VERSION 3, EVEN MORE Dr. Ernest Holmes On . . .

Compiled by Rev. Katherine Neville Smith

Version 3 Note:

I am thrilled to be finally sharing Version 3 of my compilation. Many of you have asked that I include more quotations from *The Science of Mind*. In my earlier versions I purposefully focused on other works because we are blessed with *The Concordance to the Science of Mind* to help us locate quotations in that work. And I listened to you and understood how much easier it would be to have the whole quotation available to simply cut and paste where needed. Version 3 contains over 1200 quotations from *The Science of Mind*. It does not contain all of the references in the *Concordance* and it was not based on the *Concordance*. That is someone else’s work product and is still of great value to all of us. To create Version 3, I once again read *The Science of Mind* and chose those quotations that I felt supported the intention of this work, which is to make Dr. Holmes words easily accessible for talk preparation, practitioner support, classwork, and personal study. I am grateful to Rev. Noel McInnis to suggesting some I had overlooked and for his ongoing support of my work. And I am grateful to all of you who have supported my ministry over the years and am grateful in advance for your continued support. Enjoy!

 Growing in love,

 Rev. Katherine Neville Smith

 August 2011

Version 2 Note:

It is with great pleasure that I share Version 2 of my compilation. Favorable response to Version 1 was beyond what I imagined possible when I released it. I will be forever grateful to my friends in ministry in Florida for encouraging me to share it. They gave me an important reminder of how willingness not only to give but also to receive leads to abundance. In this version I have expanded beyond the quotations that are my personal favorites and included many more topics. In the process of creating this I was blessed to spend many, many hours reading and rereading Dr. Holmes works. I have doubled the resources I drew from in Version 1 and I have grown in my personal understanding of this powerful spiritual philosophy. I thank each and every one of you who encouraged me to continue with this work. It is, of course, still not complete. Dr. Holmes was prolific and he will be guiding me with his wisdom for many years to come. Thank you for supporting me in my passion to keep his words alive and easily accessible.

Growing in love,

Rev. Katherine Neville Smith

February 2005

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a Science of Mind Community

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Version 1 Note:

This is a personal compilation of quotes from Dr. Holmes that spoke to me as I read and reread his writings. I do not claim that this is complete in any way. It will continue to grow as I do. I began this work while still in the School of Ministry in Huntington Beach, California. It began when Rev. Dr. Linda McNamar gave me an assignment to prove to her that Dr. Holmes said something that I claimed he said. I will always be grateful to her for that assignment (although I wasn’t thrilled at the time). Thank you, Dr. Linda. This file is designed to assist me in finding quotes to use in my Sunday talks and classes and workshops. I trust it will help you also.

The sources of the quotations are listed in chronological order to the best of my current knowledge. This is to assist me is observing the evolution of Dr. Holmes’ ideas. Most are by publishing date although if I am aware of the timeframe of the material, I listed it that way. The citations after each quotation correspond to the edition of the book that I have. At the end of this file is a bibliography noting my editions.

If you choose, feel free to copy this into your word processing program and add your own quotations and delete those that don’t speak to you. If you discover this is not of value to you, just send it back and I will refund your love offering. If you wish to share this with a friend, I request that they contact me for the latest version or send me a love offering for sharing yours. But I have no intention of being the “consciousness police.” Our Law of Mind will handle that.

 Growing in love,

 Rev. Katherine Neville Smith

 June 2001

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# ABSOLUTE

Science of Mind (1938):

1. We think of Spirit as Absolute, Self-Conscious Intelligence. We think of Soul as receptive to Intelligence and the Intelligence as always acting upon It. Spirit and Soul intersphere each other and both have omnipresence. The Spirit of the Universe permeates the Soul of the Universe, forever impregnating It with ideas. The Soul of the Universe is the “Holy Womb of Nature,” producing the forms which appear in the manifest universe. (p. 88.2)

 Also in Creative Process

2. We approach and contact the Larger Spirit through our own spirit or conscious mind. The doorway to the Absolute stands open at the center of our intuitive perception. We enter the Absolute through that which appears to be finite, because the finite must be drawn from the Infinite. (p. 112.4)

 Also in Mind - Conscious

3. Success and happiness are ours when we deal with Absoluteness. This is the attitude we should have. What we need to know is the Truth. This does not mean that we need not be active; of course we shall be active, but we need not compel things to happen. Only remember we are surrounded by a Universal Subjectivity, a Subjective Creative Consciousness, which is receptive, neutral, impersonal, always receiving the impress of our thought and which has no alternative other than to operate directly upon it, thus creating the things which we think. (p. 277.4)

 Also in Success

4. In this judging “not according to appearances” we are impressing the Law with a new idea of ourselves . . . a less limited idea; and we are learning to think independently of any existing circumstances. This is what is meant by entering the Absolute. (p. 417.2)

5. Absolute. The Unconditioned – that which nothing can limit; that which forever transcends any conceivable limitation or determination. Unconditioned perfection. Self-Existent, Self-Sufficient. Often used as a synonym for God. Truth is absolute and remains unaffected by the opinions, desires or beliefs of men. (Glossary, p. 575.3)

Lessons in Spiritual Mind Healing (1943):

1. We think in the realm of the Absolute in such degree as we withdraw our thought from thinking in terms of the relative. All ideas are formed in the present, since there is neither past nor future to Reality. Thus we must picture our desires as already created. (p. 37.5)

 Also in Desire

New Thought Dictionary (1942):

1. Absolute, the. The God principle, the Supreme, the Unknowable, Unthinkable, Unmanifest – yet manifest in all. The Unconditioned, yet in every condition. That which is back of all that is manifested, in all universes, known and unknown to man. That which is all Life, all Power. The Formless, which is all form. The Changeless, which includes all change. The Infinite Life Principle, omnipresent, omnipotent, omniscient. The Great Self-Existent Cause back of all that is. (p. 1.1)

How to Use the Science of Mind (1948):

1. 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. (1.1)

 Also in Unity

The Voice Celestial (1960):

1. There lies the mystery of *being*; you

May say, “I am, thou art, God is,” but that

Does not *define* the Causeless Cause, nor can

It be defined, for to define is but

To limit It, and to be limited

Is not to be the Absolute. It is

At once the Known and the Unknowable. (p. 126.2)

The Spiritual Universe and You (1971):

1. To me the word God is a synonym for Love, Life, Truth, Beauty, Reality, the Absolute, the Divine Presence, the universal Spirit. Because God is universal, God is in each of us or else we could not be. (p. 60.4)

 Also in God/Spirit

New Thought Dictionary (1942):

1. In speaking of “treating in the Absolute,” we mean dealing with the Law back of material form; working in the higher planes of thought for the control of conditions on the manifest side of life. “Working in the Absolute” means attuning oneself to the invisible; contemplating the qualities which we believe to be a part of God, such as Love, Harmony, Peace, Wisdom, Strength, etc., and then seeing oneself as partaking, and being a part, of that Infinite Perfection. (p. 1.3)

 Also in Prayer/Spiritual Mind Treatment - General

Living the Science of Mind (1984):

1. The basis or pure concept is that there is an Absolute Intelligence in the universe -- one, undivided, birthless, deathless, changeless Reality. Since no one made God and since God did not make Himself, that which was, is, and is to be, will remain.

The Philosophy of Ernest Holmes (1996):

1. We belong to the Christian philosophy; we are a Christian denomination; it is what we mean by the Christ. Christ does not mean Jesus; Jesus embodied the Christ. It is what the Buddhists mean by the “Enlightened One,” what the Hindus mean by Atman, or the universal and divine incarnation of the Absolute. (p. 131.3)

 Also in Are We Christian?

# ABUNDANCE/PROSPERITY

Love and Law (2001; teachings 1918-1920):

1. . . . if you could realize the tremendous power of attraction that holds everything in its place, it is yours, it is yours, this gift. It is the divine birthright of every living soul, but we limit ourselves by thought of limitation. Now, we must open up the doors of our consciousness and expand and expand and expand, and no longer think in terms of the backyard lot but in the terms of the infinite nature, in the terms of the universe. (p. 15.3)

2. Poverty is an abnormal condition. Poverty is the result of inefficiency. Poverty is not the result of lack of opportunity. Not in yourself, not anywhere. Poverty is the result of inefficiency, or ignorance. And if you and I can learn to deal with the only Mind there is, we will no longer be poor. We can attract to ourselves people and things which will obliterate that poverty. (p. 39.2)

3. To become alive and build the greatest lives we must become something more, something worthwhile. There is not a day in my life that goes by that I do not take the time to unify myself in my consciousness with big things, to think I am one with all activities, all industries, all commerce, et cetera, et cetera, and just feel that thought reaching out and encompassing the largest fields of activity of the world. Then you are one with the infinite stars in the heavens, and that is to see things. It is that in our mental attitude that decides what we are to become and nothing else. If you could feel your mental concept of your business touch the universal, you would only have to speak the word and it would come to you in a ceaseless stream. (p. 52.1)

 Also in Attitude

4. In the beginning God conceived or thought substance. God then thought upon this substance and made form. This substance was within God; for where else could God go for this substance when there was nothing but God. God thought this substance, and it was made. God thought upon Itself and produced all that is. This you must know, if you will ever demonstrate money.

 Everything is of the one ultimate substance. All substance is as indestructible as God, for it is all God. God’s center is everywhere and circumference is nowhere. (p. 148.2-3)

5. It is just like a river flowing along. You stand on the bank. You put a boat in the water and the river carries the boat down. You don’t have to carry the boat. There is no person who has any duty to perform, or any God to please, or any obligation to meet. There is no obligation placed upon us by Divinity. The only reason that we are limited is because we have not allowed instinctive life to flow through us and because we said there is duality. (p. 188.1)

6. People must realize that no matter how infinite the Infinite may be, it can only become to them what it can become through them. We must look at ourselves with our own eyes. If we could open up, clean house mentally, and get out of ourselves everything that ails us, I don’t care what the poverty is or the misery is, everything would be allowed because the Infinite cannot refuse anything. (p. 211.3)

 Also in Self/Human/Individual

Creative Mind (1919):

1. What, then, are the laws underlying prosperity? The first is this, and we must not try to escape it: “Thou shalt have no other Gods before me.” This Me is Spirit. We are, then, to trust only in the activity of Spirit for what we need. . . . Our life, then, is to be governed by Spirit. We need look no further. It will do for us all that we will ever ask, provided we believe. Why, then, has it not done so? The answer is that it has already done so, but we have not received it. The Spirit may offer, but we must accept the gift before it can be made. “Behold, I stand at the door and knock.” We must understand that this receiving is a mental process; it is one of mentally taking. (p. 62.1)

Creative Mind and Success (1919):

1. The substance that we deal with, in itself, is never limited, but we often are, because we draw only what we believe.

 Because we are limited is no reason why the Universe should have limitation. Our limitation is only our unbelief; life can give us a big thing or a little thing. (p. 48.2)

2. We are not limited by actual boundaries, but by false ideas about life and by a failure to recognize that we are dealing with the Infinite. (p. 48.5)

3. Limitation is an experience of the race, but it is not the fault of God, it is the fault of man’s perception. (p. 48.6)

4. Nothing in the universe every stops. Everything is built on a boundless basis, drawn from a limitless source, come forth from an Infinite sea of unmanifest life. We speak forth into this life and draw back from it all that we first think into it. Life is always limitless, and the only thing that limits us is our inability to conceive mentally, and we should draw more and more from that limitless source. (p. 73.2)

 Also in Source

Can We Talk to God? (1934):

1. Prosperity is inevitable if a person’s mind is right. Nothing can stop it. Healing is inevitable if a person is in harmony with life. There is nothing that can stop it. It is a law. (p. 11.3)

Science of Mind (1938):

1. When we learn to trust the Universe, we shall be happy, prosperous and well. We must learn to come under that Divine Government, and accept the fact that Nature’s table is ever filled. Never was there a Cosmic famine. (p. 33.3)

2. God is Spirit. Spirit is Substance and Substance is supply. This is the keynote to a realization of the more abundant life, to the demonstration of success in financial matters. It is right that we should be successful, for otherwise the Spirit is not expressed. The Divine cannot lack for anything, and we should not lack for anything that makes life worth while here on earth. (p. 262.3)

 Also in Success

3. We do not teach that you can get what you want. If we *could* all get what we want, it might be disastrous, for it is certain that most of us would want things that would interfere with the well-being of someone else. (p. 266.2)

4. A man does not suddenly become affluent because he sits around and thinks, “I am a multi-millionaire.” But when he thinks affluently he does begin to demonstrate prosperity. (p. 287.4)

5. God wills us to have everything. As we express life, we fulfill God’s law of abundance, but we do this only as we realize that there is good enough to go around – only as we know that all of God’s gifts are given as freely and fully as the air and the sunshine . . . alike to all. (p. 459.2)

6. In the demonstration of abundance, we seek to realize the liberty of the Sons of God – the freedom whereby God proves His absoluteness. This is done, not by meditation upon limitation, but by contemplating plenty, abundance, success, prosperity and happiness. (488.4)

7. It is unscientific to dwell upon lack, for it will create the undesired condition. It is scientific to meditate on plenty, to bring the mind to a point of conceiving an eternal flow of life, truth and energy through us . . . *and through everything that we do, say or think!* (p. 488.5)

8. Prosperity. Prosperity is the out-picturing of substance in our affairs. Everything in the Universe is for us. Nothing is against us. We must know that everywhere we go we meet friendship, love, human interest, and helpfulness. Life is ever giving of Itself. We must receive, utilize, and extend the gift. Success and prosperity are spiritual attributes belonging to all people, but not necessarily used by all people. (Glossary, p. 622.3)

Lessons in Spiritual Mind Healing (1943):

1. If we would project abundance of everything worthwhile, we must be free from anxiety or any sense of pressure, particularly we must guard against any sense of discouragement, for all of these are an inversion of the Life Principle. (p. 24.1)

This Thing Called Life (1943):

1. The highest consciousness is not one of possession, but of being. The greater your consciousness of being, the more automatically will the Law flow from this consciousness into the acquisition of the things you desire. (p. 146.4)

This Thing Called You (1948):

1. It is certain that you cannot believe in abundance while identifying yourself with lack. Forget the lack and think only of abundance. (p. 65.4)

2. Perhaps true fasting is a determination no longer to entertain negative thoughts, perhaps it means continually to be affirming the good. The act of physical fasting is merely a symbol of this inward grace. The need for the symbol disappears when you understand its meaning. It is a good practice to fast, so far as the negative is concerned, and feast on affirmations only. Why not fast from the idea of lack and feast on the idea of abundance. (p. 87.5)

3. You are never limited by the Principle of your being. Limitation is a result of a limited use of this Principle. You can come to but one conclusion: there is something which honors your belief, not in a big way in one place and in a little way in another; rather, it honors your belief as you believe it. (p. 93.2)

How to Use the Science of Mind (1948):

1. We can make bigger buckets. We cannot make a bigger law. The Law knows nothing about big and little. It knows to do. Since there is such a Law and we are always using It, we are all receiving from Life an objective equivalent of our inward mental attitudes. If we wish more we must increase our expectancy, we must identify ourselves with more. The Law, being absolute, can produce what we call a big thing as easily as what we term a small thing. Mind is a mirror, automatically reflecting our images of thought, be they good, bad or indifferent; large, medium or small, as we measure things. (p. 99.3)

 Also in Expectancy

Words That Heal Today (1949):

1. The great lesson is that life delivers itself into our capacity to receive it. The outpouring from the cosmic horn of plenty can only fill the cup that is lifted up toward it. A pail turned on its side cannot be filled with rain from heaven. (p. 93.3)

 Also in Receptivity/Receive

Richer Living (1953):

1. We need to love the Wealth of God as well as the Wisdom of God. His eternal abundance surrounds us at every instant, but we can partake of it only as we accept it as our own. We do this by acknowledging that all creation is the manifestation of God’s Mind, and that we are the sons of God equipped to receive and dispense the universal goodness. It flows to us and operates through us as we accept it as our own. (p. 43.1)

2. Prosperity is the Presence of God as ease. It is the ability to do whatever needs to be done at the instant of time that it needs to be done. We must realize that prosperity is a larger term than just money. (p. 51.1)

3. Prosperity is the result of a mental atmosphere of faith and order induced within us through right thinking. We should believe that the universe is planned for abundance, and that we as a living part of the Universal Intelligence have a share in the general riches. (p. 295.1)

4. The disciplined mind can demonstrate prosperity, for it has provided the orderly channels necessary for it. A disorderly mind usually has financial troubles as a result of its scattered thinking. We know that man’s mind is God’s Mind in action, and we know that the Divine Mind is always orderly in its processes. (p. 295.1)

The Basic Ideas of Science of Mind (1957):

1. The plain, practical, everyday problem of money-making is a definite part of living and the answer to it is summed up in these words: Prosperity awaits man’s recognition and acceptance of it. Or it can be stated another way: Your financial success already exists, but it is waiting for you to see it and accept it as your own. (p. 25.2)

2. It is important that you identify yourself with that greater financial supply which you desire. You cannot do this by thinking about it as though it were impossible or even unlikely, or regretting that you do not now have it. Instead, you must train yourself to think about it with a feeling that it is only reasonable and natural for it to be yours – yes, that it already is yours. (p. 26.5)

3. Whether your funds be great or small, you need to get all possible pleasure and satisfaction out of them. This cannot be the case if you are fearful about spending. If you count too carefully, if you limit yourself unduly, because you do not know how you may be situated later on, you are restricting your good. If you are to be rich in concrete ways you must first be rich in consciousness, and have the feeling of abundance. (p. 29.1)

 Also in Good

4. Common senses will guide your expenditures at all times, but get all the happiness and satisfaction you can out of every dollar you spend. If you are paying rent, buying clothes, or food – anything – you are using your money to get something you would rather have than that money, else you would not use it in that way. Be glad about it. Never, never hand over your money in payment for anything, grudgingly! If your best judgment advises a purchase, make it a transaction of mutual good will, be it great or small. The habit of silently blessing your money as you hand it over is worth cultivating. Then it carries with it an intangible value which will bring back good. Learn to bless your bills as you pay them, they indicate the good you have received and express the faith others have in you. (p. 29.2)

5. You may wish very much to use money for some particular purpose but wonder if it is right to do so. “Am I selfish in using my money for this?” you ask. Use this test: “Will it be of value to me, and because of it will I be of greater help, inspiration, encouragement, or practical help to others? If so, it is right. If through me a greater good can come to others, this will be money wisely spent.” (p. 29.3)

Practical Application of Science of Mind (1958):

1. Therefore, if anyone asks the question, “Can I become a millionaire over night simply by affirming that I have a million dollars?” the answer would be that nothing could be further from the truth. There are too many misguided people in dire circumstances who are affirming “I am rich.” In a certain sense their affirmation is correct, but frequently they overlook the fundamental premise of the Science of Mind, which is that *Spirit can do for us only that which It does through us*. Too often they fail to realize that they have a definite part to play in the relationship between God and man. (p. 38.3)

A New Design for Living (1959):

1. We must not lose sight of the fact that what we are talking about has nothing to do with will power. We are not forcing anything to happen. We do not coerce God. We cooperate. As we recognize God’s universal nature as good, as the source of all abundance, and as the perfection that resides behind all life, then we may come to accept all these things. We do not create them of ourselves. We accept them, and in our acceptance of them they are manifested in and as our experience. (p. 131.4)

Discover a Richer Life (1961):

1. The universe is abundant, unlimited in every respect; if it were not unlimited it would have depleted itself long, long ago. Life would have exhausted itself, law would have ceased to function, love would have lost its power to harmonize and to heal, and thought and consciousness would have retreated to instinctive reaction. Instead, what do we find? The fish in the ocean lay so many eggs that if they all hatched the waters would overflow all the lowlands. The stars in the heavens are beyond counting. The grains of sand on the beaches are innumerable. The leaves on the trees continue to multiply. Nature is lavish, abundant, extravagant. (p. 54.1)

Freedom from Stress (1964):

1. We want to have abundance while we are here, and there seems to be nothing wrong with that. Perhaps some think that is a materialistic doctrine, but if life exists for self-expression, why is it wrong to express the self? Moreover, even those who deny it is right want it just the same! Substance is God, Substance is Spirit, supply is a manifestation of this invisible Substance; therefore, there is a spiritual idea back of it. If we wish to demonstrate happiness, success, and abundance in whatever we do in this life, then it is certain that if there is a Law which cannot deny it, in such degree as we imbibe the spirit of that Law right action cannot be denied us. Just as the light will overcome the darkness, so a knowledge of limitless supply will destroy poverty. (p. 26)

2. Riches are not good if one is afraid to use them, or if they pile up so that they become cumbersome. The only thing that is any good in life is the thing that is being used. The Divine intends us to have abundance, but abundance must be accepted and used. (p. 29)

Thoughts Are Things (1967):

1. Spirit fills all space and animates every form, therefore Spirit is the true actor in everything. But Spirit can only act for you by acting through you. This means simply that God can only give you what you take. (p. 43.1)

2. The kingdom of God is at hand. The riches, power, glory and might of this kingdom are yours today. You do not rob others by entering into the fullness of your kingdom of joy, your kingdom of abundance. But you must recognize that all people belong to the same kingdom. You merely claim for yourself what you want the Divine Spirit to do for everyone. (p. 61.1)

3. There is nothing in the Universe that limits you, or that would or could desire to limit you. There is nothing in the Universe that withholds from you because in so doing it would withhold from itself. You are some part of its purpose, therefore. The Spirit seeks, urges, pushes against you to fulfill itself. No matter how abundantly the Horn of Plenty may pour out its universal gifts, there must be a bowl of acceptance, a chalice of expectancy, or the gift cannot be complete. (p. 72.1)

 Also in Acceptance

Observations (1968):

1. To the Spirit there is no little and there is no big. It is both the molehill and the mountain; It is the ant and the elephant; It is the butterfly and the eagle; the running brook and the ocean. (p. 10.3)

2. If there is a Law which says the images of our thought shall produce, why does it not logically follow that the Law of this freedom can impose a temporary bondage upon us if we see only the little thing and refuse to bless it into the limitlessness of its own nature? (p. 11.2)

3. 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. And if we do this, we shall most surely find that this Divine Creativeness is stimulating everything in our lives to a newness and a freshness, a new growth that is bigger, better, and happier. This is to discover that the secret of life within each is a Divine Creativeness. (p. 12.2)

 Also in Creative Process

4. If we believe that God is Substance, then we believe that the Substance which is God manifests to us daily in supply. What if that supply is what we call a house, a suit of clothes, an automobile, money with which to pay the rent or what-not -- Substance is one end, supply is the other. Substance is the cause, supply is the effect. And we are so constituted that each one of us has direct access to the limitless Substance, and, therefore, may become a channel for Its infinite supply. (p. 16.2)

It’s Up to You! (1968):

1. By merging mentally and spiritually into the consciousness that there is enough to go around, we shall overcome the fear of want, and we shall overcome want at the same time because they are one and the same thing – the thought and the image. (p. 15.4)

2. The law of nature is use or lose. The people who are truly prosperous are generous souls. Even our intellects become sluggish if unused. Our muscles become flabby from a lack of use. Talents unused seem to disappear. We must bear in mind that there is an inflow and only by permitting an outflow, to pass the blessings on, do we widen the channel for the inflow. This thought alone should cure us of any thought of hoarding. (p. 16.2)

3. Abundance will come to every individual when he is wed to it and is conscious of that union. We shall all get over our fear of want when we come to such a consciousness of spiritual Substance that we can know that everything we do brings to us that which we need. (p. 16.3)

4. The word “poverty” usually conveys to our minds the idea of a money shortage, but actually the word means the lack of any good thing. Poverty is the very antithesis of abundance, and abundance of good is necessary to human happiness. It is only as we experience good that God is expressed through us. The more completely we realize good – in all of its manifold expressions of health, wealth, and happiness – the more completely do we express God; that is, the more does God become personified through us. (p. 19.4)

5. We are confronted with the revealing truth that poverty is lack of knowledge of God. If we had a complete realization of the allness of Good and our oneness with God, we would automatically express abundance. (p. 21.3)

6. All truth resolves itself into this self-evident fact, that the Universe must be a self-sustaining and self-perpetuating spiritual order, amply able to provide for Its own needs and to adequately express Its own inherent desires. Man is some part of this Universe. Why then is he limited unless it be that he has contradicted the fundamental Principle of self-existence, and, in ignorance of his true nature, repudiated the greater claim which he might have made upon the Universe? (p. 21.4)

7. The knowledge that God wants us to live fully; the certainty that there is no force to keep our good from us; the assurance that abundance is ours for the asking, will avail us nothing unless we use that knowledge. (p. 22.4)

8. God does not bestow the gift of abundance upon this or that man. God does not know whether you and I have much or little. The Source of our supply is unlimited and it rests with us how much we will embody. (p 31.4)

Know Yourself (1970):

1. I believe we should expect to have the good we want when we want it and as much of it as we can take and use, knowing that nothing is stored up in this life outside of a state of consciousness. It has no bounds. It is not that we desire to possess, but to have access to the substance which shall flow continuously as supply to meet every need. That is wealth. (p. 58.1)

 Also in Good

2. How much life, abundance, goodness, truth, and beauty can we mentally entertain -- this is the measure of our possible experience, this is the mold of acceptance. The Infinite fills all molds and flows forever into new and greater ones. It is the unborn possibility of limitless experience. We give birth to it. (p. 80.3)

3. The Spirit is the source of supply, and substance is forever taking form. Our supply is never limited to any particular channel. All the possibilities of the infinite Being exist for us right now. There never can be any less, there never will be any more. (p.85.3)

Spiritual Awareness (1972):

1. Spirit fills all space and animates every form, therefore Spirit is the true actor in everything. But Spirit can only act for us by acting through us; God can only give us what we take. Is our thought really animating our experience with the idea of plenty? We must resolutely determine to see, and to accept, that spiritual Substance is forever flowing to us as the supply for all our needs. (p. 78.1)

2. Each of us is heir to the riches and power and glory of the Kingdom of God. We rob no one by entering into the fullness of our inheritance. We are all sons of the one Father who freely gives us of His limitless abundance. When we enter into the variations of expression which the Divine Spirit projects into our experience, we are entering into our Divine inheritance. (p. 82.1)

Your Invisible Power (1974):

1. There is a difference whether you believe in actual limitation, or merely in a restricted use of freedom. If limitation were a THING IN ITSELF you could not change it, but since it is merely an outline of experience, why not use your imagination to enlarge that experience. (p. 11.2)

Pray and Prosper (1974):

1. Spiritual communion enters into the joy of recognition, of acceptance, and anticipates that the Divine Abundance will provide a more lavish supply than we have ever conceived or dreamed of. Spiritual communion places its bowl of acceptance under the ever-outpouring horn of plenty, and it places its bowl right side up, rather than upside down. The Spirit can only give us what we take; and since the taking is an act of consciousness, we must be actively aware of the presence of our desire. We must know that the gift is made even before we see it. Consciousness must receive the gift. (p. 40.2)

Creative Living (1975):

1. There is nothing that Life could possibly withhold from Its creation since It has poured Its imagination and thought and feeling into everything, and spilled it over. The ocean of Life is forever flowing; we could just as well dip a gallon of water instead of a pint from It. (p. 18.2)

2. The Power behind all things is, of Itself, without limit. It is All-Power; in us It becomes what we permit It to be. Our destiny is in our own hands. When we rise to an elevated state of consciousness where we see all things in their completeness, and know that an all-wise Power is behind it all, we will see that the Infinite could wish for us only that which expresses Itself in limitless terms. (p. 20.3)

 Also in Power

3. The Universe does not toil, It flows. Should not each of us, then, stimulate himself to the act, not of intercession for the greater givingness of God, but for the more complete opening of the channel for the outflow of That which shall eternally inflow. (p. 21.2)

4. There is what we call big, and what we call little. But the stars are not big, the atoms are not little, as substance, because they are identical; one is made up of a lot of the other. How can we say, then, that one man possesses more power than another? One man may use more power, but we all use the same Power. One man does not have greater joy. Every man has access to all the joy there is. (p. 28.3)

5. Everywhere we look we see that nature is lavish, abundant, extravagant. Nothing is ever lost to God; everything that manifests goes back into an unmanifest state to appear again in a different form. No matter how much we take out of the Universe, if we take out with one hand we have to put back with the other because the Universe is everywhere and it is one system. (p. 45.1)

6. There is one Substance in the Universe. It takes the form of the supply we need, when we need it. I believe that there are great cosmic patterns to which we are attached. One of them is what in our language we call substance, which in our human limited sense means supply and right action. There is one Mind that knows everything, and that Mind knows in us. Therefore, when we accept Its guidance we are compelled to choose rightly and act upon our choice to acquire those things we have need of. (p. 46.2)

7. Whoever lifts his cup of acceptance to the outpouring of the Divine abundance shall find that it will be filled. But mostly we turn the cup upside down. (p. 48.2)

8. We must set up a receiving center. No matter how abundantly the horn of plenty may pour out its universal gifts, we must hold up our bowl of acceptance or the gift cannot be complete. Life is ready to give us all that we desire, but we must first cast from us everything that hinders Its complete expression through us; let go of all struggle and strife, and accept the Divine bounty. (p. 65.1)

 Also in Acceptance

Living the Science of Mind (1984):

1. Jesus announced the Principle of Substance and Supply, or the Law of Opulence. He clearly taught that it is right for us to have what we want provided we subject our desires to the Divine Will and Divine Necessity. Just what do we mean by Divine Will and Divine Necessity? Divine Will means the nature of God or Spirit, and Divine Necessity means the Law of Cause and Effect. (p. 341.2)

Anatomy of Healing Prayer (1991):

1. Everything that is of the nature of limitation is but the Limitless flowing through us at the level of our acceptance of life. Therefore we are not fighting the evil with the good, or the less with the more, or the wrong with the right; we are merely establishing at a higher level the action of that which is eternal and perfect. (p. 20.3)

New Thought Dictionary (1942):

1. Abundance, identical with thought of. Since thought produces fact, then fact must be like the thought which produces it. Hence a thought of impoverishment would create an impoverished condition, while the recognition of abundance would inevitably produce abundance. (p. 2.6)

365 Science of Mind (2001):

1. We lift up our cup of acceptance to the Divine Bounty when we think affirmatively and give thanks to the Giver of all life. Daily we should practice affirming that our cup is filled and running over, always remembering that what we affirm for ourselves we must affirm for others. Living and letting live, giving and receiving, loving and being loved, our cup of acceptance will be filled from the horn of God’s Abundance. (p. 21.1)

 Also in Affirmative Thinking

2. In the unity of humankind with Spirit, there can be no lack or limitation; each of us is entitled to all that our Father has. The realization that God is an infinite Source is dawning upon our awakened thought, expanding our acceptance of greater abundance and dispelling all lack. (p. 75.1)

 Also in Source

3. Why go through life as though it were something to be endured, as though there were not enough good or joy to go around? Are we not always limiting the possibility of love and affection, of appreciation, and of the common everyday good things of life? If we really are in union with a Divine Source then there should come a feeling of abundance in everything we do – an abundance of friendship, of self-expression, of everything. The abundant life contains all things whether we call them big or little. (p. 91.1)

4. I know that Spirit fills all space and animates every form; therefore, Spirit is the true actor in everything. But I also know that Spirit can only act for me by acting through me. This means simply that God can only give me what I take. I am conscious that as I daily enter into my Divine inheritance, in my thought and in the Spirit, I am entering into the realm of Absolute Causation, and I completely believe that from this secret place of the Most High within me there shall be projected an objective manifestation of my every legitimate desire. Am I really accepting abundance? Is my thought really animating my experience with the idea of plenty? Am I affirming that Divine Substance is forever flowing to me as supply? (p. 174.1)

5. There is always more. The limitless resources of the Spirit are at our command. The power of the Infinite is at our disposal. We have as much to use as we know how to take. But the taking is a thing of the thought, the will, the imagination. It is a thing of an inward feeling or interior awareness in that place where the mind has unified itself with the Living Spirit. (p. 205.1)

Science of Mind Magazine:

1. You don’t think that the Breath of Life is big or little or hard to get at. You don’t say, “Why should the Breath of Life be concerned with so insignificant a person as I?” You take it for granted that it is there and available, and you breathe the air. Nothing is big and nothing is little to God; nothing is hard and nothing is easy. The one Presence and Power flows through everything, animates everything, manifests Itself in everything, and *is* everything. (March 1971, p. 12)

2. If you can say sincerely to yourself, “I wish only that which gives more life to myself and others; I wish only that which is good, constructive, and true,” you need no longer worry whether or not God wishes the same thing for you. As a matter of fact, God decreed your good long before you ever came into self-consciousness. This is why the Bible says that before they call He will answer. (March 1971, p. 14)

 Also in Worry

3. The creative power of the word is not something we inject into the power but something we draw out from the power, but the power from which we draw is within. God is wisdom, life, power, beauty, joy, peace, wholeness, and happiness, and the abstract essence of what you and I call prosperity. But we, using the God power, are projecting not action but limitation, but the objective manifestations of our specific ideas which act as laws of limitation. (April 1996, p. 11)

 Also in Power

4. All things are possible to God provided they remain true to the nature of God, and that which is untrue to the nature of God has no existence. There is no division between the big and the little; nothing is an outcast in the kingdom of good. There is a power in us right now, if we could unshackle it, which is the same power that swings the planets in their space and holds them there. (May 1997, p. 13)

5. The word “poverty” usually conveys to our minds the idea of a money shortage, but actually the word means the lack of any good thing. Poverty is the very antithesis of abundance, and abundance of good is necessary to human happiness. It is only as we experience good that God is expressed through us. The more completely we realize good -- in all its manifold expressions of health, wealth, and happiness -- the more completely we express God; that is, the more God becomes personified through us. . . .

 Both prosperity and poverty are states of mind. If we desire to erase the thought of poverty we must go back to the thought of prosperity, an affirmation of the allness of Good, the source of which is God. We are confronted with the revealing truth that poverty is lack of knowledge of God. If we had a complete realization of the allness of Good and our oneness with God, we would automatically express abundance. . . .

We are not struggling toward wealth, then, as such. It would not make us happy. Happiness is an interior quality, a state of being, the result of knowing that in the long run the Divine will win, the knowledge that we can trust the integrity of the universe. Our good will come to us in such measure as we ourselves measure it out in our own experience. (Aug. 1998, p. 8)

6. Nothing in the universe ever stops. Everything is built on a boundless basis, drawn from a limitless source, coming from an infinite sea of unmanifest life. We speak forth into this life and draw back from it all that we first think into it. Life is always limitless; the only thing that limits us is our inability to conceive mentally, and we should draw more and more from that limitless source. (Oct 2001, p. 15)

7. Affirm that you are that larger thing, that you are now entering into that larger life. Feel that something within is drawing more to you, live with the idea, and let the concept grow, expecting only the biggest and the best to happen. You will soon find that a larger and greater experience has come into your life. (Oct 2001, p. 16)

# ACCEPTANCE

The Science of Mind (1938):

1. We should think of ourselves as being surrounded by perfect life and poised in an eternal calm. We are in a sea of untroubled waters of life, from which we may freely drink. *We must do the drinking.* No one else can do this for us. We should hold out the cup of acceptance until it is filled and overflowing with the manifestations of our desires. This chalice of the heart is held up that the heavenly flow may fill it with God’s abundant life. (p. 246.4)

2. The only concentration necessary in the best use of Mind is specific mental attention and complete mental acceptance. (p. 397.5)

3. When we treat we should be specific. “Whatsoever things we desire” when we pray we should “believe that we have them.” If we wish money we should ask for, or mentally accept, money. If we wish a home we should ask for, or mentally accept, a home. We can put as much detail into our mental work as we desire. Sometimes to do so will be a great service in gaining a complete mental acceptance of our desires. This is the whole secret, a complete mental acceptance and embodiment of our desires. (p. 398.3)

4. Our mental acceptances should be filled with conviction, warmth, color and imagination. The creative power responds to feeling more quickly than to any other mental attitude. Therefore we should try to feel the reality of what we are doing when we give a treatment. This reality is felt as we become more and more convinced that Spirit responds to us. (p. 398.4)

5. There is a vast difference between “holding thoughts” and holding things in thought. One is the attempt at an impossible coercion; the other is a mental acceptance. To hold thoughts, as though we were forcing issues, does no good and utilizes but a fraction of the creative power at our disposal. To hold in thought, as though we were LETTING something happen, is to use the greater power . . . the greatest power of all. (p. 399.5)

Richer Living (1953):

1. Life fills all space and Spirit animates every form. But since you are an individual, even the Spirit cannot make the gift of Life unless you accept it. Life may have given everything to you but only that which you accept is yours to use. (p. 271.1)

The Voice Celestial (1960):

1. To each is *given all*, but he can take

That only which he sees and does accept. (p. 27.1)

Thoughts Are Things (1967):

1. It is impossible for you to receive that which your mind refuses to accept. If you desire to receive more you need to consciously develop the ability to mentally encompass it. You make your life mean, little, and limit its possibilities when you refuse to accept the whole gift of God. As you open your consciousness to a greater receptivity of the Divine, to an enlarged concept of the good that can flood your experience, life will take on a new and wonderful meaning. (p. 71.1)

 Also in Receptivity/Receive

2. There is nothing in the Universe that limits you, or that would or could desire to limit you. There is nothing in the Universe that withholds from you because in so doing it would withhold from itself. You are some part of its purpose, therefore. The Spirit seeks, urges, pushes against you to fulfill itself. No matter how abundantly the Horn of Plenty may pour out its universal gifts, there must be a bowl of acceptance, a chalice of expectancy, or the gift cannot be complete. (p. 72.1)

 Also in Abundance

Spiritual Awareness (1972):

1. The Spirit responds to us by a direct impartation of Itself through us, but It can give us only what we can take; It imparts of Itself only as we partake of Its nature. The Infinite Knowingness becomes our wisdom only in such degree as we embody Its Intelligence. Its nature is to impart, ours is to receive. (p. 14.4)

 Also in Receptivity/Receive

Pray and Prosper (1974):

1. The Law operates upon acceptance through our belief, at the level of our faith, according to our recognition. “. . . as thou has believed, so be it done unto thee.” This is the magic key to the storehouse of abundance. Our acceptance must be spontaneous as well as conscious. That is, the whole mind must accept, the whole being must respond. We must accept inwardly, outwardly, and completely. (p. 36.2)

Science of Mind Magazine:

1. We generally seem to resist change, even that which is better for us. We also appear to resist being what we really are. We need to learn carefully and surely to permit ourselves to accept the fuller expression of the Mind that is within us. Against this there must be no resistance. For in Its creative flow through us rests our entire future -- the greater person we may be and the richer life we desire to enjoy.

 When we establish within our thought a nonresistance to that Power which is greater than we are, we are at the same time accepting within ourselves a stability that is the stability of the universe. We find ourselves secure, for we know that we are part of That which causes change but is never affected by any of the changes. (Jan 2001, p. 10)

2. There is something about you and me that is cosmic, universal, that stretches over time and space; let us learn to think better of ourselves. You know, you don’t have to be conceited to say, “God made me, and God cannot make mistakes. No matter what it looks like, God did not make a mistake when It made me.” God didn’t make a mistake. God cannot err. (July 2001, p. 11)

 Also in Self/Human/Individual

# ACCOUNTABILITY

The Science of Mind (1938):

1. Jesus plainly tells us that we are held accountable for the very words which we speak. No man ever lived who placed a greater power in the word. By our words we are justified or condemned. The word may be considered to be the complete thought and act of man. There must be a thought before there can be an act, and a thinker before there can be any thought. The thinker condemns or justifies himself through his thought. (p. 449.2)

 Also in The Word/Words

# ACTION

Can We Talk to God? (1934):

1. The greatest good which our mind is able to conceive should be affirmed as a part of our everyday experience. From such daily meditation, we should venture forth into a life of action with the will to do, the determination to be and a joy in becoming. (p. 34.1)

 Also in Meditation

New Thought Dictionary (1942):

1. Active right thinking. Mental treatment is an active thing; it sets about to demonstrate or prove a certain point in Mind through the definite activity of consciousness. Treatment is always active; it is never day-dreaming. (p. 3.5)

Richer Living (1953):

1. To be effective, prayer must be affirmative, but it is not enough merely to affirm the presence of God. We must add to this realization the thought that Divine Intelligence is acting in and through us now. Prayer is not wishful or wistful wishing, nor is it an escape from objective reality. To be lost merely in our prayers might terminate in an unconscious desire to escape the activities of life. Therefore we affirm that Divine Intelligence not only knows what to do, It impels us to act on Its knowing. (p. 124.1)

2. Infinite Mind is forever in action, producing good. This action is the activity of man. (p. 229.1)

Practical Application of Science of Mind (1958):

1. There are going to be changes in our lives from hour to hour and day to day, and we cannot escape them. It is the nature of the Universe. Let us accept change, make the most of it, and capitalize on it. The action of the Law never changes, but the direction of the action is always up to us. Life can become a glorious adventure, increasingly filled with more of every good thing as we gradually or suddenly come to change our pattern of thinking so that it embraces more of those good things. (p. 22.4)

 Also in Change

The Voice Celestial (1960):

1. The golden autumn shows no harvest field

To him who plants no seed nor tills the soil. (p. 89.5)

The Spiritual Universe and You (1971):

1. Developing confidence in ourselves, in our ability to meet and handle all undesirable situations, requires that we must have confidence in that Something which is greater than we are. Then we will have spiritual self-reliance. When this is done the lesser must always submit to the greater. Weakness will give way to strength, despair will turn to hope, hate will become love, failure will become success, and sickness will dissolve into health. The action that takes place is not one of despotic or overruling harshness, but one that moves in harmony, love, beauty, warmth, and order, quietly transforming all that is unlike it. (p. 51.2)

 Also in Confidence

Pray and Prosper (1974):

1. It is not intended that we should spend all of our time in inaction, for the very law of our being is Mind acting. An active thought will always find itself surrounded with intelligent, objective activities. The passing of human events is no mere illusion, it is a logical and legitimate activity of Mind finding fulfillment. It is the action of a “jubilant and beholding soul” proclaiming God’s works to be good. Every act should become a prayer, as Brother Lawrence so beautifully expressed in his life, which was the conscious practicing of the Divine Presence. (p. 27.3)

Creative Living (1975):

1. In this act of transforming the energy into power for specific action we are uniting an invisible Essence with an invisible Law, which is the way the universe operates. If we identify ourselves with the Source and perform the act, we may know that our word establishes eternal harmony, transforms everything, rearranges everything to our benefit. It is an act of complete surrender of the human to the Divine without the loss of the human. It is an act of complete inflowing of the Divine into the human without the limitation of the Divine. (p. 19.2)

 Also in Creative Process

A Holmes Reading on Meaning (1994):

1. Life flows into everything, through everything; it passes into every human event and translates itself through every human act. If you learn to think of Life as flowing through your every action, you will soon discover that the things you give your attention to are quickened with new energy, for you are breathing the very essence of Being into them. (p. 26)

 Also in God/Spirit

Science of Mind magazine:

1. If we learn to think of the Divine Life as flowing through our every action, we will soon discover that the things we give our attention to are quickened with a new energy, for we are breathing the very essence of Life into them. So when we think of ourselves as unhappy, depressed, or ill, we can learn to reverse the whole process. We can think ourselves into well-being, prosperity, and success. (June 1965, p. 27)

 Also in Thought

# ADVERSITY

The Science of Mind (1938):

1. In our ignorance of the truth, we have misused the highest power we possess. And so great is this power -- so complete is our freedom in it, so absolute the domain of law through it -- that the misuse of this power has brought upon us the very conditions from which we suffer. (p. 36.4)

2. And so, we suffer, not because suffering is imposed upon us, but because we are ignorant of our true nature. (p. 37.1)

This Thing Called Life (1943):

1. . . . how necessary it is not to attach our problems to the Divine Mind, but to unite the Divine Mind with the answer to the problem, for there is a vast difference. Principles have no problems. Therefore, in a sense, we subject our finite problems to the Infinite Intelligence which automatically solves them through our recognition and acceptance that they are being solved.

 In actual practice this means that we rearrange our thinking in such a way that we permit new ideas to flow in. The ideas, fears and tensions that obstructed this flow are released. The stream flows free again. It is in this sense that God is the answer to every human problem. (p. 114.3)

This Thing Called You (1948):

1. When a problem confronts you, take it into the silence of your consciousness. Instead of thinking of the problem, think of the answer. God does not have problems, therefore, the Divine Mind is the answer to every human problem. Principles never have problems. Problems are solved by bringing them under the control of principles. The problem is dissolved as the principle flows through it to the correct answer. (p. 64.4)

A Holmes Reader on Meaning (1994):

1. Here we may meet difficulties, uncertainties and doubts, barriers walling our passage. But we must not be discouraged when so confronted. We must climb over the rocks of unbelief, pass around the barriers of doubt and plunge into the stream with faith. The stream will ever widen; the barriers will gradually disappear; though we walk through the plains and valleys of indecision and doubt, the stream will still carry us back to the ocean of our being. (p. 31)

 Also in Doubt

365 Science of Mind (2001):

1. There is an Intelligence in everything, from the smallest atom to whatever we think of as big, and that Intelligence must of necessity respond to us intelligently. Then, automatically, we will have to assume that It can only respond to us at the level of our belief in, knowledge of, feeling about, acceptance and embodiment of, and identification with It. In other words, God is all there is, but to each of us individually, the God that is all there is must be the God believed in. (p. 89.2)

Science of Mind Magazine:

1. Humankind does not face an eternal struggle against some external force that desires our downfall. The only struggle, the only battle, the only thing that needs to be overcome is our own ignorance, our own lack of awareness and recognition of the beneficent Power and creativity that is the source of all things. And we should never doubt the validity of our own considered judgment in such matters. There are no prophets other than the wise. Amidst the din and uproar of our lives, the accumulated fear, doubt, and confusion of the ages, there has always been and always will be a still, small, voice within that seeks to proclaim itself through us. Life has given us all we could ever desire. It is up to us to decide and discover for ourselves what the nature of life is, and accept it. (Nov. 1997, p. 7)

# AFFIRMATIVE THINKING

The Science of Mind (1938):

1. Affirmation. To affirm anything is to state that it is so, and to maintain this as being true in the face of all evidence to the contrary. Human thought can only affirm, for even at the moment of denial, it is affirming the presence of that which it denies! Repeating an affirmation is leading the mind to that state of consciousness where it accepts that which it wishes to believe. (Glossary, p. 575.6)

Words That Heal Today (1949):

1. Reducing it to its utmost simplicity, faith resolves itself into a mental attitude toward life. It is a certain, positive and affirmative way of thinking. (p. 139.4)

 Also in Faith

The Basic Ideas of Science of Mind (1957):

1. Automatically you get rid of the negatives by the implanting of positives. Negatives cannot exist when positives fill the space. When the sunshine of love and confidence fills your whole being, the darkness of the negatives has to disappear. (p. 47.4)

10 Ideas That Make a Difference (1966):

1. We know there is a Power far greater than we are, there is a Love that casts out fear, and a faith that overcomes all obstructions. We must permit ourselves through affirmative thinking to enter into this Power and this Love with complete confidence. If we can believe that the Spirit within us -- God -- makes perfect and happy the way before us, we then enter into conscious union with everything that lives and commune with the spirit in all people and all things. There then develops an intimate relationship to the Presence and the Power which controls everything, and we know we can trust It. (p. 35.2)

 Also in Confidence, Power

The Power of an Idea (1965):

1. Let us take this thought of *as we believe* and call it a mental equivalent of, or correspondent to, our desires. We desire something which is good, certainly not something which hurts ourselves or anyone else. So we are thinking affirmatively and constructively, and we must *believe* that the Law of Mind automatically acts upon our thought to fulfill our desire. Just as when a person plants a garden and puts into the ground seeds of what he wants to grow and flower for him, a creative Principle acts upon the seeds he has planted to bring forth that which is the invisible image or essence within the seeds. (p. 11.1)

 Also in Belief, Mental Equivalents

Thoughts Are Things (1967):

1. Through affirmative thinking you are able to clear your mind of negative thoughts, fears and doubts. This you must come to do if you are to become aware of the Presence, Peace and Harmony of God that is within and around you. All the good that you desire awaits your acceptance of it. But you cannot experience it while you deny it. The key to right thinking and right living is the steady affirmative pattern of thought that only God’s Good enters your life. (p. 39.1)

The Philosophy of Jesus (1973):

1. It is not going to take any more faith than we now have, for one of the greatest lessons we can learn about faith is that we always possess it. But too often we are using it negatively. As a matter of fact, we are always affirming something, be it for good or for ill. We are always either saying, “I can,” or “I cannot.” What we need to do is to eliminate the negative and accentuate the positive. In doing this we shall gradually acquire the habit of affirmative thinking. (p. 14.4)

 Also in Faith

365 Science of Mind (2001):

1. We lift up our cup of acceptance to the Divine Bounty when we think affirmatively and give thanks to the Giver of all life. Daily we should practice affirming that our cup is filled and running over, always remembering that what we affirm for ourselves we must affirm for others. Living and letting live, giving and receiving, loving and being loved, our cup of acceptance will be filled from the horn of God’s Abundance. (p. 21.1)

 Also in Abundance

Science of Mind Magazine:

1. Rightly approached, positive thinking does not mean aggressiveness or the use of willpower, but rather a dynamic, affirmative attitude toward life. The power and creativity that reside by nature in our thought are directed through the process of a prayer of faith, which is based in the conviction that there must be a Wholeness back of everything. Constructive affirmative thinking leads us to that Wholeness, and faith in that Wholeness is our key to the fruits of its action. (July 1994, p. 18)

 Also in Faith

# AGE

Help for Today (1958):

1. “Youth is not entirely a time of life -- it is a state of mind. It is not wholly a matter of ripe cheeks, red lips, or supple knees. It is a temper of the will, a quality of the imagination, a vigor of the emotions, a freshness of the deep springs of life. It means a temperamental predominance of courage over timidity, of an appetite for adventure over love of ease.

 “Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years may wrinkle the skin, but to give up interest wrinkles the soul. Worry, doubt, self-distrust, fear, and despair -- these are the long, long years that bow the head and turn the growing spirit back to dust.

 “Whatever your years, there is in every being’s heart the love of wonder, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life. You are as young as your faith, as old as your fear; as young as your hope, as old as your despair. In the central place of every heart there is a recording chamber; so long as it receives messages of beauty, cheer, and courage, so long are you young.

