinite Intelligence. There is a spiritual prototype of perfection at the center of everything. There is a cosmic or divine pattern at the center of every organ of the physical body. Our body is some part of the Body of God; it is a manifestation of the Supreme Spirit.

“In the practice of spiritual mind healing, we start with this simple proposition: God is perfect. God is all there is. God includes humans. Spiritual humans are divine beings, as complete and perfect in essence as is God. When in thought, in contemplation, in imagination, in inward feeling, we consciously return to the Source of our being, the divine pattern which already exists springs forth into newness of manifestation. When we clear the consciousness—that is, the whole mental life, both conscious and subjective—of discord, we are automatically healed.”

- We believe in ***the control of conditions through the power of this Mind.***

Some would say we don't control conditions so much as we control our *experience* of conditions, which amounts to the same thing since we only know conditions through our experience of them. On the other hand, can you think of any conditions that *absolutely cannot* be changed? The weather comes to mind, yet both through invisible means (Native American rain dance ceremonies) and visible ones (cloud seeding) rain can be brought to dry land. Pigs can't fly—until you put them in a plane. Is that cheating, or, in a spiritual Universe where all is One, isn't every last thing an expression of that One? Then, aren't we already controlling conditions?

Isn't the eradication of diseases a product of collective agreement? There was a time when human sacrifice was practiced in certain cultures, a time when children worked 16 hours a day for pennies,

When in thought, in contemplation, in imagination, in inward feeling, we consciously return to the Source of our being, the divine pattern which already exists springs forth into newness of manifestation.

Let's talk about...continued

and when a person could legally brutalize his/her spouse and children. Who changed that world, if not thinking people who committed to a new and unseen possibility, an idea with a torrent of feeling behind it?

Ernest's suggestion to each individual was, *try this for yourself*. Stop worrying for a minute about what everybody else is creating in their lives, and focus on *one* condition it would serve you to control through disciplining your mind and opening your heart. Do the work with a sense of joyous expectancy, and see what happens.

From *What Religious Science Teaches*:

"There is a Law of Mind which follows the patterns of our thoughts. This Law works automatically. It will always respond by corresponding. Thus Jesus said that it is done unto us as we believe. The word *as* is important since it implies that the creative Intelligence, in working *for* us, must work *through* us at the level of our acknowledgment of It as working. This is working *in spirit and in truth*, and according to Law. And there must be law even in prayer if there is to be cosmic order...

"We must continue in faith until our whole mental life, both conscious and subjective, responds. If we would pray and prosper we must believe that the Spirit is both willing and able to make the gift. But since the Spirit can only give us what we take, and since the taking is a mental act, we must train the mind to believe and to accept. This is the secret of the power of prayer."

...we must train the mind to believe and to accept. This is the secret of the power of prayer.

My Journal Page

Home Study Exercise

Living the Spiritual Principles

This Week's Principle:

We believe in the healing of the sick through the power of this Mind. We believe in the control of conditions through the power of this Mind.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I use spiritual principles as the basis for all guidance in teaching and healing work.
- I am able and willing to be the context of wholeness and healing for others.
- I know that there is an essential Divine wholeness underlying all seeming conditions. I believe it, I trust in it, and I willingly claim it for myself and for others.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.

Let's talk about...continued

Spiritual Financial Integrity

“Money, which represents the prose of life, and which is hardly spoken of in parlors without an apology, is, in its effects and laws, as beautiful as roses.”

—Ralph Waldo Emerson,
“Nominalist and Realist”

The only thing there is to heal is the sense of separation from God.

spir•itu•al 1. Of, concerned with, or affecting the soul. 2. Of, from, or pertaining to God; deific.

fi•nan•cial Of or pertaining to finances or those who deal with finances (that is, the science of the management of money and other resources).

in•teg•ri•ty 1. The state of being unimpaired; soundness.
2. Completeness; unity.

Our goal is to achieve a working balance in our lives that includes “unimpaired soundness, completeness and unity” in our management of money and other resources.

Resources remind us that there is one Source. Everything—whether in form or potential—is an expression of this Source; literally, a “re-Source.”

Oneness. Because this One Source is all there is and so everywhere present, personal choices and choice patterns (strategies) are most effective when all are pointed toward oneness and none toward separateness. Ernest Holmes: “The only thing there is to heal is the sense of separation from God.”