 “When the wires are all down and your heart is covered with the snows of pessimism and the ice of cynicism, then, and then only, are you grown old.” (p. 81.4-82.2)

2. This is the secret: we must enter into the Spirit of Life, into the joy of living, into the usefulness of creative endeavor. No one need grow old in attitude if he has faith, purpose and enthusiasm. If we feel, then, that we are simply onlookers and not participants in the game of life, we should rediscover the youthful spirit of that childlike joy which gave to us the energy, happiness, security and faith we had as children. (p. 166.5)

Living the Science of Mind (1984):

1. Youth is not a time of life -- it is a state of mind. Nobody grows old by merely living a number of years. People grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair -- these are the long, long years that bow the head and turn the spirit back to dust. (p. 177.1)

365 Science of Mind (2001):

1. Life is activity, and when we stop being active we turn away from the newness of life. And the person who grows old in years without an inward expectation and assurance that he is going to live forever, somewhere, will find the last part of his life burdened with the thoughts of yesterday. Let us make up our minds that yesterday is gone. Tomorrow has not yet arrived. But today can be filled with wonder if we know that we stand on the threshold of that which is wonderful and new. (p. 109.1)

2. It is an interesting fact that, whether we know it and whether or not we like it, our lives are so tied in with God, the living Spirit, that we cannot remain young and enthusiastic unless we know that we are one with the which knows no age and no burdens. (p. 109.3)

# ALCOHOLISM

Alcoholism (1941):

1. Those who have been healed of alcoholism should be directed to some creative activity which gives them self-expression, the results of which compensate them for the apparent gratification they received through their addiction. It is generally accepted that some form of useful service to humanity, perhaps helping other sufferers, is one of the best possible ways of seeking permanent happiness. (Foreword)

 Also in Service

2. By and large, alcoholic addiction is the result of a wrong adjustment to life. It is the result of an emotional unbalance, following one’s inability squarely to meet the situations and conditions that arise in personal experience. This inability to meet situations is, of course, largely unconscious; that is it is subjective, hidden, and therefore unknown to the conscious faculties. (p. 1.1)

3. When this maladjustment to life reaches a point where one becomes a habitual drinker, it is evident that in an unconscious manner he or she is seeking self-destruction! This attempt to avoid the realities of everyday contact with life has reached a point where delusion alone can compensate the imagination for whatever one desires to become or to attain. Unconsciously, alcoholics seek oblivion through self-destruction. Of course, the mental process where they arrive at this conclusion is mostly subjective. (p. 1.2)

4. This does not mean, however, that everyone who drinks is seeking self-destruction. We are talking about that class of drinkers who become submerged in the habit, and unfortunately all too many drinkers of hard liquor are of this type. (p. 2.3)

5. In such cases the habit, itself, is not the real disease. It is an unconscious attempt to escape from the real disease. The disease itself is some inner emotional state, of which the clients generally are not at all aware, but from which they unconsciously shrink. They are impelled to seek escape through the act of self-forgetting or self-destruction. If this is the case, it follows that the habit will be healed only when its cause is destroyed. 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. 2.4)

6. The alcoholic is not necessarily a mental, spiritual, or moral weakling. Indeed, many of the best minds have experienced the flight into delusion, an unconscious attempt to escape from the real disease, which is hidden. (p. 4.1)

7. Thus we see that the cause of most alcoholism is the seed of desire planted in the garden of emotional unfulfillment. This produces a maladjustment to life and living. It follows, then, that to remove this inner conflict is also to remove its objective effect. And what is this by a healing of thought? (p. 5.1)

8. The form any individual habit takes in naturally conditioned by the temperament of the one seeking self-expression. There is really no single type of drinker. The cause of overindulgence depends largely on the conditions surrounding the one who is afflicted with the habit, and as we are all individuals, so the cause must be handled in such a manner as to meet the individual need. This problem is always individual, as are all other problems. (p. 6.3)

9. . . . in spiritual mind healing it is unnecessary for the practitioner or the client to know just what caused the trouble. Wisdom, strength, courage, and all harmonious conditions are a direct result of spiritual power, with which we are already equipped. All power is from within, and as the client’s innermost being is awakened, weakness, fear, and failure disappear. Loss is converted into gain and weakness into strength. The remedy for weakness is to develop power. Perfect love casts out fear and joy transmutes sadness into song. (p. 16.2)

 Also in Power

10. Faith, through imagination, has the power to heal. It can transmute depression into gladness. It can sublimate the energy of wrong emotional desire into constructive channels. Faith stirs at the roots of our spiritual nature and quickens the flesh with its live-giving message of love. (p. 17.1)

 Also in Faith

11. Neither in psychological analysis nor in spiritual mind healing does the practitioner resort to mental influence or even mental suggestion. It is a reeducation of the inner mind through understanding that produces the cure. It is seeing, recognizing, and accepting the truth about our being that heals. (p. 17.3)

12. Metaphysical or spiritual mind healing is based on the assumption that we live in a spiritual Universe *now*, that we are spiritual beings *now*, that the kingdom of heaven is at hand *now*, that spiritual humankind is perfect *now*, that the mind of God and the energy of the universe are available *now*. (p. 19.3)

 Also in Now

13. It [Science of Mind] proclaims the spiritual nature of humankind; it removes fear by introducing love. It places us in the mind of God as some part of the eternal wholeness; it gives shelter to our souls; it satisfies the natural hunger of our intellect for the larger life. It surrenders indecision for divine guidance; for human fear it gives spiritual faith. (p. 20.2)

14. If alcoholics seek self-destruction through oblivion, it is because they have not been acquainted with themselves or their true relationship to the universe in which they live. They have not known that there is an inner completeness, a spiritual wholeness, to their real natures. Surely it would not be amiss to tell them. (p. 22.4)

15. Just as the analyst, gently and with deep understanding, leads clients away from illusion and self-deception, so the spiritual mind practitioner must lead them into a new and better realization of their unity with the cosmos, pointing to spiritual truths which the clients must practice for themselves. (p. 26.3)

16. Believing that there is one Mind common to all individuals, the spiritual mind practitioner realizes that no matter where the clients are, they may be reached and helped. In this process, practitioners think within themselves for the clients.

 If asked to treat an alcoholic, practitioners turn back to the premise of perfect God, perfect person, perfect being. They fill their own consciousness with the truth about Spirit – its completion, its satisfaction, its wholeness. They know that this same Spirit is the life of their clients! The clients must partake of the nature of Spirit. Practitioners fill their own minds with the truth about the real self of their clients; they know that this self is never depressed nor discouraged, that it is forever conscious of its unity with God, of its oneness with Spirit. (p. 27.2)

17. Practitioners use whatever argument they find necessary to bring their own minds to an acceptance of the truth about their clients. They mentally free the clients from any belief that the habit of drink has any power over them. To the extent that they are able to recognize the complete freedom of their clients, this freedom will become objectified in the lives of alcoholics – unless they willfully cling to their habit. (p. 28.2)

18. The practitioners must realize that the words they use are law unto the thing they are spoken to. They must have a calm, unfaltering trust in their ability to reveal the real person, and in so doing, to free the physical person from the false belief. They must know that their clients are pure Spirit and are wholly satisfied within themselves. The discouragement, the maladjustment, the inhibitions never existed in Spirit and can no long appear to exist in or operate through the ones they are healing. (p. 28.3)

 Also in Practitioners

# ANGELS

Science of Mind (1938):

1. If we seek the Divine in men, we shall find it, and be entertaining angels unawares. (p. 491.4)

New Thought Dictionary (1942):

1. Angel. Symbolizes spiritual influences; angel of the higher self; the Presence of God in man as Christ. (p. 7.4)

Words That Heal Today (1949):

1. There is a guardian angel that accompanies everyone through life. It is the angel of God’s presence in that person. It is his spiritual nature. (p. 120.4)

Science of Mind Magazine:

1. There is a Divine Self. The Hindus called this Atman. It has been called Buddha. The Gita called it Krishna, and the Bible calls it Christ. Socrates called this his Spirit or his Damon, which he said accompanied him through life. It is through an intuitive perception of this incarnated Presence that the idea of a Guardian Angel arose. (July 1993, p. 17)

 Also in Self/Human/Individual

# APPEARANCE

The Science of Mind (1938):

1. 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 the uses he has already made of Life, and thus circumscribe the Infinite, hence we are told to judge righteously and not by appearances. (p. 113.2)

2. We must transcend the appearance, even though we admit it as a fact. We are not so cold-blooded as to say to a person with pain that there is no such thing as pain. That is not our idea or purpose. We admit the fact. IT IS QUITE A DIFFERENT THING TO ADMIT ITS NECESSITY. (p. 213.3)

3. Appearance. The word *appearance* is used in this textbook to distinguish *that which seems to be*, from that which *actually is*. Negative thinking may produce conditions that *appear* to be true, but these results have no power, no reality, except as given power BY OUR BELIEVING THAT THE APPEARANCE IS THE ACTUALITY. Disease, discord, and limitation have no spiritual prototypes. They are false manifestations which have objectified in the body or in the affairs of human life. (Glossary, p. 576.6)

Lessons in Spiritual Mind Healing (1943):

1. Everything that exists in our experience today is in the nature of effect. By accepting these effects as things in themselves, we tend to perpetuate them, and unconsciously to create new effects which logically flow out of present circumstances. Therefore, we must daily practice a conscious approach to Absolute Cause. This is done by deliberately turning away from every appearance and definitely realizing that we are dealing with a Power which is absolutely unlimited. (p. 38.3)

New Thought Dictionary (1942):

1. Appearance. Any objective manifestation which may or may not be considered true to the spiritual Reality. (p. 7.11)

10 Ideas That Make a Difference (1966):

1. There is a Life-Force in the Universe flowing through us -- we cannot change It, we can only use It. There is an Energy forever taking form -- we cannot destroy It, we can only give form to It. This is what Jesus understood when he said: “Judge not according to the appearance . . .” However, Jesus did not deny the reality of the appearance; he merely said not to think that was all there was to it. (p. 61.2)

 Also in Creative Process

It’s Up to You! (1968):

1. I believe in the natural, instinctive, spiritual, unconditioned and unviolated perfection of every living soul, no matter what he appears to be. (p. 51.2)

Anatomy of Healing Prayer (1991):

1. There is no dualism in the Universe; on this we agree. There appears to be, and on this we are agreed too. We have to get to a place where appearance is not something to be contested against or fought, but merely be clarified by knowing it isn’t. (p. 194.1)

 Also in Unity

Science of Mind Magazine:

1. As we turn in thought to infinite Spirit as the source, and the only source, of our lives, and know It is good and perfect and expresses Itself as goodness and perfection in us, we are turning our thought away from whatever the appearances may be. As we turn our thought away from appearances, there is nothing to support or sustain them. As we continuously affirm the positive and good, we are automatically eliminating the negative, the undesirable. There is no necessity for any negative condition to exist within our bodies other than the necessity we ourselves insist upon. (June 2000, p. 10)

 Also in Health

# ASSERTIVENESS

The Science of Mind (1938):

1. Spiritual Substance is all around us, waiting to be formed. Thus we see what Jesus meant when he said: “And I say unto you, Ask and it shall be given to you.” The Law must work in compliance with our demand. The Divine Urge within us is God’s way of letting us know that we should push forward and take that which is awaiting our demand. (p. 157.3)

2. We are dealing with Intelligence, and we should recognize the Power we are working with -- realizing our Oneness with It -- and then we should ask for what we wish and take it. (p. 300.4)

3. We now come to a definite teaching regarding prayer. We shall receive that for which we ask. It shall be opened to us when we knock and we shall find that for which we are searching. This teaching implies the definiteness of spiritual and mental work. God is Intelligent Mind and Spirit, and there is a direct response from this Universal Intelligence to our intelligence. If we ask for bread, we shall not receive a stone. But we are told we must ask *believing*, if we are to receive. (p. 435.3)

4. The lesson is simple enough. When we ask for anything, we are to believe that we have it, but *we are to ask for that which is in unity with life*. This unity includes health, happiness and success. These are native to the atmosphere of God and to the atmosphere of the inner man, which is Christ. Let us dislodge doubt, fear and unbelief and trust implicitly in Good. (p. 498.5)

# ATTITUDE

Love and Law (2001; teachings 1918-1920):

1. To become alive and build the greatest lives we must become something more, something worthwhile. There is not a day in my life that goes by that I do not take the time to unify myself in my consciousness with big things, to think I am one with all activities, all industries, all commerce, et cetera, et cetera, and just feel that thought reaching out and encompassing the largest fields of activity of the world. Then you are one with the infinite stars in the heavens, and that is to see things. It is that in our mental attitude that decides what we are to become and nothing else. If you could feel your mental concept of your business touch the universal, you would only have to speak the word and it would come to you in a ceaseless stream. (p. 52.1)

 Also in Abundance

2. I have no responsibility except to create the right kind of a mental receptivity. That is the truth. Thus we, who are seeking to demonstrate, we know that all we have got to do is to realize the truth, that is , use the mind in a positive formative way and the Mind, or the power which creates everything and projects it, will do the rest for us. Until we come to the point where we see that this is all we have to do, it is all thought; no matter how hard we struggle, we could not do anything else. All we have to do is to take up the attitude of the expectant receiver, realizing we are scientifically using the law. (p. 46.1)

 Also in Responsibility

Creative Mind (1919):

1. The highest attitude of mind, from which all else springs, is one of perfect calm and absolute trust in the Spirit. (p. 43.2)

 Also in Trust

Creative Mind and Success (1919):

1. The reason we can make our requests known with thanksgiving is because we know from the beginning that we are to receive and therefore we cannot help being thankful. This grateful attitude to the Spirit puts us in very close touch with power and adds much to the reality of the thing that we are dealing with. (p. 24.2)

 Also in Thankfulness/Gratitude

The Science of Mind (1938):

1. Mental Attitude. An attitude means a position assumed, or studied, as indicating action, feeling or mood. Our mental attitude, then, is the general tendency of our mind . . . the tendency our thought takes, as a whole. (Glossary, p. 610.5)

Lessons in Spiritual Mind Healing (1943):

1. The Creative Medium is already here, we merely use It. Instead of concentration we need faith. We should always have a happy attitude toward the Law. We should realize that this act of creation is silent and invisible, but that it is also irresistible. It will certainly bring in to our experience the things we need if we trust Its invisible power. (p. 25.2)

 Also in Soul/Subjective

Richer Living (1953):

1. Our mental attitudes are our most priceless possessions. No material security is actually secure, but the deep issues of our thought can make or unmake us. (p. 298.1)

Ideas for Living (1972):

1. Jesus knew what we all must learn: that we cannot really have an attitude of dislike or hate or viciousness toward other people without robbing ourselves of the healing power and the comforting Presence and the Divine Assurance that the universe itself rests on the shoulders of Love. (p. 42)

 Also in Love

Spiritual Awareness (1972):

1. Since each of us represents an individualization of the nature of God, there is freedom of circulation of the Divine love, reason, peace, joy, and perfection through the human. But we must cooperate with this Wholeness of Life if we wish to be made whole. Therefore, we should maintain a calm and expectant attitude, endeavoring to realize that we are some part of infinite Life. (p. 94.1)

 Also in Wholeness

365 Science of Mind (2001):

1. We cannot doubt that the Spirit has already made the gift of Life – since we live. Ours is the privilege of acceptance. Thus we are to assume the attitude of a grateful beneficiary of the Divine gifts. This should be done simply and directly. The Spirit is not something that was, or that is going to be or become. The Truth is that which is; it exists at the very center of our being. To pray in spirit and in truth means to recognize this indwelling Spirit and to declare the truth about its activity through us. (p. 57.3)

 Also in Prayer/Spiritual Mind Treatment-Acceptance

Science of Mind Magazine:

1. This is the attitude we should assume, that life holds nothing against us. It desires only our good; it wants us to be well, happy, and successful, but it wants us to play the game of life the way it is supposed to be played -- in unity and cooperation with others. (October 1998, p. 9)

# ATMOSPHERE

The Science of Mind (1938):

1. Atmosphere (Mental) An influence, or condition, surrounding a place, person or thing. A person whose atmosphere is one of love and cheerfulness will always attract friends. In the same way, places are permeated with the thoughts of the people who inhabit them, and this mental atmosphere of a place or thing may easily be felt by one contacting it. (p. 576.8)

# LAW OF ATTRACTION

Love and Law (2001; teachings 1918-1920):

1. The subjective side of an individual’s thought does not mean another mind. It means the accumulation of race belief which we accept operating through us. The thought forms which we have created and with which we have surrounded ourselves, our mental beliefs underneath, the result of our objective thinking and receiving through race suggestions, is termed subjective consciousness; it is that power of attraction or repulsion which the individual mentally sets up within. That is the subjective side of your mind. It is not another mind. It is your own mind operating; that is all. Your life and mind depend upon the subjective of our thought. Who we are, as well as what we have in health, or wealth, or peace of mind will be the result of the accumulation of our thinking, always. It could not be anything else. (p. 47.2)

 also in Soul/Subjective

The Science of Mind (1938):

1. We do not take what we *wish*, but we do attract to ourselves that which is like our thought. MAN MUST BECOME MORE IF HE WISHES TO DRAW A GREATER GOOD INTO HIS LIFE. We need not labor under the delusion that all we have to do is to say that everything is ours. This is true in Reality, but in fact it is only as true as we make it. We provide the mold for the Creative Law, and unless the mold we provide is increased, Substance cannot increase in our experience; for Mental Science does not promise anything that will do away with the necessity of complying with law. (p. 267.5)

2. Thought can attract to us that which we first mentally embody, that which has become a part of our mental makeup, a part of our inner understanding. (p. 294.2)

3. Everyone automatically attracts to himself just what he is, and we may set it down that wherever we are, however intolerable the situation may be, we are just where we belong. (p. 295.2)

Richer Living (1953):

1. You are either attracting or repelling in accord with your mental attitudes. You are either identifying yourself with lack or with abundance, with love and friendship or with indifference. You cannot keep from attracting into your experience that which corresponds to the sum total of your states of consciousness. It is like the law of reflection – the reflection corresponds to the image held before a mirror. Your life is a mirror peopled with the forms of your own acceptance. (p. 262.1)

The Power of An Idea (1965):

1. We are thinking, choosing centers of awareness in this Mind; and according to the sum total of all our thoughts, we are either silently attracting good to us or repelling it from us. (p. 25.5)

 Also in Good, Sum Total

2. The conscious or the objective mind, the mind we are using right now to discuss things with, is personal, has self-awareness, and is creative. Just beneath this we have what we call the subjective or the subconscious mind, which is a deeper layer of creativity. We know that the subconscious mind is the builder of the body, the restorer of the body, and it perpetuates all of those bodily functions without which we could not continue to live. It is now known in modern medicine -- in the branch called psychosomatic medicine, dealing with body-mind relationships -- that in this deep subconscious or unconscious area we have laid down thought patterns, whether we are aware of it or not, which are automatically doing things to us. These thoughts, ideas, feelings, hopes, expectations, doubts, fears and faiths make up that thing within us which is attracting or repelling certain experiences. (p. 70.2)

 Also in Mind

3. Since there is such an intimate relationship between our subconscious thinking and everything we do in life -- and these deeper subconscious or subjective motivations, as we call them, work automatically -- doesn’t it seem reasonable that what we have done we ought to be able to change. If some subconscious operation of our thinking accounts for most of our diseases and a large percentage of our accidents, and I would add most of our unhappiness, I would go a step further and say that it is the same medium which is silently attracting or repelling what ought to be good. (p. 70.3)

 Also in Mind

4. The very power by which you bring negative conditions into your experience is the very power by which you also can bring good conditions. Ignorance of the Law of Mind excuses no one from Its effect, be it what you call good or evil. (p. 91,2)

Thoughts Are Things (1967):

1. It is impossible for you to experience the full joy of living while you identify yourself with anything less than that. The images of your thought attract to you, and you are attracted to people, circumstances and situations which are like them. Once you fully realize this you will understand that to change undesirable conditions, or to protect yourself from them, you must of necessity change the basic pattern of your thought.

 This requires that you must constantly be on guard as to what you allow to enter your mind, or arise from negative memories of the past. When such thoughts are in any way contrary to our greatest good they must be immediately discarded and replaced with their opposites, those ideas affirming only your welfare in every respect. (p. 15.1)

2. You are either attracting or repelling according to your mental attitudes. You are either identifying yourself with lack or with abundance, with love and friendship or with indifference. You cannot keep from attracting into your experience that which corresponds to the sum total of your states of consciousness. This law of attraction and repulsion works automatically. It is like the law of reflection – the reflection corresponds to the object held before a mirror. (p. 37.1)

 Also in Sum Total

Creative Living (1975):

1. Whoever thinks about something will draw into his consciousness the elements of that thing about which he thinks. Whoever, as he thinks, believes this will happen will hasten the process and clarify and amplify it by and through his consent, consciously given, no matter what it is. (p. 57.2)

 Also in Belief

2. The power in people that attracts or repels is almost entirely mental and spiritual. An active and dynamic mind creates activity wherever it goes, while mental drowsiness has the reverse effect. Since these things are true, and since we may all learn to control our thinking and govern our emotions, it follows that anyone may surround himself with an atmosphere of happiness, of peace, of enthusiasm, and of right action, thus drawing to his center those things which make life worthwhile. (p. 82.2)

Ideas of Power (1992):

1. The law of attraction and repulsion works with mathematical invariableness, with absolute immutability, with exactness. Whatsoever a man thinks -- that will happen to him. If it had to be created it would happen! (p. 116.4)

2. ... there is a law of attraction and repulsion in Mind, it works just like the attraction and repulsion in physics; it always tends to bring to us that which is like our own thinking. All energy returns to its source. (p. 215.3)

365 Science of Mind (2001):

1. There is a place where we begin and leave off physically, but there is not place where we begin and leave off mentally or spiritually. Our minds merge with the minds of others, and as they meet, some silent force within us attracts or repels automatically in accord with our accepted thought patterns. (p. 118.1)

# AWAKENING

The Science of Mind (1938):

1. The Great Awakening (Romans 13:11)

“Now it is high time to awake out of sleep.” The belief in a life apart from Good is a dream from which we must awake, if we are to taste the waters of Reality, which flow from the Source of Life. (p. 487.5)

2. As one awakes from a nightmare, so the mentality awakes from the dream of a living death to a realization of eternal life. We cast off the works of darkness when we realize that evil is not an entity but a fraud. The armor of light is the Truth, the very knowing of which makes free. (p. 487.6)

3. The awakening is a process of evolution, a little here and a little there, until the whole eye is opened and we see that life is neither separate from God nor different from Good. Life is God, and Good is the only power there is, or can be. (p. 487.7)

4. To awaken oneself is to be healed, made prosperous, happy and satisfied; to be made every whit whole, to be complete as we were intended to be. God is a God of the living and not of the dead. He sees and knows only perfection and completion; happiness and satisfaction. When we shall think of ourselves as God knows us, then complete salvation will come to us. (p. 488.1)

Freedom from Stress (1964):

1. It seems that man exists for the purpose of self-expression. There appears to be no other reason or excuse for his being. The Infinite has already implanted within man an instinctive intuition which is the spiritual knowledge of good, and his whole growth results from an inner awakening. (p. 24)

 Also Purpose of Existence

The Magic of the Mind (1965):

1. The great and only awakening that can ever come to man is when he becomes aware of the fact that that which enables him to think, to be conscious, to be creative, is the Mind of God active within him. (p. 19.2)

It’s Up to You! (1968):

1. We do not suggest to a person that he is all right when he is not all right. We try to awaken man to an inherent Divinity and Perfection which is in every living soul. Our whole process is an awakening. The spiritual nature never sleeps and something in you and in me senses this “imprisoned splendour” as something that has never been hurt, confused, sick or poor. Our knowledge of this Divine Reality, according to an immutable Law in the universe, automatically sets the objective man free. (p. 35.2)

Ideas for Living (1972):

1. But “The kingdom of God,” Jesus said, “is within you.” The Kingdom of Heaven is in me; it is in you too, just as much of it, nor more of it. My interpretation of it is my individualization of it; your interpretation is yours. One is just as good as another. The Kingdom of God is in each of us and “it cometh not with observation.” . . . It is an awakening, then, to things as they are. (p. 60)

 Also in Heaven

Creative Living (1975):

1. If we could just identify ourselves with life and forget death, with love and forget hate, with joy and forget misery, with peace and forget discord, with abundance and forget limitation, how wonderful it would be. There has to come an awakening. Every man, in the simple integrity of his own individual soul, must learn to meet the Universe in exaltation. (p. 17.3)

 Also in Joyfulness

# AWARENESS

Discover a Richer Life (1961):

1. All things, ourselves included, are some manifestation of It; hence all things have a direct relationship to It. Since all things emerge from It and are sustained by It, and since It is all things, this relationship is direct and immediate. Our consciousness of this relationship is through an inner awareness.

 This inner awareness on our part is not only our awareness of It but is also Its awareness of us. Hence our awareness of It and Its awareness of us are one and the same thing; man’s consciousness of himself is God’s consciousness of man. As man’s consciousness expands he becomes more and more God-conscious. (p. 9.5)

# BALANCE

The Science of Mind (1938):

1. Man’s mind should swing from inspiration to action, from contemplation to accomplishment, from prayer to performance. This would be a well-balanced existence. The Spirit fires the soul with energy and understanding; the soul, which is the subjective mentality; vitalizes the body and animates all that we do. (p. 477.2)

2. Poise. Mental balance. Poise is that perfect balance which maintains everything in its proper place, without effort. It is the law of equilibrium without which nothing could be maintained. It is the law of balance that must exist in the Infinite Mind, since there is nothing to disturb It. Poise or balance, is the law back of what we term the “Law of Compensation.” It is Life perfectly balancing Itself. Self-Existent Life alone could produce complete poise. We cannot fathom the full meaning of poise as it exists in Spirit; but we can understand that it means an Eternal power, unruffled by conflicting emotions, always sure of Itself, unhurried and certain. The activity of the mind may be so perfectly adjusted, so perfectly poised, that it will give the impression of suspended motion. (Glossary, p. 619.6)

# BEAUTY

Richer Living (1953):

1. I believe it was Plato who said that God is love, truth and beauty. It has always seemed wonderful to me that one of the world’s greatest thinkers should have included beauty as a necessary part of the Divine nature. How evident this beauty is everywhere we look! How wonderful is the landscape, the sunset or the color of the desert at dawn. How beautiful is the daffodil in its sweet simplicity. And what majestic beauty and strength in the mountain and the wave. Everything is rooted in beauty. Beauty is harmony and right proportion. It is symmetry and charm and grace and loveliness. Surely we should identify ourselves with this terrific beauty that pours its warmth and color over everything and seems to be at the very root of our being. (p. 69.1)

2. Communion with the Spirit is one of the greatest privileges of life. By communion with God we do not mean telling the Infinite what to do or how to do it, for that is talking *at* God rather than communing *with* Him. By communion we mean silently entering into Divine harmony and beauty until we feel that harmony and beauty in our own souls, in our own minds. (p. 74.1)

 Also in Communion

The Voice Celestial (1960):

1. *Within yourself*

Alone lies cause and cure of seeming ill,

In BEAUTY still the inner self remains;

Within yourself the perfect whole exists.

Lo, nothing lies between, for THOU ART THAT. (p. 107.4)

2. He who sees Beauty, sees the Whole within

Apparent parts; the beauty of the dawn

Is not the sun, nor mist nor spuming sea,

Nor oak-tree challenging the raging wind.

For Beauty lies in him who sees and what

He sees and *how* he sees and what he *feels*. (p. 117.3)

Think Your Troubles Away (1963):

1. The God of beauty is understood by the artist who appreciates the beautiful and senses in all form some reflection of that universal Wholeness which finds harmony in the perfect adjustment of Itself to all of Its parts. Beauty, like greatness, is a thing of the soul, a spiritual quality, outlined in form, objectified in space. It is eternally imaged in the mind. (p. 13.3)

Ideas of Power (1992):

1. The Universe exists for the delight of its Creator, that I shall behold Itself in Its own works, know Its beauty in that which is beautiful -- and in us, I believe, behold Its beloved Son in whom It is well pleased. (p. 82.2)

 Also in God/Spirit

# BELIEF

Love and Law (2001; teachings 1918-1920):

1. There is only one thing that I ask of you and that is that you will believe absolutely that this thing works. If you do not believe it works it will not work, because everything is belief. Everything is mind and all operation is thought, and there is not a law in the universe that is not the power of mind in action and there never was and there never will be. Anything you ever saw or ever will see is simply the result of mind in action. (p. 3.1)

 Also in Mind

2. I notice this, that it is not to the sentimental ones who gush and gush, that big results come, it is to those who think deeply and simply and pertinently and persistently, and then, because they know. In what they believe, they know they will get a perfect result. This is the sum and substance of the whole thing, for you can then approach the Infinite Mind with a depth of understanding and thought, with a realization that you are dealing with reality, with a tremendous reverence that so far transcends the orthodox idea of prayer that you can compare them only as you can compare this planet with a mole hill. (p. 4.5)

 Also in Reverence, Determination/Persistence

3. Since our word creates always, it stands to reason that we have got to be very careful in sowing the seed. You cannot contradict nature and get an affirmative result. You cannot mix up thought, negative, and positive and get a steady stream of affirmative consciousness and results. Your consciousness, your creative power, is limited to the amount of belief you have, the word you accept. If you believe you are living in an imperfect universe, it is imperfect to you. God has not erred. God had not made a mistake. There is nothing wrong. (p. 91.2)

Religious Science (1932):

1. Therefore, our belief sets the limit to our demonstration of a Principle which, of Itself, is without limit. It is ready to fill everything, because It is infinite. So, it is not a question of Its willingness, nor of Its ability; it is entirely a question of our own receptivity. (p. 27.3)

 Also in Receptivity/Receive

2. Ignorance of the law excuses no one from its effects. If, then, certain specific ways of thought and belief have produced limitations, other beliefs will change them. We must treat to believe. The approach should be direct, it should be specific. (p. 28.3)

Science of Mind (1938):

1. Life always becomes to us the particular thing we need *when we believe that It becomes to us that particular thing*. (p. 45.2)

2. The first thing a practitioner does is to separate the belief from the believer. It is a personal, not a Cosmic problem. Evil is not a problem to God, it is only a problem to the individual. Therefore, we separate the belief from the believer, and begin to perceive the individual as a spiritual being, no longer subject to this belief, and even now the embodiment of perfection. If the practitioner is able to see only *perfection*, wholeness, he will see health manifested in his patient. (p. 201.2)

3. All our beautiful dreams, all our wishing and praying, for material good, will reach no higher level in our experience than our belief in the power of God and in His willingness to help us. God’s willingness to help us is expressed in the existence of that Immutable Law which gives us exactly the type of objective experience for which we build a mental likeness. (287.5)

4. Why must we believe? Because God is belief. God is belief and belief is Law, and Law produces form, in substance. (317.3)

5. The Spirit is Limitless, but can only be to us what we believe It to be. Why must we believe It is? Because, UNTIL WE BELIEVE THAT IT IS, WE ARE BELIEVING THAT IT IS NOT! It is all a matter of belief, *but belief is scientifically induced into a subjective state, through conscious endeavor*. (p. 337.4)

6. If, at times, we doubt our ability to use the law, we should again remind ourselves that it is not I but the Spirit of the Father in me who doeth the work. This will straighten our thought and place us again on the road of faith and understanding. WE MUST BELIEVE. WE MUST LEARN HOW TO BELIEVE. WE SHOULD TREAT OURSELVES UNTIL WE DO BELIEVE. No one ever started at the top. Let us be happy to begin right where we are and grow. (p. 401.4)

7. *The Secret of Prayer (Matt. 6:6)*

The secret of prayer and its power in the outward life depends upon an unconditioned faith in, and reliance upon this inner Presence. We must enter the closet. That is, we are to shut out all else and enter the Presence of Spirit, in quietness and confidence – believing. Prayer has power, not through repetition, but by belief and acceptance. Prayer is to be simple, direct and receiving. We are to believe that God indwells our own life, that this Divine Presence is sufficient for all needs. We are to believe that God will provide for and bless us abundantly. And when we enter this secret place, we are to leave all else behind; all hate, animosity and vindictiveness, for only in so doing can we enter. (p. 431.2)

8. *We are to believe in ourselves because we believe in God. The two are ONE.* We are to know that passing events cannot hinder the onward march of the soul. The temporal imperfection of the human cannot dim the eternal integrity of the Divine. (p. 479.3)

9. “He that believeth on me, the works that I do shall he do also.” It could not be otherwise. The nature of Reality was not exhausted in the man Jesus, but made manifest through his life and works. We are to do likewise, and what we ask in the name (which is our own name) believing in the Father which is God, and in the son, which is ourselves, we shall receive. In this way, the Father is glorified in the Son. (p. 480.4)

10. Belief. Conviction or feeling of the truth of a proposition or condition. Belief may go no farther than intellectual assent while faith embodies a trust and confidence. “Belief admits of all degrees, from the slightest suspicion to the fullest assurance.” (p. 577.6)

New Thought Dictionary (1942):

1. Belief and not the thing believed in is the power. Since the world has had many varying religious convictions, and since all faiths have produced results, it follows that it is belief itself and not some peculiar religious conviction which gives power to thought. (p. 13.1)

2. Belief as law. When Jesus announced, “It is done unto you as you believe,” he was announcing the Law of Belief. (p. 13.2)

3. Belief, Law of. Belief creates its own law, which is changed only be reversing the belief. (p. 12.9)

Lessons in Spiritual Mind Healing (1943):

1. The basis of all mental healing is in a change of belief. Since the subjective mind tends to create all beliefs impressed upon it, it follows that in mental healing the whole object is to change the belief. (p. 56.1)

 Also in Healing

The Power of an Idea (1965):

1. Jesus, who was the greatest thinker, spiritually, of the ages, simmered this down to a very simple explanation. He said: “. . . as thou hast believed, so be it done unto thee.” He implied that there is *something* that not only can do it, but also that must do it, since it is responding to us. There is a necessity for it to respond to us the way we believe. (p. 11.1)

2. Let us take this thought of *as we believe* and call it a mental equivalent of, or correspondent to, our desires. We desire something which is good, certainly not something which hurts ourselves or anyone else. So we are thinking affirmatively and constructively, and we must *believe* that the Law of Mind automatically acts upon our thought to fulfill our desire. Just as when a person plants a garden and puts into the ground seeds of what he wants to grow and flower for him, a creative Principle acts upon the seeds he has planted to bring forth that which is the invisible image or essence within the seeds. (p. 11.1)

 Also in Mental Equivalents; Affirmative Thinking

3. So we must accept that our own belief is the starting point. We must convince ourselves that it is right that we should be happy and successful as long as we do not harm anyone. (p. 14.4)

4. We should come to the realization that the Presence greater than we are is cooperating with us, which It most certainly is, and therefore we must cooperate with It. And our cooperation is so simple: believe in It, trust Its guidance, accept Its expression through us. (p. 14.4)

 Also in Cooperation

5. We are told to have faith, to believe, to have positive conviction and undeviating acceptance. That is the Law, that is the Principle, and that is the way to use It. It is impossible for anyone who will definitely create the right picture, and stay with it, to fail. (p. 21.2)

 Also in Law

6. The whole mystery and meaning of the teaching of Jesus is bound up in this word *believe* -- to act as though the good were true; to expect it to happen, to have faith, to trust, to be as a little child whose enthusiasm is unbounded. (p. 37.5)

It’s Up to You! (1968):

1. We should remember that belief is the power which sustains thought in its creative activity in Mind, and it must be uncolored by any meagerness or mediocrity of past experience. (p. 60.1)

Spiritual Awareness (1972):

1. Jesus communed with the Divine Presence and definitely used Divine Power. He plainly taught that we must first become acquainted with the Presence; that if we know God we will not only find an intimate Companion, but we will also discover limitless Power. He talked of a Presence in man, surrounding him and moving through him. Because of It man has life, and he should believe in It because It will respond according to that belief. Here we have cause and effect, action and reaction, prayer and its answer, or affirmation and its result. (p. 13.4)

The Philosophy of Jesus (1973):

1. Here is where our great experiment in using the Power that Jesus understood starts. This is the very beginning of it. We must believe that there is a Divine Presence. Of course, our belief does not create It; it merely acknowledges It. It is this acknowledgment of the Divine Presence that Jesus was referring to when he said: “ … you Father knoweth what things ye have need of, before ye ask him.” (p. 14.2)

2. To this belief that there is a Divine Presence which is guiding us and leading us gently but certainly on the pathway to success and happiness and wholeness, we must also come to believe that there is a Power that always goes with this recognition of the Divine Presence, and we must have faith that this Power operates on our word. But, of course, we do not see Its operation. We do not touch It or taste It or handle It, but we can feel It. It is this deep underlying conviction and feeling that we must acquire. (p. 15.2)

 Also in Conviction

3. So it becomes a question of whether our faith is greater than the obstruction; whether we are becoming confused over conditions or thinking peacefully and calmly about them. When it comes right down to a rock-bottom fact, the only question is whether or not we believe in a Power greater than we are that we can use, and whether or not we actually believe that this Power is ready, willing, and able to respond to us. (p. 21.1)

 Also in Power

Creative Living (1975):

1. Whoever thinks about something will draw into his consciousness the elements of that thing about which he thinks. Whoever, as he thinks, believes this will happen will hasten the process and clarify and amplify it by and through his consent, consciously given, no matter what it is. (p. 57.2)

 Also in Law of Attraction

Living the Science of Mind (1984):

1. What is belief? Most surely belief is a certain way of thinking; it is an activity of consciousness. Belief is a thing of thought, and being a thing of thought we can change belief. (p. 42.1)

Ideas of Power (1992):

1. The common denominator is belief. “As thou seest, that thou be’st.” It is so simple, free of all theology, free of all bigotry, free of all superstition. (p. 17.3)

A Holmes Reader on Change (1995):

1. When you pray, you must speak the words that make you believe the words you speak. Know that you believe; state that you believe; believe that you believe; affirm that you do believe, and deny everything which contradicts true belief. (p. 23)

 Also in Prayer

2. What is belief? It is a mental state; therefore, we are correct when we say that if we can change the mental state we can change the outward form. That is where many people make a mistake. Our philosophy is not one of denying the reality of the external, but of affirming the reality of the invisible as the creator of the external. (p. 25)

3. It is the belief and not the prayer that permits the miracle, but the belief could not permit the miracle unless there were an Intelligence operating as Law, which reacts to that belief. (p. 44)

Science of Mind Magazine:

1. The approach to Spirit is directly in our own mind. But the mind cannot accept what it rejects. We either believe, or we do not. We cannot believe and disbelieve at the same time. We cannot walk two ways at once. We must learn that the mind can, if we desire, be controlled so that we can gradually come into the habitual state of thinking the way we choose to think. This can only be possible when we recognize that thoughts are things. (August 1962, p. 5)

 Also in Mind

2. We affirm the general rule given by Jesus, which in effect is this: It is done unto each one of us as he believes. We must believe. As we are able to become convinced, to accept that which the mind no longer repudiates, we demonstrate. Definitely and deliberately we attempt to mold the invisible Cause into actual human experience. (August 1962, p. 7)

3. Believing in a Power greater than we are, right where we are, always available, and always good, should we not say, “I believe all things are possible with God, and therefore all things are possible to me”? (June 1965, p. 26)

4. ... take the simple thought: “. . . as thou hast believed, so be it done unto thee.” Now that really means there is Something that can do it, there is Something that will do it, there is Something that must do it, beyond any question; but in responding to us It corresponds with our belief in It, it is done unto us as we believe. In other words, It responds like a law, reacting to us through what we may call the law of correspondence. (December 1968, p. 27)

# BIBLE

The Science of Mind (1938):

1. In many respects, the Christian Bible is the greatest book ever written, and does truly point a way to eternal values. But it is only ONE explanation and cannot be considered the ONLY light on religion, for there are many others whose combined teachings weave the story of Truth into a complete and unified pattern. (p. 67.3)

# BODY/FORM

Love and Law (2001; teachings 1918-1920):

1. That is one of the great errors in metaphysics. That man’s body is nothing but an effect; it is an outpicturing of his mind and is just as fluent and plastic as water when you pour it from one pitcher to another. Forget the body altogether. You can work only in Mind because that is causation. (p. 62.1)

2. Life had no beginning; it was with God, but form has a beginning. Form may have many changes. Through the proper use of subjective law, if you do not neutralize it by mental suggestion, you can bring that to pass which you can think. (p. 150.4)

 Also in Creative Process

The Science of Mind (1938):

1. There is but one volitional factor in the Universe, and this is Spirit, or the Self-Knowing Mind. God did not make God, this is self-evident. God did not make law; Law is Co-eternal with God. God did not make Substance, this is also Co-Existent and Co-Eternal with God. BUT GOD DID MAKE, AND DOES MAKE, and IS MAKING AND WILL CONTINUE TO MAKE, FROM ETERNITY TO ETERNITY, FORMS. We live in a universe of Infinite Substance and numberless forms, wherein nothing is moved unless Intelligence moves it, in accord with law. (p. 69.4)

2. Things are ideas in form. What else could they be? There is nothing from which to make things except ideas. (p. 87.5)

3. The Body of the Universe is the result of the thought of Spirit, operating through the medium of Soul. (p. 88.3)

4. Body is the result of Spirit working through Soul or Law. THE ENTIRE MANIFESTATION OF SPIRIT, BOTH VISIBLE AND INVISIBLE, IS THE BODY OF GOD. There is One Body of the Universe. Within this One Body is included all lesser bodies. (p. 98.1)

5. The word “body” as used in the Science of Mind means all objective manifestations of the invisible Principle of Life. The body is distinguished from the idea, in that the body is seen while the idea is invisible. (p. 98.3)

6. Body is always an *effect*, never a *cause*. Body expresses intelligence, its apparent intelligence being lent by the consciousness which permeates it. We would not say that consciousness is in the body, but rather that *body is in consciousness*! (p. 99.2)

7. To say that the body is unreal is a mistake. It is real but is an effect, not an entity. (p. 99.4)

8. THE BODY OF THE UNIVERSE CANNOT HELP CHANGING! This is what constitutes the eternal activity of Spirit within Itself; the Spirit passing into form -- creation eternally going on. (p. 100.2)

9. . . . form is entirely in the realm of effect. Form comes and goes but it is not self-knowing. Form is within the formless. Form is not an illusion, even when it is the form of disease; it then represents a false conclusion, but is as real as it is supposed to be. (p. 100.3)

10. Form is real *as form* but is not self-conscious, it is subjective to the power that created it. Forms come and go but the Power back of them is Changeless. Form is temporary but Mind is eternal. (p. 101.2)

11. Effect is that which did not make itself but must have a power back of it, causing it to be. All manifestation, all body, is effect, and is subject to its cause! (p. 101.3)

12. Everything we see, touch, taste, feel, hear or grasp with the physical senses is an effect. “Things which are seen are not made of things which do appear.” What we see comes from that which we do not see. (p. 101.4)

13. Body – effect, affairs, conditions, health, disease, destiny, riches, poverty, business, vocation, profession, results – any word which stands for the externalization of man’s thought and endeavor, we class as a part of this *body*. (p. 115.3)

14. The objective man is *body*. By objective or physical man, we mean the man who is formed, who has flesh and blood. The physical man is in unity with all other physical or objective elements in the Universe, and in unity with the invisible Source from which they come. We analyze the body and find it is made of the same stuff from which a brick is made, not different in its essence, but different in its composition, its vibration. There is One Universal Substance whose business it is to take form in multiplicity. (p. 116.2)

15. The bodies we now have were not with us a short time ago; we discard many of them on our path through this life; for the substance of which they are composed is in a constant state of flow – a flowing substance, taking the form that Mind gives it. (p. 116.3)

16. Our bodies are One with the Whole Body of the Universe; seeds, plants, cabbages and kings are all made of the same substance. Minerals, solids, and liquids are made from this primordial Substance which is forever flowing into form and forever flowing out again into the void. (p. 117.1)

17. Our body is really one with the Body of God, with the physical universe, *but body does not know it is body*. If feet knew they were feet with the physical capacity to walk, they might be cut off and still be able to run down the street on an errand. IT IS ONE THING TO SAY THAT OUR FEET DO NOT KNOW THEY ARE FEET AND QUITE ANOTHER THING TO SAY THAT THEY ARE ILLUSIONS, yet all are agreed that they have no intelligence of their own. Of itself, the physical universe is an *effect*. So it is with the physical part of man which we call his body. (p. 117.3)

18. The Spirit is not something apart from matter so-called, but it is something working through matter; the potential possibility of what we call the highest and the lowest is inherent in everything. They are not different things. They are the same thing functioning at different levels. (p. 124.1)

 Also in Potential

19. Body, Creation, or the manifest universe, is the result of Spirit acting through Law. Body, Creation, or the manifest Universe is a result of the *Knowingness* of Spirit. (p. 123.4)

20. As Mind, or Soul, accepts these images of thought, It operates upon unformed substance and causes it to take definite form as body, which is unconscious form. It becomes *definite form*, but the form itself is unconscious, because it is made of immaterial substance. Body, of itself, without Mind, has neither consciousness nor volition. Devoid of mentality, the body neither thinks, sees, hears, feels, touches nor tastes. (p. 196.6)

21. God is not conscious of matter as we know it. God is conscious of form, but not of size. God is conscious of manifestation but not of space. God is conscious of outline but not of limitation. God is conscious of many forms, *but not as division*. (p. 208.5)

22. Body or form is the necessary outcome of self-knowingness. In order to know, there must be something to be known. Some kind of a body (or expression) always was and always will be, if consciousness is to remain true to its own nature. (p. 373.3)

23. Body is a concrete manifestation, existing in time and space, for the purpose of furnishing a vehicle through which Life may express Itself. The physical Universe is the Body of God; it is a manifestation in form of the Mind of God. It is that Creation which – while It may have beginnings and ends – of Itself neither begins nor ends. The manifestation of Spirit is necessary, if Spirit is to come into Self-Realization – hence, Body. (p. 373.4)

24. Strange as it may seem, we do not have the same physical bodies that we had a few months ago, they have completely changed. New particles have taken the place of the old, and the only reason that they have taken the same form is that something *within* has provided the same mold. Our bodies are like a river, forever flowing. The Indwelling Spirit alone maintains the identity. (p. 373.5)

25. The soul needs a physical body here, else it would not have evolved one. But when by reason of disease, decay or accident the physical body is no longer an adequate instrument through which the soul may function, it lays the present body aside and continues to function through a more subtle one. (p. 374.4)

26. No form is permanent. All forms return into the Formless. The Formless is Eternal. All form is temporary. There is an eternal play of Life upon Itself. This is necessary in order that Mind may be expressed. Man is an expression of Original Mind and he can call temporary forms into being if he wills to. (p. 393.4)

27. Pure Spirit is at the center of all form. Of Itself, It is formless but It is ever giving birth to form. The forms come and go but It goes on forever. We are some part of It. If pure Spirit is at the center of everything and is always responding to our thought there is no limit to Its manifestation for us except the limitations that we set. (p. 406.2)

28. We understand the unseen by correctly viewing the seen. The outward effect must partake of its inward nature. The physical universe is the result of an inner Intelligence, working through Law. Behind form is idea. The Formless creates form, through the creative power of Its own Mind and Spirit. (p. 483.2)

29. “There is one body and one Spirit.” The entire creation is this body – the Body of God, who is One Spirit. Within this one Body are all bodies; that is, within the one creation – which is the product of the One Spirit – are all bodies. (p. 493.3)

30. Body. The outward form. The entire manifestation of Spirit, both visible and invisible, is the Body of God. Within this One Body of God is included lesser bodies. This One Body, coupled with the Intelligence running through It, is called the Son, or the Second Person of the Trinity. This, of course, includes man, both visible and invisible. It also includes every gradation of consciousness, from the simple to the complex, from a cell to an archangel. It is the entire manifestation of Spirit on any and all planes. Body is the definite outline of flesh, containing all of the ideas which go to make the complete physical instrument. (p. 577.9)

31. Form. Any definite outline in time and space. Forms may be visible or invisible. In all probability, all space is filled with many kinds of forms. Form is the result of a definite idea. Form is real as form, but is not self-conscious; it is subjective to the power that created it. Forms come and go, but the Power back of them remains forever and is Changeless. Form is temporary but Mind is Eternal. It is necessary that Spirit should manifest in some kind of form, in order that It may come into Self-expression through Self-realization. This is the meaning of that Creation which is eternally going on. Form is always effect . . . never cause. . . . (Glossary, p. 594.2)

New Thought Dictionary (1942):

1. Body is mental and spiritual. Body is not to be denied; we are to affirm that body is a combination of spiritual ideas harmoniously expressing life. (p. 15.5)

2. Body of God. The entire manifest creation. (p. 15.7)

3. Form. The world of form is the physical world about us. Anything that has definite shape, size, etc., has form. The specific qualities that make a thing what it is lend shape to its form. It is that distinctive quality that makes one thing appear as separate from another. It is a law that two forms of the same rate of vibration and manifesting on the same plane cannot occupy the same space at the same time. (p. 49.4)

Richer Living (1953):

1. When we say that the body is spiritual we are not denying the physical body. The physical is included within the spiritual. If the Spirit, or Divine Intelligence, has seen fit to give us a physical body it would be absurd to think of the body as an illusion unworthy of our attention. Rather, we should think of the body as a spiritual instrument now. Every statement we make about the body, or belief we hold about it, which causes the mind to accept Spirit as the substance of the body, tends to heal. (p. 123.1)

The Basic Ideas of Science of Mind (1957):

1. The body is the house in which, for the present, you are living and you need to keep it in good repair by a right mental attitude toward it, experiences, and people. Your body is entitled to your respect. (p. 74.2)

Practical Application of Science of Mind (1958):

1. Remember that Spirit exists, always, at the center of all form. It is forever expressing in and as tangible form. The forms of Its expression may come and go, but It is changeless and eternal. We personally have form but we are still some part of Spirit. Since Spirit is at the center of everything and in Its action as Law always responds to our thought, there is no limit to Its creativity for us *except the limitations which we ourselves impose on our experience of It*. (p. 84.3)

10 Ideas that Make a Difference (1966):

1. Every time we think of our body, we should think of it as our spiritual body. Think of every organ, action, function of our physical body as being pure and perfect Spirit, and think of God as being in us and around us and through us. Think of every breath we inhale as the breath of Life, and think of the things we eat as spiritual Substance forever nourishing the body. Think of Spirit and our body as being one in perfect harmony, and affirm perfect circulation, perfect assimilation, perfect elimination. We should declare that in pure Spirit there is not stagnation or inaction or overaction or false action. Our body is part of the kingdom of God, therefore there is a spiritual pattern at the center of it. (p. 15.2)

Thoughts Are Things (1967):

1. You need to develop an understanding that although your body is real and tangible, with definite form and outline, it is at the same time somehow made of a living stuff which is saturated with God-Life. Whatever the stuff your body is made of, though it is called material, it must really be made of the Essence of which all things are made. Therefore, you need to sense within the very cells and tissues of your body an Eternality. (p. 63.1)

2. Your body is a temple of the living Spirit. It is spiritual substance. Since the Spirit of God has entered into your being, your life is spiritual. The supreme Being, ever present, exists at the very center of your thought. This Presence within you has the power to make all things new. (p. 65.1)

It’s Up to You! (1968):

1. Our body – the objective manifestation of the invisible Principle of Life – is always an effect. It cannot by any possibility be a cause. So, if we would change conditions in the body, our only alternative is to go back to the cause in mind and make the change there. (p. 31.3)

2. When we speak of the body of a man’s affairs, we refer to the outward condition of his circumstances. His business or his environment, which is always an effect of his inner life, can be changed by changing the thought about the conditions. (p. 31.4)

What Religious Science Teaches (1974):

1. 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 the form. The manifest universe, then, is the Body of God. (p. 28.6)

 Also in What We Believe

Living the Science of Mind (1984):

1. We do not deny the physical universe; we affirm that it is Mind in form. The physical body exists that the soul may function on this plane. Body is not an unreality; quite the reverse. It is a divine and perfect reality when rightly understood. (p. 12)

2. The practitioner does not deny the body. He affirms that body is a combination of Divine Ideas; that right action takes place in every organ. He supplies the material sense with an opposite spiritual realization. The body is the sum total of Divine Ideas, and all Divine Ideas are Eternal, Universal, and Perfect. Therefore God, or Spirit, is the Life of the Real Body and the Essence of It. (p. 317.2)

The Anatomy of Healing Prayer (1991):

1. . . . in the true perspective matter is the complement of spirit and necessary to it, and is not unreal at all -- and I believe this. God’s world is not a world of illusion. (p. 174.1)

365 Science of Mind (2001):

1. When we say that our body is spiritual we are not denying our physical body. The physical is included within the spiritual. If the Spirit, or Divine Intelligence, has seen fit to give us a physical body it would be absurd to think of our body as an illusion unworthy of our attention. Rather, we should think of our body as a spiritual instrument, and every statement we make about our body, or belief we hold about it, that accepts spiritual Perfection as the substance of the body, tends to heal. (p. 7.1)

2. Whatever we identify ourselves with we tend to become. Whatever we think about gradually becomes a subconscious pattern, always tending to manifest itself in our experience. Therefore, we should endeavor to identify our physical bodies with the spiritual Reality that is the very substance and essence of the physical being. We do not deny the physical body, but rather, affirm that every organ and action and function of the body is radiant with the perfection of God. There is an inner life of complete perfection that exists at the center of everything; otherwise, nothing could be. We should identify ourselves with this perfect pattern of our being, claiming its reality in our experience and continuously knowing that we are animated by the Living Spirit. (p. 206.1)

Science of Mind Magazine:

1. Body means the entire manifestation of Spirit on all planes. (February 2003, p. 19)

2. The word “body” as used in the Science of Mind means all objective manifestations of the invisible Principle of Life. The body is distinguished from the idea, in that the body is seen while the idea is invisible. The physical universe is the Body of God -- the invisible Principle of all life. Our physical being is the body of the unseen man. (Febuary 2003, p. 19)

3. Body is always an *effect*, never a *cause*. Body expresses intelligence, its apparent intelligence being lent by the consciousness which permeates it. We would not say that consciousness is in the body, but rather that *body is in consciousness!* (February 2003, p. 19)

4. Form is real *as form* but is not self-conscious, it is subjective to the power that created it. Forms come and go but the Power back of them is Changeless. Form is temporary but Mind is eternal. (February 2003, p. 20)

# BUSINESS

The Power of An Idea (1965):

1. I believe in God in business, and I believe in the business of human living. Whether it be writing a poem or running a store, there is always *something* greater than we are that we may call upon. So let us think of God in our business, or our business of living, as real and actual, as dynamic and practical. (p. 34.2)

It’s Up to You! (1968):

1. It is a mistake to suppose that some things are spiritual while others are material, and that a sharp line can be drawn between Spirit and matter. There is no variation in the spiritual Principle which underlies and governs all expression. Matter is Spirit in form; conditions, Spirit in many forms. The best business methods evolved from the handling of affairs are the ones nearest Truth. All legitimate business, constructively handled, is in accord with Truth. The Spirit expresses Itself in everything, since God is All-in-All, and there is no dividing line between form and substance. (p. 23.3)

2. While we know that our business is an activity of the Spirit working through us, we shall be viewing our business in the right light. When we are certain that the things in which we are interested are constructive, we should go ahead with complete assurance of success. The only Power there is is with us, for there is no power opposed to the Truth. (p. 23.4)

3. For instance, we sometimes come up against the thought of competition, the belief that there are too many people engaged in the business in which we are interested. Competition is a belief that there is not enough good to go around, and while believed in this thought manifests itself in limitation. In others words, if we feel that our line of business is crowded, and we must therefore be on tiptoe to keep ahead of the other fellow, the probabilities are that we will find ourselves crowded out. We must resolve this thought into its native nothingness. Truth does not compete with anyone. Therefore, we should not allow the thought to enter our minds that we are competing with anyone. We should never watch to see what another is doing or how he is doing it, for when we do this we are limiting our own possibilities to the range of another’s vision. Principle is not bound by precedent, and our good is not limited or conditioned by any good that has ever been manifest. We should confidently expect a greater good than we have ever experienced, or than we have ever known of anyone experiencing. (p. 24.2)

 Also in Good

4. To believe in competition is altogether false and untrue. There is plenty to go around, and an abundance left over. (p. 25.1)

Science of Mind Magazine:

1. A business is a distributing point for thoughts, ideas, and commodities. It is a place where they are gathered together and then sent out along the routes of trade and commerce. We couldn’t get along without business activities. And we shouldn’t think of them as something common or material or unspiritual. We should think of business as one of the activities of Divine Mind. And we should think of God in business in the most natural manner. (September 1994, p. 34)

2. I believe in God in business, and I believe in the business of human living. Whether you are running a store or shop or writing a poem, there is always something greater than you that you can call on. There is always more energy than you have ever used, more creative thought than you have ever known, more vitality than you have ever drawn on. There is a plot for every man’s play, a better way to run any man’s business. There is always an inspiration for anyone who will listen to it. (September 1994, p. 36)

# CAUSE AND EFFECT

Can We Talk to God? (1934):

1. I do not believe in hell, devil or damnation, in any future state of punishment, or any of the strange ideas which have been conceived in the minds of morbid people. God does not punish people. There is, however, a Law of Cause and Effect, which governs all and which will automatically punish, impartially and impersonally, if we conflict with its principle of harmony. (p. 77.5)

 Also in Hell

Questions and Answers on the Science of Mind (1935):

1. Q: What do thoughts act upon to produce form, and how does the process work?

A: Thoughts act upon the Universal Subjective Mind -- Universal Subjectivity, the Creative Medium. Form is an effect of that action. The sequence of cause and effect is: first, pure Intelligence; next an inner movement of this pure Intelligence as an idea; then the movement of the idea upon Substance; and finally the passing of Substance into form. In this sequence, the only self-conscious movement is at the beginning; everything else is automatic; everything else is an effect. Even the idea is an effect of the Intelligence which creates it. The form is a result of this idea. The starting point of all creation is pure Intelligence. (p. 8.4)

 Also in Creative Process

The Science of Mind (1938):

1. Hence, it follows that if we believe that It will not work, It really works by appearing to “not work.” When we believe that It cannot and will not, then, according to the principle, It DOES NOT. But when It does not, It still does – only It does according to our belief that It will not. This is our own punishment through the law of cause and effect; we do not enter in because of our doubts and fears. It is not a punishment imposed upon us by the Spirit of God, but an automatic result of failing constructively to use the Law of God. (p. 52.5)

2. *We do not put the power* into this word, but we do let the power of the Law flow through it, and the one who most completely believes in this power will produce the best results. This is the Law of cause and effect, again. (p. 58.2)

 Also in The Word

3. We find that on the subjective or soul side, man is subconscious; but the subconscious does not mean unconscious. Subconscious merely means subjective to the conscious thought, compelled by reason of its subjectivity to receive what is put into it. It is Karmic Law, because it is the use we are making of Universal Subjectivity. Karma means the Law of Cause and Effect. (p. 114.3)

 Also in Soul/Subjective

4. Cause and effect are really one, and if we have a given cause set in motion, the effect will have to equal the cause. One is the inside and the other the outside of the same thing. A certain, specific, intelligent idea in Mind, will produce a certain, specific, concrete manifestation equal to itself. There is One Infinite Principle, One Infinite Thought-Stuff, One Infinite Creative Power, but countless numbers of forms, which change as the specific idea behind them changes. (p. 144.2)

5. Since Spirit creates by contemplation – purely mental action – then everything in the manifest world is *some effect* of Its thought. (p. 147.5)

6. The Truth is Indivisible and Whole. God is Complete and Perfect. *A Perfect Cause must produce a perfect effect.* (p. 184.5)

7. When we are dealing with Causation, we are dealing with that which has *involved within Itself* all effect, as it unfolds. We may leave it to the Law to compel right action. (p. 297.2)

8. Everything in the physical universe is an effect, and exists only by virtue of some invisible cause. Man’s individuality enables him to make such use of the Law as he desires. He is bound, not by limitation but by him when he understands the Law to be one of liberty and not of bondage. The power within man can free him from all distasteful conditions if the Law governing this power is portly understood and utilized. (p. 321.1)

9. Cause and effect are but two sides of the same thing, one being an image in mind and the other its objective condition. (p. 321.2)

10. Mind in its unconscious or subjective state is the Law of cause and effect. The Law of cause and effect of Itself is not an entity but is the way that we use the great Law of all life. From this viewpoint any particular effect may be changed by altering our thought relationship to the fundamental Law which gives rise to lesser causes and effects. This we cannot do while we look only to that which is limited or already in form. We DEAL WITH THE FORMLESS. (p. 401.2)

11. All conditions and every circumstance is of the nature of effects and can in no way limit Mind unless we take them as a fresh starting point for a creative pattern. The thought that any given condition is a thing of itself tends to make it appear to be a thing of itself. Reverse the thought and the condition tends to become reversed. (p. 403.4)

12. Mind is the realm of causes. Conditions are in the realm of effects. Effects flow from causes and not from themselves. Thought is the instrument of Mind. New thoughts create new conditions. We must learn to think in the Absolute. This means to think independently of any given or experienced effect. “Judge not according to appearances.” This thought strikes away the shackles of bondage and finds a new cause at work. (p. 406.4)

13. We have arrived at the conclusion that Spirit or the Mind of God is all Causation. Then Spirit or Mind is also all effect. Cause and effect are but two ends of one Unity. The physical end is visible, the spiritual invisible, but may be inwardly perceived and outwardly experienced. (p. 407.3)

14. *Judge Not, That Ye Be Not Judged (Matt. 7:1)*

“Judge not that ye be not judged, for with what judgment ye shall be judged, and with what measure ye mete, it shall be measured to you again.” This statement could come only from one who had a deep insight into the universal law of Cause and Effect, which balances everything, and sees that in the long run, everyone receives his just due. This law Emerson called the “High Chancellor of God.” The law of cause and effect is the law of perfect balance, of logical sequence and of inevitable consequence. Whatever a man sows, he must reap. (p. 433.2)

15. The law of cause and effect is immutable, and every man’s action produces an effect in his life, which he must ultimately experience, unless he transcends the law already set in motion. Such a concept supposes that we are surrounded by a Universal Law, which is entirely impartial, and which returns to the thinker the logical effect of his actions. Man, being a free agent in this law – whether consciously or in ignorance – is continually setting it in motion to some definite end. Therefore it is true, unalterably true, that *he must reap as he has sown!* (p. 433.3)

16. This means that life must return to us the manifestation of our motives, thoughts and desires – whether these motives, thoughts and desires were intended for ourselves or others. It means that the thought of judgment, criticism and condemnation must, in time, operate against the one who sets it in motion! (p. 433.4)

17. In the long run, nothing judges us but the immutable Law of Cause and Effect. Whoever deserves punishment will receive it, and whoever merits reward will find that it is brought by the hand of the Almighty and delivered to him. There is a direct law responding to condemnation and a direct law responding to praise and appreciation. It is, of course, the same law used in different ways. (p. 434.2)

18. We are not to separate life from living nor God from His creation. One is the Cause, the other is the effect. The invisible things of God are manifested through the visible, and unless the invisible thought and desire of man is in line with Truth, his acts will fall into error. While we are told not to judge, we are clearly warned not to fall under the illusion of accepting the false for the true. (p. 436.2)

19. To Him Who Hath Shall Be Given (Matt. 13:12)

Let us examine this saying in the light of an understanding of the law of cause and effect, that subtle reality which lies hidden in the creative power of man’s mind. Unless one conceives of himself as possessing good things, he will not possess them. From the objective world of such a one, even that which he has will be taken away. This is but another way of stating the law of cause and effect, that immutable principle, which governs all things. (p. 450.2)

20. Behind every effect there is a cause, and if this cause is a spiritual idea – which it must be – then it follows that should the spiritual idea be discerned, the physical effect would be like it. The entire possibility of demonstrating the Law of Good depends upon this proposition. The idea is father to the fact. Ideas are real, having the power within themselves to be made manifest. (p. 483.3)

21. “Vengeance is mine; I will repay, saith the Lord.” This is a statement of the law of cause and effect. God does not avenge, but the law of cause and effect exacts the uttermost farthing. (p. 487.4)

22. Cause . . . Causation . . . First Cause. Cause is that which occasions or produces an effect. The reason, motive or occasion. Causation, too, is the act or agency by which an effect is produced. FIRST CAUSE always means that from which everything comes. The Cause of all that is made manifest on any plane. That Which comes first. The first in any creative series. The Life back of things. (Glossary, p. 578.3)

23. Effect. That which follows cause. Effect is that which did not make itself, but which must have a power back of it causing it to be. All manifestation is effect and all effect is subject to its cause. The Creator is greater than His Creation. Everything which we see, touch, taste, feel, hear or sense with the physical senses is an effect. “Things which are seen are not made of things which do appear.” This means that what we see comes from what we do not see. If all cause is existent in Spirit, and if the Law which executes the Will of Spirit is subjective, and if the body is only an effect, it follows that both cause and effect are spiritual. (Glossary, p. 588.1)

New Thought Dictionary (1942):

1. Cause and Effect. All causes are invisible. All effects are results of the invisible taking temporary form. From the standpoint of a mental treatment, Cause and Effect means the idea involved in treatment operating through the Creative Principle to produce a logical manifestation. (p. 18.4)

2. Cause must have an effect. If there were no effect there could be no cause. Since there is Causation, there must be effect, else Causation would not fulfill Its own nature. Cause and effect must be one. (p. 19.8)

This Thing Called You (1948):

1. The marvelous teaching of Jesus is not quite so soft as it sounds. His words are statements of the great laws of cause and effect; laws that produce justice without judgment -- the inevitable result of laws that work with mathematical certainty. You cannot love and hate at the same time, nor can anyone else. Therefore, this man of wisdom said that light overcomes darkness. He did not say that darkness overcomes light. (p. 21.3)

 Also in Christ/Jesus the Christ

Lessons in Spiritual Mind Healing (1943):

1. Our thought of anything creates a spiritual prototype of that thing. Within this prototype there is a law of growth which ever tends to produce the desired result. This is the Law of Cause and Effect. (p. 20.1)

 Also in Mental Equivalents

2. There is no mental coercion in using the Law of Mind any more than there would be in using the creative law of the fertility of the soil. We plant a seed in it, it evolves a plant. To plant a seed of thought and then uproot it through doubt, denial, undue haste or anxiety, is to neutralize our own effort. It would be like planting corn and then uprooting it every few days to see if it were growing. We must learn to trust this law of growth since it is a natural part of the order of Cause and Effect. (p. 23.2)

 Also in Doubt

3. Our whole endeavor is to personalize the impersonal, that is, to individualize the Creative Spirit. While we cannot think of God as an infinite person, that is, as a being with any limitation whatsoever, we should think of the Creative Spirit as that Infinite Being in whom all personality is rooted. Thus each is continuously individualizing God, and thus, also, each is individually using the Law of Cause and Effect. (p. 29.3)

 Also in Individualized Expression

4. The Universal Mind responds to us by corresponding to our mental approach to It. If our approach is constructive, only good can come from our use of this Infinite Law of Cause and Effect. The slightest element of destructiveness, however, will bring a corresponding punishment upon us. This is not because of any theological anathema, but because the Law of Cause and Effect with which we are dealing. (p. 34.3)

5. All objective conditions and facts and experiences are in relationship to an invisible Cause which is Creative Mind. No condition, whether we think of it as positive or negative, arises out of itself. It is always subject to its cause. Evil has no power in itself, it is merely a negative way of using a positive power. However, because all conditions have a sequence of cause and effect as soon as any particular condition exists it may continue to project lesser conditions around it. These secondary causes, however, are projections and never things in themselves. We become caught in a sequence of these negative conditions. We come to believe in them as positive within themselves and thus are caught in a perpetual trap.

 The way to escape from this dilemma is to look through the condition to the primary or First Cause where energy, intelligence or power exists without any limiting circumstances whatsoever. To do this would be to think in the Absolute. (p. 36.2)

 Also in Creating Conditions/Circumstances

Words That Heal Today (1949):

1. There is no final judge in the universe. There is a final justice.

 Justice is balance, equilibrium, compensation or retribution according to the use we have made of the law of cause and effect. (p. 11.3)

 Also in Justice

2. In the long run everyone who loves is loved. All who give joy receive it back. Everything moves in circles, in cycles of cause and effect. More is added to the much we use. When we refuse to use our gifts they shrivel up. The divine flow is shortcircuited. The one who gives for the joy of giving will receive back even more joy that he gave out. Ever as the volume increases the circle will increase. There can be no point of saturation in that which is infinite. (p. 80.3)

 Also in Circles

Richer Living (1953):

1. When Jesus said that we should not judge lest we be judged, he was stating the action of the law of cause and effect. If we wish a complete clearance from any sense of condemnation about ourselves, we must first be certain that we have released all condemnation of others from our own minds. When we do this we meet others in a new light and reaching back of all judgment and criticism, establish a relationship between the Spirit that is within them and the same Spirit that is within us, for God is One in all people. (p. 145.1)

The Voice Celestial (1960):

1. The Higher Power does not condemn nor does

It pass some judgment dire upon the sons

Of men; there is one law that as we sow

We reap – no more no less; for God does send

His sun to shine on good and evil men,

And manna falls from heaven unto all.

Put forth your hand and take the bread,

Lean down and drink and quench your thirst. (p. 27.5)

2. What you create can be dissolved. If you

Are cause, you also are the remedy. Take heart

In this. (p. 28.6)

3. For the cause

Lies neither in an outraged deity

Nor in a field of force and energy,

But in the self and what man things and feels

And what his *thought* about the *thing* reveals. (p. 125.3)

4. No mist or cloud by gods

Designed doth veil reality, but you

In ignorance of cause and of effects

Give substance to the world of form and call

It matter; thinking it to be a thing apart

From mind because it has another name. (p. 128.3)

Thoughts Are Things (1967):

1. All cause and all effect proceed from the invisible Spirit. You are one with this Spirit and cannot be separated from It. Your word has power because your word is the action of God through your thought. (p. 13.1)

 Also in The Word

Pray and Prosper (1974):

1. The Secret Place of the Most High is at the center of our own being, where in silence we wait on Spirit and permit the Perfect Law to fulfill our desire. This is waiting upon the Lord. We permit the Divine images of perfection to flow through our consciousness, reflecting themselves through the Law of Cause and Effect into our objective conditions. (p. 20.2)

 Also in Communion

2. The reflection of an image in a mirror is an exact likeness of the image which is held before the mirror. So the Law of Cause and Effect reflects back to us a likeness of the images of our thought. Thus we are told that we reflect the glory of God. But too often we reflect the fear and limitation of man rather than the glory of God. (p. 22.2)

Creative Living (1975):

1. It is a fundamental law of mental polarity, cause and effect, that that which goes out comes back the way it went out, plus the intensification of that which it contacted enroute. If we dislike someone he will feel it, no matter what we say. Then whatever there is in him that dislikes anything or anyone intensifies our dislike for him and creates an unconscious desire in him to dislike us. (p. 63.2)

Living the Science of Mind (1984):

1. If some sincere person says to you, “Then if all this is true, I can do exactly as I please since God has no Will for me,” explain to him again that God’s Will and God’s Nature are One, and one part of God’s Nature is the immutable Law of Cause and Effect. Every man must reap as he sows. (p. 139)

 Also in Creating Conditions/Circumstances

2. Sin is a mistake and punishment is a consequence. Nothing ever happens to the Law of Cause and Effect. We use It and we abuse It, but even when we abuse It, we are still using It. As long as we abuse It we find undesirable consequences coming to us and may feel that a vindictive spirit is punishing us because of our mistakes. But the Laws of the Universe are not vindictive. When we wish to escape from the wheel of the Law which seems ready to crush us, we must deliberately turn away from the mistake. (p. 396.4)

 Also in Sin/Error/Mistake

Ideas of Power (1992):

1. There is a Law of Cause and Effect that beats us up when we beat life up, and will beat the living stuffing out of us until we get tired of it and have had enough and act in accord with the laws of harmony which are fundamental to the nature of God and the Universe in which you and I live. (p. 163.2)

 Also in Harmony

365 Science of Mind (2001):

1. There is an inner meaning to everything, an inside to every fact, a hidden Cause within every visible effect. This Cause is Spirit. (p. 104.1)

 Also in God/Spirit

Science of Mind Magazine:

1. We are bound into a supreme unity; we are tied into an immutable law of irrevocable cause and effect -- that is the unity moving into action. Cause and effect is something that happens as a result of the use of the unity. Consequently, we are one even while we are many, and since each one of us is a part of the whole, if we seek to destroy each other we only ultimately hurt ourselves. This is the great lesson of life.

 Freedom, then, will come only to such degree as we no longer do anything that hurts anyone. But that does not mean we have to become spiritual or intellectual doormats. I don’t believe in that. There is nothing in my belief which causes me to feel that God or the creative principle wants me to suffer, for myself or for anyone else. (July 1995, p. 15)

 Also in Freedom

# CHANGE

Creative Mind (1919):

1. Do we not see a visible world that seems to change, and if we do, how is it that it could come from something that never changes?

 Yes, we do see a changing world, but back of it is a changeless substance. The thing that changes is the thought or form; the substance from which this form comes never changes. It is one and undivided, and takes form through thought in all things. We prove this when we resolve all things into one source. All material things, so called, can be reduced into formless substance, the sole activity of which must be thought or the movement of intelligence upon itself. (p. 72.4)

The Science of Mind (1938):

1. Creation means the giving of form to the Substance of Mind or Spirit. Spirit being All and Only, there is nothing for It to change into but Itself. Therefore, It is the Changeless, within which must take place all change or manifestation of Itself. (p. 66.5)

2. All *seeming* change is merely the play of Life upon Itself; and all that happens must happen by and through some inner action upon Itself. What would be the nature of this inner action? It could not be physical – as we understand physics – but would have to be by the Power of some inner movement of Life, i.e., the Voice of God – God standing for the First Great and Only Cause of all that is. (p. 68.4)

How to Use the Science of Mind (1948):

1. “Behold, I make all things new.” There is nothing permanent but change and the Infinite Intelligence can never be caught in anything It does. What It does expresses Its being at that particular time. Tomorrow It may do it in an entirely different way, but always in accord with Its fundamental harmony. (p. 91.2)

 Also in Harmony

2. It is necessary for us to see that unity does not mean uniformity and that the changeless nature of the original Mind in no way imposes monotonous action upon It. (p. 91.3)

 Also in Unity

Words That Heal Today (1949):

1. Because everything changes rapidly around us it is difficult to vision a changeless reality. This intellectual difficulty is met when we realize that change takes place within the changeless. The ceaseless movement of life is but a necessary complement of that which does not move. It is life viewing itself in action that it may come into self-realization through fruition. There is a center in everyone that never moves. (p. 222.4)

Richer Living (1953):

1. Change is the law of human experience, for only God is permanent. The Infinite Mind is forever conceiving new ideas, and the Infinite Law is forever producing new forms. (p. 241.1)

Practical Application of Science of Mind (1958):

1. Our lives and experiences may very well be likened to a river. If we stand on the bank of a river and watch it flow by we become aware of the fact that the river never changes but that its content is always new. By analogy we might say the purposeful dynamic quality of Life within us never changes but the content of our experience of living never remains the same. (p. 17.5)

2. There are going to be changes in our lives from hour to hour and day to day, and we cannot escape them. It is the nature of the Universe. Let us accept change, make the most of it, and capitalize on it. The action of the Law never changes, but the direction of the action is always up to us. Life can become a glorious adventure, increasingly filled with more of every good thing as we gradually or suddenly come to change our pattern of thinking so that it embraces more of those good things. (p. 22.4)

 Also in Action

A New Design for Living (1959):

1. We are all living in a world of continual change, a world in which thought, thing, and experience are all in a constant state of flux. It is the very nature of the universe that there should be continual change and variation. It is a living world, the creation of a living creative Intelligence, not a static world created by a God now dead or departed who has left it to decay. No. It is vital and alive. The Mind that created it is not apart from it, but is always active in and through it.

 But behind that which changes, behind that which causes the change, we have found that there is something stable and changeless. Something eternal upon which all of the external events depend for their very existence. Behind the endless process of change and the infinite variety of experience and expression there is That which does not change. (p. 50.1-2)

The Philosophy of Ernest Holmes (1996):

1. Change is the only thing that is permanent. The only thing we can say of anything that looks static is: This too shall pass away. If it were not so, the Infinite would get caught in its own mold -- God would be stopped by His own creation, and creativity would be absorbed in its creation. (p. 90.1)

365 Science of Mind (2001):

1. We do not change all of the patterns of our thought in a moment. Rather, it takes place little by little, until gradually the old thought patterns become transformed into new ones by some inner alchemy of the mind, the operation of which we do not see but the manifestation of which we do experience. (p. 114.1)

2. Our lives and experiences may well be likened to a river. If we stand on the bank of a river and watch it flow by, we become aware that the river never changes but that its content is always new. By analogy, we might say the purposeful dynamic quality of life within us never changes, but the content of our experience of living never remains the same. (p. 116.3)

 Also in Change

Science of Mind Magazine:

1. Energy is eternal. The stuff out of which all forms are made is indestructible. In this vast change we live in -- the flux and flow and ebb and tide of evolution -- there is a constancy, a consistence; there is in the midst of all movement something which does not move and yet which moves all things. (Sept. 1997, p. 7)

2. We are living in a world of continual change, a world in which thought, thing, and experience are all in a constant state of flux. It is the very nature of the universe that there should be continual change and variation. It is a living world, the creation of a living creative Intelligence, not a static world created by a God now dead or departed who has left it to decay. No. It is vital and alive. The Mind that created it is not apart from it, but is always active in and through it. (Jan 2001, p. 7)

 also in Universe/World

3. But behind that which changes, behind that which causes the change, we have found that there is something stable and changeless, something eternal upon which all external events depend for their very existence. Behind the endless process of change and the infinite variety of experience and expression there is That which does not change. (Jan 2001, p. 7)

# CHOICE

The Science of Mind (1938):

1. 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. Therefore, we should spend much time in convincing ourselves of the truth of our treatments. Now this is not a power of will, but a power of choice. We do not put the power into the treatment, and we will take out of the treatment ONLY AS MUCH AS WE BELIEVE IS IN IT! (p. 58.3)

2. We cannot live a choiceless life. Every day, every moment, every second, there is choice. If it were not so we would not be individuals. (p. 143.3)

3. We are individuals and the only way we can be individuals is to be spontaneous. There is no such thing as a mechanistic individuality, it must have the essential elements of spontaneity. There is no spontaneity and no individuality without prerogative. There can be no choice unless there is something from which to choose, otherwise the ability to choose would be merely a fantasy. Therefore, there must be not only the possibility of choice; but the liability of experiencing that which is chosen. (p. 143.4)

4. Self-Choice. This term implies that we have the ability to make selection of one or more things. That is what individuality is: self-choice with the ability to choose backed with the power to externalize that choice. To be an individual, a man had to be created with self-choice. (Glossary, p 632.2)

This Thing Called You (1948):

1. But you may ask, “Why would an Almighty Power and a Divine Intelligence permit such possible disaster?” This is something that you and I have no control over. God, or the Creative Genius of the universe, has placed this prerogative in the mind of man through giving him volition and choice. God Himself could not will it otherwise. For, if there is to be a valid choice, it must be accompanied by the possibility of more than one thing to choose. (p. 6.2)

The Basic Ideas of Science of Mind (1957):

1. There is created for us what we choose, out of and through the action of the One Universal Mind, which is everywhere and is accessible to us. (p. 13.5)

2. The special attribute of self-consciousness is that which gives us the power of choice. This is certainly a supreme gift of God to man. It enables him to choose his own destiny – accepting Divine Wisdom and Power in such ways that he can have that chosen destiny become his experience. (p. 50.1)

Practical Application of Science of Mind (1958):

1. The power of choice with which man has been endowed is either his greatest blessing or his greatest curse. Properly understood, it can lift him to the heights; misunderstood, it can drag him to the depths. He is free to choose anything which he wishes, but he must accept the responsibility for his choices, because inexorable Law will create his experiences according to his choices. (p. 21.1)

 Also in Responsibility

Thoughts Are Things (1967):

1. You know that there is a God-Power at the center of everyone’s being, a Power that knows neither lack, limitation nor fear, sickness, disquiet nor imperfection. But because you are an individual you can build a wall of negative thoughts between yourself and this perfection. The wall which keeps you from your greater good is built of mental blocks, cemented together by fear and unbelief, mixed in the mortar of negative experience. It is not necessary that impoverishment and pain must accompany you in your experience through life. (p. 7.1)

 Also in Power

It’s Up to You! (1968):

1. Obviously, God could not create man with the gift of free choice without making him able to think, and he cannot think without bringing upon himself the results of his thinking. Universal Mind has no choice but to create through Law the thought that is given to It. If It could contradict that thought It would be recognizing something outside of Itself and would not be a unity. (p. 29.2)

The Spiritual Universe and You (1971):

1. In principle and in potential we are immersed in good for we are in the Mind of God. But we have freedom, or volition, to create in our own experience, out of the possibilities of life with which we have been endowed, the prerogative of heaven or hell. So we need to shake ourselves loose from the tyranny of fear and superstition and isolation and the emotional traditions. (p. 21.4)

 Also in Freedom

2. There is within each one of us an Intelligence which may be called upon, utilized, and experienced. Blessed are they who having not seen, in confidence believe, and recognize that in themselves the Creator of all things has poured forth a supreme gift -- the ability to choose for themselves what they shall think and thus create for themselves a life filled with all the good they can envision. (p. 52.1)

 Also in Confidence

Science of Mind Magazine:

1. If God created you after His own nature (and there is nothing else He could have made you out of), then the thing you are after is already here within you.

 The only things that stand between you and it are the accumulated thoughts, beliefs, and emotions of the centuries. But there is nothing that has not been put there, either by yourself or the race; and what has been put there can be removed. These false beliefs are thought-patterns laid down through the ages and accentuated by your own experience, by your inherited tendencies and environment. However, there is no use wasting time speculating as to what avenue they came through. Your job is to reject them. This great thing within you, which is called will or choice, can decide your destiny. It can remove every obstruction and gradually implant new patterns in your mind. (May 1972, p. 16)

 Also in Race Consciousness/Subjective Consensus

# CHRIST/JESUS THE CHRIST

Love and Law (2001; teachings 1918-1920):

1. Jesus, the man, became Christ the idea of God’s son ship, not only begotten son of God, but the son begotten of the only God. (p. 194.3)

2. He always spoke of the one universal consciousness embodied through himself; the idea of the personal son ship is the Christ. As the human consciousness comprehends more and more the cosmic, as more spirit let itself down through this man Jesus, Jesus gave way to the Christ of the cosmic mind. (p. 194.3)

3. Jesus is a man in common with Joshua and Jehoshaphat. Jesus is a name like Ernest or any other name. Christ interpreted does not mean the only begotten son of God but it means the son begotten of the only God. This is an entirely different light. Jesus did not say: “I am he and unless ye believe that I am he, yet shall perish in your sins.” He said: “Spirit I am and unless ye believe that I am which is God, yet shall perish in your sins.” Don’t we bring on our mistakes every time we make them? The name of Jesus means the understanding of the nature of Christ. This is our savior. There is one mediator between God and us and that is Christ. The only son begotten of the only God that is worthy of all spiritual recognition of our own nature. (p. 245.4)

Questions and Answers on the Science of Mind (1935):

1. Jesus is the name of a man. Christ means the Universal Principle of divine Sonship -- the generic human, the Divine Pattern, the ideal toward which humanity evolves, the apex of individual evolution, the conscious union of the person with God. Jesus embodied the Christ. Jesus increasingly became the Christ as his mentality increasingly perceived the relationship of the human Jesus to the Christ principle, which is inherent in all people. This Christ has come in a certain measure of power throughout the ages to different individuals, and still does come, and is ever inherent within each of us. (p. 12.2)

The Science of Mind (1938):

1. The Spirit of Christ means that mentality which recognizes the Law and uses it for constructive purposes only. The spirit of Antichrist means the spirit of the individual who understanding the Law, uses It destructively. (p. 120.3)

2. Mental Science does not deny the divinity of Jesus; but it does affirm the divinity of all people. It does not deny that Jesus was the son of God; but it affirms that all men are the sons of God. It does not deny that the kingdom of God was revealed through Jesus; but it says that the kingdom of God is also revealed through you and me. (p. 161.5)

3. Who is Christ? The Son, begotten of the only Father – *not* the “only begotten Son of God.” (p. 357.1)

4. Christ means the Universality of Sonship, *embodied in any individual who recognizes this Sonship*. (p. 357.1)

5. Christ means the Universal Idea of Sonship, of which each is a member. That is why we are spoken of as members of that One Body; and why we are told to have that Mind in us “which was also in Christ Jesus.” Each partakes of the Christ nature, to the degree that the Christ is revealed through him, and to that degree he becomes the Christ. (357.3)

6. Christ is the embodiment of divine Sonship which has come, with varying degrees of power, to all people in all ages and to every person in some degree. Christ is a Universal Presence. (p. 359.2)

7. There is no one particular man predestined to become the Christ. We must understand the Christ is not a person, but a Principle. It was impossible for Jesus not to have become the Christ, as the human gave way to the Divine, as the man gave way to God, as the flesh gave way to Spirit, as the will of division gave way to the will of unity -- Jesus the man became a living embodiment of the Christ. (p. 359.3)

8. As the human gives way to the Divine, in all people, they become the Christ. (p. 359.5)

9. Christ . . . the Idea of Universal Sonship . . . the entire creation, both visible and invisible. There is One Father of all. This One Father, conceiving within Himself, gives birth to all the Divine ideas. The sum-total of all these ideas constitutes the Mystic Christ. (p. 361.5)

10. Jesus understood his own nature. He knew that as the human embodies the Divine, it manifests the Christ Nature. Jesus never thought of himself as different from others. His whole teaching was that what he did, others could do. He located God and the Kingdom of Heaven within himself. He had plunged beneath the material surface of creation and found its Spiritual Cause. This Cause, he called God or the Father. (p. 361.5)

11. Christ is the image of God, the likeness of the Father, the Son of the Universe, the Man that Spirit conceives. Christ is not limited to any person, nor does He appear in only one age. He is as eternal as God. He is God’s Idea of Himself, His own Self-Knowingness. (p. 363.4)

12. Fundamental to his concept of life was his belief in a Universal Spirit, which he called God, or the Heavenly Father. This Heavenly Father was an Intelligence, to which he consciously talked and from which, undoubtedly, he received a definite reply. Jesus located God in his own soul. So complete was this realization that he was unable to find a place where the being of Jesus began and the Being of God left off, or where the Being of God began and Jesus ceased to be. (p. 363.3)

13. This Jesus discovered and taught: that whatever is true of Man, of the reality of his nature, is the Divine Presence within him. Coupled with this dynamic realization, with this enlightening concept of Deity – of placing God at the center of his own being – was the realization of an absolute Law, obeying his will, *when this will was in harmony with the Spirit of Truth*. This concept of God and man, and the relationship between them, places the philosophy of Jesus in a different category from that of other teachers. (p. 363.4)

14. Christ is the image of God, the likeness of the Father, the Son of the Universe, the Man that Spirit conceives. Christ is not limited to any person, nor does He appear in only one age. He is as eternal as God. He is God’s Idea of Himself, His own Self-Knowingness. (p. 363.4)

15. The Christ always comes with power and might, awakened by the still, small voice of Truth. (p. 364.1)

16. We must not look afar to see the Christ, for He is ever near at hand. He is always within us. To the individual, there can never be any power, truth or life, unless he is able to realize or recognize it. (p. 366.3)

17. To think of Jesus as being different from other men is to misunderstand his mission and purpose in life. He was a way-shower, and proved his way to be a correct one! His method was direct, dynamic, and powerful, yet extremely easy and simple to comprehend. He believed in God in himself, as Power and Reality. Believing in God within, he was compelled to believe in himself. (p. 367.4)

18. The Christ Spirit comes to all alike, proclaiming Itself as the Son of God, even unto the humble *in spirit*. Proud of his divinity, yet humble before the greatness of the Whole, Jesus spoke from the heights of spiritual perception, proclaiming the dealthless reality of the individual life, the continuity of the individual soul, the unity of Universal Spirit within all men. This was the Christ speaking, the Son begotten of the only Father – the Son of God. Humble in his humanity, compassionate in his tenderness, understanding the frailties of the human mind, he let the Great Spirit speak through him, in words of love and sympathy. He proclaimed his divinity through his humanity and taught that all men are brothers. No man ever lived who valued the human soul more than Jesus, for he knew it to be the personification of God. (p. 368.1)

19. Who would entertain the Christ, *must invite Him*! He does not come unbidden, nor sit at any man’s table an unwelcome guest; neither does the Divine Presence force Itself upon any. He stands at the door and knocks; WE MUST OPEN IF WE ARE TO RECEIVE. But how can we receive unless we first believe? We must believe that Christ indwells our own lives and stimulates all of our actions, for without Him we can do nothing. To realize within oneself a divine Presence, a perfect Person, is to recognize the Christ. No man ever walks life’s road alone; there is ever Another who walks with him; this is his inner Self, the undying Reality, which his personality but poorly emulates. Let us learn to be still and let the Truth speak through us; to be still and know that the inner light shines. (p. 368.4)

20. The Christ knows that His individuality is indestructible; that He is an eternal Being, living forever in the bosom of the Father. The Christ triumphs over death and the grave, breaking through the tomb of human limitation into the dawn of eternal expansion. The Christ rises from the ashes of human hopes, pointing the way to a greater realization of life. The Christ IS ALWAYS TRIUMPHANT, IS EVER A VICTOR, IS NEVER DEFEATED, NEEDS NO CHAMPION! The Christ places His hand in the outstretched hand of the Universe, and walks unafraid through life. (p. 369.3)

21. To practice the Presence of God is to awaken within us the Christ Consciousness. Christ is God in the soul of man. (p. 413.2)

22. The mystical conception of Christ is an idea of the Universality of Sonship, embodied in any individual who recognizes this Sonship. We comprehend the Infinite only to the degree that It expresses Itself through us, becoming to us that which we believe It to be. We cannot come unto the “Father Which Art in Heaven” except through our own spiritual nature. As the human gives way to the Divine in a person he becomes the Christ. There is One Father of All. This One Father, conceiving within Himself, gives birth to all the Divine ideas. The sum-total of all these ideas constitutes the Mystic Christ. (p. 422.3)

23. As the external Jesus gave way to the Divine, the human took on the Christ Spirit and became the Voice of God to humanity. The Christ is always triumphant, is ever a victor, is never defeated, needs no champion. (p. 422.3)

24. *Abiding in the One (John 15:7)*

“If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you.”

 It is impossible for humanity to *literally* abide in the man Jesus, so we must look for a figurative meaning in these words. He is speaking of the spirit of his teachings; and the whole spirit of his teachings is to the effect that man is an individualized center of God-Consciousness. The spirit of Man is the Spirit of God, for God is One. (p. 481.2)

25. Christ, The. The Word of God manifest in and through man. In a liberal sense, the Christ means the Entire Manifestation of God and is, therefore, the Second Person of the Trinity. Christ is Universal Idea, and each one “puts on the Christ” to the degree that he surrenders a limited sense of Life to the Divine Realization of wholeness and unity with Good, Spirit, and God. (p. 578.7)

26. Christ Within. Christ in man means the idea of Sonship, the Perfect Man as He must be held in the Mind of God. Christ within each and all. (p. 579.2)

27. Indwelling Christ. Generic man, manifesting through the individual. The idea of Divine Sonship. The Real Man. As much of this Reality appears as we allow to express through us. (Glossary, p. 601.7)

28. Jesus. The name of a man. Distinguished from the Christ. The man Jesus became the embodiment of the Christ, as the human gave way to the Divine Idea of Sonship. (Glossary, p. 603.5)

New Thought Dictionary (1942):

1. Christ. Divine Sonship. The Spiritual Principle in man. The presence of God in man as man. The true man, the Real man. The consciousness of God with us and in us. (p. 21.8)

2. Christ Mind. The action of thought from the highest motive. (p. 21.11)

This Thing Called Life (1943):

1. The Christ Mind does not refer merely to a personality who lived two thousand years ago. It also refers to the innermost principle of our own being. It refers to the Divine Presence centered in us. We have been told to put off the old man and put on the new man, which is Christ. This new man is our innermost self. Pure Spirit exists at the very center of our being, at the innermost part of our mind. It is our true and eternal Self. Such life as we have flows from It. There is nothing to our real being other than Life and what It does through us. (p. 120.1)

This Thing Called You (1948):

1. The marvelous teaching of Jesus is not quite so soft as it sounds. His words are statements of the great laws of cause and effect; laws that produce justice without judgment -- the inevitable result of laws that work with mathematical certainty. You cannot love and hate at the same time, nor can anyone else. Therefore, this man of wisdom said that light overcomes darkness. He did not say that darkness overcomes light. (p. 21.3)

 Also in Cause and Effect

2. You have heard a great deal about the healing Christ Who can come to you with power. Do you realize that this Christ is already here? This Christ is the incarnation of God in every individual. Surely, God has imparted Himself to every soul. If this were not true you would not be alive, you would have no existence, you could not be here. Your Christ is the unique incarnation of God, of Life, in you as an individual. This Divine incarnation, this living Presence, is at the center of your being now, not by and by. If you open the door of your consciousness and welcome this Divine Guest, He will enter. (p. 150.2)

Words That Heal Today (1949):

1. We can only say: here was a man who found himself inseparable from God, eternal with God, forever in God. Conscious of his divinity, yet humble as he contemplated the infinite life around him, he spoke from the height of spiritual perception, proclaiming the deathless reality of the personal life, the continuity of the individual soul, the unity of the universal Spirit. (p. 1. 3)

2. Reducing the teaching of Jesus to its utmost simplicity we find the central theme of his thought was that there is a spiritual prototype or pattern in the Mind of God which is the true cause and equivalent of our physical universe. (p. 102.2)

3. Jesus was either the great exception or the great example. If he were the great exception, there is little we can do other than admire the spiritual altitude from which he spoke. If he were the great example, we should follow his teaching and seek to make it practical in our everyday living. He chose to think of himself as the great example, saying that what he did we too can do if we follow the same rules, if we believe in God and have faith. (p. 205.3)

Beverly Hills Lectures (1952):

1. Everything that Jesus taught, every parable, every message, everything he uttered, all of his sermons – such as the Sermon on the Mount – were adaptations of different ways to show us the relationship that we have to the universal Mind, Spirit, Intelligence, and Law. There are no exceptions. (p. 62.3)

Richer Living (1953):

1. The Mind of God in us is the Mind of Christ. At the center of every man’s being the Eternal Christ waits, knocking at the door of his intellect for admission. This is not a faraway Presence, nor a future advent. The recognition of Christ can come to anyone at any time and under any circumstance. The consciousness that walked over the troubled waters of human experience, the inner calm that stilled the tempest, is accessible to everyone. (p. 191.1)

2. The Bible tells us the real man is Christ. This Christ is the perfect, invisible Presence back of, in and through every living soul. Just as there is but one God or First Cause, so there is but one Man, the manifestation of the Divine Spirit in and through all people. Throughout the ages this Christ has come with some degree of clarity to those who have meditated long and earnestly upon the nature of the Divinity that is in everything. (p. 199.1)

Living Without Fear (1962):

1. We think of Jesus, the “wayshower,” as a divinely inspired personality, a teacher of man, a lover of humanity, and a spiritual genius. The conscious knowledge of God which impregnated the mind of the man Jesus we think of as Christ, or Christ-consciousness. To worship this personality is idolatry, to believe that God gave more of Himself to this man than to other men is superstition, to think that the word of Jesus had the power to change the natural order of Reality or refute natural laws is ignorance. (p. 21)

2. As other men, Jesus was a human being, but he was a spiritual genius. Just as we have had geniuses in every field of endeavor, so we have had spiritual geniuses, those who have seen more deeply into Causation than others. Jesus, as a personality, has long since passed to other fields of activity, but the conscious knowledge of god which endowed this unique man with what may be called the Christ-consciousness, remains as a potentiality for all of us. (p. 22)

3. We are beginning to understand more of the meaning of this Christ, this Emmanuel or God-with-us, the direct relationship of the Universal to the particular, of the Infinite to the finite, of God to man, of the heavenly Father to the earthly son. The forming of this Christ within us is the incarnation of the Almighty, consciously received, and the power attending this new birth is the result of opening a greater channel in our own minds through which the originating Cause may flow. (p. 22)

4. The greatest teaching of Jesus was the necessity of belief or faith. What should we believe in and how can we have faith? His answer: Believe in God or the universal Spirit; have faith that your belief in this universal Spirit will produce a definite and tangible result in your experience. (p. 22)

10 Ideas That Make a Difference (1966):

1. The whole life and teaching of Jesus was to show the intimate, immediate personal relationship that we all have with Life Itself -- with God, with the Spirit which is within us, around us, and through us -- and with that Divine Intelligence that governs everything. And this Divine Intelligence is neither old nor young. God is forever the same, and Life Itself is forever the same. (p. 13.2)

 Also in Personalness of Spirit

2. The Bible speaks of “Christ in you, the hope of glory,” which means a life of God already in us, because “Christ” means the perfect man, the man which all of us really are. This is why the Bible tells us to put off the old man and put on the new man which is Christ. The Mind of God is our mind or we could not think. Christ, or the Son of God, is where we are and what we are, or there would not be any such person. Nothing can be more simple than to realize that we are the presence and the activity of the living Spirit, that our mind is the manifestation of the Mind of God. (p. 13.4)

3. Jesus is the man, and Christ is the idea. The universal Sonship of God manifested through the man Jesus causing him to become the Christ, just as it caused Gautama to become Buddha, the Enlightened One. In other words, the idea of Sonship is set before us as the living embodiment of the God-Principle. (p. 61.1)

Observations (1968):

1. It seems as though, back of each one of us, there must be this Divine individualization of the Universe Itself. This is referred to in the Bible as the Christ, the Son begotten of the only God, the mediator between God the living Spirit, and man the external person. This mediator between the world of absolute, undifferentiated Being, God, and our objective lives is our own thought. There is no external mediator, there is no religious office, no discarnate soul, whether it be a saint or a sinner, which has any right to be the mediator between the Divine creative Principle, the universal Wholeness, and our immediate personal use of It. (p. 43.2)

2. We must come to believe in the invisible principle of Christ, the consciousness of immediate Oneness between man and the Spirit. (p. 58.4)

It’s Up to You (1968):

1. Always when there dawns upon any individual member of the human race the realization of his own Divinity, the eternality of his own nature, the unity of his own life with the Eternal, and the immediate availability of the Law through the power of his own word – there Christ is born again. (p. 37.2)

2. God in us is Christ, and Christ in us constitutes our true Sonship to the Parent Mind which is God. (p. 37.3)

3. While the idea of Christ, implying the concept of Sonship, was more completely manifest in Jesus than in any man who has ever lived, the Christ has come with varying degrees of power to some people in every age, and to every person in some degree. (p. 40.1)

4. The meaning of Christ, then, is the entire creation of God, of which we are a part, a universal demand which the Infinite makes upon Itself that It shall be expressed. (p. 40.2)

Ideas for Living (1972):

1. This inner center of our being is what is meant by the word Christ, the Anointed or the Illumined. . . . Christ means God-in-us. It means the Divine Son at the center of every person’s life. (p. 28)

The Philosophy of Jesus (1973):

1. We have been so accustomed to thinking of Jesus as a man filled with love and compassion and human kindness that we have overlooked something else about him that is equally important. Jesus had access to a spiritual Power that he used in every way. To him it seemed the most natural thing in the world that he should be able to tell the paralyzed man to walk, or multiply the loaves and fishes, or still the wind and waves. (p. 9.1)

2. Jesus had access to some kind of Power that was available for every purpose. He had access to an Intelligence that guided him in everything he did. And he had a deep inward peace and feeling of security that removed all confusion and doubt and uncertainty from his mind. (p. 10.1)

3. Jesus definitely set about to prove what one man with God could do. He demonstrated for all ages that just one person, with implicit faith, can do anything. If there is any one fact that Jesus emphasized beyond all others it was that what he was doing others could do also, if they believed they could and if they believed in God. Jesus knew that one man with God was a majority. (p. 19.4)

4. One man with God is a wonderful idea, and it will be even more wonderful when we realize that that one man is ourself. But that one man is not ourself unless we include God. It is one man with God that we must emphasize. God exists everywhere and in Him we live and move and have our being. The Spirit is within us as well as around us and we can have no life apart from It. All the life of the Spirit, then, belongs to each one of us, but, in a certain sense, we only have as much as we use. (p. 20.3)

What Religious Science Teaches (1974):

1. Christ means the universal idea of Sonship; the entire creation, both visible and invisible. There is One Father of all. This One Father, conceiving within Himself, gives birth to all the Divine Ideas. The sum total of all these ideas constitutes the mystic Christ. (p. 12.4)

2. Christ is the supreme ideal which Jesus made manifest through the power of his word. Christ is the Divine Nature of all being and the Supreme Goal of Union toward which all individual and collective evolution moves. (p. 52.4)

 Also in What We Believe

Living the Science of Mind (1984):

1. The Science of Mind reveals that every man is a potential Christ. Every man has inherent God-Power within him. (p. 3)

 Also in Power

2. The Science of Mind is a reinterpretation of the Universe by a process of thought which Jesus used. (p. 5)

3. Jesus was the greatest individualist who ever lived. He based his whole teaching on the value of the individual life, the significance and meaning of the thought that, as great and wonderful as is the concept of a Divine Presence and a Universal Law, there is at the center of every man’s being a revelation of this Presence and an exemplification of this Law. (p. 53.2)

4. Christ means the universal idea of Sonship; the entire creation both visible and invisible. (p. 72.7)

5. This Real Ego the Bible called the Christ in us, the Hope of Glory. At the center of every man’s life the impersonal becomes personal; the generic becomes individualized. The Universe or God is incarnated in each individual in an entirely different and unique manner. This is the hidden Source of Life, the place where Christ in us blends on one side with the Divine, and on the other side with the individual. This is why the Bible tells us there is but one mediator between God and man, which is Christ.