Finances are in God, as everything is. As we think this way, new feeling arises, new choices may be made, and new strategies develop. There is not a spiritual reality versus a material one—this is a falsehood created by those who were uncomfortable in one or the other aspect of total Reality: offended by the material or bored by the spiritual. Matter is spirit in form, spirit is matter in potential (to paraphrase Quimby).

Let's talk about...continued

Money has therefore been called “God in action.” It's a symbol of abundant thinking and feeling, that has naturally and dependably out-pictured itself in form, according to the mold or “mental equivalent” given it by the self that's doing the thinking and having the feeling.

Integrity around finances usually means a list of don'ts: Don't lie, cheat or steal. Mind working the way it does, when we focus on what we shouldn't do (especially when we're not clear on exactly why we shouldn't do it), whatever in us feels separate from its Source tends to support our doing just that. Where our attention goes, we shortly seem to follow.

Suggested Steps

- Work (overtly) your spiritual practice: pray, meditate, read supportive literature, hang out with positive people, get your questions answered and your answers questioned.
- Listen to your feelings and invite them to share their stories with you. Their stories are about past events. What is your assessment of your work life and experience of finances? Notice if anger, sadness and fear play a part. Then ask these to consult with you. What is your assessment of your own skills and affinities? Notice if shame, resentment and regret factor in. Then ask these to speak also.
- Choose what to think. Form your choices into strategies around the availability (rather than the withholding) of your and everybody's good.
- Act truly prosperous. Is spending money as fast as you get it a prosperous act? Is hoarding it against future catastrophe a prosperous act? Is accumulating debt? Is buying “at” people from your past or present? What about charitable giving? When is this worthwhile and with what feelings behind it? Have you set long-term goals, and how are you preparing for them?
- Think kindly of your creditors. Almost everyone has them. Even if you consider yourself debt-free, there's the phone bill, the light bill, and, of course, taxes. Think well of the people who keep your phone working and your lights on. Bless the government. If you don't agree with what they do with your money, vote your conscience, while blessing them. It's good for them and great for you.

Matter is spirit in form, spirit is matter in potential ...

Let's talk about...continued

- Think kindly of your debtors. Does someone owe you something? Bless them, too. You may never get it back from them, but do this and you *will* get it from *somewhere*, perhaps many times over.
- Build an inner “trust fund.” Practice trusting the universe and yourself as its agent. The more you do this, the more other people who have not chosen to live trustworthily will vanish from your experience.
- Get in the game. Enact your ideas, dreams, visions. Talk less and do more. Push through any doubts, fears of inadequacy, sense of competition, etc. All power flows through you.

*Enact your ideas,
dreams, visions.
Talk less and
do more.*

Spiritual Practice

Sacred Giving

Of all the aspects of life, it can seem the most difficult to integrate ideas of money and spirituality. Our desire to live a deeply spiritual life can seem to be at odds with money, which is, after all, an invention of man. We bristle over requests for money from our churches, wrestle with our personal checkbooks to see how to make our money grow, ponder over requests from others to give our money for “good causes” and argue over money in our business affairs, with our teenagers, our spouses, ourselves. And, in better moments, pray over the words of the scriptures: “See the lilies of the field. They neither toil nor spin. Yet, even Solomon in all his glory was ever arrayed like one of these.”

So, here for consideration is the idea to once and for all, step into the use of your money as a spiritual practice. Like every other aspect of life, the money you have, the money you earn, the money you give, is a demonstration of your Divine presence here.

Ernest Holmes says, “God is Spirit. Spirit is substance and substance is supply. This the keynote to the realization of a more abundant life, to the demonstration of success in all financial matters. It is right we should be successful, for otherwise the Spirit is not expressed. The Divine can not lack for anything that makes life worthwhile here on earth.”

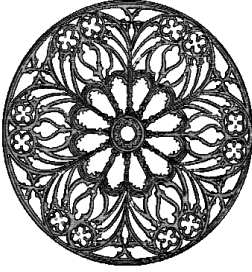
But further than this knowing of God, is the law of giving and receiving. God gives life and well-being to all, constantly. Because of the underlying unity of all life, no man lives entirely unto himself but rather is part of the Infinite flow of the whole. The way to happiness lies in consciously choosing to be part of this Divine flow of life. This includes being willing to share our lives, our time, our talents, and our money with others because, in truth, it is not ours. It is only passing through our being as part of the Infinite life.