 The reference to Christ is not a reference to the man Jesus but to the Divine Incarnation in all people. (p. 154.6)

Anatomy of Healing Prayer (1991):

1. The only mediator between God and man is Christ. This has nothing to do with Jesus. Jesus was the greatest of the Jewish prophets, a Jewish boy; Christ is the same as Buddha, the Enlightened One, the Perfect Man -- the perfected man. (191.2)

Ideas of Power (1992):

1. Now the word Jesus is a name, like John. . . . Christ has the same meaning as the Buddha or the Atman or the Anointed or the Avatar or the Messiah or the Enlightened. It means the spiritual Principle and the divine Presence. (p. 43. 3)

2. Christ has the same meaning as the Buddha or the Atman or the Anointed or the Avatar or the Messiah or the Enlightened. It means the spiritual Principle and the divine Presence. (p. 44.1)

The Philosophy of Ernest Holmes (1996):

1. What did Jesus contribute to Judaism and . . . to - Buddhism? Much which in theology has been called the remission of sins, forgiveness. He forgave people. (p. 14.3)

Science of Mind Magazine:

1. Jesus was a Jew following the line of the Jewish tradition; but he brought to it something new: the value of the individual life, and the relationship of the individual to the Universal, or man to God. (December 1968, p. 26)

2. Jesus taught tow great universal truths: one, that we are surrounded by a Divine Presence which presses against us everywhere; the other, that we are surrounded by a universal Law of Intelligence which is creative -- it is done unto us as we believe. No other person before, or since, had ever been so specific about this. (December 1968, p.a 26)

3. Moses taught the great Law of Cause and Effect -- justice. Jesus came and said: “... I am not come to destroy, but to fulfill.” What did he teach? The relationship of the individual to the Universal! (December 1971, p. 14)

4. This is an eye for an eye and a tooth for a tooth, but Jesus says there is more -- there is a personal element in it. There is a warmth and a color in our relationship with God; it is one of Love as well as of Law. This is a great revelation. God is personal to each of us. Each may say, “I am the son of God.” (December 1971, p. 15)

5. We find Jesus presenting the warmth and color of Divine Sonship; consequently, as the laws of jurisprudence came from Moses, so the laws of equity came from Jesus’ teachings. There was added the personal to the impersonal. We will say that Moses spoke of the cosmic engine, but Jesus taught us how to run it. Put the two together and you get the greatest spiritual teaching the world has ever known, and more free from superstition than most of them. (December 1971, p. 15)

6. Jesus brought to the law what is called in the Bible, Garce. Grace is that which is not earned, but given. (December 1971, p. 16)

7. . . . the universal generic Christ, which, we will say in everyday language, is the God-intended man or God’s idea of Himself as us. God sees me only to the extent that the Christ in me recognizes Itself as more than human . . . (March 1992, p. 26)

8. You have heard a great deal about the healing Christ who can come to you with power. Do you realize that this Christ is already here? This Christ is the incarnation of god in every individual. Surely, God had imparted himself to every soul. If this were not true you could not be here. Your Christ is the unique incarnation of God, of life, in you as an individual. This divine incarnation, this living Presence, is at the center of your being now, not by and by. If you open the door of your consciousness and welcome this divine Guest, it will enter. (June 1997, p. 10)

9. Jesus was the human person. We do not deny personality but we do affirm individuation of Universality. To me that is very important. There are metaphysicians who say you must not be a *person*. You can’t help being a person! There is nothing wrong with personality because it is the *echo* of the individuation. It is wrong only when it is separation from itself, divided against itself. We should have more personality; however, we do not develop it by studying to be dynamic, but rather by listening and knowing the generic pattern or idea which is back of it, the Christ, the Universal Individuation. (June 2001)

 Also in Self/Human/Individual

# ARE WE CHRISTIAN?

The Spiritual Universe and You (1971):

1. Science of Mind is one of the most significant spiritual experiments since the time of Jesus, I believe. It is a universal philosophy, but, because of our cultural background, it is Christianity oriented, fundamentally following the teachings of Jesus. However, it does not adhere to the later dogma of theology of Christianity because that has been built up out of limited concepts, ceremonies, rituals, and sectarianism. (p. 9)

Light (1971):

1. We are a teaching and a practicing order in the Christian faith that believes in tow great fundamental realities. The Divine Presence, personal to every living soul and uniquely personal to each and every one of us, that is the first great cornerstone. The next is a Power for Good and a Law of Mind in the universe greater than we are that we can use for definite and specific purposes. (p. 89.2)

Anatomy of Healing Prayer (1991):

1. We are a teaching and a practicing order in the Christian Faith, who believe in two great fundamental realities -- the Divine Presence, personal to every living soul and uniquely personal to each and every one of us. That’s the first great cornerstone. The next is a Power for Good, and the Law of Good in the Universe greater than we are, that we can use for definite and specific purposes. (p. 132.5)

 Also in Religious Science/Science of Mind

2. As far as the world is concerned, we are a Christian denomination and we wish to be; ... we are Christian insofar as we follow the teachings of the Bible and of Jesus, but we are not Christian theologians, because we do not accept what has been attached to it by theology . . . We don’t believe in devils, in hell, in purgatory or limbo; we don’t believe God chose some people to reveal something to, and didn’t to others, because that is ridiculous. We believe in divine patterns, and not divine plans. (p. 184.2)

Ideas of Power (1992):

1. We are a Christian denomination. . . . we believe in Jesus -- and we believe in Buddha too; we believe in Socrates; we believe in Abraham Lincoln! And more than everything else, we believe in our own soul -- the only immediate testimony you and I will ever have that we exist or that God exists or that Jesus showed us a way. We believe in every Wayshower.

 We are the first Christian denomination to be free from superstition, dualism, and dogma. (p. 161.2)

The Philosophy of Ernest Holmes (1996):

1. We belong to the Christian philosophy; we are a Christian denomination; it is what we mean by the Christ. Christ does not mean Jesus; Jesus embodied the Christ. It is what the Buddhists mean by the “Enlightened One,” what the Hindus mean by Atman, or the universal and divine incarnation of the Absolute. (p. 131.3)

 Also in Absolute

# CHRISTMAS

Science of Mind Magazine:

1. God, the Divine Father, never had but one Son. This Son is being born at every season, in every place, through all races and in all nations. Every birth is a Divine event. Every conception is immaculate. Every child who is born into the world represents the Son of the Eternal Father. (December 1962, p. 48)

2. To carry peace, love, and givingness to everyone is the meaning of Christmas. To feel that we all are a part of the Divine offering is to enter into the spirit of the birth of Christ in the human mind and heart. (December 1962, p. 49)

3. The Immaculate Conception, the Virgin Birth, and those things which we tie into traditional theology are as old as time; and they stand for the concept of the originating Creative Principle or Power -- God and the Word of God -- operating through all things. This was called the Spirit of God operating upon the Soul of God, or the Father-Mother Principle. It means that the Divine Creative Word operates in the physical universe, planting Itself there by involution; and then by evolution reaching back to heaven to complete the cycle of creation. (December 1971, p. 12)

4. Our thoughts of gratitude, thanksgiving, and recognition should ever go up to the Divine Presence. Like the wise men of old, we too need to be guided by the star of life to that holy place within us where the little child we are -- the Child of God -- is cradled in the arms of infinite love and wisdom. (December 1999, p. 9)

# CIRCLES

New Thought Dictionary (1942):

1. Circle. From the standpoint of mental treatment it means that everything moves in circles; all thoughts complete themselves. Symbolic of the All-Embracing Principle without beginning or end. (p. 22.6)

2. Circle of Life. The circle is a symbol, representing the Infinite, the First Great Cause before It moves into manifest form. The Circle of Life represents, in its downward arc, the coming of Spirit into matter, and, in its upward sweep, man’s journey from gross materiality into pure Spirit, his perfected state. (p. 22.7)

Words That Heal Today (1949):

1. In the long run everyone who loves is loved. All who give joy receive it back. Everything moves in circles, in cycles of cause and effect. More is added to the much we use. When we refuse to use our gifts they shrivel up. The divine flow is shortcircuited. The one who gives for the joy of giving will receive back even more joy that he gave out. Ever as the volume increases the circle will increase. There can be no point of saturation in that which is infinite. (p. 80.3)

 Also in Cause and Effect

Living the Science of Mind (1984):

1. The real secret is that everything moves in circles. Everything bends back upon itself. What goes out must return. What is embodied within will complete its own circle, and if we wish to enlarge our experience we must increase our capacity to understand, to feel, to embody, and to know. (p. 206.1)

365 Science of Mind (2001):

1. We should not expect the Law of Good to operate for us alone, shutting all others out. It is only that which we share with others that really is ours. We are so constituted that when we think evil of others or condemn them it is impossible to escape this condemnation for ourselves. This is why Jesus said: “Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged.” Everything that goes out comes back again. Our thoughts and acts move in circles. (p. 23.1)

# LAW OF CIRCULATION

Science of Mind (1938):

1. *The Law of Circulation (Matt. 10:8)*

“Freely ye have received, freely give.” When the law of circulation is retarded, stagnation results. It is only as we allow the Divine current to flow through us on and out, that we really express life. The law of giving and receiving is definite. (p. 440.2)

Help for Today (1958):

1. Spirit, which is the Creative Life Principle, is forever flowing through us. But man has been given the power or right to impede or stop its progress in himself. We know we can tie a cord tightly around our arm and so inhibit the circulation of blood that congestion, stagnation and infection will follow. In a like manner, through our thinking processes -- our ideas and our convictions -- we use the tourniquets of negative thoughts and block the flow of the Creative Life through us. (p. 67.7)

 Also in Creativity

Creative Living (1975):

1. It seems as though everything in life is meant to circulate and the moment we stop the circulation that very act stagnates what would have moved freely. Stagnant water was once flowing water that became sidetracked from its own flow, and that which was perfect became impure.

 It is just the same with our mind and our emotions. There is a pressure against us for self-expression, and when it is expressed our life flows happily, but when we tend to hinder it there is stagnation. The creative impulse must create something or we are unhappy. (p. 15.1)

# CLEANLINESS

The Science of Mind (1938):

1. Not what we eat or drink, but what we think, defiles. The issues of life are from within. If a man is clean in his mind, then is he clean indeed. We must keep the mental house free from any thought which contradicts the truth of being. (p. 453.1)

2. Let each resolve to be true to himself, true to his inner light, true to the Truth as he understands It. When every man learns to speak the Truth, a complete salvation will come to the world. If one thinks impurity, then his acts will be impure. If his thought dwells on purity and Truth, then his acts -- reflecting his mind -- will make him pure and true. (p. 453.3)

# COMMUNION

Creative Mind and Success (1919):

1. In the silence of the soul’s communion with the Great Cause of All Being, into the stillness of the Absolute, into the secret place of the Most High, back of the din and the ceaseless roar of life, we shall find a resting place and a place of real spiritual power. (p. 77.1)

 Also in Peacefulness/Peace

Can We Talk to God? (1934):

1. The Spirit responds to us by corresponding to our states of thought. We enter into It in such degree as we comprehend It. It enters into us through correspondence in such degree as we comprehend It. Prayer, communion with the Spirit, meditation or contemplation, is for the purpose of unifying our minds with the Universal Mind, opening up the avenues of our thought to a greater influx. (p. 56.3)

 Also in Creative Process

Questions and Answers on the Science of Mind (1935):

1. Metaphysicians generally believe God is the Life Principle through which individuals derive their nature as intelligent, self-choosing entities; and that the mind in the individual is the Mind of God, since in unity there must be but One Mind. The particular “current” of this One Mind which people use to serve their own personal needs makes their experience of this Divine Mind, this Intelligence, personal to them as individuals. They can feel it as a deep sense of inner communion, as a spontaneous, irresistible union. Metaphysicians clearly see and feel this truth about God and individuals. (p. 8.3)

 Also in Personalness of Spirit

The Science of Mind (1938):

1. It is most worthwhile to commune with Spirit – to sense and feel It. The approach to Spirit is direct . . . through our own consciousness. (p. 153.3)

2. Communion. Unity . . . agreement. Interchange of thoughts and purposes . . . concord, participation. We turn to the Father within, knowing He will guide us. This is communion. Mental or spiritual contact. (p. 579.8)

This Thing Called Life (1943):

1. God is not only an infinite Presence, the Spirit is also an indwelling reality. The silent whisperings of this inner Presence come to each as a divine revelation, an inner communion of the individual spirit with the Over-Soul; that vast and invisible Presence in which we live, move and have our being. (p. 108.5)

 Also in God/Spirit

Words That Heal Today (1949):

1. Spiritual communion is deeper that intellectual perception. The prayer of the intellect may be perfect in form, but it must be warmed and colored by feeling and conviction. We must cast off all intellectual doubts if we would enter into a deep, spiritual communion with Reality. (p. 131.4)

 Also in Doubt

2. We all feel the need of an intimate and personal relationship with the Spirit. We need the personal experience, not only of conscious communion with God, but equally we need the assurance that God will respond. We must feel that when we talk to the Spirit we actually commune with It; otherwise, we shall have no sense of personal response. Communion means that something goes out and something returns; that we not only seek Him but that we find Him. There is no such thing as a one-sided communion. Unless the response is there, the attempt to hold communion ends in emptiness and futility. We must gain the assurance that God not only hears, He answers; that we are not talking to a vacuum or attempting to commune with the emptiness of space. (p. 136.1)

 Also in Personalness of Spirit

Richer Living (1953):

1. Communion with the Spirit is one of the greatest privileges of life. By communion with God we do not mean telling the Infinite what to do or how to do it, for that is talking *at* God rather than communing *with* Him. By communion we mean silently entering into Divine harmony and beauty until we feel that harmony and beauty in our own souls, in our own minds. (p. 74.1)

 Also in Beauty

2. There is always a silent communion going on between the individual soul and the invisible Presence. This communion should become a conscious union of the self with the Over-Self, of the mind with the Spirit, of the personal with the Universal. As the artist communes with the essence of beauty and gives birth to form so our minds should commune with the Divine Presence. (p. 197.1)

The Power of an Idea (1965):

1. Let us just think of spiritual Power as a *natural law*, and let us think of faith and prayer as the *right way* to use this law. Prayer is our communion with the Spirit, and faith is our definite acceptance that through this communion there is a response to us and to others according to our belief. Communion with the Divine helps us to arrive at a place of greater faith and acceptance; and it is this increased faith and acceptance that make prayer more effective. (p. 31.3)

 Also in Prayer/Spiritual Mind Treatment – Acceptance; Faith

2. Life gives us the tools, but we have to use them. It is from the mountaintop of spiritual communion that we receive the inspiration and we must keep the channel free and clear; we must provide a way for the ideas of Spirit to flow into our minds and out into what we are doing; and we must give our consent to them. One part of the mind is already in heaven, for there is a place in you and in me that is above confusion and fear, no matter how disturbed our thoughts may be. If we get quiet long enough and listen deeply enough, we shall hear. (p. 33.4)

 Also in Meditation

10 Ideas That Make a Difference (1966):

1. There is an inner Life into which we may plunge, an inner consciousness in which we may bathe. As water purifies itself by flowing, so our inner realization of the flow of Life through us purifies the stagnant pools of our fears and doubts. Travelers crossing the desert, covered with dust and filled with weariness, seek the refreshment of an oasis, the shelter of a rock in a weary land, the cool shade under a spreading palm. So we, with a mind weary with confusion and exhausted with too much effort, should seek a spiritual oasis, an inner communion with the invisible Presence. (p. 56.3)

 Also in Consciousness

Spiritual Awareness (1972):

1. It is most worthwhile to commune with Spirit, to sense and feel It. We commune by listening and feeling the Divine Presence until the Presence is real to us. This is the very essence of communion. This inner communion is essential to the soul and natural to the mind. It is a constant recognition of our relationship to that Presence in which we live and move and have our being. (p. 19.3)

2. There is a vitality in our communion with the Infinite which is productive of the highest good. The very thought of the “Fountain of Life” suggests a gushing forth, a bubbling up from a subterranean passage, whose flow is irresistible. Spiritual communion is not a droll affair. It is the triumphant procession of the soul into the secret place of the most High. (p. 20.3)

3. Jesus said that there is a Truth which known automatically will demonstrate Itself in our experience. It is not in our stars nor in our environment that we should look to discover this Truth. The Truth that Jesus proclaimed would make us free lies only in the conscious communion of man with God, the conscious union of the heart’s desire with the Source of its being. (p. 86.1)

Pray and Prosper (1974):

1. Communion is not petition; it is an inward sense of reality; it is something we sense, feel and respond to. (p. 17.2)

2. Communion is entering into conscious union with the essence of things. (p. 17.3)

3. We must learn to commune with the indwelling Spirit; to feel Its presence; to sense Its power and to respond to Its influence. This is entirely a think of feeling. (p. 17.4)

4. The Secret Place of the Most High is at the center of our own being, where in silence we wait on Spirit and permit the Perfect Law to fulfill our desire. This is waiting upon the Lord. We permit the Divine images of perfection to flow through our consciousness, reflecting themselves through the Law of Cause and Effect into our objective conditions. (p. 20.2)

 Also in Cause and Effect

5. Whatever apparent evil besets us can be neutralized through conscious communion with the indwelling Spirit. This is done by resolutely turning from thinking about evil, to the contemplation of its opposite, which is good. (p. 37.3)

 Also in Evil

6. Evil is not overcome by fighting it, or by recognizing it, but by non-resistance to it; by looking through the evil into the good. Thus evil becomes transmuted. Spiritual communion dissolves evil, as light dissipates the darkness. (p. 38.2)

 Also in Evil

Ideas of Power (1992):

1. You and I are surrounded by a Presence which is God the Spirit, and a Power which is God the Law, and these are the two great realities. The Presence we may talk to, and It will answer: there is a communion. The Power is like every other law in the Universe: It obeys, It follows, our word; It does unto us as we believe. . . there is a Power greater than we are, and we can use It consciously. (p. 129.1)

 Also in Creative Process

365 Science of Mind (2001):

1. God speaks when we listen. God is there when we open the door. And when we listen there is a response from something greater than ourselves that is the infinite Person, the limitless Possibility. God speaks wherever and whenever we listen to our Inner Voice. (p. 51.1)

2. The only thing that can bring love, joy, peace, and prosperity to the world is a direct experience of the Invisible. We must sense the immediate presence of Life. With simplicity and directness, we must sense that the Spirit is at the center of our own lives. We must learn to recognize that It is at the center of all people and working in human affairs. While it is true that the Power of God is always within us, it is not true that we have always realized Its presence. To realize this is to be able to make conscious use of it, to direct It, for ourselves and for others. (p. 65.2)

3. Feeling and thinking and sensing this Allness, we enter into conscious communion with It, and in some subtle way we do not understand, Its essence flows out into our acts, spilling Itself in and through everything we do and bringing to bear upon the problems of life an Intelligence greater than the human and a Power that is transcendent. (p. 69.2)

4. A belief in the Invisible is the very essence of faith. Prayer, or spiritual communion, demands a complete surrender to the Invisible. It knows that because the Creative Power of God is at hand, all things are possible. (p. 57.1)

 Also in Faith

# COMPASSION

Richer Living (1953):

1. Sympathy and compassion are the ties that bind us together in mutual understanding and in the unified attempt to uncover the Divinity in each other. Sympathy is the most gentle of all human virtues, for it is the outpouring of the Divine givingness through man. (p. 198.1)

Help for Today (1958):

1. We can have no understanding of Divine Compassion unless we ourselves first exercise compassion. THE VERY JUDGMENT BY WHICH WE JUDGE OTHERS BECOMES A SELF-JUDGMENT. It is as if the Law of Life were giving back to each one of us exactly what we have projected into it; as though everything that goes out from us must again return by a Law of Action and Reaction. (p. 54.3)

A Holmes Reader on Practical Wisdom (1996):

1. Compassion and caring are the ties that bind us together in mutual understanding and in the unified attempt to uncover the Divinity in each other. Compassion is the most gentle of all human virtues, for it is the outpouring of the Divine givingness through all. (p. 61)

# CONCENTRATION

The Science of Mind (1938):

1. To concentrate means to bring to a center, and in Mental Science it means focusing the mental attention on some definite and desired thought, image, idea or thing. (p. 194.1)

2. Concentration of thought is not an effort to compel, but the desire to permit, the stream of Creative Energy to take definite form. To try to force, through concentration, would be to give ourselves an adverse suggestion and bring upon ourselves the very opposite to our wishes through recognizing an opposite power of Good. (p. 194.2)

3. What we concentrate, then, is attention. This is done through intention and the willingness to hold thought centered until the form appears. (p. 195.4)

# CONDITION

The Science of Mind (1938):

1. Condition That which follow cause; the effect of law. (Glossary, p. 580.4)

2. Results. What happens as a necessary result of the law of cause and effect. Results follow mathematically. Conditions. (Glossary, p. 629.6)

# CONFIDENCE

Questions and Answers (1935):

1. Divine self-confidence is a result of knowledge that the self is governed, protected, and sustained by Spirit. (p. 19.3)

The Science of Mind (1938):

1. Not only must we have complete faith in Spirit, and Its ability to know and to do, but we must have complete confidence in our approach to It. We must not be lukewarm in our conviction. We must know that we know. (p. 159.4)

 Also in Conviction

2. Our work will best be done in quiet expectancy and in calm confidence. (p. 189.3)

3. We must heal ourselves from worry. This tension is relaxed as we gain confidence in good, in truth and in beauty. Faith must overcome fear, and strong statements of faith should be used to erase the thoughts of doubt and worry that have assailed us. (p. 245.3)

 Also in Worry

4. There should be no idea of compulsion. We do not have to make the Law work; it is Its nature to work. In gladness, then, we should make known our desires, and in confidence we should wait upon the Perfect Law to manifest through us. (p. 272.1)

5. All doubt and fear must go and in their place must come faith and confidence, for we shall be led by the Spirit into all good. (p. 272.2)

6. Never let anything cause you to doubt your ability to demonstrate the Truth. CONCEIVE OF YOUR WORD AS BEING THE THING. See the desire as an already accomplished fact and rest in perfect confidence, peace and certainty, never looking for results, never wondering, never becoming anxious, never being hurried nor worried. Those who do not understand this attitude may think you are inactive but remember: “To him who can perfectly practice inaction, all things are possible. (p. 289.3)

7. Self-Confidence. A belief in one’s own ability. (Glossary, p. 632.3)

Help for Today (1958):

1. . . . the person who practices spiritual self-reliance must believe in God as an ever available Intelligent Power. . . .

 . . . people with spiritual self-reliance have a deep conviction that they are attuned to an Infinite Intelligence, and that they are One with the All-Knowing Spirit. A knowledge of this Truth is necessary if we desire to develop an understanding that will cause us to be positive, without aggressiveness; that will make us sure of ourselves, without egotism; that will make us strong in action, without becoming intolerant.

 First of all, there must be an awareness of the Presence of God. Next, and equally necessary, is faith in the spiritual self. The faith to which we are referring is not a faith in an isolated self which struggles through life alone, but faith in an inner knowledge. Spiritual self-reliance comes only to those who have a deep awareness of the availability of the Creative Spirit through the medium of their spiritual self and their Oneness with the Presence of God. (p. 17.2-4)

2. We are rooted in the Infinite. We live because God lives in us. We are able to think because the Mind of God thinks through us. We are able to act creatively because the Mind that creates everything is available to us now. (p. 18.4)

3. It is said that when Thomas Edison was confronted with a problem, the solution of which seemed impossible, he would lie down for fifteen or twenty minutes, completely relaxed, letting go of the problem. This was his way of communing with the Source of All Knowledge. Often he would fall asleep and upon awakening the solution to the problem was before him like a vision. (p. 18.7)

4. Here, then, are the first three steps in acquiring spiritual self-reliance: to believe in God with the intensity of our whole being; to believe in the reality of the spiritual self as forever One with God; and to establish a continual communion with the Spirit which is forever within and around us. (p. 19.3)

5. To believe in God effectively means much more than simply asserting that you believe in a Power greater than yourself. The Presence of God to you must be an inner experience, a spiritual conviction that is real; you must know that God is right where you are, and not separate from you. Every time your heart beats it is responding to an Infinite rhythm no man has ever fathomed. Every time you think you are thinking creatively because your mind is One with the Creative Spirit.

 OUT OF THE MIND OF GOD YOU WERE CREATED AS A DIVINE BEING AND AS A DIVINE BEING YOU MUST RECOGNIZE AND KNOW THE SOURCE OF THAT WHICH CREATED YOU OUT OF ITSELF, THE CREATIVE SPIRIT OF GOD ALMIGHTY. (p. 23.5-6)

6. Spiritual self-reliance causes one to have undeniable faith in a Power that is able, willing and ready to fulfill one’s every legitimate desire; to do for one even more abundantly than had been expected. ‘. . . before they call, I will answer; and while they are yet speaking, I will hear.’ (Isa. 65.24 KJV) (p. 25.4)

A New Design for Living (1959):

1. We need to stop denying the nature of the Universe. It is good, harmonious. It is for us, not against us. It is not going to be to us tomorrow other than what It is to us today. If we have arrived at the point where we have complete confidence in Its perfect action, in Its ability to create, maintain, and sustain life within us today, to supply us with all our needs, then that is what It will do for us tomorrow, and tomorrow, and on into the future. (p. 122.3)

10 Ideas That Make a Difference (1966):

1. We know there is a Power far greater than we are, there is a Love that casts out fear, and a faith that overcomes all obstructions. We must permit ourselves through affirmative thinking to enter into this Power and this Love with complete confidence. If we can believe that the Spirit within us -- God -- makes perfect and happy the way before us, we then enter into conscious union with everything that lives and commune with the spirit in all people and all things. There then develops an intimate relationship to the Presence and the Power which controls everything, and we know we can trust It. (p. 35.2)

 Also in Affirmative Thinking, Power

Thoughts Are Things (1967):

1. The good in which you believe can triumph over every evil you have experienced. You have a silent partnership with the Infinite. The partnership has never been dissolved; it never can be. You are to have implicit confidence in your own ability, knowing that it is the nature of thought to externalize itself in your health and affairs, knowing that you are the thinker. (p. 51.1)

 Also in Partnership

The Spiritual Universe and You (1971):

1. For our purpose let us define confidence in ourselves as spiritual self-reliance -- reliance on a Power that is greater than we are. When this is done we do not rely upon our finite selves but upon that Intelligence, or Divine Presence, which is back of all that is and is at the center of our own being. (p. 48)

2. Developing confidence in ourselves, in our ability to meet and handle all undesirable situations, requires that we must have confidence in that Something which is greater than we are. Then we will have spiritual self-reliance. When this is done the lesser must always submit to the greater. Weakness will give way to strength, despair will turn to hope, hate will become love, failure will become success, and sickness will dissolve into health. The action that takes place is not one of despotic or overruling harshness, but one that moves in harmony, love, beauty, warmth, and order, quietly transforming all that is unlike it. (p. 51.2)

 Also in Action

3. There is within each one of us an Intelligence which may be called upon, utilized, and experienced. Blessed are they who having not seen, in confidence believe, and recognize that in themselves the Creator of all things has poured forth a supreme gift -- the ability to choose for themselves what they shall think and thus create for themselves a life filled with all the good they can envision. (p. 52.1)

 Also in Choice

Spiritual Awareness (1972):

1. Every man represents an individualization of the universal Wholeness; the love, peace, joy, and freedom of the Spirit. Therefore, we have a Divine right to be the masters of our own fate. We have a Divine right to rise above fear, impoverishment, and disease. We should have confidence that the Power of the Spirit expresses through every atom of our being now, this moment. (p. 74.1)

365 Science of Mind (2001):

1. Confidence and love alone cast out fear. The person without fear is the only truly whole person. It is ours to decide whether we shall live in fear or in faith. Let us decide to live in faith. Let us learn to practice faith until all fear disappears, until life ceases to be a funeral dirge and becomes a song of joy. To find peace in the midst of confusion, we must realize our center in pure Spirit. To reach this place of confidence and faith in the midst of doubt and uncertainty, we should consciously unite our thought with the Divine Mind. (p. 45.2)

 Also in Faith

2. Confidence and faith in a Power greater than ourselves must be generated. We must meet every situation as it comes with faith and trust. There is nothing to be afraid of. Underneath are the everlasting arms. (p. 108.3)

Science of Mind Magazine:

1. All our reactions to life are related to our spiritual convictions. We cannot escape this. Just as a child needs to have confidence in his parents, so we all need the same confidence in the Power that is greater than we are. Science, psychology, and medicine -- as much as we need them -- are inadequate to meet all of the problems of life. It is only when we feel in partnership with life that we can hope to live together in peace and harmony. (May 1998, p. 9)

 Also in Life, Reaction

2. We have to have confidence and self-assurance. And this kind of confidence and self-assurance come only through having proved to ourself completely that there is a Power greater than we are, that It is a Power for Good, that It is available, and that we actually know how to use It. And the only proof you will ever have is what It does to you and to others. (March 2002, p. 36)

# CONSCIOUSNESS

Love and Law (2001; teachings 1918-1920):

1. You are using a power which is and you have a right to use it and it will reach right up to your ability to use it. It is limited by our mental concept, absolutely. While it is the power that makes that planet and everything on it, it makes you and it makes me, when it comes to working in our life individually, over our conditions and over our bodies, it can only flow in through our consciousness, no other way, and what we want to do is to provide that great, big consciousness within. (p. 64.3)

 Also in Power

2. All of your work begins and ends in your consciousness because mind is all there is. In making a demonstration, you have not one iota of responsibility; it all rests in mind.

 We are surrounded by a thinking stuff which permeates all the inner-spaces of the universe. It is the original; it was, is, and always shall be. (p. 145.2.3)

 Also in Demonstration

3. What I mean by consciousness is the power to know, self-knowing. (p. 193.1)

4. The source of thought is consciousness. Thought is not cause; it is effect. Intelligence is cause. First comes consciousness, then thought, then comes the word, then the law, and then the thing. Consciousness is eternal, without beginning and without end. (p. 244.2)

Creative Mind (1919):

1. The best way to arrive at the highest consciousness is to have a great faith in the willingness and the ability of Life to do all for us, by working through us. . . . There, through the door of our own thought, we enter into the Universal Consciousness, into a complete realization of life and truth, of love and beauty; and as we sit in the silence of our own souls and listen, it will be the greatest thing that we will ever do. In the completeness we are lost and yet we are found. This is what is meant that a man must lose his life in order to find it. We are lost to the human and found in the divine.

 (p. 21.2)

 Also in Faith

Religious Science (1932):

1. What is the mind? No man living knows. We know a great deal about the mind, but not what it is. By mind we mean consciousness. We are now using it. We cannot locate mind in the body, for, while the body is a necessary vehicle for consciousness here, it is not consciousness. We cannot isolate mind. All we know about it is not what it is but what it does and the greatest philosopher who ever lived knows no more than this, except that he may tell us more of how it works. (p. 16.2)

 Also in Mind

The Science of Mind (1938):

1. What is the mind? No man living knows. We know a great deal about the mind, *but not what it is*. By mind, we mean consciousness. We are now using it. We cannot locate mind in the body, for, while the body is a necessary vehicle for consciousness while we are here, it is not consciousness. We cannot isolate mind. All we know about it is not what it is, but *what it does*, and the greatest philosopher who ever lived knows no more than this . . . except that he may tell us more of how it works. (p. 28.3)

 Also in Mind

2. We believe in an Absolute Intelligence and an Absolute Consciousness. We are in the universe and we are conscious, so we have reason to believe that consciousness exists. (p. 66.4)

3. Realizing, then, that while the Power is limitless, It must become operative through our own thought, we shall see that what we need is not some greater power, but a greater consciousness, a deeper realization of life, a more sublime concept of Being, a more intimate concept of an already indwelling God, *Who is personal to us by virtue of being personified through us.* (p. 141.2)

4. Consciousness means the inner embodiment of an idea through the recognition of Truth and a direct relationship to the Divine. (p. 186.3)

5. Cosmic Consciousness is not a mystery, it is the Self-Knowingness of God through man. The more complete the operation of that Power, *the more complete is man’s conscious mentality*, for the illumined do not become less, but more, *themselves*. The greater the consciousness of God, the more complete must be the realization of the True Self – the Divine Reality. (p. 343.2)

6. Our consciousness of God is our real self and at the same time it is both personal and impersonal. It is personal in that it is personified through us and it is impersonal in that we are all using a universal power. When we know that we are using such a power all doubt as to our ability to use it will vanish and our words will be spoken with spontaneous reliance on Truth. (p. 408.4)

7. By Cosmic Consciousness, we mean “One’s consciousness of his unity with the Whole.” This is not a mystery, however, but the Self-Knowingness of God through man. Illumination will come as man more and more realizes his unity with the whole, and as he constantly endeavors to let the Truth operate through him. (p. 420.5)

8. A change of consciousness does not come by simply willing or wishing. It is not easy to hold the mental attention to an ideal, while the human experience is discordant, but – it is possible. Knowing the Truth, is not a process of self-hypnosis, but one of a gradual unfoldment of the inner self. (p. 446.5)

9. Accumulated Consciousness. The sum-total of all that one has ever said, thought, done or seen, consciously or unconsciously. (Glossary, p. 575.4)

10. Consciousness. Mental awareness. Consciousness is both objective and subjective. Objective consciousness is a state of conscious awareness, equipped with will, decision, and discrimination. Its reasoning is both inductive and deductive, therefore it has self-choice. The subjective consciousness is entirely a reaction to this objective volition. It is creative but not discriminative. It is, of course, conscious, but it is not self-conscious. It is conscious in the same sense that the soil is conscious of the seed. It knows how to produce a plant, but it is not conscious that it is producing it. It has no reflective, deductive, or discriminating factors. It is compelled by its very nature to accept and create. When we speak of mind in its self-conscious state we mean Spirit, whether we think of it in God or man. When we speak of consciousness in a subjective state, we refer to the mental medium, the Universal Subjectivity, which is also the subjectivity of man. In referring to the subjective state, the Bible uses the word soul, the psycho-analyst uses the term “the unconscious”, the psychologist, “subjective” or “subjective consciousness.” All have the same meaning. (Glossary, p. 580.8)

11. Cosmic Consciousness. Perception of the Whole. Supreme, intuitive knowledge of the divine order, beyond and above the intellectual faculty of comprehension. (Glossary, p. 581.8)

12. God-Consciousness. Man’s self-knowing mind is his Unity with the Whole, his perception of Reality. This Unity with God, on the conscious side of life, is the guarantee that man is a Center of God-Consciousness, that he is some part of the Consciousness of God. (Glossary, p. 596.2)

13. Self-Consciousness. Personally conscious. Distinguished from Cosmic Consciousness, which is a consciousness of the Unity with the Whole. (Glossary, p. 632.4)

New Thought Dictionary (1942):

1. Consciousness. The perception of existence. (p. 25.6)

2. Consciousness and God are identical. Consciousness means awareness; God is infinite awareness everywhere present in His entirety. (p. 25.7)

3. Divine Consciousness. God-perception. (p, 35.6)

10 Ideas That Make a Difference (1966):

1. There is an inner Life into which we may plunge, an inner consciousness in which we may bathe. As water purifies itself by flowing, so our inner realization of the flow of Life through us purifies the stagnant pools of our fears and doubts. Travelers crossing the desert, covered with dust and filled with weariness, seek the refreshment of an oasis, the shelter of a rock in a weary land, the cool shade under a spreading palm. So we, with a mind weary with confusion and exhausted with too much effort, should seek a spiritual oasis, an inner communion with the invisible Presence. (p. 56.3)

 Also in Communion

Thoughts Are Things (1967):

1. God is the Presence and the Power that knows all things and can do all things. And if you will but take your personal problem to that high place in your own consciousness and feel that the answer takes the place of the problem, then the problem will be solved. You need to know that there is nothing in you that can keep this from happening; that there is no doubt or limitation in your mind. You should feel that the answer is established in your consciousness and will make itself known to you, right now, in your present experience. To find the solution to a problem, let go of it, and definitely expect the answer. (p. 31.1)

 Also in Doubt

The Spiritual Universe and You (1971):

1. The best way to arrive at the highest consciousness is to have a great faith in the willingness and the ability of Spirit to do all for us by working through us. We must believe in the inherent goodness and all-powerfulness of the Spirit. We must let every path lead us back to the point where we realize the inner presence of the great Reality. There, through the door of our own thought, we enter into the universal Consciousness, into a complete realization of life and truth, of love and beauty. (p. 89.4)

Light (1971):

1. There has to be in everyone a light, there has to be in everyone a Divinity that shapes his ends, rough hew them though he may. There has to be behind everyone an urge and a push, and in front a pull that is irresistible, immutable, and absolute. There has to be a state of Consciousness that exercises Its authority at the level of our perception of It. (p. 19.2)

 Also in Light

Spiritual Awareness (1972):

1. There is a place within us where thought springs spontaneously from the Infinite, and where the idea and the thing thought of merge into one. We should invite Divine Ideas to find entrance and expression through our consciousness. We should permit the inspiration of the creative Genius of the universe to impart new ideas to us, to create new scenes, to enlarge all our horizons. (p. 54.1)

What Religious Science Teaches (1974):

1. Believing that the Universal Spirit comes to fullest consciousness in us as our innermost Self, we strive to cultivate the inner life, knowing that religious certainty is the result of an impact of God upon the soul. We seek the witness of the Inner Spirit. We call this becoming Christ-conscious or God-conscious, meaning by that, attaining Soul-certainty. (p. 5.2)

Living the Science of Mind (1984):

1. It is enough for the intelligent person to know that the entire planetary system manifests intelligence and organization; that is, it manifests intelligence plus direction, and intelligence plus direction means consciousness. (p. 108.2)

2. ... the necessitative conclusion that since man is, and since there is an Infinite Consciousness, this Infinite Consciousness in man is man. Man’s thought becomes creative not by well-wishing, prayer, supplication, or desire, but through necessity.

 Consciousness in Its Infinite sense is what we mean when we use the word God. Consciousness in the individual sense is what we mean when we use the word man.

A Holmes Reader on Practical Wisdom (1996):

1. One, alone in consciousness with the Infinite, constitutes a complete majority. (p. 9)

Science of Mind Magazine:

1. Consciousness is the most important thing in your life. You did not create it; it came with you when you entered this world. Consciousness, or that thing which you really are, is the gift of Life. (September 1970, p. 13)

2. This thing that we call the personality is the objective evidence of the use we are making of our invisible and subjective individuality, the projection of the power, presence, and intelligence in us, as us. In other words, consciousness itself is God -- one indivisible, infinite, and eternal reality. Our conscious use of our individuality personifies it. (February 2000, p. 7)

 Also in Personality

# CONTENTMENT

The Science of Mind (1938):

1. We should not despise apparent failures – the temporary chagrins of life – for they are salutary, leading the soul to the inner Christ, the Way, the Truth, and the Life. When the experience is complete, the lesson will be learned and we shall enter the paradise of contentment. (p. 491.2)

# CONVICTION

Creative Mind and Success (1919):

1. Man’s word, spoken forth into Creative Mind, is endowed with power of expression. “By our words we are justified and by our words we are condemned.” Our word has the exact amount of power that we put into it. This does not mean power through effort or strain but power through absolute conviction, or faith. (p. 27.1)

Religious Science (1932):

1. We must say that all thought is creative, according to the nature, impulse, emotion or conviction behind the thought. Thought creates a mold in the subjective in which the idea is accepted and poured and sets power in motion according to the thought. Ignorance of this excuses no one from its effects, for we are dealing with law and not whimsical theory. (p. 19.3)

 Also Thought

Can We Talk to God? (1934):

1. Faith set in motion in this medium produces facts in human experience. Our own individual subjective states of thought constitute the medium through which this law works. If we have a true conviction which is in line with the ultimate harmony, we can create an idea which must clothe itself in a form equal to our mental equivalent of such an idea. (p. 26.4)

 Also in Creating Conditions/Circumstances

The Science of Mind (1938):

1. Not only must we have complete faith in Spirit, and Its ability to know and to do, but we must have complete confidence in our approach to It. We must not be lukewarm in our conviction. We must know that we know. (p. 159.4)

 Also in Confidence

2. The word which carries power is the one which has conviction back of it. Let us not blithely repeat words, and say the treatment has gone forth and the healing work accomplished, unless we have the evidence that our word has accomplished “that, whereunto it was sent.” Let us not deceive ourselves about our treatments. (p. 176.1)

3. The conviction that heals is that God is all in all and that there is no material cause or effect. (p. 413.5)

4. There must come a time in our experience when we speak the conviction that is within us. This conviction of the Spiritual Universe in which we live is real and powerful. The light cannot be borrowed from another. Each has been furnished with a divine torch whose wick burns from the oil of the eternal and ever renewing substance of faith in oneself and in others. (p. 415.1)

5. In conclusion, what the world needs is spiritual conviction, followed by spiritual experience. I would rather see a student of this Science prove its Principle than to have him repeat all the words of wisdom that have ever been uttered. It is far easier to teach the Truth than it is to practice It. (p. 423.1)

6. Conviction. The act of convincing or compelling the admission of a truth. (Glossary, p. 581.5)

New Thought Dictionary (1942):

1. Conviction, combine with definite intention. Conviction alone is not enough; we are already convinced that God is good. Now we must have a definite intention running through our conviction, thus specializing the Law for particular purposes. We must say, “Because God is good, good is in this particular experience which I have right now.” (p. 27.7)

How to Use the Science of Mind (1948):

1. Unless one had a deep conviction that there is a principle of mind which operates from thought to thing, through a definite law, he would have no principle to demonstrate and no method to use. (p. 10.1)

This Thing Called You (1948):

1. This calls for faith and understanding -- a complete conviction that God is right where you are, that Life is speaking through you, and that the Law of Life is obeying your will. Words without this awareness have no power. Spiritual awareness is the healing agency loosed through your word. (p. 97.3)

 Also in Faith

Words That Heal Today (1949):

1. Spiritual faith is unshakable conviction, a surrender of the mind, the will and the imagination to the belief in an invisible agency which can and will respond to us. (p. 140.3)

 Also in Faith

It’s Up to You! (1968):

1. It does not matter what has happened or what condition exists, we must realize that we are using a Power compared to which the united intelligence of the human race is as nothing. We must continually affirm, with an ever-growing conviction, the active presence of good in our experience right now. (p. 57.2)

2. An individual giving a treatment must believe that there is a Power that responds to his thought. No matter what all the world believes, no matter what anyone says, he must believe that this Power does, directly and specifically, respond to his word; that he is actually in league with the only Power there is. Without this conviction, our word returns unto us void. (p. 58.4)

Spiritual Awareness (1972):

1. We should seek to acquire the conviction that the spiritual treatments we give are the Presence, the Power, the Activity, and the Law of the Divine Spirit in our experience. Doubts about our ability to use the Law are things of thought which can be changed. Having confidence in our ability to use the Law, and using It daily for specific purposes, gradually we build up an unshakable faith in the possibility of demonstrating it. (p. 32.1)

 Also in Doubt

The Philosophy of Jesus (1973):

1. To this belief that there is a Divine Presence which is guiding us and leading us gently but certainly on the pathway to success and happiness and wholeness, we must also come to believe that there is a Power that always goes with this recognition of the Divine Presence, and we must have faith that this Power operates on our word. But, of course, we do not see Its operation. We do not touch It or taste It or handle It, but we can feel It. It is this deep underlying conviction and feeling that we must acquire. (p. 15.2)

 Also in Belief

Living the Science of Mind (1984):

1. First of all you must have a firm conviction that God is Love, and an equally firm conviction that when you apply this Principle of Love to any human problem the very words you speak in your meditation or treatment or prayer will operate as Law in the condition that confronts you, and will neutralize or overcome everything that opposes It. (p. 234.4)

 Also in Love

365 Science of Mind (2001):

1. We should come to believe in the exactness of this Law. We should use It definitely and consciously. This requirement applies in every science and it applies equally to the Science of Mind, for we are not dealing with chaotic laws that may or may not respond to us. We are dealing with the certainty of a reaction that is equal to the action or response that is equal to our own conviction. We are dealing with a definite principle, but the conviction is personal, a thing of warmth, of color, and of feeling. (p. 70.2)

 Also in Science

# COOPERATION

The Science of Mind (1938):

1. Every day and every hour we are meeting the eternal realities of life, and in such degree as we co-operate with these eternal realities in love, in peace, in wisdom, and in joy – believing and receiving – we are automatically blessed. Our prayer is answered before it is uttered. (p. 154.1)

Richer Living (1953):

1. The Law of Life is a law of co-operation with all that is fine and true. Believing that Life is God in action, we must accept Its processes with a firm conviction that in the long run all things will work together for good. Resistance brings contraction; co-operation brings expansion. God’s mind is already in perfect action. We cannot start It working for us, for It is already trying to bring forth good by means of us. However, It does require that we accept Its methods, Its ideas and Its Plans. (p. 296.1)

The Power of an Idea (1965):

1. We should come to the realization that the Presence greater than we are is cooperating with us, which It most certainly is, and therefore we must cooperate with It. And our cooperation is so simple: believe in It, trust Its guidance, accept Its expression through us. (p. 14.4)

 also in Belief

2. ... the laws of nature are self-existent. They are here; they work; they have no effort in working. Life turns Itself into all the forms It takes through an effortless process. So you and I will have to cooperate and not oppose. This is the meaning of nonresistance. The more we resist things, the more real they become to us. But they may be reduced through the feeling that we do not have to struggle against them, for there is a Power greater than they are upon which we can rely. (p. 50.1)

# LAW OF CORRESPONDENCE

The Science of Mind (1938):

1. Because thought is made of the stuff that forms the universe into definite creation the Law is charged with the power that we give It. No more and no less. It responds by correspondence. It is a mirror and a perfect one. It molds our ideas and beliefs into visible form and casts them back multiplied. It does not know that It is doing this, but It knows how to do it. This is one of the great enigmas of the universe. (p. 396.1)

2. Correspondence, The Law of. The law of correspondence works from the belief to the thing. If we believe we shall have only a little good, only a little good will come into our experience. The demonstration we make corresponds with our ability to provide a mental equivalent of our desire. (Glossary, p. 581.6)

# COSMOS

The Science of Mind (1938):

1. Cosmos. The Universal World, visible and invisible. Any self-inclusive system, characterized by order and harmony. (Glossary, p. 582.6)

# COURAGE

Creative Mind and Success:

1. The individual who has the most power is the one who has the greatest realization of the Divine Presence, and to whom this means the most as an active principle of his life.

 We all need more backbone and less wishbone. There is something which waits only our recognition to spring into being, bringing with it all the Power in the Universe. (p. 31.3)

# CREATION

The Science of Mind (1938):

1. God (meaning the Supreme Spirit or Intelligence of the Universe) was conscious of Himself, prior to the creation of any special world system. Being thus conscious, and desiring to manifest in form, He did so manifest through the power of His Word, which is Law. God is not only pure Spirit or Intelligence, He is also perfect and immutable Law. As pure Spirit, He governs the Universe through the power of His word. Hence, when He speaks, His Word becomes Law. The Law must obey. The Law is mechanical, the Word is spontaneous. God cannot speak a word which contradicts His own nature. (p. 64.4)

2. The Word of God, spoken within Himself, sets the Law (which is also in Himself) in motion. The result is Creation. The Word is the mold, which acting through Law produces form. As there are many words so there are many forms, each distinct and each an individualized idea of God. (p. 65.1)

3. The starting point of all creation is the Word of Spirit. The Word is the Concept, Idea, Image, or Thought of God. It is the Self-Knowing Mind, speaking Itself into manifestation. The Word back of everything is its Initial Cause. (p. 68.5)

 Also in The Word

4. Creation is always beginning but never ending. The slightest thought of Intelligence sets power in motion through the Law, producing a corresponding thing. Things may come and things may go, but Creation goes on forever. (p. 70.2)

5. The fundamental premise upon which the philosophy of the Bible is developed is that *Spirit is One*, and that CREATION IS THE RESULT OF SPIRIT’S ONE MODE OF ACTION. (p. 82.3)

6. We have then, an Infinite Spirit and an Infinite Law. . . . Intelligence and the Way It works. GOD WORKING THROUGH LAW, which is unfailing and certain. Creation – the activity of God, the activity of Spirit – the passing of Substance into form, through a Law, which is set in motion by the Word of Spirit. Spirit is “the same yesterday, today and forever,” so our thought cannot picture a time when the activity of Spirit will cease. (p. 84.4)

 Also God/Spirit

7. Spirit, acting upon Soul, produces Creation. Spirit, Soul and Substance intersphere each other, each being omnipresent. Creation takes place *within* Spirit, and is the result of the contemplation or the self-knowingness of Spirit. Creation is eternally going on; change is always taking place within that which is Changeless. Forms appear and disappear in a Medium which of Itself is formless. (p. 131.5)

8. God moves upon God. This is the starting point of Creation. *Every time one conceives an idea, it is God expressing Himself*. He is eternally knowing, and eternally known, through everyone. It is God’s nature to know and there is an emotional craving, or desire for expression, inherent in the Universe. (p. 339.4)

9. Creation is the logical result of the outpush of Life into self-expression. It is the coming forth of Spirit into manifestation. The One encompasses and flows through All, spilling Itself into numberless forms, and personalities. These forms and personalities, propelled by the Cosmic Urge which brings them into being, have, within themselves, an impulse planted by the Divine; and since the Divine is Limitless and Perfect, It must and ultimately will bring all creation into a state of perfect manifestation. (p. 420.4)

10. *The Endless Creation (Eph. 3:20, 21)*

“World without end.” This refers to the endless creation of the Almighty. Particular worlds will always begin and end, as do cabbages and kings; but creation itself – the necessity of God’s manifesting Himself in time and in space – will never end. If creation could end, then God would end. As this is unthinkable, it follows that “world without end,” or worlds without end, are necessary to the expression of Spirit. (p. 492.7)

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# CREATING CONDITIONS/CIRCUMSTANCES

Creative Mind (1919):

1. And so in our lives we might say that without our word was not anything made that was made. For we are given the power to sit in the midst of our lives and direct all their activities. There is no struggle and no strife necessary. (p. 18.3)

Creative Mind and Success (1919)

1. . . . realize that behind everything that is seen is the silent cause. In your life *you are that cause*. There is nothing but Mind, and nothing moves except as Mind moves it. We have agreed that, while God is love, yet your life is governed absolutely by Mind, or Law. In our lives of conditions we are the cause, and nothing moves except as our mind moves it. (p. 7.4)

2. There is nothing manifest but that there is a cause for the manifestation. Investigation proves that behind every condition, whether of body or environment, there has been some thought, conscious or unconscious, which produced that condition. (p. 10.1)

3. Every person is surrounded by a thought atmosphere. This mental atmosphere is the direct result of thought which in its turn becomes the direct reason for the cause of that which comes into our lives. (p. 11.3)

4. We are all immersed in an aura of our own thinking. This aura is the direct result of all that we have ever said, thought or done; it decides what is to take place in our life; it attracts what is like itself and repels what is unlike itself. We are drawn toward those things that we mentally embody. Most of the inner processes of thought have been unconscious . . . (p. 19.1)

Can We Talk to God? (1934):

1. Man, as we understand him, is the result of his conscious thought and act, plus his subjective reactions to life, plus that indefinable something which is the Spirit in him. This Spirit emerges through him, is aware of Itself and aware of him. (p. 25.1)

2. Faith set in motion in this medium produces facts in human experience. Our own individual subjective states of thought constitute the medium through which this law works. If we have a true conviction which is in line with the ultimate harmony, we can create an idea which must clothe itself in a form equal to our mental equivalent of such an idea. (p. 26.4)

 Also in Conviction

3. The physical universe is a lower plane than mind or Spirit. This does not mean that human minds control the destinies of the planets; for, according to the law of mind, intelligence can control only what it can grasp. (p. 69.3)

The Science of Mind (1938):

1. We are thinking, willing, knowing, conscious centers of Life. We are surrounded by, immersed in, and there is flowing through us, a creative Something . . . call It what you will. The sum total of all our thought, will, purpose, and belief, creates a tendency in this Law that causes It to react to us according to the sum total of that belief. (p. 38.3)

 Also in Sum Total

2. While it is true that wrong conditions exist, they could not remain unless there were someone to experience them. Consequently, the experience must be in consciousness. Change the consciousness and the false condition will disappear. Conditions are not entities, we are entities. Cannot that which is conscious cast out that which has no consciousness? (p. 54.2)

3. We have shown that man’s nature is the same as God’s Nature; we should have no intellectual difficulty in realizing that an Infinite Intelligence could not make an automatic individuality, and this explains why man suffers on his road to self-discovery. His suffering is not God-ordained, because he creates his own experience as he becomes individualized. (p. 107.5)

4. The Universe is fool-proof. It does say we can have what we can take, *while at the same time we must expect to experience the logical result of our thought and act, be it good or what we call evil*. (p. 110.1)

5. The soul, being the seat of memory, already contains a record of everything that has ever happened to us. These memories as a whole, constitute the subjective tendency of the individual life; this tendency can be changed through constant effort and a determined persistency of purpose. The soul life of all people merges, more or less, and this creates the soul life of the race -- the collective subjectivity of all humanity -- called by some the “collective unconscious.” This “collective unconscious” contains a record of all human events that have ever transpired. We are all, more or less, subject to this collective thought, since it acts as a powerful race suggestion. The sum total of all erroneous human belief, binds until the individual mentally lifts himself above the law of averages into the higher law of Spiritual Individualism. (p. 115.2)

 Also in Sum total

6. Man’s outward life is a result of the subjective state of his thought. The thinker is conscious mind, but when he thinks he lets fall the forms of his thought into Subjective Mind, which is the Universal Medium of all thought and action and, as a result of this, the Creative Medium at once sets to work to produce the thing outlined. (p. 115.4)

7. Each one of us today is the result of the use he has made of the Law, either consciously or unconsciously. As soon as we realize this we shall see that what we are now (or what we now have and experience) is the result of what we have thought; and the answer to what we shall be is contained in what we are now thinking, FOR WE CAN CHANGE OUR THINKING. (p. 126.1)

8. Whatever we think, act, believe in, feel, visualize, vision, image, read and talk about -- in fact all processes which affect or impress us at all -- are going into the subjective state of our thought, which is our individualized use of Universal Mind. Whatever goes into the subjective state of our thought tends to return again as some condition. So we, and we alone, control our destiny. (p. 126.2)

9. And if there is nothing else, if there is nothing to move save Mind -- and if man is a thinking center in Mind -- *nothing is going to happen TO him that does not happen THROUGH him*, whether it be the result of his own erroneous conclusions, those of his grandfather, or those of the race to which he belongs! (p. 128.2)

10. . . . everything in the visible world is an EFFECT; that back of all effects are ideas which are the real Cause of these effects. The Divine Ideas are perfect, but man’s freedom of individuality causes them to appear imperfect. Through right thinking, he is able to uncover the appearance of imperfection and reveal the Perfect Idea. (p. 130.7)

11. We are all immersed in the atmosphere of our own thinking, which is the direct result of all we have ever said, thought or done. This decides what is to take place in our lives. (p. 142.2)

12. In treatment, we turn entirely away from the condition, because as long as we look at it, we cannot overcome it. By thinking upon a condition, we tend to animate it with the life of our thought, and thereby it is perpetuated and magnified. (p. 164.3)

13. Although man is inherently a perfect idea, his individuality covers this idea with the forms of thought which he images. Man comes into this life subjective to the race consciousness and to his own environment, he unfolds his own personality and begins to create new subjective thought. He thinks and observes, draws certain conclusions and deductions, and incorporates them within his mentality, until at last they also become a part of the relative cause of his objective existence. (p. 197.2)

 Also in Race Consciousness

14. Every person is surrounded by a thought atmosphere. This mental atmosphere is the direct result of his conscious and unconscious thought, which, in its turn, become the direct reason for, and cause of, that which comes into his life. (p. 294.2)

15. Race-suggestion is a very real thing, and each individual carries around with him (and has written into his mentality) many impressions which he never consciously thought of or experienced. When we realize that the individual’s subjectivity is his use of the One Subjective Mind, we shall see that a subjective unity is maintained between all people, and that individual mentalities who are in sympathetic vibration with each other, more less mingle and receive suggestions from each other. This is the meaning of mental influence, which is indeed a very real thing. (p. 348.2)

16. But for the average person who has no knowledge of this Law, his only use of It will be a reflection of what the consensus of human opinion believes must take place in the life of the majority of individuals who may happen to be living at any time on this earth. (p. 417.1)

17. Controlling Conditions. Man’s affairs are controlled by thought working through the avenue of the One Mind. Conditions are the result of causes . . . another term for effect. Conditions are always effects. Conditions being always the externalization of thought, it follows that they can be controlled by changing the thought – by thinking constructively. (p. 581.4)

Lessons in Spiritual Mind Healing (1943):

1. All objective conditions and facts and experiences are in relationship to an invisible Cause which is Creative Mind. No condition, whether we think of it as positive or negative, arises out of itself. It is always subject to its cause. Evil has no power in itself, it is merely a negative way of using a positive power. However, because all conditions have a sequence of cause and effect as soon as any particular condition exists it may continue to project lesser conditions around it. These secondary causes, however, are projections and never things in themselves. We become caught in a sequence of these negative conditions. We come to believe in them as positive within themselves and thus are caught in a perpetual trap.

 The way to escape from this dilemma is to look through the condition to the primary or First Cause where energy, intelligence or power exists without any limiting circumstances whatsoever. To do this would be to think in the Absolute. (p. 36.2)

 Also in Cause and Effect

This Thing Called Life (1943):

1. Everything that is wrong in our experience, whether we call it pain, sickness, poverty or unhappiness, is a denial of the allness of God. (p. 30.3)

2. There is a definite relationship between a successful life and one’s inward thought patterns. It is impossible for one to be successful unless he mentally identifies himself with his desire. Consciously or unconsciously he must have a mental pattern of what he wishes to become. (p. 51.5)

3. Circumstances do not create themselves; they are always molded by someone’s thought patterns. In the collective life they are molded by the sum-total of all persons’ thoughts; in our individual lives they are molded by our own personal reactions. (p. 52.3)

 Also in Reaction

4. Man is made up of the sum-total of his conscious and subconscious thoughts, plus what he inherits from his ancestors and from race thought, plus (and this is important) a spiritual inwardness. Our trouble is not derived from Life Itself, but from the use we have made of It. Life exists in Its fullness at the center of our being. If it were never blocked, It would always flow through us as life, love, harmony, happiness and success. (p. 101.3)

This Thing Called You (1948):

1. If God created you after His own nature (and there is nothing else He could have made you out of) then the thing you are after is already here, within you. The only things that stand between you and it are the accumulated thoughts, beliefs and emotions of the ages. But there is nothing there that has not been put there either by yourself or the race. What has been put there can be removed. (p. 9.5)

How to Use the Science of Mind (1948):

1. Man has been endowed with a creative mind, whether or not he knows it. His belief or disbelief has nothing to do with it whatsoever. Even though he is born in a state of spiritual perfection, because he has a creative mind and because he is an individual, he can think independently of the fundamental harmony in the universe. And because his thought is creative, it is always tending to build up situations and conditions in his body and environment which correspond to the unconscious patterns of his thinking. (p. 112.3)

2. We did not create this universal order nor project this universal effect. Each one is, however, an individual center in it. He does project his relationship to it, which may or may not be one of adjustment, happiness and success. He also projects his individual use of it in his immediate personal life, and the union of all people’s thought, or the majority of the consensus of human opinion, project human history.

 It is important for us to understand this and to realize the difference between projecting individual experience and human history and the projection of the universal order itself. In the moments of greatest human tragedy, individually or collectively experienced, nothing in nature is changed. The integrity of the universe is not violated nor the will of truth disturbed. The fundamental harmony, beauty, love and wisdom of the universe are not violated. (119.3)

 Also in Order/Orderliness

Seminar Lectures (1955):

1. Neither do I believe that the hell or the happiness that you and I experience, individually, is completely self-created. I do not happen to believe we are that good. You and I did not create the heavens and the earth, and “faith leads us to the place where *it* is given.”

 He talks about the story of Job, then says

In other words, faith takes us to the place beyond faith, to the acceptance of that which *is*, and this is what every great teacher who has ever lived has told us. (p. 117-118)

The Basic Ideas of Science of Mind (1957):

1. The ability 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.

 Let us sum it up this way: My thought is in control of my experience and I can direct my thinking. (p. 9.2)

Freedom from Stress (1964):

1. We do not control the thought of our race. We do not even seem to be able to control our own thinking, for if we did we would be superior people. But we can at least try to control our thought, and to the degree we can we exert some control over our environment. There is no doubt but that we can fully control, but do we? Who has yet seen anyone who did it perfectly? However, in such degree as we can shift the basis of our imagery, our belief, our emotional and mental reactions to life, we can come to a place, individually, of peace and security and happiness, then gradually as these changes take place there will be a corresponding change in our environment. (p. 75)

The Power of an Idea (1965):

1. . . . there is a time when we are creating our experiences before they manifest, because we, too, use a creative Law which acts upon our ideas and convictions. The Law is neither good nor bad -- It is a Power that is creative. (p. 11.3)

 Also in Law

Living the Science of Mind (1984):

1. The God within you creates every circumstance and situation you have ever experienced. You have called these circumstances and situations things in themselves, but they have never been. They have always been the fruition of your thought, and your thought has been dominated by your belief in God ever since you have had a self-conscious life. (p. 117)

2. If some sincere person says to you, “Then if all this is true, I can do exactly as I please since God has no Will for me,” explain to him again that God’s Will and God’s Nature are One, and one part of God’s Nature is the immutable Law of Cause and Effect. Every man must reap as he sows. (p. 139)

 Also in Cause and Effect

3. For every man is the cause of his own experience, whether he knows it or not. We are all carrying the negative experiences of our past into the future merely because we have not disconnected them from our minds. If we are creating a negative future it is because we have not changed our thought about it. (p. 192.4)

4. It seems self-evident that the Law knows us as the sum total of what we believe ourselves to be, and when we add to this the fact that what we know ourselves to be, or think ourselves to be, is largely subjective or subconscious, we realize that the Law knows each individual from the viewpoint of what the race thought proclaims to be true about all individuals: that is, about each individual as one of a class, plus what the individual has learned to believe about himself.

 We should think this over carefully and come to a definite understanding of what it means, for it is of the utmost importance that we come to see that, as individuals, we have not really thought ourselves into limitation. What has happened is that the belief in limitation has operated through us, and our *agreement* with this belief has tended to vitalize it. (p. 210-211)

 Also in Sum total

365 Science of Mind (2001):

1. 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 experiences – you are really in charge of your affairs and the way they are to develop. (p. 112.2)

# CREATIVE PROCESS

Love and Law (2001; teachings 1918-1920):

1. You will get the biggest results if you will say nothing to anybody of what you want to do. If we could add to the commandments, the greatest would be *mind your own business*. (p. 4.1)

2. There is something, and believe me it is not something to be lightly dealt with -- there is something that casts back at you manifested every word you speak. “Vengeance is mine,” saith the Lord, “I will repay.” This is a statement of eternal correspondences against which nothing can stand. And whatever you set in motion in this eternal mind, it will be done unto you even as you have conceived within yourself and brought forth from thought into manifestation. (p. 5.4)

3. Without that definite clear-thinking intelligence behind it, it would be nothing but a mess of mush and we could not work with it. The universe is run by intelligence, and the trouble is we have separated ourselves from that intelligence upon which the universe is run, and that is all the trouble. (p. 6.1)

4. The same mind that is in us is in the universe, the same mind, no difference. Now then, we reflect into this Universal Mind what we think. Practically the whole human race is hypnotized because it thinks what somebody else told it to think. (p. 9.1)

5. We cannot make affirmations and denials for fifteen minutes and spend the other twenty-three hours and forty-five minutes denying the thing we have affirmed and affirming the thing we have denied and obtain the results we seek.

 We send out the word and it sets in motion the power, but if we begin to think the opposite thing, it gets the word as soon as it is thought. It neutralizes the word and destroys any possibility of its effect. (p. 9.4-5)

6. Since all is Mind and the only activity of Mind is thought, and the only thing you get out of Mind is what you first think into it, what you think is of the greatest importance. How you think it, the bigness with which your think it: If you could only conceive a very small thing, that is all you would physically get. Here we realize that we are not dealing with anything that is physical. This is no physical explanation for anything on earth or anything else and there never will be. All manifestation is backed up by a definite idea. Every idea is a thought in your life and mind and everything that happens to us is backed up by some mental attitude. (p. 59.2)

7. We have on the one hand all Mind, or the substance which forms itself around our thought; on the other hand, we have the thought around which it forms. And there is something you must never forget: that Life can only operate for us by flowing through us, never in any other way. (p. 59.3)

8. There is something behind all life, flowing through everything that is expressing itself in everything. In the mechanical universe it does it mechanically, in the planet, in the plant. The plant is fed and clothed without any effort. The same thing is in us. It would feed and clothe us harmoniously, govern our life, keep our body well and strong, and preserve our youth forever; but our own divine individuality has come in and not let our real nature assert itself. (p. 102.1)

9. If you have on the one hand an infinite principle which could make anything, which is a law which we have and prove right here, and on the other hand our own God-given power to use it, why do we not draw forth more? It is merely because we do not provide a greater concept. You hold an image up, you hold an object in front of a mirror and it will image in the mirror the exact size of the object. You hold a thought in mind and it will image back into matter the exact likeness of the thought. You take this image that you hold in front of the mirror and change it ever so slightly and there will be a change in the mirror. It is just the same in the mental. (p. 124.1)

10. Thought is the substance of a thing. Thoughts are things. Every object in the universe is the result of a thought expressed. (p. 150.4)

11. Life had no beginning; it was with God, but form has a beginning. Form may have many changes. Through the proper use of subjective law, if you do not neutralize it by mental suggestion, you can bring that to pass which you can think. (p. 150.4)

 Also in Body

12. There is no such thing as creation. All there is, is the forming in mind of thought image which is substance itself. Always feel that this word is immutable, changeless, indestructible, eternal, absolute. If you are in doubt, treat yourself until that doubt is gone. (p. 220.4)

Creative Mind (1919):

1. The Spirit, then, moves upon Itself, and makes out of Itself all that is made. In other words, what we see comes from what we do not see, through some inner intelligence at work, which knows there is no power but Itself. (p. 1. 2)

2. How simple the process of creation when we understand it. The Spirit speaks -- and since there is nothing but the Spirit and it is All-Power, it has only to speak and it is done; “The Word was with God and the Word was God.” (p. 2.1)

3. Just how It creates we cannot know and need not attempt to understand, for whatever this process of creation is, we find it is always an inner thought process. We should keep this in mind -- the Spirit makes all things out of Itself. Everything comes into being without effort, and when we exert ourselves we are not in accord with the Creative Spirit in the way in which It works. The impulse of the Spirit to move must be caused by a desire to express what It feels Itself to be -- Beauty, Form, Color, Life, Love and Power. All things else we find in the manifest universe are attributes of the Spirit, and are caused to spring into being through the Word, because the Spirit wants to enjoy Itself. (p. 2.3)

4. This Word or the activity of the Spirit, is the cause of the law, and the law in its place is the cause of the thing, and the thing is always an effect; that is, it did make itself; it is a result. (p. 3.2)

5. There is no physical explanation for anything in the universe; all causation is Spirit and all effect spiritual. We are not living in a physical world but in a spiritual world peopled with spiritual ideas. We are now living in Spirit. (p. 6.2)

6. If any word has power, it follows that all words have power. It is not in the few moments of spiritual meditation that we demonstrate, but we bring out the possibilities of the hidden word when we are allowing our thoughts to run in any direction; not in the short time spent in silence, but in the long hours stretching themselves into days, months, and years, are we always using the word. An hour a day spent in silent meditation will not save us from the confusion of life; the fifty-one per cent of a man’s thinking is what counts. (p. 14.2)

7. We cannot demonstrate one iota beyond our mental ability to conceive and steadfastly to embody. Infinite as Creative Power is, receptive and quick as it is, it can only become to us what we first think into it. God can do for us only what He can do through us. (p. 39.1)

 Also in Steadfastness

8. . . . the Spirit creates by becoming the thing that it thinks. There is no other possible way in which it could work. (p. 60.2)

9. The sooner we get away from the thought that we have to create, the sooner we will be able to work in line with the Spirit. Always man uses; he never creates anything. The united intelligence of the human race could not make a single rose-bud; it does not know enough. But our slightest thought adrift in mind causes the same power that makes all things to create for us. (p. 60.2)

Creative Mind and Success (1919):

1. Man does not really create. He uses creative power that already is. Relatively speaking, he is the creative power in his own life; and so far as his thought goes, there is something that goes with it that has the power to bring forth into manifestation the thing thought of. (p. 10.4)

Can We Talk to God? (1934):

1. We differentiate between the Law and the Spirit; the Spirit directs and guides, the Law executes, and creation is the result. This is the Trinity. The Thing, the way it works and what it does. (p. 12.3)

2. Consider creation -- whether it be the vast body of the Cosmos, or the suit of clothes, or the dress we have on -- as some effection of intelligence operating through law and you have the whole proposition as clear as can be that there is a power in the universe which knows, a law which does, a creation which corresponds. Creation does not respond, it only corresponds. (p. 13.2)

3. All creation, ourselves included, is the result of the contemplation of this First Cause within and upon Itself. In taking form it gives form to the formless, thus expressing the reality of Its own contemplation, which expression of reality through any particular form produces the element of time, which Dean Inge tells us is a sequence of events in a unitary whole. (p. 19.4)

 Also in Time

4. The universal flow is forever taking place, the turning of this flow into the channels of constructive thought is an individual act; thus we specialize a natural energy and utilize a power which otherwise remains chaotic in our individual lives. (p. 28.2)

5. We are chemists in the laboratory of the Infinite; what shall we produce? (p. 28.4)

6. God moves upon God. This is the starting point of creation. Every time one conceives of an idea, that is God expressing Itself. It is eternally knowing and eternally known through every one. God’s nature is to know. There is an emotional craving or desire for expression inherent in the universe. (p. 38.4)

7. But how does It respond? It can respond only by corresponding, which is but another way of saying that the Infinite Intelligence responds to us by the direct impartation of Itself through us. This is the meaning of that mystical saying, “The Highest God and the Innermost God is One God,” and the saying of Jesus, “I and the Father are One.” Whatever intelligence we possess is some degree, some measure of that Infinite Intelligence which we call God. (p. 55.3)

8. The Spirit responds to us by corresponding to our states of thought. We enter into It in such degree as we comprehend It. It enters into us through correspondence in such degree as we comprehend It. Prayer, communion with the Spirit, meditation or contemplation, is for the purpose of unifying our minds with the Universal Mind, opening up the avenues of our thought to a greater influx. (p. 56.3)

 Also in Communion

Questions and Answers on the Science of Mind (1935):

1. Q: What do thoughts act upon to produce form, and how does the process work?

A: Thoughts act upon the Universal Subjective Mind -- Universal Subjectivity, the Creative Medium. Form is an effect of that action. The sequence of cause and effect is: first, pure Intelligence; next an inner movement of this pure Intelligence as an idea; then the movement of the idea upon Substance; and finally the passing of Substance into form. In this sequence, the only self-conscious movement is at the beginning; everything else is automatic; everything else is an effect. Even the idea is an effect of the Intelligence which creates it. The form is a result of this idea. The starting point of all creation is pure Intelligence. (p. 8.4)

 Also in Cause and Effect

2. If we have a strong picture, or mental concept, of what we desire and hold to that mental equivalent regardless of circumstances or conditions, we must sooner or later manifest according to the concept. In time, through evolution and Law, the conception comes to the moment of birth, or of projection into the objective world. Such is the way of nature. Such is the law of all creation. (p. 45.2)

3 Q: Relative to one another, what parts do will and imagination play in treatment?

A: Each is just as important as the other. When the imaging faculty is used in treatment of illness or inharmony, it recognizes only the true body of perfection which the Perfect Life has made. (The imaging faculty of the mind is creative; it builds and molds; it makes the mental form, conceives the desire consciously or unconsciously.) But maintaining this recognition of perfection is the work of the will. Without direction by the will, imagination becomes mere day-dreaming. (p. 46.4)

The Science of Mind (1938):

1. The simplest way to state the proposition is to say that we have a conscious mind that operates within a subjective field, which is creative. The conscious mind is Spirit, the subjective mind is Law. One is a complement to the other and no real individuality could be expressed without a combination of both. (p. 31.4)

2. The Universe is filled with Spirit and filled with Law. One reacts to the other. We are Spirit and we are Law. The law of our life reacts to our spiritual or material concepts, and builds and re-builds according to our beliefs and faith. (p. 31.6)

3. Involution is the cause and evolution is the effect. When a practitioner thinks, or gives a treatment, or makes a prayer, he is dealing with involution -- the first step of the creative order. This is what the Bible calls the Word. That which follows is evolution, or the unfoldment of the word, or concept, into objective existence. (p. 38.2)

4. How much can one demonstrate? Just what one can believe. How much can we see, how much can we accept, how much can we find in our consciousness that is no longer repudiated by our own denials? Whatever that is, THAT MUCH WE CAN HAVE. (p. 39.1)

5. SPIRIT MAKES THINGS OUT OF ITSELF THROUGH SOME INNER ACT UPON ITSELF. This inner act must, of course, be an act of consciousness, of self-perception, of self-knowingness. What God knows IS. This has been called the Word of God and the Self-Contemplation of God. (p. 64.1)

 Also in Self-Knowingness

6. Creation means the giving of form to the Substance of Mind or Spirit. Spirit being All and Only, there is nothing for It to change into but Itself. Therefore, It is the Changeless, within which must take place all change or manifestation of Itself. The Infinite of Itself is Formless but within It are contained all the forms which give expression to Its consciousness. (p. 66.4)

7. The account of Creation, which says “In the beginning, God created the heavens and the earth,” does not refer to a time when there was no creation, but rather to the process of an eternal creation, which is a continual manifestation of Spirit. (p. 67.2)

8. Creation does not mean making something out of nothing. Creation is the passing of Spirit into form and is eternally going on. Spirit cannot change, for being All, there is nothing for It to change into. (p. 83.3)

9. It is necessary that Soul and Body should exist because Spirit, without manifestation, would construct only a dream world, never coming to Self-Realization. In order to express, there must be a medium through which Spirit manifests and there must be a manifestation, hence, Soul and Body. (p. 83.5)

10. We think of Spirit as Absolute, Self-Conscious Intelligence. We think of Soul as receptive to Intelligence and the Intelligence as always acting upon It. Spirit and Soul intersphere each other and both have omnipresence. The Spirit of the Universe permeates the Soul of the Universe, forever impregnating It with ideas. The Soul of the Universe is the “Holy Womb of Nature,” producing the forms which appear in the manifest universe. (p. 88.2)

 Also in Absolute

11. The One Mind conceives all things. From Unity – which is the One, back of all things, through the One Law, which is the Medium of all action – multiplicity is manifested, but the many never contradict the Unity of the whole. When we realize that we are dealing with an Infinite Intelligence, we see that no limit should be placed upon the Creative Principle. (p. 102.1)

12. Plotinus, perhaps the greatest of the Neo-Platonic philosophers, in personifying Nature said: “I do not argue, I contemplate; and as I contemplate, I let fall the forms of my thought;” this is the manner in which Nature creates – It contemplates. As a result of Its contemplation, It lets fall the seed of Its thought into the Universal Subjective which, being Law, produces the object thought about. We must expect to find – and it is exactly what we do find – the same principle reproduced in man. This means that whatever man thinks (whether it is what he calls *good* or *bad*) falls into this Universal Creative Medium, is accepted by It, is at once acted upon and unless neutralized tends to take objective form. (p. 115.5)

13. Man never creates; he discovers and uses. (p. 130.2)

14. Spirit thinks or knows within Itself, and, as a result of this inner action, Creation manifests. Creation is the play of Life upon Itself, through Divine Self-Imagination. Spirit must create in order to be expressed. (p. 131.6)

15. In the Infinity of Mind, there is nothing but Mind and what Mind does -- Its operations. This Mind is acted upon by our thought, and in this way thought becomes the law of our lives. It is just as much a law in our individual lives as God’s thought is in the larger life of the Universe. WE DO NOT CREATE, WE USE THE POWER OF THE ONE MIND, WHICH CREATES FOR US! (p. 140.4)

16. Could we but comprehend the fact that there is a Power that makes things directly out of Itself -- by simply becoming the thing It makes -- could we but grasp this greatest truth about life; and realize that we are dealing with a Principle, scientifically correct and eternally present, we could accomplish whatever it is possible for us to conceive. Life externalizes at the level of our thought. (p. 146.4)

17. We are one with unmanifest Substance whose business it is to forever take form and we are one with the Law which gives form. The entire order is one of spontaneous being and spontaneous manifestation. The Law follows the word just as the word follows the desire. The desire arises from the necessity of the Universe to become self-expressed. The Law follows the word. The word follows the desire. The word gives form to Substance and the Principle of subjective Law produces the manifestation. There is no effort in the process whatsoever. (p. 195.3)

18. God creates by contemplating His own I-AM-NESS, and this contemplation, through Law, becomes the objectification of the Self-Realization of the Infinite Mind. (p. 196.4)

19. As we come to realize that thoughts are things we shall also see that different kinds of thoughts will produce different types of effects. There is but one final Truth or Reality, but It is always presenting us with varying forms of Itself. These forms are temporarily misshapen by the creative power of our own thought. For we must not forget that what we call our thought is really the place where we are using Creative Mind itself. Our thought is creative, not because we will it so, but BECAUSE IT ALREADY IS SO. WE CANNOT CHANGE THIS NOR ESCAPE FROM ITS EFFECTS IN OUR LIVES. (p. 244.2)

20. Since we are thinking beings and cannot stop thinking, and since Creative Mind receives our thought and cannot stop creating, It must always be creating something for us. What It will make depends wholly upon what we are thinking, and what we shall attract will depend upon that on which our thoughts dwell. (p. 294.1)

21. To reduce the whole thing to its simplest form, whatever one reflects into Mind tends to take form. (p. 296.1)

22. We should grow into the understanding that Spirit responds to us and becomes more conscious of Its Presence within us. It is the very breath of our breath . . . the imagination back of our word. It is the creative power in our thought and the law and energy that executes that thought. “God is all in all, over all and through all.” There can be no greater or more complete Allness. This Allness is within us, or we may say that within is the only place we can contact It. It is necessary to understand this else sometimes we shall be trying to reach outside and this is impossible. (p. 398.5)

23. Creation. The giving of form to the Substance of Mind. Creation always was and always will be. To be conscious is to create, because Spirit has to be conscious, and therefore must have something of which to be conscious. Creation is God making something out of Himself, or Itself, by becoming the thing He creates. The thought of God, coming into expression must go on forever. We must understand that Creation does not mean making something out of nothing, but means the passing of Substance into form, through a Law which is set in motion by the Word of Spirit. There could not be a time when the activity of Spirit would cease. The whole action of Spirit must be within Itself, upon the Law (which is also within Itself) and upon the Universal Stuff, or matter, which is also within Itself. The three must in reality be One; hence, “The Trinity.” (Glossary, p. 582.7)

24. Form. . . . This depicts the Creative Process and sequence:

 First in the chain of Causation is the Word, and this Word is conscious of Itself; next come the action of Law, reflecting the Word. (This Law is subjective and obeys the Word, reflecting It into form or matter, being at first unformed, or a Universal Undifferentiated Substance.) It then takes form, through the power of the Word acting upon It, on the subjective side of life. Soul and Substance are both subjective to the Spirit; form, or matter in form, has no volition. (Glossary, p. 594.2)

New Thought Dictionary (1942):

1. Creative Process. The creative process is an action of Mind upon Itself, whether it be the great Universal Mind, as God, creating a universe, or the action of Mind in man in his individual use of It. True creation is the unfoldment of an idea, the very urge of the Life Principle, as an Idea, to create something new out of apparently nothing. This may be illustrated by a musician working out a musical composition, an artist painting a picture, or an inventor conceiving of a new object for the use of mankind, etc. The original impulse is in feeling, which develops into action through ideation. As the idea unfolds in Mind, everything necessary to its perfect fulfillment is created with it, or is a part of its unfoldment. (p. 29.6)

This Thing Called Life (1943):

1. The Law of Life says that whatever you mentally affirm, and, at the same time, become inwardly aware of, Life will create for you. (p. 42.3)

This Thing Called You (1948):

1. Your thought is creative, not because you will, wish, hope, pray or long for it to be so. It is creative because there is a creative law operating upon it. You did not make this law, you only use it. (p. 37.3)

2. The creative law which you use is like a mirror. The thought you hold before it is like an image. The mirror reflects the image you hold before it. Hold there, then, the image of faith and expectancy, with enthusiastic conviction and with undying trust. The only thing that can hinder you is yourself. The only thing that can help you is yourself. Because it is you who reflects the image in the mirror. (p. 41.4)

 Also in Expectancy

How to Use the Science of Mind (1948):

1. 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. (p. 1.2)

2. Man is an individualized center of Divine Thought and through him the Original Thinker is finding a fresh starting point for Its creative power. Therefore, without violating universal or natural laws, the mind of man steps in to specialize or make personal use of them. (p. 2.2)

3. It is necessary that Life clothe Itself in form, else It would remain unexpressed. Creation is a result of the self-knowingness of the creative Spirit. Consciousness clothes itself in form in the individual life as well as in the universal. (p. 83.2)

 Also in Self-Knowingness

Words That Heal Today, (1949):

1. . . . this world is subject to its creator. That which creates can re-create. That which creates makes things out of itself by itself becoming what it makes. This creative agency which makes all things is absolute. There is nothing which it cannot do or undo. There is no circumstance which limits it. It has no otherness, no enemy and no law which can contend against it. (p. 52.2)

2. Man’s word is creative, not because he wills or wishes it, but because this is the nature of his being.

 Our impulse to create comes from the original creative Spirit which is in, around and through us. The urge to live creatively comes from the urge of the Divine Imagination which pushes Itself out through us into self-expression. This is man’s nature. He neither made it nor can he change it. He is compelled to live under its law. (p. 158.3)

 Also in Self-expression

3. As there is one Spirit, one Cause, so there is one creation, one effect. It is this Cause which descends into creation while creation is lifted back again into its cause that the two may be one “which after God is created in righteousness and true holiness.” (p. 183.1)

The Beverly Hills Lectures (1952):

1. In other words, suppose each one of us goes out into an unknown country and works an acre of land. There are 250 acres, and each one will take an acre in the same land. There are not 250 different kinds of creative processes in the soil; there is only one kind of creative process common to the 250 acres. But we are people; so each one plants his plot the way he likes it. Then everything is different when it comes up, and people who see it say, “Here are 250 individual acres of land.”

 There is no such thing! There are 250 individualized plots of one creativity operating through this soil. Now, that is exactly the way it is with “your” subjective mind and “mine.” There is really no such thing as what the psychologist calls “your” subjective mind. Each of these acres did have different kinds of plants; but there was only one “principle” in the soil that operated upon different “ideas” to produce them.”

 So every man, as a result of his thinking, subjectifies that thinking. It passes into what we call “his” subjective mind; but his subjective mind is really a universal creativity flowing through everything and now surrounding him with the reaction of his own thinking, which in its turn is reacting on its own environment. This is the principle of our philosophy. Both the conscious and the subsconcious are Mind. Psychology says that the individual psyche is the whole mind, conscious and subconscious. We say that Mind – the Mind Principle, which is universal – is individualized. (p. 11.2)

 Also in Soul/Subjective

2. We speak of action and reaction, cause and effect, and we’re right; but how often do we key the sequence of events back to the Thing that acts, that produced the action that produced the reaction? The sequence of the creative cause with us starts with absolute Intelligence, then the word, then the Law, and then the thing. That’s the sequence of the creative order. (p. 27.3)

The Power of An Idea (1965):

1. Therefore, we may accept as completely certain that we are surrounded by an intelligent, creative Mind or Life-Principle which reacts to us the way we act within It. Then we can discover that things in our objective experience do not create themselves; they do not preserve themselves; they are but results and the cause is within our own minds. (p. 72.2)

 Also in Mind

2. Now, what must we accept? Just that it is done unto us as we believe by a Power greater than we are. We do not put creativity into It any more than we energize energy. We take it out. We use this Power and It operates upon us as we use It. Therefore, we should pay attention to what we are believing, and watch our own thought processes. (p. 73.2)

 Also in Mind

3. The greatest discovery that was ever made in the entire history of the human race, in my estimation, is that thing which shall finally deliver to us the hope of the ages; that thing, deep, cryptic, hidden, which came with us and shall go forth with us, is the creativeness of our mind -- the Spirit of God within us. (p. 74.3)

 Also in Mind

Practical Application of Science of Mind (1958):

1. It is up to the individual to put negative *feelings* in their proper place, recognize them for what they really are, and proceed to affirm the nature of the Spirit within him. He should proceed to affirm the nature of the Spirit within him. He should recognize that his “feelings” are under the direction of his conscious thought and when they seek to flow back into old negative forms he will assert dominion over them. Then he will approach a problem with eyes open and know there is a solution. (p. 14.4)

2. Our every thought is creative in our experience through the creative action of the Law of Mind upon it, so in changing our pattern of thought we do not change the nature of the Law but provide It with a new plan of action. And regardless of what our experience may have been our new thought pattern is what counts now. We are not fighting anything, any idea of the devil, evil, or limitation. We are merely using our God-given right to choose the way we desire to think and through the natural normal creative action of our thought have it become manifest as our tangible experience. (p. 15.3)

3. The blade of grass is a thing of perfection, functioning perfectly in its particular sphere. All its atoms are things of perfection, acting and reacting according to perfect law. This same perfection is true regarding man. But with this exception, man can think and he has gradually built mental concepts of imperfection, has gazed upon them, then has fallen down and worshipped them. Instead of knowing a God of Perfection, man in his imagination has created many gods of imperfection, and they are all creatures of his own imagination -- *they have no basis in reality*. (p. 56.2)

4. We are not caught in a universe controlled by a blind force. We are in the midst of and part of an intelligent, continually creative, dynamic *conscious* activity. God is ever going forth into new expression; and every word we speak, every thought we think is a further creative activity of God at the level of our expression of God. (p. 86.3)

A New Design for Living (1959):

1. When in our experience things sometimes seem good and at other times bad, we need only examine our ideas to determine the cause. Cause there must be, and that cause has to reside in our thought, for it is only through thought that things become tangible and are sustained. An experience can be resolved to a cause that is a thought continuing to maintain and sustain itself according to law, and expressing itself according to the idea it contains. If things are not what they should be, we change our thought, change the patterns or ideas which control our experiences. (p. 22.3)

2. The practice of right thinking for the purpose of producing definite desired results is of utmost simplicity. It simmers down to the essential fact that we should make a habit of entertaining in mind only those thoughts and ideas which we wish to experience in outward form. If the experience is not right, change the thought or pattern which is the cause of it. We should so change our pattern of thinking that it more nearly expresses and coincides with that perfection which resides in Mind-God. (p. 24.1)

3. No matter in which direction we may look, we will always find three steps, stages, or phases of creativity. We find that (1) there is Spirit, Consciousness, Mind, or Intelligence, (2) which, functioning through and as Law, (3) evidences Itself as the substance of experience. (p. 47.2)

4. Every time we think, something new is being done. God is not a static God and there is no time when creation begins; in the eternal *now* Spirit moves upon the face of the waters. In the eternal *now*, by thought, Spirit moves as the Law of the Universe and out of it arises a new creation. (p. 201.3)

Living Without Fear (1962):

1. Creation is a fact, therefore the Creator also must be a fact. By the Creator we mean the intelligent Principle running through everything. (p. 12)

2. There is an inner urge in our own minds to grow, to expand, to break down the barriers of previous limitations and to ever widen our experience. This persistent urge is a Divine influence, and irresistible force, and constitutes the greatest impulse in human experience. Mostly misinterpreted and misunderstood, and often pursuing devious pathways, it is still the urge back of all accomplishment, the promise of all fulfillment. (p. 39)

3. The Law of the universe propels Mind into action, action into creation -- creation being an effect, a result. The creative word of universal Intelligence projects itself into form. When we speak of the energy back of thought, or the power of faith and prayer, we are not thinking of will power, but of original Power. The thought or the prayer, merely uses an energy which already is. The scientist does not put energy into electricity; he takes it out. (p. 50)

4. The energy back of constructive thought is Spirit. Spirit permeates everything. Hence constructive thought calls the best out of any particular experience. One who uses the Science of Mind is a practical idealist, but not a dreamer. While there is in the innermost recesses of our soul a place which dwells in eternal stillness and inaction, there is also a place at the circumference of our being, which, animated by the inner Spirit, goes forth to accomplish. Thus alone can contemplation become fruition, and inner recognition outer realization. (p. 53)

 Also in Idealism

5. The outpush of Mind through human activities is the Self-realization of Spirit and when so understood this outpush becomes invincible. Ideas come from the great Mind through the human mind. The two are really One. But ideas can come only to the mentality that expects them and that opens its doors of thought to them so they can enter and pass through into expression. (p. 92)

Freedom from Stress (1964):

1. We are to combine the idea of the engine -- a universe of law and order -- with the Engineer -- an absolute Intelligence which is conscious of Itself, setting in motion creative forces that produce the logical result of a Self-contemplation of Itself. We ourselves, by very reason of the fact that we exist, are some part of this system, and there is something which receives the impress of our thought and acts upon it. (p. 18)

 Also in Order

2. This is a perfect teaching. First of all, by a process of faith we can look at emptiness and fill it with something; next, by a process of faith we can reverse the procedure and look at an obstruction which is a physical something and by knowing it is no longer sustained it will be eliminated. That is what all creation is. No creation is permanent; it is the temporary appearance upon and disappearance from the screen of human experience, an objective result of a subjective cause. All subjective causes are invisible, all objective effects are visible results. (p. 86)

10 Ideas That Make a Difference (1966):

1. . . . we proceed on the theory that there is a Divine Presence in everything and everyone, and that this Presence responds to us. Our recognition of this, our acceptance of it, our prayer of affirmation causes a response to us in a new way. This is a new manifestation that rises to the level of our expectation, our faith, our conviction, and our inner acceptance. (p. 24.2)

2. It is only because we live in God that we live at all. If we think of ourself as rooted in God, and if we expect Divine Power to flow through us, our every thought and every act will be permeated by the same Life, Power, and Beauty that clothes the lilies of the field. (p. 33.4)

3. There is a Life-Force in the Universe flowing through us -- we cannot change It, we can only use It. There is an Energy forever taking form -- we cannot destroy It, we can only give form to It. This is what Jesus understood when he said: “Judge not according to the appearance . . .” However, Jesus did not deny the reality of the appearance; he merely said not to think that was all there was to it. (p. 61.2)

 Also in Appearance

Effective Prayer (1966):

1. . . . there is something that reacts to our thought exactly as we think it. This is what creation is. The Word of God manifested in definite form. That which is created is not a cause, but it is an effect. We are one with the Creator and that which is created. We are in it, with it, like it, a part of it. We did not make it that way and we cannot change it. There is nothing we can do about it other than to accept it and utilize our position in it. (p. 23.2)

Observations (1968):

1. We are immersed in an infinite Intelligence which presses against us on all sides. We are also surrounded by a creative Law which receives the imprint of our thought and creates this thought into objective manifestation. The infinite Intelligence, acting as Law, is limitless in Its capacity to create and infinite in Its capacity to devise means to ends. (p. 9.1)

2. When we plant an acorn we know that there is a law inherent in the soil and in the seed, and we know that the conjunction of the seed with the soil sets in motion a creative Genius to which the united intelligence of the human race is as a soap bubble. We know that there is something in this Law which causes the acorn to burst its bounds to send down roots and send up shoots, and eventually to become an immense oak tree, shedding countless numbers of other acorns that like may produce and reproduce like, that like may multiply itself, perpetuate itself, and carry on its own destiny, forever and ever expanding. (p. 9.2)

3. It is an interesting thing to realize that we are surrounded by such a creativeness, that we may make conscious use of this; and that looking steadfastly at that which appears small as the little acorn, we may bless it into the abundance which is already inherent in its own nature. (p. 10.2)

4. 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. And if we do this, we shall most surely find that this Divine Creativeness is stimulating everything in our lives to a newness and a freshness, a new growth that is bigger, better, and happier. This is to discover that the secret of life within each is a Divine Creativeness. (p. 12.2)

 Also in Abundance

5. The good things of life belong, not only to the Creator, but all creation, and each one of us is endowed with a secondary power of creation, to use or repeat, as it were, the Divine Creativeness. (p. 26.2)

Know Yourself (1970):

1. Thought is real; thought is form in solution; thought creates; thought is power. (p. 10.2)

2. The only way that universal Intelligence can move is by an interior movement. God must move within God if God is all; He moves within and upon Himself. It is evident that the movement back of the objective world must be a subjective movement, a movement of consciousness. It is necessary, then, that whatever movement takes place must take place within and upon the One. And it follows that whatever is created, is created out of this One.

 God moves upon God. This is the starting point of creation. Every time one conceives an idea it is God expressing Himself. He is eternally knowing and eternally known through everyone. It is God’s nature to know. There is an inherent necessity for God to express as the universe. (p. 35.3)

3. We draw every breath of life from Spirit or we should cease to exist. Everything we tough, taste, smell, see, handle, or are conscious of, is drawn from the invisible, directly and unmistakably. Creation is the Creator clothed in definite form. (p. 40.3)

4. The originating Power descends into the consciousness which meditates upon It and receives It. The intellect abandons itself to the Divine Ideal. It is a feeling, a sense, an atmosphere. We do not have to energize this Power for It is the very Essence of all energy. It is Its nature to manifest our word; It will always remain true to Its nature. We do not have to wonder whether It will work or is working. It has to work. (p. 79.2)

 Also in Power

The Spiritual Universe and You (1971):

1. When we stand in front of a mirror it reflects our image automatically, does it not? The reflection is identical and completely corresponds with the object in front of it. The reflection in the mirror did not put itself there. We cannot rub it out. We could deny it or affirm its opposite, or will or wish or pray or supplicate for it to go away, but as long as we stand in front of the mirror that object will be exactly reflected. However, as the object changes, the reflection changes.

 It is just that way in our lives and in our experiences. The object is our thought, the mirror is as the Law of Mind. If there are those things in our lives which ought not to be, they are what we have given to the Law of Mind and we are receiving back their correspondents or reflections. So we have to get busy and *change the object* -- the pattern of our own thinking, our inward state of awareness. (p. 86.4)

 Also in Mind

Ideas for Living (1972):

1. The greatest discovery ever made is the discovery of the creative power of thought. Our thought can help us in healing our body and it can help us to control the circumstances and situations around us. But if we were to ask, How is thought creative? we could not answer this question any more than the question, Why does a chicken come out of an egg? or Why do acorns become oak trees? or, Why does gravity hold everything in place? When we discover a principle in nature we have to accept it. No, we cannot explain why thought is creative, but we can and must accept the fact that it is and see what we can do with it.

 Just as gravitational force operates on physical objects to hold them in place, so there is another kind of force that operates on our thinking and tends to bring into our experience those things which are dominant in our mind. This explains why faith is effective because faith is an affirmative attitude of mind that uses the creative power of thought constructively. (p. 11)

Creative Living (1975):

1. In this act of transforming the energy into power for specific action we are uniting an invisible Essence with an invisible Law, which is the way the universe operates. If we identify ourselves with the Source and perform the act, we may know that our word establishes eternal harmony, transforms everything, rearranges everything to our benefit. It is an act of complete surrender of the human to the Divine without the loss of the human. It is an act of complete inflowing of the Divine into the human without the limitation of the Divine. (p. 19.2)

 Also in Action

2. There is only one creative Law in the universe operating automatically upon everything, creating a form for every idea that is given to It. Once the only growth in the desert was cactus, sagebrush, or whatever seed the wind blew or the birds dropped. The creative Law acting upon the soil did not ask the direction of the wind or the kind of birds; It merely set to work to create a form which would correspond with the pattern that impregnated It. It did not ask if it was good or bad, big or little. (p. 55.1)

3. We do not create in the sense that we make something out of nothing, but only in the sense that we make something out of something. And we create a new form because we are equipped with a mind to think and to feel and to will and to imagine. So everyone who makes a demand on spiritual Law will cause the Law to respond in the only way It can – in terms of the demand made. (p. 57.1)

Living the Science of Mind (1984):

1. We are surrounded by a Creative Mind which reacts to our thought. This is the basis of all faith and all effective prayer. (p. 18)

2. This intelligent Cause, this undifferentiated and undistributed God-Principle, one and complete within Itself, is the source from which all action proceeds and in which all creation takes place. (p. 81.1-2)

3. If there is an infinite Creative Intelligence which makes things out of Itself by Itself becoming the thing that It makes, and if man exists and is conscious, then the Creative Genius of this Universal Mind is also the creative genius of Its individualization, which we call man. (p. 81.4)

4. Creation is the play of Life upon Itself; the action of a limitless Imagination upon an infinite Law. (p. 87.1)

5. In the beginning was the Word, and the Word was Life, and the Word was Light. And the Light through Law produced form, and the created form turned to the Light, and the Light of consciousness dawned. And man beheld the Light and walked in It, and the Light was All. (p. 147.4)

6. The real creative power of the mind is deeper than the intellect. It passes into the realm of feeling and acceptance, yet it is the intellect or self-conscious faculties that must speak the word in order that every obstruction may be cleared away. We could coin no better expression than to say that God speaks to the heart through a language of feeling, a feeling which is affirmative. (p. 164.3)

7. By the Law and the Word we mean the operation of our spontaneous word consciously and volitionally spoken, and the reaction of a mechanical and mathematical but Intelligent and Creative Force which is the Medium through which the Law of Mind in Action operates. The Principle of the Science of Mind is exact and mathematical, while the use of it is personal. (p. 199.1)

8. Therefore the sequence of the creative order or the way the Law and the Word work is: first of all, Absolute Intelligence; next, Its Word or thought; following this, the Law is set in motion, for the Word is the Law of Mind in Action; then, at the end of the sequence, is the creation or the formation of the Word in definite and specific circumstances, situations, or creations which are the logical, inevitable, mathematical, and mechanical reactions of the Law to the Creative Word. (p. 199.4)

9. ... the Word is not something that speaks itself. There is an Intelligence that speaks the Word; therefore the initial movement of the creative sequence is Absolute Intelligence speaking a Word which also becomes Absolute, because it sets an Absolute Law in motion for the purpose of producing a definite result. (p. 200.2)

10. We are centers or points in a Cosmic Universal Consciousness which is the Origin of all things. On the scale of our individual lives we reproduce the Divine Order in Its entirety. (p. 201.2)

11. The whole Divine nature is reproduced in us, but we are ignorant of the fact. Our thought is creative, but in our ignorance we use it destructively. (p. 201.2)

12. We are thinking centers in a Cosmic Mind. Our lives reproduce the Original Life. Everything that happens to us must start with the movement of intelligence within us, which is a movement of our word or contemplation or meditation within ourselves. (p. 201.4)

13. ... the Principle upon which all mental practice is based; that we are surrounded by a Universal Creative Mind which receives the impress of our thought and acts upon it. This Mind is entirely impersonal, neutral, and plastic. It is subjective or subconscious to our thought, which means that It must receive the impress of our thought as we think it, and must, because of Its nature, tend to create after the pattern of that thought. (p. 208.1)

14. It is not always easy to do this, but the Law of Cause and Effect, being no respecter of persons and always working automatically and mechanically and with mathematical precision, must flow through each one of us in the terms of our own acceptance. When we become confused and short-circuit this acceptance we are cutting ourselves off from its supply, but we do not destroy the supply; it is still there. (p. 338.3)

15. Each one of us is a point in the Infinite Mind, a center in the Consciousness of God or the Living Spirit. We do not live because we understand Life or even put Life into our own living; we live because Life lives in us. We could make no greater mistake than to think that we created either Life or Law, but it would be an equal error to suppose that we escape Life or Law. We are subject to it but not in any predetermined sense, for no matter what happened yesterday we can change its sequence today. (p. 346.4)

Anatomy of Healing Prayer (1991):

1. . . . evolution is the evolving of something which is completely, entirely, and absolutely already involved. There is nothing you and I can ever know outside that within us which knows. There is nothing we can know outside the Mind principle in us which is in all things and which relates everything in harmony to itself because it is unbroken and unbreakable. (p. 16.1)

 Also in Harmony

2. It is done unto you as you believe -- good, bad, or indifferent: AS. Something bigger than you does it. It is done unto you -- you do not assume the obligations of the universe. (p. 69.3)

3. As long as there is a Creator, there will be a Creation. And as long as there is a Creation, there will be a Creator in and as and through the Creation. It will be a manifestation, but it will not be separate from what manifests. It won’t be the Creator there and the thing here . . . (p. 110.2)

4. Every form is liquid, every form is transparent, every form contains a light which can be seen, every form responds to the language that addresses it with a consciousness of union with it, from the lowest to the highest forms of life -- from the mind that sleeps in the mineral, waves in the grass, awakes to simple consciousness in the animal and self-consciousness in man and God-consciousness in the hierarchies in which I believe. (p. 121.1)

5. You never can explain anything if you put it as cause; but you can if you put it where it belongs: an effect -- as all the great have done. (p. 150.2)

6. Our concept is that we live in a spiritual universe right now. God is not evolving -- nothing has happened to God; but within this Thing which does evolve, there is a continual manifestation of life and an evolution of forms, ad infinitum, forever -- never more but always less; but all motion takes place within That which does not move. (p. 174.3)

Ideas of Power (1992):

1. There is a vast difference whether we say, “I create” -- we all do create in a sense -- or whether it is God, the Universe, a divine Principle, whichever you choose to call It, that creates. I do not make a rosebud -- I plant a rosebush. I do not make a cucumber -- I plant a seed, and something operates upon that seed. I do not create it. If I had to create even a cucumber, I would not know how to create it. (p. 39.3)

2. I believe everything is as real as it is supposed to be. If a person hurts, he hurts; if he feels badly, he cries. There is want, lack, and apparent limitation in human experience, and there is no use denying it. But perhaps it doesn’t need to be; perhaps it is not intended to be. (p. 42.4)

3. We are surrounded by a creative Intelligence which does operate upon our thought, whether we know it or not; it does create the body, making it sick or well; it does control our circumstances, making them happy or unhappy; it can bring any good into our lives that we can conceive rightly in cooperation with it -- and it will and it must, and there won’t be any question about it. (p. 48.1)

4. There is nothing but God. God is infinite Intelligence. The Word of God, the Thought of God, the Idea of God is the Action of God. . . Creation is the result of the contemplation of the Self-knowingness of God. (p. 113.3)

5. God thought Creation into existence and is still thinking it into existence in you and in me. The creative Energy and Intelligence that speaks the planets into their spheres of rotation and revolution is the same Intelligence that digests our food and enables us to read the morning paper. . . (p. 114.2)

6. You and I are surrounded by a Presence which is God the Spirit, and a Power which is God the Law, and these are the two great realities. The Presence we may talk to, and It will answer: there is a communion. The Power is like every other law in the Universe: It obeys, It follows, our word; It does unto us as we believe. . . there is a Power greater than we are, and we can use It consciously. (p. 129.1)

 Also in Communion

7. God made us out of Himself. Why? There wasn’t anything else God could make! God is all there is. God and nothing, God plus nothing, leaves nothing but God. (p. 164.3)

A Holmes Reader on Meaning (1994):

1. The flow of creative life is from an invisible center outward. Every person is an inlet and may become an outlet to this River of Life. Those who have followed their individual stream back to its original source have found an Ocean of Life in which they are immersed, a universal Spirit in which they live, move and have their being. Those who have discovered this ocean are the ones whose thought has guided the world through the ages.