The spiritual practice of Sacred Giving begins with the recognition that it is part of our nature to not only receive but to give. Your inner life deepens when you make a conscious plan to give. And you experience the great satisfaction of being part of the flow of life. When you receive your money, of course you give back to yourself, paying your bills and buying food, shelter and the necessities of life. You can also give back to yourself by setting aside money for your savings for your future, and a certain amount for spending for your pleasure. But the inner question to ask is: “How can I use my money to create a difference in the world?” Is there a new undertaking of value that you would like to support? Can you give to those doing good work in the world? Will you give to your spiritual community to continue to support those that support your inner life? Are there other things you can do—giving your time, your talent to make a difference for others and for our world?

The spiritual principal of tithing 10% of your wealth to all that inspires you and feeds your soul is a deeply spiritual practice with astonishing results. As you live in the truth that you are the Source of giving, you will create a new level of expansion in your receiving. This is the law of giving and receiving, the law of circulation, at work. Claim this spiritual practice as your own.

Find out for yourself, the great blessing of Sacred Giving.

Only as we allow the Divine current to flow through us and out, that we really express life.



The Universal Creative Genius

“There is a creative Genius somewhere in the Universe which sees the oak full spread in its mighty lines, giving shade to those who recline beneath it. There is a visualization, a recognition, and a faith somewhere inherent in the Universe which sees this vast process while the acorn is still an acorn, before it has come into conjunction with its invisible creativeness. And could it be that the acorn thought it had to make itself into an oak tree? It would not know how, and so it resorts to that instinctive message or measure which finally we all have to listen to—faith in the invisible.

We should come, then, to this great reservoir of nature, to this infinite side of ourselves, in full and simple trust, in confidence and faith. And taking those small gifts of our lives which seem so limited, so slight and so inconsequential, bless them with a steadfastness which has behind it faith in the invisible, a conviction that we are spiritual entities in a spiritual system, and that there is a Divine destiny back of each one of us.

—Ernest Holmes
Observations (1968),
compiled by Willis Kinnear, pp. 11-12

Home Study for Week 9

1. Reading

To prepare for Week 9, please read the following:

- *The Essential Ernest Holmes* from p. 191 to the end of p. 217.
- All the Week 9 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

- Reminder: your final project is due in two weeks.
- Journal on your reaction to and interpretation of Ernest's experience at the Whittier church dedication (pp. 213-215) —or otherwise communicate your sense of this through a musical, visual or poetic representation.

Please see the following pages.

- Complete the Home Study Exercise concerning the application of this week's Principle to your life.
- Respond to the Study Questions drawn from your reading, for discussion next week.

Study Questions for Week 9

1. Consider Ernest's statement, "We believe in divine *patterns*, not divine *plans*." (p. 196) Can you see how a pattern is organic to nature, while a plan is something imposed from outside and supposes duality, as in the sense that God "has a plan" for you or me? Does the thought of a divine plan specifically about you give you a sense of comfort or of being manipulated? Are divine patterns as substantial and reliable as a plan would be? What do you know about the existence of patterns in nature? (You might look up the "Fibonacci Sequence" and the "Perfect Mean" for interesting information on this.)

2. "It was Troward's belief that the Bible, using many and varied illustrations, is ever pointing to a few central facts and that no matter how 'deep the mysteries we may encounter...Everything has its place in the true order of the Great Whole.'" (p. 202) If you've read Thomas Troward, you certainly know he was a Bible student and considered it to be the ultimate metaphysical guidebook. What are your feelings about the Bible? What are your most favorite passages? Do you feel it has relevance to the path you're on? Did earlier experiences turn you toward it, or away from it? Can you spot the symbolic/allegorical level of teaching within it?

3. Can you apply the story of the building of the Temple to your present circumstances and what got you there? Do you find the imagery appealing? What are the twin pillars in your life?

Week 9 ~

Untapped Powers

*There is something within
you beyond all doubt and fear,
something that has never
been limited by your acts or
destroyed by your feeling.
This is the only something
that can make you whole.*

-This Thing Called You

This Week

“There is something beyond anything you and I have touched,” said Ernest in his “Sermon by the Sea” at Asilomar in 1959. He meant the untapped powers of the self, that range far beyond the demonstrating of a dime if one needs it, or freedom from a pain if one has it. Having briefly considered our psychic sense and around it the intuitive awareness of oneness, today we go deeper into considerations of biblical metaphysics such as the allegorical Temple or “house not made with hands,” and discuss more on the psychic field (including the spiritualism in which Ernest engaged from time to time) and place it in a context among six other levels of information and energy exchange.