2. Life has implanted within all of us a great desire to do things -- to build, to create, to accomplish and to live every moment to the full. From this inward desire comes all our hopes, all our aspirations, which are the motive power back of our actions. Too often we sit around dreaming of great things to come, of big events that may transpire in the future, rather that seizing the opportunity that is always at hand to accomplish the thing we are doing, whatever it may be. (p. 23)

3. Creation is a manifestation of an invisible power, law and intelligence. it is always definite, direct, enfolding but spontaneous. Creation is the Creator clothed in a definite form. Creation manifests selection, volition, intelligent direction and universal fusion. (p. 53.1)

The Philosophy of Ernest Holmes (1996):

1. We have to suppose the involution not as a time when God began to create; “In the beginning, God” does not mean in the beginning of Creation, but in the beginning of any creative series. That is different. (p. 52.3)

2. In the beginning of this creation there is an involutionary thrust. . . . The Infinite has no need other than the necessity to express Itself. (p. 53.2)

3. ... we are constrained not to believe, not to hope, not to long for, not to pray for, but to accept that it seems to be the nature of all thought to be creative. Some thought is less creative that others; and by the very token of this self-evident fact, there will have to be some thought that is all-creative. (p. 59.3)

4. I say “creative Mind,” for man does not create, he simply uses creation; and creative Mind is going to take it up and is going to bring back to us the thing that we have thought of. (p. 103.2)

5. We are working in a transcendent field. We are working in the field of That which makes things out of Itself by Itself becoming what It makes by a process instinctive and inherent in the constitution and nature of Its own being. It doesn’t borrow from anywhere. A spontaneous proclamation of Itself into form, an eternal creativity, implies the necessity of an eternal creation. (p. 155.2)

365 Science of Mind (2001):

1. Whatever the mind holds to and firmly believes in, forms a new pattern of thought within its creative mold, as whatever thought is held in the mind tends to take outward form in new creations. (p. 99.1)

Science of Mind Magazine:

1. We believe in the creative power of thought. When a person rightly believes this, he does not say, “All I have to do is sit down and say I am a millionaire.” He means that as the sum total of his thinking is, so his life, experience, and expression must become. Not because he wills this to be so, but because this is the way the universe is organized. God is infinite, ever-present Spirit; not only in everything but also transcendent, more than that which It indwells. (August 1962, p. 5)

 Also in Sum Total

2. However, someone might ask, How do we know it is done unto us? or, How do we know how it is going to be done? We do not know how it is going to be done. Do you and I know when we plant an acorn how it is going to turn into an oak tree? Only God know that; only Life can create life. You and I do not create any thing in that sense; we use the creative Power that exists, just as we do in everything else. (December 1968, p. 28)

3. There is a Divine center within all of us which actually is one with the creative Spirit of all creation. We live, but we did not create our own life; we think, but we did not create our own mind; we are each a spirit, but we did not make that spirit. (July 1972, p. 9.)

4. Truly, our self-realization of the Power within us now is the beginning of the greatest adventure of our lives. So tremendous is such a realization that it automatically fires the imagination and the will to action. The Presence of God within is revealed to everyone who faithfully expects such revelation. (July 1972, p. 10)

 Also in Power

5. According to our first axiom that God is all there is, there is the implication that there is nothing else beside Him. Hence, the entire manifestation of Life is an evolution or an unfoldment of form from that which is formless and eternal. This intelligent Cause, this undifferentiated and undistributed God-Principle, one and complete within Itself, is the Source from which all action proceeds and in which all creation takes place. (November 1974, p. 11)

 Also in God/Spirit

6. As we become aware of the fact that we are confronted by no limitations other than the ones we set for ourselves, this does not mean that we have the power to command the revolutions of the planets, or set the mountains in their places, or create the oceans and the rivers. But we can control our actions and reactions in and to life. In our personal world of experience we are certainly given the privilege to be happy or unhappy, to be whole or incomplete. (July 1994, p. 24)

7. Thought is creative. From this we can never escape. Negative thought, then, is creative, projecting forms of limitation and fear, even as positive thought is creative, projecting forms of beauty, liberty, etc. It would seem as though one equaled the other. And while we affirm that negation is equal to affirmation, that evil is equal to good, then so it appears in our experience. (Oct. 1995, p. 8)

8. The negative use of the creative power of thought, then, is a very real thing and, indeed, is at the root of all of our troubles. And while we persist in believing that evil is as real as good, we shall experience the evil in which we believe. While we persist in thinking and acting as though limitation were the law of life, we shall continue in bondage. To free ourselves from the contemplation of evil and bondage (projecting as it does the forms of lack, unhappiness, physical disease, etc.) is the whole aim and purpose of the Science of Mind and Spirit. (Oct. 1995, p. 8)

 Also in Evil

9. What we should realize is that any evil, any lack, any limitation, or any negation whatsoever, which has appeared in our experience, will disappear (and completely) just as soon as we no longer contemplate it, believe in it, think about it, or give it any power. It withers away by non-use. (Oct. 1995, p. 10)

 Also in Evil

10. Therefore, this is our whole philosophy when it comes to dealing with the invisible for practical purposes or results: Let the imagination lay hold of it, let the feeling respond to it, let the emotion tie up with it, and let the intellect and the will give it form. (June 1996, p. 19)

11. We believe we are surrounded by Love. Now we also believe we are surrounded by a Law of Mind in action; something that acts creatively upon our thinking, always tending to produce it in form and project it in our experience the way we think it; “As a man thinketh in his heart, so is he.” The Law and the Love, the Presence and the Power -- these are the tools we work with to help ourselves and others. (July 2001, p. 12)

12. Each one of us individualizes the Universal Mind by our use of it. The sum total of our mental and emotional reactions surrounds us with a field of thought that is operated upon by a larger field of Mind, Law, and Action. (Jan 2002, p. 92)

 Also in Sum Total

13. The Power that holds a grain of sand in place is the same Power that holds the planets in their places. There is nothing big or little or hard or easy as far as the Power is concerned. It is the same Power working in and upon everything. This is the Power we use. (March 2002, p. 36)

 Also in Power

14. 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. (April 2003)

# CREATIVITY

Love and Law (2001; teachings 1918-1920):

1. That Spirit is in every living thing, is in every soul, latent, simply waiting to be brought forth and come through the avenue we express. It is to bring out these great realities of life and happiness, health, love, and power, to supply these things that make life worthwhile. Life is created through us and we are manifested through God in order that the Supreme Spirit which feels itself to be full of lovingness shall express itself in outward form and that is the way we have the body and that is the way the body is becoming more perfected, until we become a perfect image through which to manifest God. (p. 100.1)

2. You and I have within us that thing which is going to manifest itself and as we more and more open our consciousness, turning within to the greater creating lovingness and express in our lives a greater joy, happiness, strength, power, a greater individuality, no matter what line it may be along, it is simply one thing doing it, the Power. It is God that wants to do it. It is not the human you or the human me at all. There is not any human you and human me. There is only the Divine One which flows through all, expresses that concrete individuality. (p. 101.1)

This Thing Called You (1948):

1. You exist that Divine feeling, fire, imagination and creativity may be expressed through you. The Spirit comes to you with a new and fresh creativity. You need not ask what others have done or how they have done it. Be yourself and express life as you find it. Never imitate. Trust the self. Find the self in God and god in the self. (p. 72.2)

How to Use the Science of Mind (1948):

1. The Divine Mind does not necessarily contain a mental blueprint of everything the individual is going to do. It does, however, contain the possibility of all individual action. When anyone conceives a new idea, thinks up a new plan for procedure, which is in accord with the Divine Nature, then God Himself is going forth anew into creation through that individual. And that person may, and should, expect that all the power and all the presence there is will creatively flow through his individual word because he has complied with the fundamental law of harmony governing all life. (p. 6.3)

 Also in Harmony

The Basic Ideas of Science of Mind (1957):

1. It appears from experience that the only way for the individual to constructively use the Creativity of this invisible, but everywhere-present Mind, is by means of his thought – faith and conviction – and nothing else. (p. 13.3)

Practical Application of Science of Mind (1958):

1. There is an irresistible Universal and Divine urge within us to be happy, to be whole, and to express the fullness of Life. The latent Divinity within us stirs our imagination and, because of Its insistent demand, impels and compels our growth. It is back of every invention; It proclaims Itself through every creative endeavor; It has produced sages, saints, and saviors, and will, when permitted, create a new world in which war, poverty, sickness, and famine will have disappeared. (p. 49.2)

Help for Today (1958):

1. Spirit, which is the Creative Life Principle, is forever flowing through us. But man has been given the power or right to impede or stop its progress in himself. We know we can tie a cord tightly around our arm and so inhibit the circulation of blood that congestion, stagnation and infection will follow. In a like manner, through our thinking processes -- our ideas and our convictions -- we use the tourniquets of negative thoughts and block the flow of the Creative Life through us. (p. 67.7)

 Also in Law of Circulation

A New Design for Living (1959):

1. Saying that man is an integral part of the Universe in no way implies that he is supposed to sit back and take life as he encounters it. Rather, we should think of man as partaking of the creativity of God, carving out his own future and destiny. (p. 38.2)

Thoughts Are Things (1967):

1. A limitless Creativity exists and expresses through all that is. It is always seeking a fuller channel of expression through you. Recognize that It exists, and accept Its action in your life. (p. 91.1)

Know Yourself (1970):

1. The insistent and universal desire for self-expression is the Divine Urge within us, even God Himself “tapping at the walls of our heart,” urging us on to a fuller life. (p. 83.1)

 Also in Self-Expression

The Spiritual Universe and You (1971):

1. I think we exist because God exists, because there is an irresistible urge in the Being of God to express Himself. We are one of the results of that urge. We exist that the Divine feeling, fire, imagination, and creativity shall be experienced through us. (p. 25.4)

 Also in Self/Human/Individual

Light (1971):

1. There is a Universal Artist seeking to devote His or Its whole time to what one is undertaking as though there were nothing else for It to do. But as Emerson said, we have to get our bloated nothingness out of the way. (p. 18.4)

Ideas for Living (1972):

1. When Life created us It gave us the two great endowments of God, the two highest gifts of heaven: love and creativity. Love, so that we may have confidence in life, a sense of security, and peace and joy in living; creativity, so that we can really live as persons and express ourselves individually. Life has done very well by us. Would it be too much to say that God has given us the best He has and then let us alone to discover ourselves? (p. 48)

Creative Living (1975):

1. Back of all creativity is the pressure of our own Divinity to come forth into the humanity that It has created in order to enjoy the fullness of Its own expression. (p. 16.1)

2. The Universe is abundant, prolific with ideas, with intention, with volition, and with the power to execute. How could there be a star or a rosebud or the fertile imagination of a Shakespeare unless what we call Life pours Itself into all of them and is all of them? (p. 16.2)

3. Each one of us is a living God at the level of our human experience. Therefore, it must be that there is something in each one of us that sails on, as it were, into the Infinite, puts its feelers out eternally into the Infinite, and is always drawing back into our mind and experience as much as we can comprehend. There is Something in the universe that answers every one of us in the terms of the demand we make on It at the level of our capacity to understand It and our ability to become an instrument of It. (p. 16.3)

4. A businessman has an idea, he thinks up a way of doing things. He is using the creative Law just as much as an artist who paints a picture. We speak of creative arts and creative people, but we fail to realize that all life deals with creativity. There is no big or little, no important or unimportant. To the creative Law there is no difference between a child making mud cakes or an engineer building a bridge. (p. 56.3)

The Philosophy of Ernest Holmes (1996):

1. Why do we create? Unless we live creatively, we die, because there is an irresistible desire to express life. (p. 53.4)

Science of Mind Magazine:

1. There is a creative urge back of everything you do -- an urge to express life, joy, and happiness; to reach out to everything that lives as though you belong in the universe in which you live; to be one with it and have an enthusiastic zest for living. Man’s nature is such that it is necessary for him to express life, to come into the fulfillment of joy and happiness, and he is disconsolate until this happens. (May 1972, p. 14)

 Also in Enthusiasm

2. Since we are individuals, there must be some place within each one of us which can open up a complete current and circuit for Divine Love and Energy to flow through us into the most commonplace things of life. (May 1972, p. 15)

3. What we should learn to do is to cooperate with God’s Spirit in us. Its whole nature is Love and Harmony; therefore we shall get the best resultswhen we live together in Harmony and Love toward each other. For out of this Love and Harmony should flow a greater creativity, a happy livingness, and an expectant enthusiasm. (May 1972, p. 15)

 Also in Harmony, Enthusiasm

4. If there is an infinite Creative Intelligence which makes things out of Itself by Itself becoming the thing that It makes, and if man exists and is conscious, then the Creative Genius of this Universal Mind is also the creative genius of Its individualization, which we call man. (November 1974, p. 11)

 Also in Self/Human/Individual

5. Our mind partakes of the creativeness of infinite Mind and we may direct this creativity in our experience at the level of our understanding of it. (July 1994, p. 27)

6. Everything in the universe is a unique individualization or expression of the One Thing, which is the cause of all things. You should become aware that the One Creative Power is expressing in you in a unique way and that it is always pressing against you, seeking a fuller outlet of its infinite possibilities. You do not have to imitate or compete; you are a special creation of God and you have full access to the unlimited potential of Infinite Intelligence. (Sept. 1999, p. 8)

 Also in Potential

# CREATOR

The Science of Mind (1938):

1. Creator. God. The immutable, inexorable, unchangeable Principle back of, and responsible for, all existence. The impersonal, Father-Mother God. The Limitless . . . The Whole. (Glossary, p. 583.1)

# DELIGHT

Beverly Hills Lectures (1952):

1. The ancients said God creates everything for pure delight. I like that. (p. 98.3)

Richer Living (1953):

1. All creation is a manifestation of the delight of God – God seeing Himself in form, God experiencing Himself in His own actions, and God knowing Himself in us as us. For the highest God and the innermost God is one God, and not two. (p. 79.1)

Creative Living (1975):

1. No matter how imperfect we appear to be, God knows us as perfect, complete, divine, and the joy and delight of God Himself is in our act. (p. 12.2)

2. There is always the actor before the action, the creator before that which is created which stands in a unique relationship to the Creator of all that is. God must express Himself. We are His expression. We must also be His delight. This is the real person, this is what we are. (p. 80.1)

 Also Our Relationship with God

Anatomy of Healing Prayer (1991):

1. I like always Aurobindo’s thought, as he says, “for the delight of God.” I have never anywhere heard a more beautiful expression of the mystical meaning of creation: he said it exists for the delight of God. (p. 118.3)

 Also in Purpose of Existence

Ideas of Power (1992):

1. Why is Creation? . . . I think it exists for the delight of God. (p. 162.3)

 Also in Purpose of Existence

2. The Universe must exist for the “glory” of God, in a sense, but really for the Self-expression of God and the delight of God. You and I are born out of It, and we are born out of a divine urge that creates. (p. 163.3)

 Also in Purpose of Existence

The Philosophy of Ernest Holmes (1996):

1. Now we can’t put words in God’s mouth and say, “This is why God did it.” There is no reason, according to the greatest thinkers of the ages, why God “did it,” other than for the delight. (p. 53.3)

 Also in Purpose of Existence

365 Science of Mind (2001):

1. All creation is a manifestation of the delight of God – God seeing Itself in form, God experiencing Itself in Its own actions, and God knowing Itself in us as us. For the highest God and the innermost God is one God, not two. (p. 214.1)

# DEMONSTRATION

Love and Law (2001; teachings 1918-1920):

1. All of your work begins and ends in your consciousness because mind is all there is. In making a demonstration, you have not one iota of responsibility; it all rests in mind.

 We are surrounded by a thinking stuff which permeates all the inner-spaces of the universe. It is the original; it was, is, and always shall be. (p. 145.2.3)

 Also in Consciousness

2. Every demonstration would be easy if we could get ourselves out of the way. There is no such thing as that thing which you and I appear to be. That doesn’t deny our being. That doesn’t deny anything. There is no such thing as you and I appear to be, any more than earth and sky meet at the horizon and the sides of the road appear to come together down the street. (p. 220.2)

Creative Mind and Success (1919):

1. Does demonstration take place in the patient, the practitioner or in the mind of God? Let us see; We are in the mind of God and so it must take place there. But the patient is also in the mind of God or there would be two minds, and so it must take place in the mind of the patient, also. But that is the mind of God, so what does it matter where it takes place? We do not have to project our thought, because Mind is right at hand and never leaves us at any time. All that we have to do is to know within ourselves, and, when we are absolutely convinced, we will have made the demonstration.

 As far as the practitioner is concerned, all that he has to do is to convince himself. Here his work begins and ends. (p. 62.1)

Religious Science (1932):

1. The Truth is instantaneous in its demonstration, taking only such time in its unfoldment as is inherent in the law of a logical and sequential evolution. In this invisible law of unfoldment we must come to trust, and although we do not see the way, we must believe that the way is, and is operative. (p. 53.4)

Questions and Answers on the Science of Mind (1935):

1. A demonstration, like anything else in the objective life, is born out of a mental concept. The mind is the fashioning factor, and a circumstance or experience is a function of the mind’s range, vision, and positiveness. (p. 45.1)

The Science of Mind (1938):

1. One of the great difficulties in the new order of thought is that we are likely to indulge in too much theory and too little practice. As a matter of fact, we only know as much as we can prove by actual demonstration. That which we cannot prove may, or may not, be true but that which we can prove certainly must be, and is, the truth. (p. 51.1)

2. It is easy enough to rush about shouting that there are no sick people, but this will never heal those who appear to be sick. It is easy to proclaim that there are no needy. Anyone can *say* this, whether he be wise or otherwise. If we are to *prove* such statements to be facts in our experience, we shall be compelled to do more than *announce a principle*, no matter how true it may be. (p. 51.3)

3. The Truth is instantaneous in its demonstration, taking only such time in Its Unfoldment as is inherent in the law of a logical and sequential evolution. In this invisible law of unfoldment, we must come to trust, and although we do not see the way, we must believe that the way IS and IS OPERATIVE. We must trust the Invisible, for It is the sole cause of that which is visible. . . . (p. 57.2)

 Also in Trust

4. In the language of metaphysics, a “demonstration” is made when the thing is accomplished which the one treating desires to achieve . . . whether it be health, happiness, or abundance. A demonstration is a manifestation. It is prayer answered. (p. 174.2)

5. *We cannot demonstrate beyond our ability to mentally embody an idea.* The argument is between our experience, what the world believes, and what we are convinced is the Truth. (p. 174.3)

6. It should be understood that we can demonstrate in spite of ourselves – in spite of all weakness, in spite of all fear, in spite of all that is in us – because such is the power of Truth. We wait only for our own awakened thought. The Law is neither good nor bad. Law is and responds. (p. 174.4)

7. *The possibility of demonstrating does not depend upon environment, condition, location, personality or opportunity.* It depends solely upon our belief and our acceptance, and our willingness to comply with the Law through which all good comes. (p. 176.5)

8. We mean by demonstration, bringing into our experience something which we had not experienced before; bringing it in as the result of conscious thought; and unless it is possible to do this, our whole science is a mistake and a delusion. Unless there is a Divine Principle, Universal Soul or Subjectivity, or Medium, which, of Itself – without any help or assistance – can produce things, and *will*, then there is nothing in this teaching. But there is a Divine Principle; and *what It does for us It must do through us*. Our part in the demonstration is to set the word in motion, thus compelling, through the Law of Subjectivity, the result or manifestation. (p. 299.4)

9. The one who wishes to make a demonstration must clear up his own subjective atmosphere, the reason being that he may be objectively making statements which his subjective thought may be denying. In this way, we often neutralize our word as fast as it is spoken. (p. 303.1)

10. What do we mean by demonstration? Nothing peculiar, nothing weird, nothing that pertains to ghost walking. To *demonstrate* means to prove, to exemplify, to manifest, to bring forth, to project into our experience something that is better than we had yesterday . . . less pain, less unhappiness, less poverty, less misery, *more good* . . . this is what is meant by a demonstration. (p. 314.3)

11. Demonstrate . . . Demonstrable . . . Demonstration. Through the mental and spiritual activity of thought, directed toward a definite end, we bring about a greater good, a more abundant life, a better condition that existed before. This is called demonstration. We can demonstrate at the level of our ability to know. The treatment which leads to the demonstration is not for the purpose of making something happen, but is to provide an avenue, within ourselves, through which things may happen. Spiritual demonstration is manifestation of Reality. (Glossary, p. 583.7)

New Thought Dictionary (1942):

1. Demonstration. Any objective manifestation which takes place as a result of conscious inner awareness. (p. 32.2)

Lessons in Spiritual Mind Healing (1943):

1. Because the whole of Spirit is present at the point of our attention, it follows that the entire Creative Power of the universe is being individualized through that attention. This fact is of such tremendous importance that it should be thoughtfully considered over and over again. It is the key to demonstration. (p. 13.4)

Beverly Hills Lectures (1952):

1. Our movement will depend not on a talk such as I am giving you now. Our evolution – what it will mean to the world – will not depend on the books we write. It will depend on what we *do* with it. It will depend on someone knowing enough about it to cause something to happen *because of what he knows – when* he wants it to happen, *where* he wants it to happen, in the *way* it ought to happen, according to his own volition, proving that he is not subject to any whimsical caprice. (p. 14.2)

Richer Living (1953):

1. True prayer is the correction of a a belief in separation. We forget that man and God are one, and in our confusions troubles are born out of duality. All demonstrations are the result of unity. Our method of accepting these ideas is to believe that we are receiving them and then to act upon their guidance. As we affirm that we are divinely inspired to right action, we receive the idea that is born of the Spirit to meet the need of the moment. (p. 53.1)

 Also in Guidance

Practical Application of Science of Mind (1958):

1. Since the individual himself is the only one who can hinder the desired result from taking place in his experience, then it naturally follows that success also resides in the nature of his own thought. This is one of the all-important points in our demonstrating the Science of Mind through spiritual mind treatment. It means that *all treatment is self-treatment*. If the Spirit is already willing, and if the Law must obey, it logically follows that the demonstration must first take place in the mind of the one giving the treatment, whether he is working for himself or someone else. (p. 29.3)

 Also in Prayer/Spiritual Mind Treatment - General

Think Your Troubles Away (1963):

1. Demonstration will be as perfect as is the subjective embodiment of thought. If we realize that form is Spirit in manifestation, that the father of any specific form is a subjective idea, and that we can consciously create subjective ideas, then we shall have a correct method for effective practice. (p. 51.2)

2. We are intelligent beings living in an intelligent Universe which responds to our mental states. So, insofar as we learn to control our mental states shall we automatically control our environment. This is what is meant by the practical application of the principles of Science of Mind to the problems of everyday living. This is what is meant by demonstration. (p. 52.3)

Spiritual Awareness (1972):

1. It is the nature of thought to externalize itself; to bring about conditions which exactly correspond to the thought. But if we wish to demonstrate our good we must recognize that demonstration is accomplished through Law. We must faithfully and fervently declare that the Law of Mind is perfect, and that this Law is operating in our experience now. (p. 34.1)

# DENIAL

Creative Mind (1919):

1. When we look into the creative way of the spirit we find it impossible for denial to enter, as the Spirit recognizes no opposite to its own nature.

 It knows that “I Am and beside me there is no other.” The Spirit does not deny anything, it simple affirms itself to be that which it desires to be. Seeing and recognizing no opposite to itself, it finds no need of denial, indeed, this thought need not enter the mind; if we are working with the Spirit we need not deny but state the affirmative attitude of mind, realizing that we are dealing with the only power that exists. This is a subtle danger in using denials; we may deny to such an extent as to erect a barrier or build a mountain to overcome. Once realize that God makes things out of Himself simply by speaking, and you will never again use denials in treating. (p. 41.1)

The Science of Mind (1938):

1. *Never look at that which you do not wish to experience*. No matter what the false condition may be, it must be refuted. The proper kind of a denial is based upon the recognition that, *in reality*, there is no limitation, for Mind can as easily make a planet as an acorn. The Infinite knows no difference between a million dollars and a penny. It only knows that IT IS. (p. 186.2)

2. To affirm the presence of God is better than to deny the presence of evil. However, if the presence of evil persists in making its appearance, it is sometimes well to deny it, to know it is neither person, place nor thing, that it does not belong to us, and that it cannot operate through or around us. It is neither cause, medium, not effect. It is neither imagination, idea, not reflection. It is neither visible nor invisible. It cannot emanate from God, and does not emanate from man. (p. 217.1)

3. Any denial we make in treatment is simply to conduct us to a place of greater affirmation. (p. 275.2)

4. Denial. The mental act of knowing that any negative condition need not be. Denial clears the way for the realization of Truth; it is a wiping out of wrong reasoning. It is a clearing of the ground, a dredging of the mental channels, preparatory to the building of positive, constructive affirmation. Do not stop with the denial. That is only the preliminary step; deny the false and affirm the Real. The need of denial ceases as thought rises to real spiritual perception. (Glossary, p. 584.2)

Living the Science of Mind (1984):

1. A person in our field would be deceiving himself if he refused to recognize that something could be wrong with the body and the mind even though nothing could be wrong with the Spirit. This would be saying peace when there is no peace, and we must avoid such an assertion. (p. 252.4)

2. We do not deny that man experiences discord or disease. What we affirm is that the experience is the belief in form and that the disintegration of the belief will produce corresponding disintegration of the form. (p. 281.3)

# DESIRE

Love and Law (2001; teachings 1918-1920):

1. The self chooses. We have chosen nothing and that is why we have nothing. When we wake up and begin to desire something, we shall find it is right there. This we do. Not only is there an activity of mind and spirit ready, but it is surging forward with tremendous power. The seed that grows in the crevice in the wall has power to burst the wall. (p. 138.2)

The Science of Mind (1938):

1. The way scientifically to work out a problem is daily in thought to *conceive of it as already being an accomplished fact in experience*. We realize the desire is already embodied in the Absolute. We are dealing with nothing less than the Absolute – with REALITY. (p. 187.2)

2. Desire. Half-hearted wishing must not be confused with desire. Our wishing is always capricious; we long for one thing today and tomorrow our attention is directed elsewhere. Desire is that something which impels us to reach out and take our own. This is the Divine Urge, which operating as Law produces energy. And energy must find an outlet. This is why suppressed desire often produces discord and discomfort. “Desire for anything is the thing itself in incipiency.” This means that legitimate desire is the voice of Spirit in you, trying to indicate that the thing you desire is already on its way to you. “Before they call, will I answer.” (Glossary, p. 584.3)

New Thought Dictionary (1942):

1. Desire. Irresistible urge toward self-expression. (p. 33.4)

Lessons in Spiritual Mind Healing (1943):

1. We think in the realm of the Absolute in such degree as we withdraw our thought from thinking in terms of the relative. All ideas are formed in the present, since there is neither past nor future to Reality. Thus we must picture our desires as already created. (p. 37.5)

 Also in Absolute

Creative Living (1975):

1. Our desire will come to us only when we understand it and when we incorporate it into our own consciousness. Then it will gradually become subjectified. That which is subjective will become automatic and that which is automatic will bring to us from the farthest corners of the world the good we did not know was coming but was already incorporated in the good we expected. (p. 87.2)

2. We have to separate the difference between the desire and the deep thought that reacts to it. We can desire a thing so badly that it almost paralyzes us and still believe we are not going to have it. Therefore, our hope and desire must pass into the certainty of acceptance, and acceptance into an atmosphere of embodiment, a complete realization that this is the way it is. (p. 87.3)

3. If we can get it firmly in our minds that there is nothing in the Universe that wishes us evil, there is nothing in the Universe that desires to limit us, then everything will conspire to bring to us that which we desire because we are the delight of the living God, right now. (p. 88.1)

# DESTINY

The Science of Mind (1938):

1. Destiny. The result of what a man thinks. Effect, which has been decreed according to perfect law . . . cause and effect. (Glossary, p. 584.4)

# DETERMINATION/PERSISTENCE

Love and Law (2001; teachings 1918-1920):

1. I notice this, that it is not to the sentimental ones who gush and gush, that big results come, it is to those who think deeply and simply and pertinently and persistently, and then, because they know. In what they believe, they know they will get a perfect result. This is the sum and substance of the whole thing, for you can then approach the Infinite Mind with a depth of understanding and thought, with a realization that you are dealing with reality, with a tremendous reverence that so far transcends the orthodox idea of prayer that you can compare them only as you can compare this planet with a mole hill. (p. 4.5)

 Also in Belief, Reverence

2. There is nothing to concentrate on; the very act of trying to concentrate will destroy the very possibility of demonstrating. But calmly and persistently, even though it be mechanically, you speak the word and there is a certain amount of power. And gradually you will be able to feel the form of the word is the letter of the law with the flesh and makes it become the real thing. But at first, if you cannot do it any other way, just do it mechanically. Say it over and over again, and put as much of the spirit into the word as you can get to put into it. Convince yourself over and over again. (p. 53.1)

3. You have got to practice these things. Take a few moments each day in silence and recognition of Infinite life; Affirm one, It is in me now; two, I can use it, my word goes forth into mind; three, It takes my word and creates it; four, I see in my life the thing which it has created. (p. 54.2)

4. Don’t come and think you go through some spiritual trick and it is done. It will be done when your consciousness corresponds with the thing you desire. (p. 57.5)

The Science of Mind (1938):

1. The soul, being the seat of memory, already contains a record of everything that has ever happened to us. These memories as a whole, constitute the subjective tendency of the individual life; this tendency can be changed through constant effort and a determined persistency of purpose. (p. 115.2)

 Also in Memory/Memories

2. However, there is no secret in this business of demonstrating. The only secret is the persistent ability to use the Law, and the determination to continue to use It until we prove it. (p. 176.3)

3. A steadfast determination to attain some purpose, the letting go of all that opposes it, a complete reliance upon the Law of Good, and an unqualified trust in Spirit -- this is true fasting and real prayer. (p. 455.5)

 Also in Steadfastness

4. In the Science of Mind, we learn that persistent, constructive thought is the greatest power known and the most effective. If the visible effect in our lives is not what it should be, if we are unhappy, sick and poverty stricken, we know the remedy. The Truth is always the remedy, and the Truth is that the law of liberty is the only real law. When we reverse the process of thought, the effect will be reversed. (p. 483.5)

# DEVIL

The Science of Mind (1938):

1. Devil. Any thought of duality. Anything that would eny the Oneness and Allness of Good. Any idea which dilutes Truth. The only devil we shall ever know will be that which appears as the result of our negative thinking. The personification of any belief in evil. (Glossary, p. 584.5)

# DISCERNMENT

The Science of Mind (1938):

1. Through spiritual discernment, we see that we have within us a power which is greater than anything we shall ever contact; a power that can overcome every obstacle in our experience and set us safe, satisfied, and at peace, healed and prosperous in a new light and a new life. “If God be for us who can be against us?” (p. 146.2)

# DISEASE

The Science of Mind (1938):

1. In order to do his work, it is necessary for the practitioner to know that disease is not an entity, any more than darkness (which is the absence of light) is an entity. From the standpoint of the mental practitioner, disease is an impersonal thing, attempting to operate and personify itself, a thought force, a misconception, a conviction in the mind of the one who has it, and of course, an actual experience to the one who is suffering from it. (p. 200.4)

2. Always mentally separate disease from the one suffering from it. In mental practice, NEVER LOCATE DISEASE, because thoughts are things. Separate the belief from the believer, for the spiritual man has no disease, and you are talking only about the spiritual man. (p. 201.4)

3. Diseases which are mental in their origin must arise from some inner state of consciousness. While most disease must first have a subjective cause, this subjective cause (nine times out of ten) is not conscious in the thought of the person who suffers from it, but is perhaps largely the result of certain combinations of thinking. (p. 201.5)

4. In our work, we treat man, not as a physical body, neither do we treat the disease as belonging to him, *the reason being that if we do, we cannot subsequently free him from it*. We do not think of the disease as being connected with him or a part of him. The practitioner seeks to realize man as *perfect*, not needing to be healed of anything. This is nothing less than the realization of the Presence and the Power of God, or Spirit, as Man’s Life, as the only life there is, as complete and perfect in him right now. (p. 202.4)

5. The practitioner must realize that back of the appearance is the Reality, and it is his business to uncover this Reality. He does this through a process of obliterating false thought. He must deny false conclusions, bring out the evidence of perfection, and produce the healing. *Disease is a fact but not a truth; it is an experience but not a spiritual reality.* (p. 213.2)

 Also in Practitioners

5. Since the Law of God is Infinite, from the spiritual viewpoint, there is no *incurable* disease, as opposed to a *curable* one. The Law knows nothing about disease; It only acts. (p. 215.2)

6. To Spirit there can be no *incurable* disease. The word “incurable” means not susceptible of being cured. The root definition of *cured* is “cared for.” If we say that a disease is *incurable*, we are saying that it is not sensitive to care. As long as any cell is alive it is sensitive to care, which means that as long as a person is alive, the cells of the body respond to care. Naturally, they are not being cured if they are not being properly cared for. We have already learned that disease is largely a state of mind, and we could hardly say that a state of mind is incurable, could we? We know that thought is constantly changing, forever taking on new ways of expression. It cannot possibly remain permanent. It has to change. Can we not, accordingly, change it to a better state instead of to a worse? (p. 216.3)

7. Never think a sick person is one who merely has a sick *body*. If you do, you will find yourself treating the body. Why should we not treat the body? For the simple reason that the cause of the disease is not in the body. The body is an effect and not a cause. *You must know that bodies and conditions never move, they are always moved upon*. A sick person is one who has a sick thought as well as a sick body. (p. 231.4)

8. One might ask: “Is all mental disease a thought held in the conscious mind of the patient?” No, not necessarily. It may be a subconscious thought, or it may be the result of many thoughts, which brought together produce a definite result. Combinations of thought unite to produce definite effects. (p. 320.3)

9. Disease. Disease is an impersonal thought force operating through people which does not belong to them at all. While in every case disease is an effect and must first have a subjective cause, nine times out of ten it is not conscious in the thought of the person who has it. Man is fundamentally perfect. Our whole premise is Perfect God, Perfect Man, Perfect Being. On this alone we base all our argument. (Glossary, p. 585.3)

# DOGMA

The Science of Mind (1938):

1. Certain fixed, or set beliefs are signified by *doctrines, creeds, dogmas*. Doctrine usually refers to something which is taught; and creed is a more or less brief outline of what has been determined by the leaders in interpreting their particular religion. Dogma goes beyond this into the arrogant assertion of doctrine, even to the point of indicating its authority to state what others shall think and believe. (Glossary, p. 586.7)

# DOMINION

The Science of Mind (1938):

1. And God said within Himself something after this fashion: “If I wish to have a man who is a real being, I must give him self-choice. He must be spontaneous, not automatic. He must have dominion over everything that is of less intelligence than himself. I will let him name everything I have created and he shall have all things to enjoy, for his life must be full and complete if he is to express My nature.”

So God gave man dominion over all earthly things. Man was not given the power to govern the universe, but he was given the power to have dominion. (p. 65.5)

# DOUBT

The Science of Mind (1938):

1. All thoughts of doubt concerning one’s ability to heal, come from the belief that it is the personality and not the Law which does the healing. (p. 210.2)

 Also in Healing

2. Doubt. There is no room for doubt in a treatment. Realize that you treat with your understanding, through the Law. Meditate upon the spiritual significance of the statements you make, until you induce within consciousness a definite concept of an already established fact, even though the fact may not have become objectified. (Glossary, p. 586.8)

Lessons in Spiritual Mind Healing (1943):

1. There is no mental coercion in using the Law of Mind any more than there would be in using the creative law of the fertility of the soil. We plant a seed in it, it evolves a plant. To plant a seed of thought and then uproot it through doubt, denial, undue haste or anxiety, is to neutralize our own effort. It would be like planting corn and then uprooting it every few days to see if it were growing. We must learn to trust this law of growth since it is a natural part of the order of Cause and Effect. (p. 23.2)

 Also in Cause and Effect

2. It is not our business to run the entire universe, but we do have a perfect right to govern our own environment. Nothing can hinder our doing this but doubt and a limited concept of our relationship to the universe. (p. 34.4)

Words That Heal Today (1949):

1. Spiritual communion is deeper that intellectual perception. The prayer of the intellect may be perfect in form, but it must be warmed and colored by feeling and conviction. We must cast off all intellectual doubts if we would enter into a deep, spiritual communion with Reality. (p. 131.4)

 Also in Communion

The Power of an Idea (1965):

1. No matter how many thoughts of doubt enter into our minds, let us brush them aside. If we do this, we shall soon discover that through the Spirit within us we shall meet every doubt that enters our minds with a greater faith; we shall meet every confusion with a deeper sense of calmness. We need to take the time to do this every day; to start and end our day with a sense of peace and well-being. (p. 41.2)

 Also in Faith

Thoughts Are Things (1967):

1. God is the Presence and the Power that knows all things and can do all things. And if you will but take your personal problem to that high place in your own consciousness and feel that the answer takes the place of the problem, then the problem will be solved. You need to know that there is nothing in you that can keep this from happening; that there is no doubt or limitation in your mind. You should feel that the answer is established in your consciousness and will make itself known to you, right now, in your present experience. To find the solution to a problem, let go of it, and definitely expect the answer. (p. 31.1)

 Also in Consciousness

Spiritual Awareness (1972):

1. We should seek to acquire the conviction that the spiritual treatments we give are the Presence, the Power, the Activity, and the Law of the Divine Spirit in our experience. Doubts about our ability to use the Law are things of thought which can be changed. Having confidence in our ability to use the Law, and using It daily for specific purposes, gradually we build up an unshakable faith in the possibility of demonstrating it. (p. 32.1)

 Also in Conviction

A Holmes Reader on Meaning (1994):

1. Here we may meet difficulties, uncertainties and doubts, barriers walling our passage. But we must not be discouraged when so confronted. We must climb over the rocks of unbelief, pass around the barriers of doubt and plunge into the stream with faith. The stream will ever widen; the barriers will gradually disappear; though we walk through the plains and valleys of indecision and doubt, the stream will still carry us back to the ocean of our being. (p. 31)

 Also in Adversity

# DUALITY

The Science of Mind (1938):

1. The only reason man is limited is that he has not allowed the Divine within him to more completely express. Man’s Divine Individuality compels Infinity to appear in his experience as duality *because he has believed in duality*. (p. 279.2)

2. False ideas heaped upon false ideas make bad matters worse. The whole confusion of the world arises from the fundamental errors of thought. Chief among these errors – and the father to a greater part of the others – is a belief in duality. The belief in duality supposes that evil is equal to good: that a suppositional devil divides, with Good, the kingdom of Truth. Such things cannot be. Remember the teachings of Moses, that “God is One.” If, on the other, we accept that evil has a power equal to good, then we must fall into the ditch of our own confusion. (p. 453.6)

3. Duality. . . . By duality, we mean a belief in more than One Power back of all things. . . . (Glossary, p. 587.3)

# ENERGY

The Science of Mind (1938):

1. Energy. Energy is a divine and unfailing attribute and consequently there is never any lack of it. Always the word carries the idea of strength, vigor, potency, vitality. In metaphysics it may sometimes be used synonymously with Life, Spirit . . . Divine Energy. Aristotle used the word to convey the realized state of potentialities, as opposed to their unrealized state. Physics deals with various kinds of energy . . . mechanical, electric, thermal, chemical, etc., etc. Often in this textbook it may mean inherent power.

 Thought is creative energy, shaping the undifferentiated Substance into form. There is a form of mental energy, defined as “the ability to move objects without physical contact.” This is called Telekinetic energy. (Glossary, p. 588.7)

Creative Living (1975):

1. There is natural energy in the waterfall high in the mountains. We convert it, we channel it, we do not create it. We merely change it from a natural energy to mechanical power. Then we distribute it and attach it to that which we want it to operate. There is energy in the dynamic consciousness of the Divine Presence which we do not create; we convert it to the action of our thought and direct it for a definite and specific purpose through our word. (p. 19.1)

2. We have a mind and are surrounded by and immersed in an infinite Intelligence. This is simple enough. We think, and thought is a force definitely directed. There is no mystery about this, anyone can understand it. Intelligent thought is directed energy. What makes it so? No one knows. It is so. (p. 26.1)

 Also in Thought

# ENTHUSIASM

The Science of Mind (1938):

1. We are dealing with an impersonal Principle. It will operate for one just as quickly as for another, because It is Law. Dare to speak, and to know that what you speak is the law unto the thing spoken regardless of what conditions exist. One, alone, in consciousness with the Infinite, constitutes a complete majority. Knowing this in your thought, work in perfect peace and calm. ALWAYS EXPECT THE GOOD. Have enthusiasm and, above all, have a consciousness of love -- a radiant feeling flowing through your consciousness at all times. Treat yourself until you have an inner sense of unity with all Good. (p. 184.3)

2. When a man’s thought rests entirely upon himself, he becomes abnormal and unhappy; but when he gives himself with enthusiasm to any legitimate purpose, losing himself in the thing which he is doing, he becomes normal and happy. Only as much life enters into us as we can conceive, and we conceive life -- in the larger sense -- only when there is complete abandonment to it. (p. 440.4)

3. Enthusiasm. An exaltation of soul. A lively manifestation of zeal. A keen interest in people and things at home and abroad; it has been called “The Fortune-Teller of Life.” Enthusiasm is compelling, and sweeps everything before it. The root word from which we get enthusiasm actually means “inspired” and one truly filled with enthusiasm is like one inspired, as if possessed with a divine power . . . which one actually is. We become enthused in the consciousness that we are God-sustained and filled with God-power. Such consciousness makes our enthusiasm irresistible. (p. 589.3)

This Thing Called Life (1943):

1. Life is enthusiastic joy.

 It contains the great song of being.

 There is nothing little, mean or petty about It.

 It is not browbeating you.

 It is not beating you over the head with a cosmic club.

 It is not knocking you down on your knees asking you to beseech

 light to be light or truth to be truth. (p. 94.3)

2. Inspiration and enthusiasm are necessary to the highest use of this Power -- quick joy in recognition and gladness in realization. There is something triumphant and transcendent about it. Don’t be afraid of these higher emotions. Consciousness of the Power will buoy you up, it will not pull you down. (p. 94.4)

 Also in Power

Words That Heal Today (1949):

1. Enthusiasm is the most creative of all the imaginative faculties. There is something light, unobstructed, weightless about it. (p. 149.3)

The Power of An Idea (1965):

1. We must learn to recapture that childlike enthusiasm we used to have, and to develop it. There is something so spontaneous and natural and outgoing about it that it diffuses an exhilarating power which lifts everything it touches into greater joy. (p. 38.3)

2. Enter into the spirit of Life, into the joy of living, and into the usefulness of being alive. For no one will grow tired and old if he has faith and enthusiasm. We need to discover the wellspring of that childlike joy which gave us the happiness and security and faith that we had as children. (p. 40.2)

3. Enthusiasm reaches out with joy, there is nothing depressing about it; it reaches out in faith, there is no fear in it; it reaches out with acceptance, there is no doubt in it; and it reaches out as a child, there is no uncertainty about it. (p. 44.2)

4. Enthusiasm is a joyful trust in Life, a happy outlook, a complete assurance and confidence that there is a Power within us greater than we are that we may use. It should be our purpose to awaken this joy in us again and enter into the game of living; not sitting on the sidelines as though we were isolated, but on the field ourselves. It is God’s enthusiasm and becomes ours on acceptance. (p. 44.2)

Freedom from Stress (1966):

1. A person who has enthusiasm for living, who is young mentally, cannot be old for the mind and the spirit are ageless. (p. 60)

10 Ideas That Make a Difference (1966):

1. Living really should be without struggle and always with enthusiasm. Man exists that Life may operate through him and express Itself in him. We should think of the Divine Presence as infinite joy, beauty, and wisdom, and have gratitude for It. We should think of the Law of Good as being infinite in Its capacity, and willing to create anything that is good. (p. 21.3)

 Also in Good

Spiritual Awareness (1972):

1. Since God is infinite, our expansion is progressive and eternal. No matter how much good we experience today, the Infinite has more in store for us tomorrow. We should joyfully look forward to this expansion with enthusiastic anticipation. The march of Life is not dismal, but a song of triumph. (p. 66.1)

Pray and Prosper (1974):

1. Enthusiasm is the most creative of all the imaginative faculties. There is something light, unobstructed, weightless about It. (p. 28.3)

Science of Mind Magazine:

1. There is a creative urge back of everything you do -- an urge to express life, joy, and happiness; to reach out to everything that lives as though you belong in the universe in which you live; to be one with it and have an enthusiastic zest for living. Man’s nature is such that it is necessary for him to express life, to come into the fulfillment of joy and happiness, and he is disconsolate until this happens. (May 1972, p. 14)

 Also in Creativity

2. What we should learn to do is to cooperate with God’s Spirit in us. Its whole nature is Love and Harmony; therefore we shall get the best results when we live together in Harmony and Love toward each other. For out of this Love and Harmony should flow a greater creativity, a happy livingness, and an expectant enthusiasm. (May 1972, p. 15)

 Also in Creativity, Harmony

3. We really need more enthusiasm! We should not see this thing just as a law and a big, bright, brilliant goodness; we should see it as something vibrating with life, pulsating with warmth, and scintillating with color. Look how colorful nature is! We are too prosaic, too matter-of-fact. Color belongs to us because God is a colorful being. How can that which has painted nature with such a lavish brush be anything but colorful. (April 1996 p. 9)

# ETERNAL

The Science of Mind (1938):

1. Having no element of time. Without beginning, without end. Also may imply a state or quality other than time. As *eternal bliss, eternal glory*. Immortal, imperishable, uninterrupted, boundless. One of the appellations of God. (Glossary, p. 590.2)

# EVIL

Love and Law (2001; teachings 1918-1920):

1. We say, if it is true that God is good and God wants us to have everything that is good, why does God create us and let us suffer? Why are we limited? Why must we struggle, struggle against physical limitations? And here is the answer as it appears to me. I believe it is true. It is like this. We are individuals. To be an individual must always be to have the right of self-choice. Had God created us to be mechanical, we would not have been an individual. The planet is mechanical, it has got to be what it is, it cannot move out of its course, but we can. God could not make a mechanical individual. That is an absolute impossibility and since God could not make us so we had to go one way, God had to make us and let us go the way we saw fit. And if you will think that out it will answer all the problem of evil. (p. 8.3)

2. Evil is not the absence of good; it is not the lack of good; it is not inverted good; it is not good turned wrong side out. Evil is simply the absence of the recognition on the part of the individual of perfection. Don’t do anything with it. Let it alone and it will swallow itself up. Anything that is unlike good or God cannot exist very long. (p. 90.2)

3. Never forget this -- God does not make evil; we make all that we experience of evil, and since we make it we have got to unmake it. It is something that contradicts life, life cannot produce death. (p. 96.2)

4. . . . evil is the creation of our own false consciousness, and since it is, it is useless to pray to God to stop evil. We have got to stop evil. God is good and complete and perfect. Evil will only destroy itself. (p. 97.2)

5. Manifestation is not the balancing of two opposing forces. If it was, it would mean that evil equals good, which is an absolute impossibility. Evil equals nothing when good is present. If it equals something, it would have reality and life in it and there would be a destructive force. (p. 103.2)

6. If good comes in, evil goes out. It cannot help it. It cannot stay. We in a certain sense think evil is a negative thought force; it seems to have a kind of personality. Evil seems to try to destroy good, but it cannot. It is that impersonal evil, that negative destructive power of thought that makes people sick. It is a race suggestion. (p. 103.2)

Creative Mind (1919):

1. What is evil?

Evil is the result of a lack of clear seeing, based upon a belief in two powers, and limitation and what we call sin is the result of man’s struggle to find himself. (p. 75.1)

Can We Talk to God? (1934):

1. . . . the entire problem of limitation, evil, suffering and uncertainty is not God-ordained, but is the result of ignorance. (p. 16.4)

2. But some people will say: “If the power behind everything is good, why does it admit of even the possibility of evil and limitation?” The only answer to this question is that we are each individuals left alone to discover ourselves, a creature of volition, intelligence and will, fused into personality for the purpose of producing a real entity -- an actual, conscious being. (p. 16.5)

3. Truth knows no opposites. When we take away the belief in evil it flees with the dissolution of this belief. (p. 67.7)

4. I do not believe that there is anything in the universe which is against us but ourselves. Everything is and must be for us. (p. 78.3)

Questions and Answers on the Science of Mind (1935):

1. Evil, or that which seems destructive, is an experience of the soul on its journey through life. Evil, however, has no ultimate reality. There is no power opposed to God, the Good. Evil is sometimes thought to be a very real thing but it has no vitality, no life, because it can always be destroyed by Truth. What we think of as heaven, on the other hand, is harmony and is a state of spiritual consciousness. We make our own heaven or our own hell right here and now. We can change our mental concept and know that whatever constructive condition we envision will actualize, for each of us is an All-Conquering Child of God. If we accept love, harmony, happiness, and peace, they will manifest in our life. Indeed, heaven will be, to us, a radiant and illumined state of consciousness.

 Is there suffering for lawbreakers? Yes, because any so-called breakers of the law, whether an inner or outer law, are sowing destructive seeds which must sooner or later return to them. This is according to the spiritual law of Cause and Effect. It could not be otherwise, so let that spiritual law deal with them. It is not within your province or mine to condemn or judge another person. Our attitude toward our fellow human beings should not be to condemn or judge harshly, but to see the perfect idea resident in them, no matter how grievous the mistake, recognizing that if they knew better, they would do better. It is only in this way that conditions can be neutralized. (p. 15.2)

2. Q: What is the meaning of the saying, “Resist not evil”?

A: Nothing on earth can resist an absolutely nonresistant person. The Chinese say that water is the most powerful element, because it is perfectly nonresistant. It can wear away rock and sweep everything before it.

 Evil, the direct and suppositional opposite of good, has no reality behind it or actual law to come to its support. When Jesus said “Resist not evil,” he knew God to be All and to be Good; he realized that the power of so-called evil was that which was given to it by human consciousness. He knew that evil, not being a creation of God, had no real life, though it would affect a person’s life so long as that person believed in it as a power. Thus, seeing through evil (or illusion) to the truth, he counseled nonresistance.