Untapped Powers

We cannot instruct God but we do have the mind of Christ. The mind of Christ is the spiritual perception through which we perceive truth. The mind of Christ is the mind of God in us and needs no instruction. It is the outer mind that needs instruction; the mind of Christ already knows.

The Hidden Power of the Bible

We are all immersed in a psychic life. Within this infinite psychic life, or subjective consciousness, there is the possibility and the thought not only of everything that we have ever done but everything that God ever thought. In other words, cosmic purpose. A cosmic purpose is the power of the concept behind the unfoldment of ourselves in everything. It means that all purposes of God and us exist right at the center of your own consciousness. Not only do they exist in this totality as a purpose but in their completion as an accomplishment. The moment you give to deductive consciousness the realization of the end, that is the completion of the unfoldment, of the manifestation of almightiness itself.
-Love and Law

There is nothing we have done, said or thought which rises up against us, which has power over us or which limits us; there is no memory of fear, no condemnation for previous mistakes. With the desire to free ourselves from the further indulgence in the mistake, the effect of the previous mistake is wiped out, just as light dissipates the darkness. The Universe holds nothing against us, because It can know nothing unlike Itself. There has never been an occurrence for which we have to suffer! Consequently, every apparent shortcoming—which could be traced to some mental or spiritual infringement of the Law—is not only removed but the effect is healed!
The Science of Mind

My Journal Page

My Journal Page

Let's talk about...

Intuition and Psychism

“The world we live in is but thickened light.” —Emerson, “*The Scholar*”

“Shallow men believe in luck.” —Emerson, “*Worship*”

Psychic awareness. Psychism is among the most overlooked and discounted aspect of human awareness, along with intuition and emotion. While some scientific studies have been done on psychic phenomena (such as that by J.B. Rhine at Duke who, along with William McDougall, coined the term “parapsychology”), it’s still academically considered suspect. Science of Mind believes that the psychic realm is a valid one. Psychic projections and emanations are part of the universal subjective intelligence in which we all share. People who have developed their psychic ability are tapping into tendencies, patterns and nonphysical principles typically ignored or unseen by the rest of us.

Subjective tendencies. The choices each of us make heads us in certain directions, causing us to cross paths with people, places and things that correspond to our choices (whether or not we knew we had a choice when we made it). If we choose to fear, we head toward a fearful experience. If we choose to love, we head toward more of that. The choice is always ours. The “heading-toward” is a definite tendency of ours. When we are self-aware, we know the tendency our belief is taking. Developed psychics can help us track these tendencies as well. What they cannot do—what *no one else* can do for us—is say for sure where they will end up. The best anyone else can do for us is provide input for us to consider. Psychic tools of divination, like precognition, clairvoyance, clairaudience, clairsentience, etc., can all provide insights into our subjective belief-tendencies. Telekinesis, telepathy, distance-viewing, automatic writing and similar tools may be used in watching subjective patterns unfold. Yet the patterns themselves are always subject to change. Everyone is naturally psychic in the same way that everyone is naturally musical. There are just different ways of expressing one’s gifts, and not everyone chooses to learn to play an instrument. Nor is psychism “supernatural.” There *is* no supernatural, just nature we haven’t yet explored.

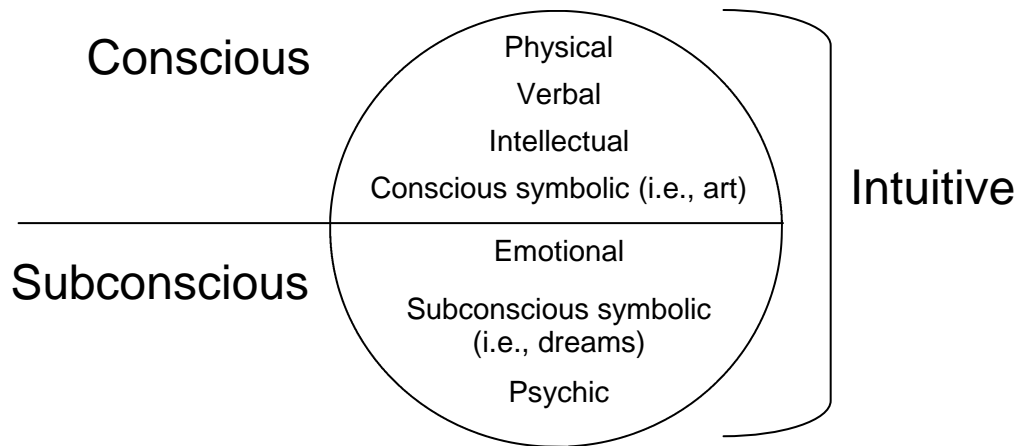
When we are self-aware, we know the tendency our belief is taking.