 The Science of Mind recognizes the power of Mind to build according to the belief held in it. Therefore, following the advice of Jesus, we refuse to believe that evil has any reality of its own; its only claim to existence is the one our belief gives to it. Evil is human-created, while God, the Eternal Goodness, knows nothing about it. (p. 47.3)

The Science of Mind (1938):

1. We shall have to learn that evil is neither person, place nor thing of itself, but is an experience which we are allowed to have -- because of our divine individuality -- until through negative experiences we learn to use the Law affirmatively, to cooperate with It, and thus to enjoy Its full benefits, for the true Law is a Law of Liberty and not of bondage. (p. 109.4)

2. The age-long discussion of the problem of evil will never be answered until we realize that evil is not a thing of itself. It is simply a misuse of the Law of Freedom. The problem of evil will be met only to the degree that we cease doing evil and do good, for evil will disappear when we no longer indulge in it. (p. 111.3)

3. One of the most illuminating things which mysticism has revealed is that evil is not an ultimate reality, it is simply an experience of the soul on its journey toward Reality. Evil is not an entity, but an experience on the pathway of self-unfoldment. It is not a thing of itself but simply a misuse of power. It will disappear when we stop looking at, or indulging in, it. We cannot stop believing in it as long as we indulge in it, so the mystic has always taught the race to turn from evil and do good. (p. 335.2)

4. They have done away with evil as a cosmic entity -- NO DEVIL, NO HELL, NO TORMENT, NO DAMNATION outside of one’s own state of thought, NO PUNISHMENT outside of that self-inflicted, through ignorance; and NO SALVATION OUTSIDE OF CONSCIOUS CO-OPERATION WITH THE INFINITE. Heaven and Hell are states of consciousness. (p. 337.1)

5. We do not say there is no evil experience. We say, evil is not an entity, but a misuse of a power, which of itself is good. We shall never know the nature of good by dissecting the nature of evil. (p. 434.5)

6. *A Man’s Foes (Matt. 10:36)*

“And a man’s foes shall be they of his own household.” There are no enemies external to our own mind. This is one of the most difficult problems to understand, and – simple as it sounds – it penetrates the depths of creative causation. *Nothing can happen to us unless it happens through us.* That which we refuse to accept, to us cannot be, and that which to us *is*, cannot help becoming a reality in our lives. But someone will say, “I did not conceive of this evil which came upon me; it was not in my mind.” The question arises, “Can any particular evil be real to one, if he refuses to entertain it in his thought?” The answer must forever be, *it cannot*. This is one of those “hard sayings” which it is difficult to understand, but the principle involved is plain. (p. 441.3)

7. If we can divorce our lives from the thought of evil – from receptivity to it – if we can bring our mentality to a place where it no longer conceives evil, then evil cannot exist for us. The proof of this doctrine remains for individual conviction, through experience, but it is well worth trying. (p. 441.4)

8. We cannot do good while we continue to do evil, nor can we heal evil except by the power of good. To all sincere students of Spiritual Science, this lesson is a guide post, pointing to the fact that the thought of good must ever overcome any thought that is less than good By the presence of good, evil is cast out, just as by the presence of light, the darkness disappears. (p. 448.3)

9. Could we cast out evil from our thought if evil were a real entity or had actual power? The answer is self-evident, we could not. Evil flees before Reality and to the mind which knows it, evil is not. (p. 456.2)

10. Evil. That which seems destructive. Evil is an experience of the soul on its journey toward the realization of Reality. Evil will remain a problem as long as we believe in it. Of itself, it is neither person, place nor thing, and will disappear in the exact proportion that we cease using destructive methods. As long as we make mistakes, just so long we shall be automatically punished. (p. 590.4)

New Thought Dictionary (1942):

1. Evil. A term used to imply the opposite of good. Evil is not a thing in itself, but it is an absence of what is felt to be good or pleasing, as darkness is an absence of light, or death an absence of life. The term is usually linked with the idea of negation or destruction, though these forces, in themselves, are not really “bad.” What appears to be destruction at times is only a vehicle for change. The term is entirely relative. What might seem evil to one man might be seen as good by another. (p. 40.5)

Lessons in Spiritual Mind Healing (1943):

1. The universe is a Spiritual System governed by immutable laws of cause and effect. Man is an integral part of this System, inseparable from It. At first he does not understand his own nature and thereby, by the very law which could produce freedom, brings limitation into his experience. This limitation he calls evil. (p. 7.1)

This Thing Called Life (1943):

1. All evil is either a misuse of this Power or a misunderstanding of It. Everything that is wrong in our experience, whether we call it pain, sickness, poverty or unhappiness, is a denial of the allness of God. Life has no adversaries, therefore, when we deny evil we are not fighting reality. The denial is like straightening out a mathematical problem. We are not fighting the wrong conclusion, we are merely explaining why it is not true. We are rearranging our thought in a way that proves to us that Life never limits us. (p. 30.3)

This Thing Called You (1948):

1. No harm can come to you when you know that God is at the center of everything. This knowledge will protect you from all evil. Evil is as night before the onrushing light of your consciousness. It is as darkness dissipated by the sun of your faith. It is as fire extinguished by the waters of your spirit. (p. 68.3)

Beverly Hills Lectures (1952):

1. The sum total of the thoughts of the ages, based on a sense of duality, has created not a psychic opposition to good, but a psychic contradiction of it. Nothing opposes good, though much seems to contradict it. There is no final power of evil, even if the individual life builds up a subjective reaction which contradicts its good, denies our wholeness, our happiness, our freedom, and builds a barrier against that which we feel we ought to be. (p. 104.2)

The Voice Celestial (1960):

1. You make a god of everything if you

Do give it power to rule your life:

And even good to evil turns -- (p. 25.4)

2. Evil is a word by ignorance designed,

To show some *other* Cause than Cosmic Mind,

Some Devil lurking in horrific caves

Or masked as “good” to charm men into slaves;

Yet abstract evil, a thing that lives apart,

Cannot exist. But when the mind and heart

Shall violate the law of One Alone,

In pain or loss man reaps what he has sown. (p. 107.2)

It’s Up to You! (1968):

1. We must convince our mind that God does not, could not, desire evil. We shall also have to get over the agelong determination to believe that evil is an entity. We shall have to learn that evil is not person, place, nor thing, but is an experience we are allowed to have because of our Divine individuality, until through negative experiences we learn to use the Law affirmatively, to cooperate with It and thus enjoy Its full benefits. For the true Law is a Law of liberty and not of bondage. (p. 66.2)

What Religious Science Teaches (1974):

1. The whole problem of evil, as stated by the different scriptures of the world, is not a problem of dealing with an entity of evil, but with the misuse of a dynamic power which, rightly used, alone guarantees freedom. (p. 68.3)

 Also in What We Believe

Pray and Prosper (1974):

1. Whatever apparent evil besets us can be neutralized through conscious communion with the indwelling Spirit. This is done by resolutely turning from thinking about evil, to the contemplation of its opposite, which is good. (p. 37.3)

 Also in Communion

2. Evil is not overcome by fighting it, or by recognizing it, but by non-resistance to it; by looking through the evil into the good. Thus evil becomes transmuted. Spiritual communion dissolves evil, as light dissipates the darkness. (p. 38.2)

 Also in Communion

What Religious Science Teaches (1974):

1. All apparent evil is the result of ignorance, and will disappear to the degree that it is no longer thought about, believed in, or indulged in. Evil is not a thing in itself. It has no separate, independent existence and no real law to support it. (p. 6.5)

Living the Science of Mind (1984):

1. And yet evil is an experience of the human being, if by evil we mean sickness, want, lack, impoverishment, unhappiness, or physical deterioration. (p. 354.2)

2. ... evil is never a thing in itself or of itself. It is merely a limited use or perhaps a misuse of a Creative Power which is Complete and Perfect within Itself. (p. 354.3)

3. The experience of evil is more than imagination. It is actual experience, and it would be useless for us to deny it. If we can feel that it is something the human being has created through ignorance, rather than something that is ordained and predetermined, we shall be in a better position to combat it. (p. 354.5)

4. The origin of evil is in the human mind, and the belief in devil, hell, purgatory, and limbo has its origin in the human mind, and nowhere else. (p. 354.6)

5. Is evil, then, equal to Good? The answer is No, for we have already found out that, while we can love to any extent without being hurt, hate finally destroys itself and destroys us with it. But love harms no one. Good protects Itself because God is Good. (p. 356.5)

Anatomy of Healing Prayer (1991):

1. All of God is everything. Evolution is an eternal process; there is no ultimate evil. (p. 19.3)

2. Our whole practice is based on the concept that God is where we are and what we are, and that there isn’t anything else. Our whole concept is partially based on the theory that whatever appears to be wrong is not wrong in itself but is the wrong arrangement of what is right. There is no dualism in the universe, as I have always said. There is not God and something else; there is no such thing as good or evil in itself. There is only what is, which automatically and mechanically reports from itself or interprets itself to us the way we look at it. (p. 28.3)

3. Whatever is destructive is all the evil there is, and whatever is constructive is the only good there is. This is the only measuring yard, I think, and if anything does any harm, it isn’t good. We believe the universe is a spiritual system -- not as evolving into one -- and we believe it is now. (p. 68.1)

4. The Universe itself knows nothing about good and evil -- it only knows that It is; and what It knows, is; and what is, It knows; and Its knowing is the isness of what is. (p. 110.1)

5. And we are not using good with which to combat evil or righteousness to overcome unrighteousness or good to overcome evil or God to beat the devil over the head with a cosmic club -- this is exactly what we do NOT do. (p. 176.1)

Ideas of Power (1992):

1. There is no such thing as good and evil in the Universe; there is no dualism or duality in it. There is nothing but God. (p. 116.2)

2. There is no evil entity in the Universe. We all experience evil and negation, but there is no entity of evil. (p. 148.1)

A Holmes Reader on Change (1995):

1. We should realize that any evil, any lack, any limitation or any negation, whatsoever, which has appeared in our experience will disappear just as soon as we no longer contemplate it, think about it, or give it power by believing in it. It withers away by non-use. This is a law of nature: use or lose. Moreover, recognizing that any particular negation no longer has power robs it of the power which it appeared to have. In doing this, we are not pitting one power against another; we are merely using One Power in the right way. (p. 29)

Science of Mind Magazine:

1. The negative use of the creative power of thought, then, is a very real thing and, indeed, is at the root of all of our troubles. And while we persist in believing that evil is as real as good, we shall experience the evil in which we believe. While we persist in thinking and acting as though limitation were the law of life, we shall continue in bondage. To free ourselves from the contemplation of evil and bondage (projecting as it does the forms of lack, unhappiness, physical disease, etc.) is the whole aim and purpose of the Science of Mind and Spirit. (Oct. 1995, p. 8)

 Also in Creative Process

2. What we should realize is that any evil, any lack, any limitation, or any negation whatsoever, which has appeared in our experience, will disappear (and completely) just as soon as we no longer contemplate it, believe in it, think about it, or give it any power. It withers away by non-use. (Oct. 1995, p. 10)

 Also in Creative Process

# EVOLUTION

Can We Talk to God? (1934):

1. Evolution is an eternal unfoldment. Life reveals itself to whoever is receptive to it. (p. 17.3)

2. Evolution is a principle, which, though invisible, finds manifestation in every form of life. It is the logical and necessary outcome of Universal Intelligence or Spirit. But evolution is an effect of intelligence and not its cause; it follows involution. Involution is the idea while evolution is the unfoldment of the idea. Involution precedes evolution with mechanical precision propelled by an immutable law -- the Law of Cause and Effect. (p. 38.2)

3. Evolution is the time and the process through which the Spirit unfolds. In so far as any individual understands this mental law, he or she is able to use it. We must learn how it works, and comply with the way it works; always it is an obedient servant. As a man sows, so shall he also reap. Involution and evolution, the thought and the thing, the word and the law, the purpose and the execution -- this is the sequence of the way the law works. (p. 39.1)

4. God operates through what we call the law of evolution or unfoldment and we are subject to this law. It is not a limitation, but is the way through which freedom and individuality express. There is an unfolding principle within us which is ever carrying us forward to greater and greater expressions of freedom, love, joy and life. (p. 76.3)

Questions and Answers on the Science of Mind (1935):

1. Involution precedes evolution in the creative sequence. Before anything can evolve it must first be involved. The act of involution is a conscious one. For example, the planting of a seed is involution, a conscious invocation of the law of productivity by the gardener. The seed is an idea specializing the law, having a definite purpose, which is that of producing its own type. But before the seed can produce a harvest, it must fall into the ground, where the natural processes of creation, or evolution, begin. Everything that happens next, from seed to harvest, is intelligent but unconscious, a mechanical process. When we study evolution, we are studying a mechanism and not spontaneity. Evolution follows involution with a mechanical exactness. (p. 4.2)

The Science of Mind (1938):

1. We can never completely fathom the Infinite Mind: we shall always be discovering new lands. Consequently, evolution is an eternal unfoldment of the more yet to be. (p. 43.4)

2. Nothing is more apparent than that man, as he now appears, is the result of evolution. But in order to evolve, he had to have a Principle from which to unfold. Since man is intelligent, he must have evolved from an Intelligent Cause. (p. 71.1)

3. All is Infinite Being and all is eternally becoming. Infinite Being is Infinite Knowingness; as the result of this Infinite Knowingness, there is an Infinite Becomingness or Creation. The Infinite Knowingness produces what is called involution through the self-contemplation of Spirit. As the result of this contemplation – this *Word* of the Bible – Creation is made manifest. This is evolution. (p. 102.2)

4. Evolution is the process, the way, the time, and the experience that transpires as Thought – or Intelligence, or Idea, or Contemplation – passes from abstract Being into concrete expression. Consequently, *evolution is an effect of intelligence and not the cause of it!* EVOLUTION IS NOT CREATING INTELLIGENCE; INTELLIGENCE IS PROJECTING EVOLUTION. We do not deny the theory of evolution; we affirm its cause to be Intelligence, operating as Consciousness and Law. (p. 102.3)

5. The furtherance of evolution depends upon our ability to sense a unity with Nature and her forces. When the knowledge of this unity comes alike to all, the tread of armies will cease and the bugle call will echo the soft notes of brotherly love. (p. 104.2)

6. The Infinite Mind, then imparts Itself to the finite, through the act of incarnation. The progress of the human race is a result of that process whereby Intelligence passes, by successive degrees of incarnation, through evolution, into the human mind. (p. 139.3)

7. Evolution is the awakening of the soul to a recognition of its unity with the Whole. Material evolution is an effect, not a cause. This reverses the popular belief, declaring that evolution is the result of intelligence, rather than intelligence being the result of evolution! (p. 337.2)

8. The aim of evolution is to produce a man, who as the point of his objective thought may completely manifest the whole idea of life, may bring Unity to the point of particularization, finding nothing in the Law to oppose It. The man Jesus became the Christ through a complete realization of the Unity of Spirit and the Absoluteness of His word. His physical and spiritual faculties, His objective and subjective mind, were completely poised and perfectly balanced. (p. 337.3)

9. The aim of evolution is to produce a man who, at the objective point of his own self-determination, may completely manifest the inner life of the Spirit. Even the Spirit does not seek to control us, It lets us alone to discover ourselves. The most precious thing a man possesses is his own individuality; indeed, this is the only thing he really has, or is. For one instant to allow any outside influence to enter or control this individuality is a crime against his real self. (p. 338.2)

10. Evolution is a principle which, though invisible, finds manifestation in every form of life. It is the logical or necessary outcome of Universal Intelligence of Spirit; *but evolution is an effect of Intelligence and not its cause*. Evolution can only follow involution. Involution is the idea, while evolution is the unfoldment of the idea. INVOLUTION PRECEDES EVOLUTION AND EVOLUTION FOLLOWS WITH MECHANICAL PRECISION, PROPELLED BY AN IMMUTABLE LAW . . . the Law of Cause and Effect. (p. 339.2)

11. *Evolution is the time and the process through which Spirit unfolds!* In so far as any individual understands this mental Law, he is able to use it. We must learn how It works and comply with the way It works. Always, It is an obedient servant. As a man sows, so also shall he reap. Involution and evolution, the thought and the thing, the Word and the Law, the purpose and the execution … this is the sequence. (p. 340.2)

12. We may be sure that the whole aim of evolution is to produce innumerable selves which are all consciously centered in the Universal Self. The individual “I” is a complement to the universal “I AM.” And any method that would seek to erase or to obliterate this individual “I” must be based upon a false philosophy. But “the Father is greater than I.” This must never be overlooked for all further evolution of the individual will depend upon his conscious co-operation with the Law and with the Spirit; the Spirit is greater than any particular use of the Law of cause and effect. (p. 417.3)

13. Evolution is the time and the process through which an idea unfolds to a higher state of manifestation; and since ideas are Divine Realities, evolution will go on forever. But evolution is an effect of Intelligence and not its cause. Evolution follows involution. (p. 420.3)

14. Evolution has brought man to a point of self-expression and it can do no more for him until he consciously co-operates with it. Its law is one of growth and unfoldment. God goes forth anew into creation whenever anyone discovers a new truth or increases knowledge about an old one. Each is a center of the All, and each has access to the All, through his own nature. (p. 482.2)

15. Our expectation looks for a more complete manifestation of our own inner divinity. Evolution will bring this about, as it does all things. We are an unfolding Principle of life, Truth, perfect law and action. We wait for a more complete unfolding of our inner life. It is already within, the perfect way and the eternal Truth. We wait for the unfolding of ourselves, through the law inherent within our real nature. (p. 485.3)

16. Evolution. The passing of Spirit into form. All emerge from that One Whose Being is ever present and Whose Life, robed in numberless forms, is manifest throughout all creation. Creation is the logical result of the outpush of Life into self-expression. It is the coming forth of Spirit into manifestation. The unfoldment of First Cause is what we call evolution. Since the idea is still in an unfolding state, it appears as though we lived in an imperfect universe. Evolution is the time and the process through which an idea unfolds to a higher state of manifestation; and since ideas are Divine Realities, evolution will go on forever. (Glossary, p. 590.5)

New Thought Dictionary (1942):

1. Evolution. A gradual unfoldment or development. The progress of a race or a species from a lower form of existence into higher forms, in line with the Principle of Life, which is ultimate Perfection. This does not imply that there will ever be a stopping point, for it is the nature of Life to forever unfold into higher and higher expressions of being. (p. 41.9)

Lessons in Spiritual Mind Healing (1943):

1. Individual evolution consists in becoming more constantly aware of this inner Life Principle. Gradually the Life Principle becomes specialized as the individual. As this takes place, the individual has increasing ability to govern his own life and create his own environment. This is the Law of Individual Selection. (p. 10.2)

2. The whole process of evolution is to produce a being who can consciously co-operate with the Evolutionary Principle, which is Pure Spirit. At first we are ignorant of this because we have not realized that Spirit is at the root of every form.

 Gradually we are brought to the realization that we are some part of this creative order. Gradually that which seemed to be imposed eternally passes under our conscious control. This happens in such degree as we become consciously aware of the immediate Presence of Reality and our relationship to It. In this way we pass from bondage into freedom. (p. 11.3)

This Thing Called You (1948):

1. Evolution is proof of an irresistible urge which pushes everything onward and upward. Man did not create life, he is something that lives in, from, and by it. He cannot escape life or the necessity of giving expression to it through living. (p. 1.3)

How to Use the Science of Mind (1948):

1. No doubt our eternal evolution is an everlasting process through which we become more aware of life. (p. 60.2)

Words That Heal Today (1949):

1. It is only when we view life from the standpoint of an expanding soul, destined forever to exist somewhere, that we can make either sense or sanity out of human experience. If we view life from the standpoint that each is an evolving soul, destined to live forever somewhere, we shall see that in the long run life must return to us that which we reflect into it. (p. 22.2)

Beverly Hills Lectures (1952):

1. Evolution is the emergence of that which already is in form, in an ever-upward spiraling. (p. 100.1)

The Basic Ideas of Science of Mind (1957):

1. Through eons of time life has been slowly climbing up the ladder of unfoldment to the present self-conscious state achieved in man. Some degree of consciousness exists in everything because everything is some form of Spirit, and Spirit is Intelligence. However, there are degrees of intelligence, or consciousness. We often hear the expression, “Consciousness sleeps in mineral life, dreams in plant life, awakens in animal life, and comes to self-consciousness in man.” Man, then, stands at the very peak of the evolutionary climb. He is now a self-conscious individual which means that he not only knows, but knows that he knows. He can think about his own consciousness, and he now has the power of choice – the very summit of life’s upward striving. Evolution, through infinite ages, has done much for him. (p. 33.4)

Discover a Richer Life (1961):

1. It is the nature of this original Cause to continuously express, to eternally do new things; yet in doing these things It can never contradict Its own nature. The expression of this infinite Spirit in an ascending creation is what we call evolution. (p. 9.5)

2. Since God is infinite, the possibility of man’s expansion is limitless. Therefore evolution or unfoldment is the eternal process through which Being passes into becoming. This does not make man God nor does man create God; but man at any and every level of consciousness is, at such a level, a manifestation of the original Mind. As a drop of water is in the ocean, and in its essence is like the ocean, but still never is the whole ocean; so man is in God, partakes of the nature of God, in essence is One with God, but never is God. Man could never become the whole God for then he would have exhausted the possibilities of the Infinite, which by definition is an impossibility. (p. 10.3)

 Also in Self/Human/Individual

Living Without Fear (1962):

1. All evolution is an awakening and development of a greater possibility, resulting in an unfoldment of an inherent potential. Since man lives in his consciousness, it follows that a change of consciousness will produce a change in outward manifestation. Hence we arrive at the idea that man lives in and by his beliefs and opinions, and that, could he change these beliefs and opinions, there would be an outward manifestation corresponding to the inner change. (p. 17)

2. The entire evolution of man is the result of gradual awakening to truths which have external existence. Evolution is not a cause but an effect. the cause of evolution is Intelligence, the effect is manifestation. As man’s body is part of the one great body of all physical life, so is his mind one with the infinite Mind. From this infinite Mind he draws inspiration, knowledge, and wisdom -- the direct revelation of Reality through him. (p. 18)

3. If we were to further inquire of our imagination what the ultimate purpose of evolution is, the most logical answer it could give would be that the purpose of Life is to produce beings who can consciously cooperate with It; that through such cooperation the evolving Principle Itself may more completely express. (p. 38)

 Also in Purpose of Existence

4. There is this question, however, which naturally rises: Why all the suffering, sorrow, and pain; why has tragedy accompanied the journey of man? Again our imagination may answer this question in a somewhat plausible manner. There is no other way through which true individuality can evolve. Man must be let alone to discover himself, else be compelled, arbitrarily, to follow one road, in which case he would be an automaton and not an individual. (p. 40)

Freedom from Stress (1964):

1. Our evolution is an awakening to what was before we awoke to it, because our awakening to it could not produce that which was not. We awaken to existing principles which we may use uniquely and in so doing produce a new thing. But the new thing is made out of that which always has been, and by a method which was always possible. This demonstrates not a new possibility, but a new form resulting from a new awareness. (p. 19)

Observations (1968):

1. If there is in life -- and there must be -- something which causes evolution out of Life Itself, why should it not follow that there is something within us that causes us to evolve, to progress? And our very problems, then, are merely situations which confront us with the opportunity for greater self-expression. (p. 19.2)

What Religious Science Teaches (1974):

1. 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.” (p. 47.2)

 Also in What We Believe

2. The original sources of spiritual thought from which the great religious conceptions of the ages have been drawn, have taught that evolution is an eternal manifestation of life on an ascending scale. As we ascend from a lower to a higher level, the limitations of the previous experience must drop away from us. Since the Kingdom of God or the Kingdom of Reality is already established in Spirit, our transition from one plane to another is a matter of consciousness, and since all persons are incarnations of the Divine Spirit, every soul will ultimately find complete emancipation, not through losing itself in God, but rather, through finding God in itself. (p. 47.4)

 Also in What We Believe

Creative Living (1975):

1. Eternal unfoldment seems to be the law of our being. But what is it that unfolds? Is it the principle or the individuality? The answer is simple: we all know that principles do not evolve while people do. Our evolution consists of the constant acquirement of knowledge leading to a more profound understanding of principles, but our understanding of principles does not create them. Principles are immutable, changeless, and eternal. (p. 23.1)

 Also in Principle

Anatomy of Healing Prayer (1991):

1. ... not a universe that is expanding, but a universe in which all evolving things are expanding. Evolution is an effect and not a cause.

365 Science of Mind (2001):

1. New arts, new sciences, new philosophies, better government, and a higher civilization wait on our thoughts. The infinite energy of Life, and the possibility of our future evolution, work through our imagination and will. The time is ready, the place is where we are now, and it is done unto all as they really believe and act. (p. 5.1)

2. There appears to be one persistent purpose behind the great forward movement of evolution, namely, the expression of Intelligence, through creation, into higher, finer, and more complex forms. An insistent and intelligent Urge in the Life-Principle impels it to express. Spirit is forever clothing itself in form. If we were to ask our imagination why this is so, the answer might be that God Himself would remain a nonentity unless He were expressed. Even to the Infinite, some form of creative action and expression is necessary. (p. 113.3)

# EXCELLENCE

The Science of Mind (1938):

1. No limit can be placed upon the spirit of man. It merges with the Universal Spirit for the two are really One. God is in us as we are in God -- the same essence, the degree apparently different. The one finite and the other Infinite, and since the Infinite cannot come from the finite, it follows that the finite must come from the Infinite -- a little circle within the big circle. (p. 87.2)

 also in Self/Human/Individual

# EXPECTANCY

The Science of Mind (1938):

1. He then begins to fill his thought with the idea of faith, the expectancy of good and the realization of plenty. He senses, and mentally sees, right action in his life. He puts his whole trust in the Law of Good, and It becomes very real to him as he definitely speaks It into being -- into his being and into the being of his affairs. He denies anything and everything that contradicts his realization of this truth. (p. 55.2)

 Also in Right Action

2. We should work, not with anxiety, but with expectancy; not by coercion but with conviction; not through compulsion but in a state of conscious recognition and receptivity. We do not have to drive or push but we must accept and believe. We should, then, leave everything to the Law, expecting a full and complete proof of our faith. We shall not be disappointed nor chagrined, for the Law is our faithful servant. (p.58.5)

3. We can make bigger buckets. We cannot make a bigger law. The Law knows nothing about big and little. It knows to do. Since there is such a Law and we are always using It, we are all receiving from Life an objective equivalent of our inward mental attitudes. If we wish more we must increase our expectancy, we must identify ourselves with more. The Law, being absolute, can produce what we call a big thing as easily as what we term a small thing. Mind is a mirror, automatically reflecting our images of thought, be they good, bad or indifferent; large, medium or small, as we measure things. (p. 99.3)

 Also in Abundance/Prosperity

This Think Called You (1948):

1. The creative law which you use is like a mirror. The thought you hold before it is like an image. The mirror reflects the image you hold before it. Hold there, then, the image of faith and expectancy, with enthusiastic conviction and with undying trust. The only thing that can hinder you is yourself. The only thing that can help you is yourself. Because it is you who reflects the image in the mirror. (p. 41.4)

 Also in Creative Process

2. Expectancy speeds progress. Therefore, live in a continual state of expectancy. No matter how much good you are experiencing today, expect greater good tomorrow. (p. 67.5)

 Also in Success

How to Use the Science of Mind (1948):

1. There should be a sense of joy in this work, a feeling of enthusiasm as well as conviction, a warm mental expectancy backed by a deep intellectual conviction, and an even deeper spiritual awareness. (p. 43.2)

 Also in Joyfulness

Thoughts Are Things (1967):

1. Expectancy always speeds progress, anticipation of “Better Yet To Come” helps to dissolve the load of unbelief which we now carry with us. We must learn to increase our consciousness. Nothing is too good to be true. God’s perfection is already an ever-present reality, but as far as we are concerned it waits to be perceived, and only as much good can come to us as we mentally accept. (p. 46.1)

Know Yourself (1970):

1. Truth knows no opposites. When we take away the belief in evil it flees with the dissolution of this belief. We must be continually reminding ourselves of the power of our word and of our ability to consciously use it for the good desired. We must know that Truth produces freedom because Truth is freedom. It is in quiet expectancy and in calm confidence that our work should be done. The results rest in the eternal Law of Mind. (p. 81.2)

 Also in Freedom, Truth

Living the Science of Mind (1984):

1. If we are to demonstrate that the Divine Givingness is a Principle in the Universe, then we must set up a receiving center; for no matter how abundantly the Horn of Plenty may pour Its universal gifts, there must be a bowl of acceptance, a chalice of expectancy, or the gift cannot be complete. (p. 393.1)

 Also in Givingness/Generosity

365 Science of Mind (2001):

1. In spiritual mind treatment we are dealing with a Law as definite as that which takes a cabbage seed and makes a cabbage out of it instead of a cauliflower. We are dealing with a creative Power that acts upon our thinking. This Power we did not make, but we may use. It operates upon us like all other forces in nature. With this in mind, we have every right to expect all that is desirable. We should daily affirm that new ideas are coming to us, new ways of doing things; that we are meeting new and wonderful friends, new situations; that joyous things are going to happen to us. (p. 85.1)

2. The creative Power is always reacting to us as we act in It. It is always creating in our bodies and in our affairs. Consequently, we should all learn to live in a state of joyous and enthusiastic expectancy. This is the principle upon which faith or the answer to prayer is based. (p. 85.2)

Science of Mind Magazine:

1. What great joy should accompany everything that we do -- an expectancy, love. Love everything, praise everything, recognize all things, believe all things, accept all things. There is a laughter of God -- let’s laugh it. There is a song of the Universe -- let’s sing it. There is a hymn of praise -- let’s praise it. There is a joy, a beauty; there is a deep abiding peace; let’s experience it. (July 2001, p. 12)

 Also in Joyfulness

# EXPERIENCE

The Science of Mind (1938):

1. We need spiritual experience, a first-hand knowledge of life and Reality. There is no medium between God and man, nothing between life and living, between heaven and hell, but an idea. But an idea has no real value until it becomes an experience. (p. 445.4)

2. We can *know* only that which we experience. All great religions have taught truth, but it means nothing to us unless it becomes our truth. (p. 445.5)

3. We need spiritual experience. We shall never know peace until we embody it, we shall never know Truth until we become Truth, and we cannot know God unless we sense Him within our own being. The Spirit is ever giving, but we must take. What life does for us must be done through us (p. 445.6)

4. Spiritual experience is deep, calm and self-assertive; it is the result of actually realizing that Presence which binds all together in one complete Whole. This experience comes in the stillness of the Soul, when the outer voice is quiet, when the tempest of human strife is abated; it is a quickening of the inner man to an eternal reality. (p. 445.7)

# FAITH

Love and Law (2001; teachings 1918-1920):

1. Faith is a mental attitude which actually takes hold of the substance which exists and brings it right before the eyes of the person as an evidence that the thing did exist. (p. 41.3)

Creative Mind (1919):

1. The best way to arrive at the highest consciousness is to have a great faith in the willingness and the ability of Life to do all for us, by working through us. . . . There, through the door of our own thought, we enter into the Universal Consciousness, into a complete realization of life and truth, of love and beauty; and as we sit in the silence of our own souls and listen, it will be the greatest thing that we will ever do. In the completeness we are lost and yet we are found. This is what is meant that a man must lose his life in order to find it. We are lost to the human and found in the divine.

 (p. 21.2)

 Also in Consciousness

Can We Talk to God? (1934):

1. . . . the measure of our faith in the Infinite is the measure of our capacity to draw from the Infinite; this is why the Great Teacher said: “It is done unto you as you believe,” if we can believe in a great good, then much good can come to us. It is according to our mental acceptance, or mental equivalents -- according to our faith -- that life manifests through us. (p. 30.5)

2. There is an energy in thought, not because we will it to be so, but because it is so. Definite thinking draws this energy to our conscious desires and demonstrates at the level of our faith in the law of God. (p. 31.3)

3. Faith is not a dogma, a creed, nor a statement of being. It is a certain mental approach to Reality. It is an affirmative approach as opposed to a negative one. It is agreement as opposed to denial. (p. 61.3)

4. Prayer leads one to a place of mental acceptance but prayer without faith is ineffectual. Faith elevates the prayer to conviction, and acceptance. Where does God come in? God already is in and does not have to come from anywhere to anywhere. God is the entire process, both in our thought as individuals and in the universal as answering our individual thought. (p. 61.5)

 Also in Prayer

Questions and Answers on the Science of Mind (1935):

1. “Faith without works” is mere belief in a theory, without having proved it to be true. Its opposite, “active faith,” is knowing from direct experience that a theory can be proved. It involves keeping our heart high to the truth that God works in each and every one of us.

 Active faith is an inner knowing. It is real. It cannot die. We sometimes lose sight of it in stress, but it ever waits to be rediscovered and for us to put it to work. (p. 36.1)

The Science of Mind (1938):

1. . . . if a man is seeking to demonstrate, he must tell himself that he has faith in his power, in his ability, in the Principle, and in the certainty of the demonstration for which he works. Faith, being a mental attitude, is according to law; and even though one doubts, he can overcome his doubts and create the desired faith, definitely. (p. 48.3)

2. Faith has been recognized as a power throughout the ages – whether it be faith in God, faith in one’s fellowmen, in oneself, or in what one is doing. The idea that faith has only to do with our religious experience is a mistake. Faith is a faculty of the mind that finds its highest expression in the religious attitude, but always the man who has faith in his own ability accomplishes far more than the one who has no confidence in himself. Those who have great faith, have great power. (p. 155.3)

3. Why is it that one man’s prayers are answered, while another’s remain unanswered? It cannot be that God desires more good for one person than another. It must be that all persons, in their approach to Reality, receive results – not because of what they believe in, but because of their belief. Faith is an affirmative mental approach to Reality. (p. 156.2)

4. *We wish a faith based on the knowledge that there is nothing to fear!* “Faith is the substance of things hoped for, the evidence of things not seen.” The thought of faith molds the undifferentiated substance, and brings into manifestation the thing which was fashioned in the mind. This is how faith brings our desires to pass. (p. 156.5)

5. When we use our creative imagination in strong faith, it will create for us, out of the One Substance, whatever we have formed in thought. In this way man becomes a Co-Creator with God. (p. 157.2)

6. If one will have faith in himself, faith in his fellowmen, in the Universe, and in God, that faith will light the place in which he finds himself, and by the light of this faith, he will be able to see that ALL IS GOOD. And the light shed by this faith will light the way for others. We become conscious of darkness only when we are without faith – for faith is ever the light of our day and the light on our way, making that way clearly visible to us, even when to all others it may be beset with obstacles and the ongoing rough. (p. 158.5)

7. In order to *have* faith, we must have a conviction that all is well. In order to *keep* faith, we must allow nothing to enter our thought which will weaken this conviction. Faith is built up from belief, acceptance and trust. Whenever anything enters our thought which destroys, in any degree, one of these attitudes, to that extent faith is weakened. (p. 159.1)

8. Affirmations and denials are for the purpose of vitalizing faith – for the purpose of converting thought to *a belief* in things spiritual. The foundation for correct mental treatment is perfect God, perfect man, and perfect being. Thought must be organized to fit this premise, and conclusions must be built on this premise. We must keep our faith vital, if we hope to successfully treat for ourselves or others. (p. 159.2)

9. Pure faith is a spiritual conviction; it is the acquiescence of the mind, the embodiment of an idea, the acceptance of a concept. (p. 159.5)

10. We should constantly vitalize our faith by the knowledge that the Eternal is incarnated in us; that God Himself goes forth anew into creation through each one of us; and that in such degree as we speak the Truth, the Almighty has spoken! (p. 160.1)

11. Jesus said: “If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.” Faith is centered in, and co-operates with, Divine Mind. (p. 162.2)

12. If we are to have an active faith -- the faith of God instead of merely a faith in God -- our thought must be centered in Universal Mind. We are convinced that under Divine Law all things are possible, if we only believe, and work in conformity with the principles of that Law. Such a faith does not spring full-orbed into being, but grows by knowledge and experience. No matter what the outside appearance, we must cling steadfastly to the knowledge that God is good, and God is all, underneath, above and round about. (p. 162.5)

 Also in Steadfastness

13. We find that faith in God is a spiritual quality of the mind; and an understanding faith is based on Immutable Principle. Its action is higher than that of the intellect, because it is born of intuition. (p. 178.3)

14. Faith, then, touches a Principle which responds, we may be certain of this. We should have more faith than we do rather than less, nor is it foolish to cultivate faith. ALL PRAYERS WILL BE ANSWERED WHEN WE PRAY ARIGHT. The first necessity is faith. (p. 281.2)

15. Correct, we have nothing new. We simply have a new approach to an old truth, a more intelligent, a more systematic way of consciously arriving at faith. This is what treatment is for. (p. 281.2)

 Also in Prayer/Spiritual Mind Treatment – General

16. Faith is the power of prayer. Now what is faith? When you analyze faith you find that it is a mental attitude against which there is no longer any contradiction in the mind that entertains it. (p. 283.3)

17. FAITH IS A MENTAL ATTITUDE WHICH IS SO CONVINCED OF ITS OWN IDEA -- WHICH SO COMPLETELY ACCEPTS IT -- THAT ANY CONTRADICTION IS UNTHINKABLE AND IMPOSSIBLE. (p. 283.4)

18. Faith is mental assertion elevated to the plane of realization. It is beyond the mere quibbling or mumbling of words for it identifies itself with Reality in such a manner that Reality becomes real to the believer. The Invisible becomes visible to the mind, and the unseen real. (p. 283.5)

19. And what is this faith we should have? We should have faith that there is but One Mind. This Mind is both the Mind of man and the Mind of God. We use the Mind of God since there is but One Mind. This Mind is the essence of creativeness and the essence of goodness. It is available to all. (p. 284.2)

20. Faith knows that the life of Man is God, the birthless and the deathless Reality of all Being. (p. 284.2)

21. Faith looks to the invisible and instead of seeing a void it fastens its gaze upon a solid reality. Faith is not hope, it is Substance. It does not look away from itself, being Substance it looks within itself. In doing this it realizes that the life of God is also the life of man. Faith affirms this and denies anything and everything that contradicts what to it is the supreme fact of existence. (p. 284.3)

22. If the manifest universe is the outward form of the thought of Spirit; if it is a result of the Self-Knowingness of God, and if we are of like nature to the Supreme Mind, then it follows that in giving mental treatment we are going through a mental process of self-knowing. Consequently, only that kind of treatment will be effective that knows it will be effective. This is the true meaning of faith for faith is not a foolish fancy, it is a dynamic fact. (p. 285.2)

 Also in Know

23. Faith in God is such a complete conviction that the Spirit will make the gift, that there is no longer any subjective contradiction. This faith can exist only in such degree as the conviction is in line with Reality. We cannot believe that any law of the Universe will ever change its own nature because we desire it to do so. AS WE COME INTO THE SPIRITUAL REALM – which is a perfectly natural and normal realm – WE HAVE TO COME INTO IT IN ITS OWN NATURE. (p. 285.4)

24. When Jesus explained to his disciples that they had failed to heal because of lack of faith, they protested that they did have faith in God. Jesus explained to them that this was insufficient; they must have the faith of God. The faith of God is very different from a faith in God. The faith of God IS God, and somewhere along the line of our spiritual evolution this transition will gradually take place, where we shall cease having a faith IN and shall have the faith OF. Always in such degree as this happens, a demonstration takes place. We must believe because God is belief; the physical Universe is built out of belief – faith, belief, acceptance, conviction. (p. 317.3)

25. We should contact a larger field of faith. This is done by understanding that God is the giver and the sustainer of human life and expression. God is all there is. He is Substance and Supply. We must learn to accept this. If it is God’s pleasure to give us the Kingdom then it should be our privilege to accept the gift. (p. 404.5)

26. Faith - Faith is a mental attitude, so inwardly embodied that the mind can no longer deny it. Faith is complete when it is both a conscious and subjective acceptance. . . . In spiritual terminology, faith means a belief in the presence of an invisible principle and law which directly and specifically responds to us. (Glossary, 591.5)

Alcoholism (1941):

1. Faith, through imagination, has the power to heal. It can transmute depression into gladness. It can sublimate the energy of wrong emotional desire into constructive channels. Faith stirs at the roots of our spiritual nature and quickens the flesh with its live-giving message of love. (p. 17.1)

 Also in Alcoholism

New Thought Dictionary (1942):

1. Faith. A certain knowledge, founded only on a firm belief, that a thing is true. A recognition of, and a belief in, certain principles. Belief in the impossible from an objective viewpoint. Unconditioned acceptance that there is an invisible Intelligence which guides and an invisible Law which controls and the complete belief that It is now doing so in one’s life. (p. 43.1)

This Thing Called Life (1943):

1. No fear can remain where faith holds sway. Faith reunites us with the original, creative Spirit, the Divine Mind, which already exists at the center of our being. This kingdom of heaven, which is the kingdom of wholeness, is within. (p. 26.5)

2. The secret place of the most High is not a location, but a state of thought, an interior awareness, a spiritual faith. (p. 112.2)

This Thing Called You (1948):

1. The barriers between you and your greater good are not barriers in themselves. They are things of thought. It is because of this that all things are possible to faith. Jesus summed up the whole proposition when he said, “It is done unto you as you believe.” In interpreting this saying, however, you must pause after the word as. Think about its meaning and you will discover that he was saying that life not only responds to your belief, it responds after the manner of your believing, as you believe. It is like a mirror reflecting the image of your belief. (p. 13.4)

 Also in Good

2. There is a law of faith and belief which is just as definite as any other law in nature. This law utilizes the Creative Principle of Life in such a way that all lesser uses of it become submerged. This is the triumph of Spirit. (p. 15.2)

3. Learn to exchange fears, doubts and uncertainties for faith. Faith can make you whole. Faith can convert fear into certainty, poverty into riches, disease into health. Faith can lift you from a valley of despair into a mountain of hope and certainty. There is a power which flows out through your words of faith. There is a law of faith which has the power to bring into your life everything you need. (p. 31.2)

4. 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. This is why everything in your life depends upon your belief, why it is done unto you as your believe. Change your belief and you can change your world. (p. 34.2)

5. Your faith can penetrate clouds of unbelief and reveal the Truth which is forever perfect. Your words do not create this Truth, they merely reveal It. (p. 50.1)

6. So it is with confusion. It exists as a condition but not as a reality. The mirage is in your own consciousness. If confusion comes, take your intellect and dive deep into your pool of peace. Through an act of faith open your eyes and you will see that there is no confusion. (p. 76.2)

7. It is not the form of the treatment which you give, or the prayer which you make, that gives it power. Rather, it is your faith. (p. 94.1)

8. This calls for faith and understanding -- a complete conviction that God is right where you are, that Life is speaking through you, and that the Law of Life is obeying your will. Words without this awareness have no power. Spiritual awareness is the healing agency loosed through your word. (p. 97.3)

 Also in Conviction

9. Remember, you are not presenting God with the problem. God has no problem. Principles have no problems. God knows intuitively and the principle of Divine Guidance works automatically on your acceptance. Therefore, when you bring your hopes and aspirations to the Divine Center within you, lay them on the altar of your faith in complete confidence. (p. 103.3)

How to Use the Science of Mind (1948):

1. Faith not only lays hold of a power which actually exists, it causes this power to respond as though it were a law of good operating for you. (v.5)

 Also in Power

2. This calls for a calm and abiding trust in the Principle one uses and in his ability to use It. One does not have faith in himself, as an isolated human being. What he has faith in is the Principle. He has faith in himself only as he knows that he is using It correctly and that It will respond. He must have faith in his work or else he would be denying its effectiveness. (p. 15.3)

3. Nothing happens by chance in the universe. Everything is in accord with law. Faith is a law, and acts as such. The law of faith is a law of belief -- a belief so complete that the mind no longer rejects it. This belief must be subjective as well as objective. It must penetrate our inner consciousness. (p. 46.1)

4. Faith is a mental attitude toward life which can be cultivated. It can be consciously acquired. Any desired state of consciousness can be acquired if we work at it long enough. (p. 51.5)

Words That Heal Today (1949):

1. “Faith is the substance of things hoped for, the evidence of things not seen,” Paul exclaimed. It would be difficult to find a better explanation of faith. . . . It is evidence in that it produces a practical result. It is substance in that it can take form in our affairs. (p. 138.2)

2. Reducing it to its utmost simplicity, faith resolves itself into a mental attitude toward life. It is a certain, positive and affirmative way of thinking. (p. 139.4)

 Also in Affirmative Thinking

3. Spiritual faith is unshakable conviction, a surrender of the mind, the will and the imagination to the belief in an invisible agency which can and will respond to us. (p. 140.3)

 Also in Conviction

4. The simple act of faith becomes a channel for the Divine Life to flow through us. The just and the pure in heart live by faith. (p. 144.3)

5. So it is with faith. We are surrounded by a creative force which operates upon our thinking but which is independent of our thoughts. It is upon this energy that we rely when we use faith. We provide a channel through which it flows. (p. 162.2)

6. To the Man of Wisdom faith is not only a fact, it acts as law. It is this kind of faith he calls upon us to use. . . . Faith should be used consciously and naturally and with no sense of confusion. (p. 163.2)

7. Faith is a shield against which the fiery darts of evil cannot prevail. It is a breastplate protecting the heart from hurt and the mind from doubt. The full armor of faith ties the intellect back to the heart of love from which no harm can come. (p. 165.2)

8. Why is it so difficult for us to have faith? The answer is simple enough. We are so weighted with experiences that contradict faith. It is not easy to turn from negative conditions to a positive faith in God. Carefully we should cultivate the smallest spark of faith and we should always be reminding ourselves that there is a power upon which we may rely. We must throw ourselves with complete abandonment into this power, for it will never fail us. (p. 175.2)

Richer Living (1953):

1. Faith acts like a law because it is a law. It is the law of spiritual Mind in action. When we realize this we no longer feel that we must have faith in ourselves, as isolated human beings, but rather, as human beings included in the great Law of life. Then we can rest in complete confidence that our words are the presence and the power and the activity of the Spirit in us. All sense of making things happen, holding thoughts or concentration of the mind are put aside, and with quiet childlike acceptance we make known our requests with thanksgiving. (p. 128.1)

2. Faith in God, the Good, is natural to man. Instinctively man knows that the Mind which created him works through him. (p. 215.1)

Practical Application of Science of Mind (1958):

1. Our faith is likewise based upon the fact that the Universe is a system of Law and Order, and that the Law of Mind always responds according to the nature of our thought. The Law never reasons with us, saying, “You know, I don’t think that would be a good thing for you to have.” We have faith in the undeviating neutrality of the Law. It has no preferences. It never draws back and says, “That goes against the grain with me.” It is absolutely neutral. If It could talk to us It would say, “You go ahead and name it, and I’ll make it.” It does not like to make one kind of thing more than another. It is willing to create whatever we dictate through our pattern of thought. The Law is an intangible principle of Mind that operates in this unswerving, obedient way because it is Its nature to do so. (p. 88.5)

 Also in Law

Help for Today (1958):

1. YOU HAVE THE POWER TO DRAW UPON THE GREAT RESERVOIR OF INFINITE WISDOM, CAPABLE OF SOLVING YOUR EVERY PROBLEM THROUGH THE CHANNEL OF AN ALL-INCLUSIVE FAITH. However, such faith is in action only when you have completely surrendered all your doubt, resentment, and all your fears whether they be big or little. Remember, faith is natural; fear is unnatural. Faith is positive; fear is negative. Faith is affirmative; fear is a denial of Life. (p. 159.3)

 Also in Wisdom

2. “WE ALWAYS HAVE AS MUCH FAITH AS WE BELIEVE WE HAVE! IT IS OUR BELIEF THAT BECOMES THE LAW OF OUR LIVES!” (p. 160.2)

3. The faith we speak of is much more than an intellectual faculty -- it is the combined activity of the entire personality!

 It is not only prophetic, but creative! It is both a discoverer and a builder! It is vision and the power to express that vision! It aspires and inspires! Reduced to its utmost simplicity, FAITH IS A THING OF THOUGHT, A WAY OF THINKING AND FEELING -- A MENTAL ACCEPTANCE! Faith is an inner consciousness, an inner awareness. We know where it is, for it is within our own being, a feeling deep within our very soul. In other words, FAITH IS A MENTAL ATTITUDE SO INWARDLY EMBODIED THAT THE MIND CAN NO LONGER DENY IT. (p. 226.4-5)

4. Faith is the key to confidence, assurance; the medium for creating a better tomorrow. But faith in itself is not the Power! It is simply the way we use or channel the Power. Faith is a mental attitude or conviction. (p. 228.5)

5. Yes, whenever we become engulfed by negative and undesirable circumstances, one of two things usually happens -- WE EITHER USE OR LOSE OUR FAITH. It is easy to rust in our faith when all goes well, but the real test of a person’s faith occurs when life becomes difficult and disaster strikes. It is then that we need to be still and join with the faith of the child who declared in the midst of his misery, “ . . . LORD, I believe; help thou mine unbelief.” But in the same passage we find Jesus declaring the principle of faith to the father when He said, “. . . If thou canst believe, all things are possible to him that believeth.”

 Many people declare their faith in the availability of God’s Wisdom to help them, but at the same time indicate their unbelief through their projection of fear. (p. 231.1)

A New Design for Living (1959):

1. And what is faith? Regardless of how exalted it may be, it is only a definite way of thinking. Broadly speaking, faith means a conviction about something that is stronger than anything which may appear to deny it. We need a faith in the creative Intelligence in the universe, faith in the fact that things can be better, and faith in the spiritual Causation back of all things so that we are not confused by appearances. Faith is a transcendent principle, and through it we may overcome situations or change experiences more to our heart’s desire. (p. 82.3)

The Voice Celestial (1960):

1. No better way can be than that you share

What faith you have with those who need such care

And have still less of hope and faith. Though dim

Your torch, it still may light the lamp of him

Who has a greater need and from your faint

Belief, his soul may flare into a saint.

The grace with which you act, the love displayed

Will raise men’s faith in love, and by such aid

They will be healed. So seeing others healed,

Your grain of faith becomes a harvest field

And you shall reap what you yourself have sown,

A greater faith which then becomes your own. (p. 51.3)

The Power of An Idea (1965):

1. Whatever we think faith is or may be, it must be a state of our own consciousness, even though we feel it has a relationship to *something* greater than we are. Faith starts with ourselves, like doubt or fear. Faith, being nonphysical, has to be a mental thing. (p. 23.2)

2. Faith, then, is an act of our own conscious awareness, something that is taking place within us right now; and I do not mean something that is unreal or imaginery, but something that is actual. (p. 23.3)

3. The faith we have to develop is a true conviction. Faith is not merely a generalization, or a statement, or like any other thought. Faith has to be in something, about something, or for something; it has to be specific. It is an acceptance of that which may still be invisible in our experience. (p. 23.3)

4. We are already One with the universal Mind, and Its creative Power can do anything. This is the basis of dynamic faith and of all effective prayer; and since prayers have been answered, we may accept that this is certain. (p. 24.5)

5. So we find that faith must be an affirmative belief. There is a Power that operates upon our thought the way we think it, and we can use our faith consciously and definitely and intelligently and for specific purposes. When we do, we should expect something to happen. (p. 25.2)

6. But the Law can bring us only as much good as we can mentally accept. This accepting is an act of our own consciousness; it is an act of faith. (p. 25.3)

7. Let us just think of spiritual Power as a *natural law*, and let us think of faith and prayer as the *right way* to use this law. Prayer is our communion with the Spirit, and faith is our definite acceptance that through this communion there is a response to us and to others according to our belief. Communion with the Divine helps us to arrive at a place of greater faith and acceptance; and it is this increased faith and acceptance that make prayer more effective. (p. 31.3)

 Also in Prayer/Spiritual Mind Treatment – Acceptance; Communion

8. No matter how many thoughts of doubt enter into our minds, let us brush them aside. If we do this, we shall soon discover that through the Spirit within us we shall meet every doubt that enters our minds with a greater faith; we shall meet every confusion with a deeper sense of calmness. We need to take the time to do this every day; to start and end our day with a sense of peace and well-being. (p. 41.2)

 Also in Doubt

9. The faith you need has no relationship to mental concentration or to willing things to happen. It is, rather, an avenue through which the Intelligence that already exists finds expression. You have been told to cast your burdens on the Lord. This is what you do when you use any law of nature. You plant your seed in the ground knowing that the law will bring about a harvest. So you must learn to plant your seed-thoughts in the soil of Mind, knowing that the Law of the Lord will bring your desires to pass. (p. 92.3)

Effective Prayer (1966):

1. Fear and faith are identical in that the energy used in the one is the same energy as that used in the other, since there is but one final Energy in the universe and this final Energy is the energy of thought. Fear is a positive acceptance that you shall experience that which you dislike. Faith is a positive acceptance that you shall experience that which you do like. But they are identical in this mental action. The only difference is in the direction. (p. 50.3)

 Also in Fear

10 Ideas That Make a Difference (1966):

1. The only limit that the Law of Life has is that It must work through us according to our belief in Its action. Life can only give us what we take, and the taking is an act of faith. (p. 21.3)

2. Faith itself acts as a law in our lives because it is our affirmation of what we have convinced ourselves of. One aspect of faith we need to develop is that we are not isolated human beings, cast alone on the sea of life. But, rather, that we are all immersed in the great Law of all Life, and that this is a Power that we all can use. When we are able to develop this faith, this conviction, then we can have complete confidence that the words that we speak, the thoughts that we maintain, call upon the Presence, the Power, and the Activity of the Spirit within us. Then all sense of having to make things happen, holding thoughts, or concentration is put aside. We have arrived at a point where we make known our requests with a quiet childlike assurance, and accept the answer with thanksgiving. (p. 32.4)

3. Without faith and acceptance it is impossible for us to change our life. This does not mean faith in our personality, or faith in any personal power, but faith in Life Itself. No one has ever found a substitute for this, and they never will.