Let's talk about...continued

Intuitive awareness is not the same thing as psychic awareness. While psychism deals with the contents of the subjective states of mind, intuition is about the unity of all life. It's like seeing everything at once. People who experience intuition are generally called "mystics." We are all mystics. Intuition is never about people, places or things. If it were, it would be exploring multiplicity rather than unity. All hunches, precognitions, sudden inspirations, etc., are either conscious ideas or psychic/subjective impressions. Unlike psychic awareness, intuitive awareness can never really be accurately narrated or described. Words fail. Its best definition is the sudden knowing with the entire self that all is one, an awareness of the One Life pulsing through creation—seeing as God sees.

*...intuition is about
the unity of all life.*

Intuitive Awareness Diagram



Let's talk about...continued

From The Declaration of Principles

We believe in the eternal goodness, the eternal loving-kindness, and eternal givingness of Life to all. We believe in our own soul, our own spirit, and our own destiny, for we understand that the life of all is God.

- We believe in ***the eternal goodness, the eternal loving-kindness, and eternal givingness of Life to all.***

We believe in these things because, quite frankly, anything less is not acceptable. We can have whatever we can accept and embody, and what we now have—individually and as a world—demonstrates the contents of our personal and collective consciousness up to this point. We've gotten what we've asked for. Emma Curtis Hopkins expressed it as, "The world will persist in exhibiting before you what you persist in affirming the world is." (*Scientific Christian Mental Practice*, p. 220) So today we explore the meaning of goodness, loving-kindness, and givingness, not only to ourselves as receivers, but outward from ourselves as givers—to *all*.

Once asked the long-term purpose of his Science of Mind philosophy, Ernest replied that it was to serve in the upliftment of the consciousness of the whole human race. Not everyone on Earth may become acquainted with Ernest Holmes, spiritual mind treatment, or the concept that God is all there is. Nonetheless, every man, woman and child alive is busy treating, whether he or she knows it. Each is starting from a central premise and building outward in declaration of some particular outcome, then releasing this word and awaiting that outcome. As Dr. Raymond Charles Barker used to say, "If you've been a good worrier, you'll make a great treater." Worry is treatment toward a dire end; the process is the same, only the input differs. So, allegiances and opinions aside, we're all doing the same work, some directly toward their good, others in a more roundabout way.

From *What Religious Science Teaches*:

"The Spirit gives Itself to everyone; the Power of God is delivered to all. 'Whosoever will may come.' No matter what the mistakes of our yesterdays may have been, we may transcend both the mistake and its consequence through

*...every man,
woman and
child alive is busy
treating, whether
he or she knows it.*

Let's talk about...continued

imbibing the Spirit of Truth, which is the Power of God. This does not mean that we may continue living in the mistake without suffering from it. We must transcend it. That is, we must transmute hate into love, fear into faith, and a sense of separation into conscious union with good. When we have done this, the entire record of the past is blotted out and we are again free—freed with that freedom which the Almighty has ordained, and which humankind may claim as [its] own.

- We believe in **our own soul, our own spirit, and our own destiny, for we understand that the life of all is God.**

The one having this knowing, declaring this belief, comes full circle at the end back to the self. As we believe in our own souls, we face tomorrow with confidence, certain that we never end. We further know that our own souls, or subjective realms, are really the personal linkage we have to the infinite storehouse of information that is the Universal Subjective. Whatever we need to know, It contains, and we're free to draw from It. The same is true of our own spirit, or conscious awareness. We're able to "speak the word," to "decree a thing" and see it "established unto us," as Job discovered.

From *What Religious Science Teaches*:

"All people are not only a center of God Consciousness; they are immortal beings, forever expanding, forever spiraling upward, forever growing in spiritual stature ... What transformations must ensue, what changes of consciousness must take place before this is finally brought about, the finite has not yet grasped, but through the whisperings of divine intuition we know what even though we now see as through a glass darkly, we shall someday behold Reality face to face. We shall be satisfied when we consciously awake in the likeness of that Divinity which shapes our ends."

All people are not only a center of God Consciousness; they are immortal beings, forever expanding, forever spiraling upward, forever growing in spiritual stature ...

My Journal Page

Home Study Exercise

Living the Spiritual Principles

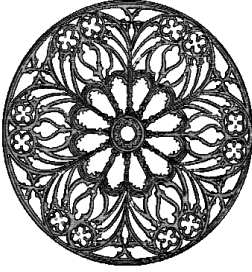
This Week's Principle:

We believe in the eternal goodness, the eternal loving-kindness, and eternal givingness of Life to all. We believe in our own soul, our own spirit, and our own destiny, for we understand that the life of all is God.

Example declaration statements from the CSL Code of Ethics for Spiritual Leadership:

- I am generous and unselfish in my love of all life.
- I respect the freedom and dignity of others and strive to be free from fear and superstition.
- My thoughts, words and actions are in alignment with the principles that I live.
- I am compassionate in my dealings with all people as loving examples of our teaching and practice.
- I commit to releasing all of my judgments of others, myself and conditions of life.
- I claim this, I believe this, I know it is the truth of myself and for everyone in my life, my spiritual community, and our world. I give thanks that this is so. And so it is.

Directions: Select one of the above statements or create your own and describe how you can apply this week's Principle to your own life.



The Hidden Power of the Bible

“Strange as it may appear, the Bible contains a key to health, happiness and success. It promises more than any other book ever written. It tells how to obtain, and what to avoid. When understood, the Bible is a scientific textbook. But the Bible presents its truths in a mystical manner; its meaning is hidden behind story and fable, word pictures, and figures of speech. We must seek its hidden meaning and reveal the purpose underlying its teaching.”

—Ernest Holmes

The Hidden Power of the Bible (2006), p. xxiii

[Originally published as *The Bible in the Light of Religious Science*,
1929]

Home Study for Week 10

1. Reading

To prepare for Week 10, please read the following:

- *The Essential Ernest Holmes* from p. 218 to the end of p. 239.
- All the Week 10 material in your Student Workbook, making notes as needed for class discussion.

2. Written Work

- There is no theme paper or presentation for next week. Instead, remember that your **final project** is due to be presented, and also make plans to finalize any remaining tuition payments.

Please see the following pages.

- Respond to the Study Questions drawn from your reading, for discussion next week.
- Complete the Home Study Exercise concerning the application of this week's Principle to your life.

Study Questions for Week 10

1. Is mysticism a universal ability? Can you imagine yourself as a mystic? How would your life be different if you lived in a constant awareness of the Oneness of everything (assuming you're not doing that now)?
2. In the “Sermon by the Sea,” Ernest speaks of building a teaching free from superstition. Is it possible to be both metaphysical and superstitious? What might some superstitious metaphysical practices be?
3. When we judge others, he suggests, we are actually releasing an unconscious burden within ourselves. Does knowing this make understanding and forgiveness easier for you to give and to receive?

Study Questions for Week 10...continued

4. “Demonstrating a dime is good if one needs it, or healing oneself of a pain is certainly good if one has it, but beyond this, at the real feast at the tabernacle of the Almighty, in the temple of the Living God, in the banquet hall of heaven, there is something beyond anything that you and I have touched,” Ernest writes (p. 230). Do you feel that this grand vision of his evolved from working with so many people and their daily challenges, or was it the other way around: that this grand vision was what compelled him to teach people how to manifest more good in their lives?

Week 10 ~

Each One, All One

*There is that in you wed to the
Universe, soul to Soul, mind to
Mind, Spirit to Spirit, and It is
forevermore holding you in Its
embrace—"A Love so infinite,
deep, and broad/That men
have renamed It and called it
God."*

-Ideas of Power

This Week

The highlight of this week is the presentation of your final project, just as I hope a highlight of the whole course for you was the preparation of your final project. As we close out the course with a communal meal and these presentations, we look forward to joining together again in class environments, and, more than that, we allow the realization to dawn within each of us that the Science of Mind is a living, organic thing. It has at its center certain unchanging and timeless principles. Around that center it continues to grow and evolve, encompassing the new knowings that every Godling contributes. We are each an experience the All is having of Itself through us, an experience it has never had. Thus co-creating the future is our responsibility, and may it be our delight.

Each One, All One

*There is One, and not two.
Never forget that. Anywhere
in the universe, just One.
That one life is the substance
of everything. It is one in
unity but multiple in
manifestation. It is one
substance from which an
infinite variety of different
things come but every one of
those things is made out of
the one thing.*

-Love and Law

We are all part of some universal order. The very urge for personal gratification is incomplete until it finds a universal outlet. This is the cause back of all the upheavals in human history. The pattern is trying to fit the pieces into greater and greater units as though it could not accomplish its purpose through anything other than a democracy of Spirit, a union of all. This union, however, does not mean sameness, for while unity requires conformity to principles, unity never means uniformity.

-This Thing Called You

God is not a spirit, but the Spirit. This one Spirit is the spirit of all people. A philosophy of unity permits many mentalities but only one Mind, innumerable individualized points in the creative consciousness of an Absolute which always remains one, undivided and indivisible unity.

-How to Use The Science of Mind

God is in us, and it is the same God—the God that is in you is the same God that is in me, and that is how I can talk to you...And the God in you shall respond, and that is how you can talk to me.

We shall know each other in God, and we shall know God in each other; and as our thought of God reaches out to embrace the Universe, our arms will be around each other.

-Ideas of Power

My Journal Page

My Journal Page

Spiritual Practice

Sacred Service

Service is increasingly popular in our world, especially among our young people and our growing population of older people who wish to give back to our world. With the growing presence of TV, Internet and other media, it is easier than ever before to witness the difficult lives of many on our planet. And, in fact, one need go no further than the local recycling center or grocery store food drives to find opportunities to volunteer or do service in our world. Taking advantage of these opportunities to be of service can be satisfying ways to feel good about ourselves.

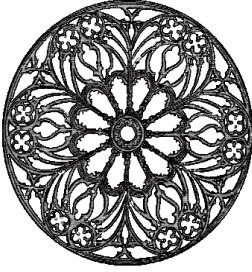
Sacred Service is a spiritual practice, however, because it is a powerful source of love and manifestation. Metaphysics and spiritual law will tell us that it is impossible to give to someone if you have nothing to give. We see these examples every day. The tired mother has little energy left in the evening to give to her husband. The worried employee who has just lost his job tightens up on his spending and has nothing to give the homeless shelter who is asking for donations. The busy executive is too busy to donate any time at all to volunteering for anything. And interestingly, in these particular cases, the fact that they have nothing to give, makes the situation worse. The tired mom remains tired from trying to restart her relationship when it has fallen apart. The fired employee struggles to find work. The busy executive gets exhausted from being too busy and having no time for self care.

This is one powerful reason why Sacred Service is so important. By engaging in the act of serving others, you must affirm your wholeness since you are the Source of giving. Service gives you the opportunity to gain more energy, more abundance, more time—but that is not why we do it. We do it because it is who we are: the full healing, generous, loving presence of the Divine as us on this planet. And it is our nature to serve and assist others.

Sacred Service can be easily practiced in small ways. Picking up after yourself rather than littering. Letting others go first in the traffic. Helping someone across the street. Giving direction to someone who is lost. Bringing in your neighbors' mail when they are away. Doing the random act of kindness whenever possible. And there are larger and greatly satisfying ways by volunteering at your spiritual community, at a local shelter, hospital, nonprofit organization, community event.

You are a talented, loving student of the Divine life of God. You have much to share. Make Sacred Service a daily practice as you share the Divine presence you are. Take that which fills your hands: the people and activities and communities, and see beneath the surface to the Divine realities that they are. Give in service to them with no expectation of return. In this way, your willingness and your loving service will transform ordinary people and events into the sacraments of your life.

The understanding heart is filled with sympathy and helpfulness toward all.



Not the End but the Beginning

*This is then the dedication
And the final consummation
Of my story as a Farer
On the spiral highway mounting
To the mystic throne of God.
All these gleanings of my journey
I do offer you most freely;
Not a tale of rugged struggle,
Not of failure or achievement,
Not of pain and bitter anguish,
But of Truth that was unfolded
By the Angel of the Presence.*

*And I yearn that we together
May press forward, kneel together
At the Altar of the Ages
To adore the Central Flame.
Pure the soul that from the Father
Fared upon the outbound journey!
Pure again it shall return.
It is that toward which we yearn!*

—Ernest & Fenwicke Holmes
The Voice Celestial (1959), p. 321