 Faith in oneself alone is not enough to meet the issues of life. Many have tried it but it has never proved successful. There is something about our very nature that demands a constant communion with the Invisible. Every man, whether or not he knows it or believes it, is some part of the Divine Life. Too often we may hypnotize ourself into believing that we are incomplete, we are imperfect, we are separate and isolated, and we identify ourself with the fantastic pictures of our morbid dreams. (p. 46.4)

4. If we are filled with fear, we refill ourself with faith, for faith always overcomes fear. (p. 52.1)

It’s Up to You! (1968):

1. Feed you mind with nourishing thoughts just as you feed your body with nourishing food. Feed your mind with faith, hope, and enthusiastic expectancy. Replace every doubt with a faith stronger than the doubt. (p. 89.4)

Know Yourself (1970):

1. I think that belief, reaching its final state of complete and undenied acceptance, is what we mean by faith. (p. 56.1)

2. Faith is not a dogma, a creed, nor a statement of being. It is a certain mental approach to Reality. It is an affirmative approach as opposed to a negative one. It is agreement as opposed to denial. (p. 74.2)

3. Prayer leads one to a place of mental acceptance but prayer without faith is ineffectual. Faith elevates the prayer to conviction and acceptance. Where does God come in? God already is in and does not have to come from anywhere to anywhere. God is the entire process, both in our thought as individuals and as the Law of Mind acting upon individual thought. (p. 74.4)

The Spiritual Universe and You (1971):

1. When we say there is but One Mind and that we use It, we are stating another self-evident proposition. All problems, regardless of their nature or size, resolve themselves into one basic problem: We have not accepted our full spiritual inheritance! Instead, we accept at face value the undesirable conditions and situations that pour into our experience and try to combat them at their own level and always come out the loser. (p. 49.3)

2. It is normal to have faith; it is natural to believe in God. It is right to love people and good to praise everything, because hidden in everything is a seed of Perfection. The great experiment is in our own mind. Here in the integrity of our own soul, in the simplicity of our own heart, we can prove what the ages have longed for, lived for, and prayed for; that at last, though we have not known it and the world has not suspected it, Divinity has temporarily clothed Itself in humanity. (p. 77.2)

3. But what is faith itself? If we are going to construct a fundamental principle of faith, we shall have to accept that it is a positive mental attitude which can be accepted by both the intellect and the emotions.

 Faith, then, is a belief; but it is a certain kind of belief. It is a mental attitude placed on the affirmative side. If a person has faith in God, he has faith in God about something -- about the welfare of his own soul, the final outcome of truth, healing himself, and so on. It is a certain affirmative way of thinking or mental agreement with the object of his desire, whatever that object might be, and the conviction that through his faith in God’s action it will become manifest. So, when a man has faith, he believes that that which has no objective existence at the present moment will be created and projected into his experience by the invisible Power which he calls God. (p. 78.3)

Spiritual Awareness (1972):

1. When prayer is made with faith something is going to happen because the immutable, inexorable Law of Cause and Effect is being used. But in the integrity of his own conscious self, each man’s word is a seed which is already impregnated with Divine life, and all we are doing in prayer is nurturing this seed. We do not make the seed grow; we let it grow! The great Power is always near, ready at any time to help, but we must use It according to Its own nature, in harmony with Its Law. (p. 17.2

 Also in Prayer/Spiritual Mind Treatment - General

2. Faith is more than an objective statement. We do not have perfect faith while any subjective contradictions deny the affirmation of our lips. The Bible says that we must know in our heart. When the intellect is no longer contradicted by our emotional reactions, then the word of our mouth will immediately bear fruit. (p. 38.1)

The Philosophy of Jesus (1973):

1. It is not going to take any more faith than we now have, for one of the greatest lessons we can learn about faith is that we always possess it. But too often we are using it negatively. As a matter of fact, we are always affirming something, be it for good or for ill. We are always either saying, “I can,” or “I cannot.” What we need to do is to eliminate the negative and accentuate the positive. In doing this we shall gradually acquire the habit of affirmative thinking. (p. 14.4)

 Also in Affirmative Thinking

Creative Living (1975):

1. Consequently, all things are possible with faith, in such degree as faith is first real and is in accord with the laws of being. We cannot change God, but our faith can change us. It does not influence God; it merely measures out more of God to us in the way that we believe, and our belief is the measurer-outer. (p. 72.1)

2. We cannot live without faith because faith is real. There is ever pressing against us the dynamic force of That which paints the sunset and causes the soft glow of the evening twilight, sings in the bird and plays in the child, and proclaims Itself at the level of our recognition of It. Every man is an outlet for the Divine. We should recognize this and embody it in our every thought and act. (p. 74.2)

Living the Science of Mind (1984):

1. We are surrounded by a Creative Mind which reacts to our thought. This is the basis of all faith and all effective prayer. (p. 18.5)

2. Faith is a certain definite mental attitude. When Jesus said, “It is done unto you as you believe,” he implied that there is a Law, a Force, or an Intelligent Energy in the Universe which acts upon the images of our belief. Faith is an affirmative way of using this Law, this Energy, this Force. (p. 99.5)

3. If the prayer is one of faith, then this mental movement is one of acceptance, for faith is an acceptance unqualified by denial.

 Complete faith is absolute and positive. Faith is the attitude of one who makes a complete mental surrender. It can arise only through a consciousness of complete abandonment. To the consciousness of faith there are no longer any arguments against its conviction. Faith has no opposites; it is an uncompromising mental attitude, and this is exactly what the prayer of faith is. It is a prayer, a petition, or a beseeching stated in some form of mental acceptance, unqualified belief, unquestioned trust. (p. 247.3)

4. The prayer of faith is a consciousness of acceptance, a mental conclusion in a person’s mind, based on the belief that the Creative Spirit responds directly to him. (p. 249.5)

5. ... we must remember that the prayer of faith is definite -- it is faith in something and about something. This type of prayer is not generalized, but specific. It is conscious and definite. (p. 249.7)

6. Love is a feeling. Faith is the key to use this feeling. Love has nothing in It that could hurt anything; faith has nothing in it that can deny any good. This is the starting point; a Love that cannot hurt and a faith that will not be denied. (p. 267.3)

7. ... there is at the center of our being a strong fortress of faith, placed there by a Power greater than we are, by an Intelligence that knows everything, and forevermore held in place by a Divine Presence which is God in us. (p. 361.6)

Ideas of Power (1992):

1. Faith is a mental attitude. . . . It is the way you think. Faith is thought moving consciously, definitely, for a specific purpose and -- if it is real faith -- accepting the outcome of the purpose. (p. 29.3)

2. Now faith is either a law in itself or it is operated upon by a law. I personally choose to think of it as being operated on by a law, even though it is a law of faith in itself.

. . . Now I like to feel that faith is operated upon by a principle -- so that I won’t feel I have to energize energy; because if I had to energize energy, I wouldn’t know where I would get the energy with which to energize energy. This is one of the secrets of Jesus: nonresistance. (p. 30.1)

3. Now there is a Power greater than we are, and we can use it. It is creative -- It can do anything --and It responds to our belief in It; but our belief in It has to be a belief that It is now operating and that It has operated. Someone will say this calls for faith. All life calls for faith. (p. 133.2)

A Holmes Reader on Change (1995):

1. Faith is the highest conclusion at which the human mind can arrive. It is the proclamation of the Eternal Principle itself, speaking in the temporary abyss of time: “I am that I am, beside which there is none other.” (p. 37)

2. Fear and faith are not so different as we have thought. Each is a positive mental attitude of acceptance about something. Fear accepts that which we do not wish to experience; faith accepts that which we do wish to experience. It will be easier for us to convert fear into faith when we realize that in so doing we are not dealing with two powers, but merely with two ways of using one power. Our attention should be given not to combating fear with faith but to the act of using faith without fear. (p. 39)

3. Faith is real to the one who experiences it and cannot be denied to the mind of the one who has proven it. And what is this faith we should have? We should have faith that there is but One Mind. This Mind is both the Mind of humankind and the Mind of God. We use the Mind of God since there is but One Mind. This Mind is the essence of creativeness and the essence of goodness. It is available to all; it is in all and through all. Faith will not be denied, will not take no for an answer. Faith speaks an affirmative language. (p. 47)

365 Science of Mind (2001):

1. Things crowd in on us until we lose some of the greatest of all gifts – the simple, spontaneous joy of living and a trust in the Power of good, which alone is able, ready, and willing to meet all our needs. Let us, then, again return to the place of assurance that comes with the simplicity of faith. (p. 8.1)

 Also in Joyfulness

2. Faith acts like a law, because it is a law. It is the law of mind in action. When we realize this we no longer feel that we must have faith in ourselves as isolated beings, but, rather, that as human beings we are included in the great Law of Life. Then we can rest in complete confidence that our words, spoken in this faith, are the presence and the power and the activity of the Spirit in us. All effort to make things happen or to concentrate the mind is put aside, and with quiet childlike acceptance we make known our requests with thanksgiving. We are One with God. Nothing can separate us from the Source. (p. 12.1)

3. Faith is the supreme affirmation. It is the unconditioned affirmation. It is the affirmation that makes all things possible to the one who believes in the Power of God. Know that nothing can hinder you but yourself. If you believe you can, you can. You cannot fail if you start with the proposition that Life is all there is. It is the substance of every form. As the invisible, It is the cause. As the visible, it is the effect. (p. 42.1)

4. Confidence and love alone cast out fear. The person without fear is the only truly whole person. It is ours to decide whether we shall live in fear or in faith. Let us decide to live in faith. Let us learn to practice faith until all fear disappears, until life ceases to be a funeral dirge and becomes a song of joy. To find peace in the midst of confusion, we must realize our center in pure Spirit. To reach this place of confidence and faith in the midst of doubt and uncertainty, we should consciously unite our thought with the Divine Mind. (p. 45.2)

 Also in Confidence

5. The question arises whether any limit can be placed upon the possibility of the conscious use of spiritual Power. Theoretically it would seem impossible to place such a limit. The only limitation would be that which proceeds from the lack of belief or understanding. The Spirit Itself must be ever present with us. If we could strip our mind of fear, superstition, and all sense of separation from this Divine Presence, approaching It quite simply and directly, we would probably be surprised at the results that would follow. In using spiritual Law, the one having the greatest faith obtains the best results. (p. 46.2)

6. A belief in the Invisible is the very essence of faith. Prayer, or spiritual communion, demands a complete surrender to the Invisible. It knows that because the Creative Power of God is at hand, all things are possible. (p. 57.1)

 Also in Communion

7. We should consciously practice having faith just as we would practice to become a musician. We should do mental exercises to build up our acceptance of Good. The process is simple enough since it finally resolves itself into very simple affirmations of conviction, but there must be a persistency until finally old thought patterns melt and give way to new ones. (p. 97.2)

Science of Mind Magazine:

1. How can we feel insecure if we have faith in God? The answer is simple enough, we cannot. As faith in Life is restored, the sense of insecurity withers and dies. It is the unconscious feeling of insecurity that produces most of our anxieties; those vague feelings that things are not right, that make the future look dark and gloomy and rob the present of its happiness. Anxiety disappears as faith enters, just as light dissipates darkness. (Feb 1971, p. 10)

2. If we want to be well, we must first be happy. If we want to be happy, we must have confidence. And if we want to be confident, we must have faith. This faith must be so deep-rooted that nothing can shake it. How can we have such faith unless we have conviction? Therefore, there must be a fundamental conviction in a Power greater than we are, and we must learn to have complete reliance on It. (Feb 1971, p. 11)

3. Let us realize also that Life is for us and not against us. No matter how dreary the past may have been, the future can be bright with hope and the present a thing of joy. Life comes to us new and fresh each day. (Feb 1971, p. 11)

4. If fear is contagious, faith is doubly so! How wonderful it is to think that we can broadcast “mental germs” of confidence, of love, of peace, of joy, of goodwill. How wonderful to know that each one of us can so influence his environment that everyone who steps into it will be benefited. (May 1971, p. 9)

5. We may be certain there is at the center of every man’s being a strong fortress of faith, placed there by a Power greater than he is, by an Intelligence that knows everything, by the Divine Presence which is God in everyone. It is to this indwelling God that we must turn. (May 1971, p. 9)

6. Fear has brought confusion. Faith will give birth to confidence. Anxiety has brought days of conflict and nights of dread. Faith alone can heal this confusion and drive from our minds all thoughts of fear and dissipate all anxiety. Love can bring harmony in our lives. (May 1971, p. 9)

 Also in Fear

7. God works for you by working through you; and this Thing called Life is intimate to everyone, even as the Law of Cause and Effect is available to all. Take your place, then, in the universe in which you live, having neither fear nor arrogance; but in the simplicity of faith come to believe that you are one with the creative Genius back of this vast array of ceaseless motion, this original flow of Life. You are as much a part of It as the Sun, the Earth, and the air. (May 1972, p. 15)

 Also in Life

8. The barriers between you and your greater good are not barriers in themselves. They are things of thought. It is because of this that all things are possible to faith. (May 1972, p. 17)

9. If we can believe, then it will be done unto us, and it will be done unto us as we believe. It is the if to which we must pay attention. If we can believe that there is a Presence within us, all-wise, all-knowing, and all-loving, then our experiment with faith has started. (July 1972, p. 10)

10. Though we find our faith as small as a grain of mustard see, it will be sufficient unto our needs. As our faith grows, through definite and constant practice, it will do more than satisfy simply our needs. It will bring forth that which is Divine within ourselves. It will bring forth hidden talents which have been lying dormant. It will cause us never again to feel insecure, lonely, or separated. For such faith will make us whole. (July 1972, p. 10)

11. Let us see if we cannot let our faith soar and go into the mountain of the Lord, which is the secret place of the Most High within us, and let the whole harmony of our lives flow from that perfect Spirit which is at the center of everything. Through a conscious acceptance of the fullness of the Presence of God there flows in and through us a joy, a love, and a wholeness that touches every part of our being. (Sept. 1993, p. 11)

12. Rightly approached, positive thinking does not mean aggressiveness or the use of willpower, but rather a dynamic, affirmative attitude toward life. The power and creativity that reside by nature in our thought are directed through the process of a prayer of faith, which is based in the conviction that there must be a Wholeness back of everything. Constructive affirmative thinking leads us to that Wholeness, and faith in that Wholeness is our key to the fruits of its action. (July 1994, p. 18)

 Also in Affirmative Thinking

13. Always remember that faith is not in the opinion of people, not in the wisdom (intellectual perception) of people, but in the power of God. We are not sinners, we are not lost souls, we are not destitute, we are not on the road to hell. We are divine beings, already in the kingdom of God, and the kingdom of God is at hand. It is here, it is in us, but we must awaken -- not that we have to awaken the sleeping spiritual giant, but that we have to wake up out of the apathetic sleep of our own delusions in the glorious recognition that we are already in the place we aspire toward. All that the Father hath is ours, now. (April 1996, p. 12)

14. Everyone is looking for security, and often we think the word “security” means that we have money enough to pay the bills. It does certainly include that. But there is a deeper security than that, a security that comes only through a deep and abiding faith in life, a deep and abiding faith in ourselves, and a deep and abiding faith in God. There is no permanent healing of anything in life without a restoration of faith. There is no gratification or feeling of safety without faith. . . .

God is life, and cannot produce death. God is peace, and cannot produce confusion. God is love, and cannot produce fear. You and I have to come to believe this if we would know security.

 You see, God has entered into you and me. We could not find anything in us that is really separated from God except our belief. We seem to have that freedom. And if this is true, how can we hope to have security unless that security is based on our own unity with God, on our own divinity? . . .

God is our life *now*. It is not a life that we are going to attain some day. It *is* our life. We are not gradually becoming unified with God; we cannot be separated from God! We shall never have to unify with God, but we shall have to recognize that we are not separated from God. Then anything in our experience that appears to be separated will flow together; it will rush together, as the mountain torrent rushes across the valley to join the ocean. . . .

There is no security unless we have a deep and abiding faith in life; a faith which permits life to flow through us, but only at the level of our understanding and acceptance of it.

 I believe that everything that exists is an expression of God, and that is why we are here. There is an inner something in us that belongs to the universe and we have to get rid of all that inhibits it -- every sense of rejection and guilt and insecurity and anxiety. The security I am talking about is the kind that not only warms the heart and makes glad the mind, but also feeds the soul. We belong to God. There is that within us which will last forever. There is no other security. . . .

We are not all that God is, of course, but everything that we are is made out of God because there is nothing else it can be made of. The universe holds us forever in its warm and close embrace. When you and I turn to that divinity within us, we shall feel something and we shall know something that every endeavor of the ages has sought after -- the living God.

 Here and here alone is security; here and here alone is peace. It is in the wind and the wave, the song of the child, the crooning of the mother, the beauty of the sunset, and the golden glory of dawn’s rise over the mountaintops into the newness of another day. It is not just in religious adoration, but in the stillness of our own hear that God speaks.

 (“Peace & Protection,” May 1999, p. 6)

15. The quickest and most effective method to get rid of fear is to get quiet and lift up the whole thought in confidence and faith to Something bigger than we are. It is like going from a cold, dark room into the sunshine and just sitting there, letting the rays of the sun penetrate the whole being with warmth and color until the darkness and the dampness are gone. So it is with the life of prayer and faith, of affirmative meditation and of communion with that Divine Spirit which is closer to us than our very breath. (Feb 2001, p. 15)

16. Let us not forget that if fear is contagious, faith is doubly so. How wonderful it is to realize that we can so influence our environment that everyone who steps into it will be benefited. If this is what we are doing, the very stars in their courses will conspire to aid us.

 And we may be certain of something else -- there is at the center of our being a strong fortress of faith, placed there by a Power greater than we are, by an Intelligence that knows everything, and forevermore held in place by a Divine Presence which is God in us. (Feb 2002, p. 15)

17. Fear has brought confusion. Faith will give birth to confidence. Anxiety has brought days filled with conflict and nights full of dread. Faith alone can heal this confusion and drive from our minds all thoughts of fear, and dissipate all anxiety. Love alone can bring harmony into our lives. (Feb 2001, p. 16)

 Also in Harmony

# FAILURE

The Science of Mind (1938):

1. We must conceive of the Spirit, God, as governing, controlling and directing man’s activity. *God is not a failure.* Therefore, we must resolutely turn away from every experience which has been negative, from every experience which has been a failure, and from every experience which denies God. (p. 315.4)

# FASTING

The Science of Mind (1938):

1. Fasting and Prayer (Matt. 17:21)

We are not to suppose that the physical act of fasting, or the metaphysical act of prayer, can move the throne of grace to a kindness which is otherwise withheld. God plays no favorites and the Law of the Universe cannot reverse Its own nature. Fasting and prayer often do bring our thought closer to Reality, not because of the fasting or the prayer, but because they open up greater fields of receptivity in our minds. (p. 455.3)

# FEAR

The Science of Mind (1938):

1. Someone has said that the entire world is suffering from one big fear . . . the fear that God will not answer our prayers. (p. 156.3)

2. But what is fear? Nothing more nor less than the negative use of faith . . . faith misplaced; a belief in two powers instead of One; a belief that there can be a Power -- opposed to God -- whose influence and ability may bring us evil. (p. 156.4)

3. Unfortunately, we find there is great faith in fear. Faith in the fear that one may lose material possessions; faith in the fear that one may lose his health, and so on. (p. 283.3)

4. Fear is the great enemy of man. But fear is a mental attitude and as such can be converted into something else. Fear is the reverse mental attitude to faith, and is a result of the lack of faith. Fear brings limitation and lack in its wake and destroys the happiness and possibility of a greater degree of livingness to those who suffer from it. (p. 404.2)

5. Fear blocks the more complete givingness of the Spirit to Its highest form of manifestation on this planet, which is mankind. Fear arises from that mental attitude which limits the possibility and the willingness of Spirit to give us the good we so greatly desire. There is nothing wrong in the desire for self-expression. God is more completely expressed through the man who lives largely than through the one who lives meagerly. (p. 404.3)

 Also in Self-Expression

6. Fear is a belief in limitation, a denial that the Divine is the Center and the Source of all good. (p. 404.4)

7. Since we cannot contract the Absolute we shall have to expand the relative. The Infinite will not be, or become, less than Itself. We are of Its nature. We did not make our own being. All we can do is to accept that the being which we are is some part of the Divine. To know this is to overcome fear. Whether this fear is of lack, pain, sickness or death, it is always a belief that there is something other than Life or that Life withholds pleasure, peace, success and Heaven from us. (p. 405.3)

8. Should we learn to contemplate those things which are desirable and to forget the rest, we would soon overcome fear through faith Both are mental. Let us learn to reverse the thoughts of fear and transmute them into faith. (p. 405.5)

9. There is no fear in the Spirit, and there will be none in us when we realize who and what we are. God wishes us well and knows only that we are now free and perfect. This is the spirit of freedom whereby we are all born free. (p. 485.1)

 Also in Freedom

10. Fear. “Perfect love casteth out fear.” “Fear not, little flock, it is your Father’s good pleasure to give you the kingdom.” Fear is the antithesis of Faith. It is the negation of confidence. Like Faith, fear may be conscious or subjective, and if it is to be eliminated, it must be removed both consciously and subjectively. (Glossary, p. 593.5)

New Thought Dictionary (1942):

1. Fear. Faith negatively applied. (p. 47.5)

This Thing Called You (1948):

1. There is something within you beyond all doubt and fear, something which has never been limited by your acts or destroyed by your feeling. This is the only something that can make you whole. (p. 4.5)

2. Your thought, operating through the Law of Life, can meet your need, convert fear into faith, loss into gain, failure into success. Act as though you already had dominion over evil. Refuse to entertain images of fear. Know that good is the only power there is. (p. 55.3)

3. Whatever you identify yourself with you will become like. Whatever you resist until you make it a reality, you will also become like. Therefore, “. . . resist not evil and it will flee from you.” Don’t fight your fears, see through them. There is nothing in God’s world to be afraid of. (p. 83.3)

Richer Living (1953):

1. There is no fear in love and there is no liberation from fear without love. Fear is based on the supposition that we are unprotected, rejected, friendless. If the fearful mind would entertain love and the harmony and peace that go with it, it must turn from everything that denies this love, and trusting in Divine Guidance, open its being to the influx of love, not just love of God but love of everything, for love is all-inclusive. (p. 186.1)

 Also in Love

2. If we believe in the omnipresence of God, we can handle the age-old problem of fear. Fear is the belief that God is absent. It is the only devil there is, and if it governs our thinking we experience the only hell there is. (p. 276.1)

3. Fear begins and ends within the mind of the one thinking it. The nightmare of its binding and restricting thought is broken as we turn to a belief in the goodness of God, the presence of a Creative Mind and the feeling of a Love that never fails. As we do this a peace steals upon us, a faith rises up again within us. (p. 276.1)

Help for Today (1958):

1. THERE IS NO NEED TO FEAR ANYTHING IN THIS LIFE IF WE BELIEVE THAT, CALLED ON OR NOT, GOD IS ALWAYS PRESENT! If we believe that we have available at all times the Wisdom that created this universe, and which can and will overcome anything that disturbs us, we shall never be afraid. (p. 36.3)

A New Design for Living (1959):

1. ... we can see that any fear of what tomorrow may bring rests largely in what we fear today. In other words, since our thought is creative, since it is the mold of our experience, how could tomorrow hold anything that would be fearful to us? The only possible way for the future to become a thing to be feared is if we are creating that condition in our thinking today. The unexpected never happens, for in some way or other we can find the basis for it in the pattern of our thinking -- actually we have expected it to happen. We rudely discover that the fearful experiences which we may be encountering could only have been born out of the turmoil and chaos of our morbidity of thought. (p. 122.2)

The Voice Celestial (1960):

1. But first of all, take comfort, friend, in this,

That you yourself are source of all you fear.

And cause and circumstance lie deep within. (p. 28.4)

Effective Prayer (1966):

1. Fear and faith are identical in that the energy used in the one is the same energy as that used in the other, since there is but one final Energy in the universe and this final Energy is the energy of thought. Fear is a positive acceptance that you shall experience that which you dislike. Faith is a positive acceptance that you shall experience that which you do like. But they are identical in this mental action. The only difference is in the direction. (p. 50.3)

 Also in Faith

Observations (1968):

1. What is going to heal us of this great fear of life, this sense that problems cannot be met successfully, unless it is the consciousness and the knowledge that there is already within us something which has no problem, which is greater than all apparent problems. The Divine Mind in which we are rooted is not circumscribed by the limitations of any finite life. There is no barrier to Its self-expression, there is no limit to Its perfect comprehension. God knows what to do, when to do it, how and where to do it -- and does it! (p. 20.2)

It’s Up to You! (1968):

1. The first step in overcoming any fear is to concede that God is for us. This done, we have at once overcome the fear by seeing that there is nothing to be afraid of. The world is all right and we can meet it on its own terms, but let us meet it constructively, as a gloriously becoming thing, knowing that the kingdom of God inhabits every soul. No one has ever tried and failed in a conscious cooperation with the Universe Itself. (p. 17.2)

2. Someone might argue that faith and fear are entirely different attitudes. Really fear is nothing more than misplaced faith – faith in a power opposed to good. (p. 64.2)

Thoughts Are Things (1967):

1. To have your heart without fear is to have implicit confidence in the good, the enduring and the true. Fear is the only thing of which to be afraid. It is not the host encamped against you, nor the confusion around you, that you need to fear; it is the lack of confidence in the good alone which should concern you. Through inner spiritual vision you know that good alone is permanent and all else is transitory. You know that right finally dissolves everything opposed to it. The power of Spirit is supreme over every antagonist. Therefore, you should cherish no fear, and when you neither fear nor hate, you come to understand the unity of Life. (p. 21.1)

 Also in Unity

Creative Living (1975):

1. What is war? Fear! What is hatred? Fear! What is intolerance? Fear! Fear of what? Of the world we live in, and of God. Fear arising partly out of the past and partly out of contemplation of the future, because the past is largely molding the consciousness today. (p. 38.2)

 Also in Tolerance

Living the Science of Mind (1984):

1. The quickest and most effective method to get rid of fear is to get quiet and lift up the whole thought in confidence and faith to Something bigger than we are. It is like going from a cold, dark room into the sunshine and just sitting there, letting the rays of the sun penetrate the whole being with warmth and color until the darkness and the dampness are gone. So it is with the life of prayer and faith, of affirmative meditation and of communion with that Divine Spirit which is closer to us than our very breath. (p. 361.4)

2. For all these varying forms of fear are rooted in one fundamental negation; We do not know that we belong to the Universe in which we live. We do not realize that God needs us or He would not have put us here. (p. 378.3)

3. Most of our fears can be traced to these unconscious attitudes of mind which rise from our repressed desires to live more abundantly, and our inward sense of inferiority because we are uncertain of the future.

 Well, the way to get rid of fear is through the cultivation of faith; a faith founded on the thought that God is all there is. (p. 378.5)

4. Is it not possible that the belief in a devil or devils and in a future state of judgment from which one must shrink in horror are themselves a result of projecting our own unredeemed lives into the Universe, judging God by our own misfortunes, our own lacks, our own fears, doubts, and uncertainties? It is my belief that the unconscious imagination of man has made this projection, for there can be nothing to fear from God. Man’s problems are within himself alone, and to himself alone, and from himself alone. Suffering is not designed by the All-Creative Wisdom. (p. 383.3)

Ideas of Power (1992):

1. I read of a man who had a terrible dream, and he looked up and some awful figure was leaning over his bed, and he was frightened; and he said, “What are you doing to do with me?” And the terrible figure leered at him and said, “I am not going to do anything to you; what are you doing to do to me? I am your dream, you know.” (p. 83.2)

A Holmes Reader on Change (1995):

1. Fear is not an entity but a mental state. If we did not believe in duality, or many powers, we should never be afraid of anything. . . . There is only one power, one life -- God, the good. That life is the life of everyone. There is nothing to fear, for the Divine surrounds and is in everything and everyone. (p. 9)

2. There is still another fear which is at least as great as the fear of death, and that is the fear of life -- the fear of people, the fears which come from sensitiveness. In many ways this is the worst fear we have. I do not know if there is any way of weighing and measuring it as against other fears, but I cannot help thinking there is no fear greater than the fear of life. (p. 11)

3. People believe in a devil because they think it answers a lot of questions. It does not; it just makes the riddle more difficult to solve . . . . We have to understand that the devil is the personification of the sum-total of humankind’s fears. (p. 12)

4. By merging mentally and spiritually into the consciousness that there is good enough to go around, we shall overcome the fear of want and we shall overcome want at the same time, because they are one and the same thing -- the thought and the image are but two different sides of the same thing. (p. 13)

5. Fear and unhappiness can be successfully overcome only by another and opposite inward something greater than the fear. There is no permanent healing of fear without a restoration of faith in the Invisible. One need not know what peculiar circumstances or conditions gave birth to unhappiness, to morbid fear and disconsolate expectation; for there is something deeper than this. Seek the true center, find equilibrium here and the circumference will clear just as the sun dissipates the clouds. (p. 16)

6. There is no fear in love, and there is no liberation from fear without love. Fear is always based on the supposition that we are unprotected, rejected, friendless. If the fearful mind would entertain love, and the harmony and peace that go with it, then it must turn from everything that denies this love and, trusting in Divine Guidance, open its being to the influx of love -- not just love of God, but love of everything, for love is an all-inclusive conception. (p. 21)

 Also in Love

365 Science of Mind (2001):

1. Fear robs memory of happiness because it dwells upon the limitations and morbidities of the past. It robs the future of pleasurable and enthusiastic anticipation because it casts a shadow of its past into the future. It robs today of the possibility of fulfillment because it denies the good we might experience in the moment in which we live. (p. 97.1)

2. Fear is the great enemy of man. It is impossible for a person to do his best if he is filled with anxiety. Unless we live without fear today, we will dread tomorrow. Those who live in the dread of tomorrow generally harbor memories of things that were unpleasant in their previous experience and expect that more of this unpleasantness will transpire in the future. The present day in which they live is robbed of all peace and joy. (107.1)

Science of Mind Magazine:

1. The Scriptures tell us that perfect love casts out fear and that where love is fear cannot remain. Did you ever notice the effect of just being with a person who is calm and poised and unafraid? How differently you feel, how buoyed up and confident you become. Why should not each one of us, then, become a broadcasting station for faith? (May 1971, p. 8)

2. Whenever we find ourselves brooding over a fear, or entertaining an anxiety, we must begin to do something about it. We must turn to the Power greater than we are that put us here, and learn to have confidence in this Power; to confess our fears to ourselves before this Power and then reach just a little higher in faith than we were in fear. We will discover a miracle taking place. Fears will begin to recede until finally they appear only as a speck on the horizon of our minds, and then they seem just to walk over the horizon of our minds, and then they seem just to walk over the horizon and disappear entirely -- like the darkness fleeing from the light. (May 1971, p. 9)

3. Fear has brought confusion. Faith will give birth to confidence. Anxiety has brought days of conflict and nights of dread. Faith alone can heal this confusion and drive from our minds all thoughts of fear and dissipate all anxiety. Love can bring harmony in our lives. (May 1971, p. 9)

 Also in Faith

4. Let us feel the Presence of God just as we feel the presence of life, and in feeling this Presence we can feel no fear. (May 1971, p. 10)

5. Most of our fears are based on some sense of uncertainly; something that makes us feel that we are not quite safe, or that we do not belong either to the society or to the world in which we live. Fear takes the joy out of living; and if it dominates us, it makes everything we do ineffective. (February 1972, p. 7)

6. There is nothing for God to be afraid of. And if we can, and do, tune in to the thoughts of others, and if they affect us, as they most certainly do, why should we not learn to tune in to the Mind of God, which is free from fear and doubts. (Feb 2002, p. 15)

# FIRST CAUSE

The Science of Mind (1938):

1. First Cause. That which is the cause of all things. The Uncreated, from which all Creation springs. The Cause of all that is manifest on any plane. That which comes first. The first in any creative series. The First Cause is both Masculine and Feminine in Its Nature, and includes the Intermediate Principle of Creative Activity. (Glossary, p. 593.7)

# FLEXIBILITY

Freedom from Stress (1964):

1. We need to develop a good-natured flexibility. Nature demands this, for if the tree did not bend before the wind it would break. We are apt to hold our thought so static that it finally becomes a habit which destroys not only our mental happiness but also the spiritual influx. Let us try to believe that if God is for us nothing can be against us. Let us live as though today would be our last day, which it might be, but at the same time let us live as though we were never going to stop living. (p. 62)

Think Your Troubles Away (1963):

1. We must approach this understanding with belief, conviction, and flexibility. We are not flexible enough with life, we fight it too hard. It may be true that up to certain periods in our evolution we made progress by fighting, but after we have reached certain levels we shall make more progress by acquiescence. The Universe does not strain. It produces of Itself in peace. (p. 40.2)

Know Yourself (1970):

1. I do not think that we should make such a claim to Divinity that we forget we are human, for our humanity proclaims the creativity of the Divine. Human we are, doing the best we can, and ever seeking a fuller realization of our Source. Our experience is filled with laughter and tears, singing, dancing, praying, and exalting, and sometimes falling into the depths of despair. We need to have a good-natured flexibility toward all that we encounter, not fighting against Life but cooperating with It. (p. 88. 2)

Science of Mind magazine:

1. And let us not forget the importance of keeping our minds in a state of good-natured flexibility.

 Yes, we must be flexible and tolerant as well as positive and affirmative. And if someone throws a brick at us we do not have to catch it. It is far easier just to step aside. It will always miss when we do this. The trouble with all of us is that when we catch the bricks that are thrown at us it is generally for one purpose only -- we want to throw them right back! Then the first thing we know the air is full of bricks, and what a mess that makes. (August 1971, p. 16)

# FORGIVENESS

The Science of Mind (1938):

1. We are told that God will forgive us after we have forgiven others. This is a direct statement and one that we should ponder deeply. Can God forgive until we have forgiven? If God can work for us only by working through us, then this statement of Jesus stands true, and is really a statement of the law of cause and effect. We cannot afford to hold personal animosities or enmities against the world or individual members of society. All such thoughts are outside the law and cannot be taken into the heavenly consciousness. Love alone can beget love. People do not gather roses from thistles. (p. 431.4)

2. Remembering that the Spirit holds no evil toward man, and that God is Love, we should emulate this divine lesson and forgive all, that our hearts may be free from the burden of our own condemnation. (p. 438.5)

3. . . . Jesus clearly explains the meaning of divine forgiveness. He says that we should forgive seventy times seven. This is but another way of saying that forgiveness is eternal and ever available. What a load is dropped from the shoulders of personal responsibility, when we realize that the Eternal Mind holds naught against anyone! (p. 457.4)

New Thought Dictionary (1942):

1. Divine Forgiveness. Neither the consciousness of Spirit nor the laws of the universe hold anything against us; wherever we turn to them in recognition and acceptance, they immediately flow through us, imparting the Divine Givingness into our experience. (p. 35.7)

This Thing Called Life (1943):

1. Forgive us our debts, as we forgive our debtors, perhaps one of the greatest phrases in sacred literature, places immediate salvation within the reach of all, but automatically causes us to suffer so long as we impose suffering. We could not ask for a more complete justice, a greater givingness, nor a more exalted concept of the Divine Forgiveness. The nature of God is revealed as infinite tenderness coupled with exact law. (p. 65.1)

 Also in Justice

Words That Heal Today (1949):

1. Necessity demands that we forgive if we would be forgiven. When we forgive, holding no condemnation, judging no one, then our consciousness becomes a mirror reflecting that greater Consciousness which is the Mind of God and the Will of Love. (p. 8.2)

Richer Living (1953):

1. Whatever the mistakes of yesterday may have been, today is a new creation. Turning from the errors of the past and no longer carrying with us the sorrows and mistakes of yesterday, today we may enter into a new experience. But it is only when we forgive everyone that we may feel certain that the weight of condemnation is lifted from our own consciousness. We should refuse to carry the negations of yesterday into the positive atmosphere of today, for today the world is made new in our experience. (p. 202.1)

Help for Today (1958):

1. Forgiveness means reconciliation in spite of estrangement; it means reunion despite hostility; it means acceptance of those who have been unacceptable; it means reception of those who are rejected.

 FORGIVENESS IS UNCONDITIONAL OR IT IS NOT FORGIVENESS AT ALL! (p. 98.5-6)

Spiritual Awareness (1972):

1. Whatever the mistakes of yesterday may have been, today is a new creation. Turning from the errors of the past and no longer carrying with us the sorrows and mistakes of yesterday, today we may enter a new experience. But it is only when we forgive ourselves and everyone else that we may feel certain that the weight of condemnation is lifted from our consciousness. (p. 40.1)

Living the Science of Mind (1984):

1. Everything moves in circles. This is the way of life, and what we refuse to give we refuse to accept. Nothing is more important than we learn how to forgive both ourselves and others. (p. 402.2)

The Philosophy of Ernest Holmes (1996):

1. What did Jesus contribute to Judaism and . . . to - Buddhism? Much which in theology has been called the remission of sins, forgiveness. He forgave people. (p. 14.3)

365 Science of Mind (2001):

1. It is only when we have completely forgiven others that we can get a clearance in our own minds, for we are judged by the judgment with which we judge. If we criticize, condemn, and censure, these are the attitudes that occupy our thinking. They will not only reflect themselves outwardly, they will also reflect themselves inwardly. They must, for the without is but an extension of the within, and the within is the determinor of that extension. If we want a complete clearance of our attitudes, we must forgive everything and everyone. Whether we like it or not, or whether we accept it or not, this is one of the great truths of life. (p. 80.1)

2. Not only should we forgive others but we should equally forgive ourselves. Until we release all of our own previous mistakes and failures, pain and suffering, we shall merely be monotonously repeating them today. A great deal of our trouble, both mental and physical, is built on an unconscious sense of rejection and guilt. (p. 80.2)

Science of Mind Magazine:

1. I have never yet known a person who completely came to forgive himself, and to establish a right relationship with God, who did not at the same time forgive everybody else. Most of our criticism of others comes from an unconscious rejection of the self. (Feb 1971, p. 10)

2. The eternal forgiver forever forgives but the receiver must receive the gift in the light of the law of his own consciousness. (January 1991, p. 7)

3. If we hold a grudge, we bar ourselves from the highest expression of our divine nature. God never hates, nor does God hold feelings of bitterness toward any person. Thus the grudgeholder is trying to express God and something else, which is impossible. Spirit is not cut up into little sections. No one can say, “I will accept God’s healing but not express God’s love.” Since Spirit is indivisible, the person who refrains from expressing God’s love will be unable to accept God’s health. Therefore,

we should express love, for love is the fulfilling of the law. (March 1998, p. 8)

4. In a correct use of Science of Mind, we need to know that God holds nothing against anyone, and that divine forgiveness is a necessary complement to divine givingness. Any sense of guilt we have, any burden of condemnation we entertain, or any mental state that weighs us down, hinders us from more fully experiencing the nature of spiritual reality. (March 1998, p. 9)

# FREEDOM

Love and Law (2001; teachings 1918-1920):

1. We begin, one by one, to break the chains of human consciousness which bind us. It is absolutely necessary. There is operative through the consciousness of the individual that law which says the person is sick, and is subject to being sick. We have got to absolutely break it and emancipate ourselves from it. How are you going to do it? You are going to do it by the same means that brought about the condition, by thinking, because everything is produced by thought. You are going to do it by thinking into Universal Mind the truth about yourself. The highest truth is that we are power, spirit, substance. We are made in the image of God; we are perfect. (p. 20.1)

2. If you want to eliminate thoughts of limitation, you must recognize that they have to be eliminated only about yourself. There is a universal principle that does the rest. You are in that Mind just like a point in a circle. You are constantly thinking out into it. It is the principle of all life. If that were not true, there could not be a manifestation of the world as we see it. It would be absolutely impossible. (p. 132.3)

3. God is neither good or bad, but just is. There is nothing but freedom in the Universe. If you are sick, that expresses your freedom. You are as free as your thought. You never deal with conditions; you deal with mind. Disease is a mental image, and nothing else, a state of consciousness. (p. 151.5)

4. The only thing which binds us is the only thing that frees us. Bondage is freedom. 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. (p. 155.4)

Religious Science (1932):

1. The Divine Plan is one of freedom; bondage is not God-ordained. Freedom is the birthright of every living soul. All instinctively feel this. The Truth points to freedom under Law. Thus the inherent nature of man is forever seeking to express itself in terms of freedom. We shall do well to listen to this Inner Voice, for it tells us of a life wonderful in its scope, of a love beyond our fondest dreams, of a freedom the soul craves. (p. 10.1)

Questions and Answers on the Science of Mind (1935):

1. Freedom means to eliminate from consciousness all those things which bind and limit the free flowing of the Divine Spirit through us and, at the same time, to exercise the faculty of personal choice. Keeping personal choice immersed in the divine flow of Spirit -- one with it -- brings to us the power Jesus used, and the works he did become possible to us. We automatically claim our freedom when we are convinced that we can use no mind except the creative Mind of God, and we seek to create no limitation for ourselves. (p. 22.5)

The Science of Mind (1938):

1. To suppose that the Creative Intelligence of the Universe would create man in bondage and leave him bound, would be to dishonor the Creative Power which we call God. To suppose that God could make man as an individual, without leaving him to discover himself, would be to suppose an impossibility. (p. 25.2)

2. The Divine Plan is one of Freedom; bondage is not God-ordained. Freedom is the birthright of every living soul. All instinctively feel this. The Truth points to freedom, under Law. Thus the inherent nature of man is forever seeking to express itself in terms of freedom. (p. 25.3)

3. The conscious mind is superior to the subjective and may *consciously* use it. Great as the subconscious is, its tendency is set in motion by the conscious thought, and in this possibility lies the path to freedom. (p. 30.4)

4. Experience has taught us that the subjective tendency of this intelligent Law of creative force may consciously be directed and definitely used. This is the greatest discovery of all time. There is no mystery here, but a profound fact and a demonstrable one. The road to freedom lies, not through mysteries or occult performances, but through the intelligent use of Nature’s forces and laws. The Law of Mind is a natural law in the spiritual world. (p. 31.2)

5. Freedom of will means the ability to do, say, and think as one wishes; to express life as one personally desires, to be able merely to think and dream of freedom would not be liberty. (p. 108.3)

6. If there had been a way by which the Divine Creative Principle could have compelled man to suddenly appear on the scene of experience full-orbed with all his freedom – and still be an individual – then verify by the law would this have been done. But even God could not to this. The only way God can evolve a spontaneous individual is to let him alone and allow him to awaken to himself. “Behold I stand at the door and knock. . . .” (p. 109.2)

7. The meaning of freedom implies the *possibility* of suffering, because if we are free we are free only by virtue of the possibility of choosing more than one course of action as an experience. There is no freedom or happiness, as a spontaneous individuality, unless there can be a temporary restriction of bondage and unhappiness through the wrong use of freedom. (All things are possible to the Infinite, but the Infinite forever remains true to Its own nature and never contradicts Itself.) (p. 110.2)

8. Great as the subconscious is, its tendency is set in motion by the conscious thought, and *in this lies the possibility of and the pathway to freedom.* Freedom and bondage, sickness and health, poverty and riches, Heaven and Hell, good and bad, big and little, happiness and misery, peace and confusion, faith and fear, and all conditions which *appear* to be opposites, are not really a result of the operation of *opposing powers*, but ARE THE WAY THE ONE POWER IS USED. (p. 133.5)

9. We are bound because we are first free, and the power which binds us is the only thing in the universe which can free us. Man already has, within himself, the key to freedom but he must come to realize his relation to the Whole. This relationship is one of complete Unity. (p. 133.6)

10. To daily meditate on the Perfect Life, and to daily embody the Great Ideal, is a royal road to freedom, to that “peace which passeth understanding,” and is happiness to the soul of man. (p. 185.2)

11. You do not need to look for a *law of health* as opposed to a *law of disease*, for there is only One Law. This gives a great sense of relief since it means that THERE IS NO POWER TO OPPOSE A TREATMENT. We are bound by our very freedom, our free will binds us, but as free will creates the conditions which eternally limit us, so it can uncreate or dissolve them. (p. 209.5)

12. The law of the Spirit makes us free from sin and death. The law of the Spirit is freedom, and knows no bondage. When we enter the Spirit, we come under Its law of freedom. (p. 484.2)

13. There is no fear in the Spirit, and there will be none in us when we realize who and what we are. God wishes us well and knows only that we are now free and perfect. This is the spirit of freedom whereby we are all born free. (p. 485.1)

 Also in Fear

14. When the *soul* knows freedom, the *law* will free the body, and the outer life will express health, happiness and success. (p. 485.4)

15. The Law of God is One of Liberty (II Cor. 3:17)

The law of God is one of liberty and not one of bondage. The Spirit of the Lord is everywhere. Freedom and liberty are also everywhere if we could but see them. Freedom, like Truth, is self-existent and self-propelling. The Spirit, Truth, and Freedom are co-existent with one another. (p. 488.2)

16. Freedom. Real freedom means that man is created in the image of perfection and let alone and allowed to make the discovery for himself. Freedom of will means the ability to do, say and think as one wishes; to express life as one personally desires. “Ye shall know the truth, and the truth shall set you free,” Jesus taught. The understanding of Truth – Infinite Principle – is the emancipator. We are bound by our very freedom; our free will binds us. The Universe, being deductive only, cannot refuse us anything. The very force that makes us sick can heal us. As man realizes his Oneness with Creative Mind, he is released from the bondage of false thinking. He sees, too, that freedom means liberty but not license. (Glossary, p. 595.2)

New Thought Dictionary (1942):

1. Freedom. The necessary prerogative of self-choice acting as a law of cause and effect, carrying with it the liabilities of its selectivity. (p. 49.6)

Lessons in Spiritual Mind Healing (1943):

1. My hope of freedom lies not in believing that there is a Reality and an illusion; but, rather, in staying close to Reality, and in thinking about those things I wish to experience rather than their opposite. Spirit, as Absolute Cause, and the material or physical universe, as effect, do not contradict each other. (p. 9.4)

2. We have been imposing bondage upon our experience by the same Law which could as easily produce freedom. The laws of nature are always just because they are inexorable laws of cause and effect. (p. 27.3)

This Thing Called Life (1943):

1. All life, all health, all peace and all possibility, exist in this Power. It is a knowledge of this and the conscious use of this knowledge which will give freedom. Our loneliness, our sense of isolation, our poverty, doubt and sickness, are results of being disconnected from the fullness of this Divine Self. (p. 108.3)

How to Use the Science of Mind (1948):

1. Here is all the freedom one could ask for and all the freedom that the Divine Mind itself could possibly have given us -- the freedom to act as an individual, the freedom to give full rein to our creative imagination, the freedom to do this, at least temporarily, in such a way as to produce discord instead of harmony; and more important, the freedom to produce harmony instead of discord. (p. 6.4)

Richer Living (1953):

1. We all wish to be free, but at the same time we should realize that liberty is not license. To say that we are free with the freedom of God does not mean that we are free to do that which contradicts the Divine nature. We are free only in that freedom which God is – the freedom to be alive, to enjoy living, to enter into the activities of everyday living with enthusiasm and interest. We are free to love and be loved. We are free to give full and complete expression to every capacity we possess, provided this freedom harms no one and hurts no thing. (p. 64.1)

2. Free will does not mean that wrong thinking is justifiable. Infinite Mind created man a free soul in order that man might experiment with varying combinations of right ideas. (p. 222.1)

A New Design for Living (1959):

1. The limitations we find encircling us have but one source -- they spring from our thought. They are the result of our negative habitual thought patterns, conscious or tucked away in the subconscious, which may have been instigated by our past experiences or the blind acceptance of what now appear to be the wrong ideas and concepts of others. (p. 65.2)

The Voice Celestial (1960):

1. The “Master Mind” is but

The man who reads the mind of God and finds

A law in sequence, numbers and array.

Man’s freedom lies within his power to know,

And knowing, to conform. (p. 114.3)

Thoughts Are Things (1967):

1. We are all bound, tied hand and foot, by our very freedom; our free will binds us; but as free will enables us to create the conditions which externally limit us, so it can uncreate or dissolve them.

 It is not enough to say that we attract what we think; we become what we think, and what we become we attract.

 Through an inherent Law of Mind we increase whatever we praise. Praise yourself from weakness to strength, from ignorance to intelligence, from poverty into abundance.

 Such is the power of right thinking that it cancels and erases everything unlike itself. (p. 20.1)

 Also in Thought

Observations (1968):

1. There is a spiritual element connected with this idea of freedom, a great intellectual and religious conviction that God has made all persons partaking of His own Divine Nature, and that each one should enjoy Divine abundance, complete peace, emancipation from pain. But have we all arrived at a true concept of our freedom, which means that my freedom could not infringe on yours or yours on mine? Freedom is arrived at and liberty procured spiritually, intellectually, and in every other form of human activity, only as we conceive that freedom is for the greater good to the larger number of persons. (p. 51.3)

It’s Up to You! (1968):

1. Everything is created on an infinite and limitless design, because it rests on an infinite, limitless basis, and the whole order of evolution is to produce individualized freedom, still acting as a perfect unity. God, being Himself freedom, could not create man and at the same time not create a way in which man could be as free as God, because it is only out of God’s freedom that He can make anything. (p. 62.4)

Know Yourself (1970):

1. Why do we not find emancipation? Because we do not take the time to “Be still, and know that I am God . . . and there is none else.” We should recognize no other power, believe in no other, consequently see and think of no other power. We should know there is no possibility of any other power existing except that of absolute Good. (p. 43.1)

2. Truth knows no opposites. When we take away the belief in evil it flees with the dissolution of this belief. We must be continually reminding ourselves of the power of our word and of our ability to consciously use it for the good desired. We must know that Truth produces freedom because Truth is freedom. It is in quiet expectancy and in calm confidence that our work should be done. The results rest in the eternal Law of Mind. (p. 81.2)

 Also in Truth, Expectancy

The Spiritual Universe and You (1971):

1. In principle and in potential we are immersed in good for we are in the Mind of God. But we have freedom, or volition, to create in our own experience, out of the possibilities of life with which we have been endowed, the prerogative of heaven or hell. So we need to shake ourselves loose from the tyranny of fear and superstition and isolation and the emotional traditions. (p. 21.4)

 Also in Choice

Spiritual Awareness (1972):

1. We are in bondage only to a false sense of the self because we judge the possibility of the future by the limitations of the past. We all believe that with God all things are possible, but we must realize that God is an indwelling Presence, therefore, with God in me all things are possible. We are not only one with God, God is one with us. (p. 42.1)

Living the Science of Mind (1984):

1. Man has self-choice or he would not be a person, and having choice implies there must be more than one thing from which to choose. The very freedom with which he is endowed makes it possible for him to use that freedom, at least temporarily, in a way that will restrict him; otherwise he would not be free. (p. 355.5)

365 Science of Mind (2001):

1. The road to freedom lies, not through mysteries, but through the intelligent use of natural forces and laws. We do not create laws and principles, but discover and make use of them. Our mind and spirit is our echo of the Eternal Thing Itself, and the sooner we realize this fact, the sooner we will be made free and happy. (p. 63.2)

2. Even the Spirit does not seek to control us. It lets us alone to discover ourselves. (p. 195.1)

3. We have thought that outside things controlled us, when all the time we have had that within that could have changed everything and given us freedom from bondage. (p. 195.2)

4. We all wish to be free, but at the same time we should realize that liberty is not license. To say that we are free with the freedom of God does not mean that we are free to do that which contradicts the Divine nature. We are free only in that freedom that God is – the freedom to be alive, to enjoy living, to enter into the activities of everyday living with enthusiasm and interest. We are free to love and to be loved. We are free to give full and complete expression to every capacity we possess, provided this freedom harms no one and hurts no thing. This is freedom enough because if we were free to do that which is destructive we should ultimately destroy ourselves. And, in so doing, we would not only deny but would defame the nature of Divinity Itself. Therefore, we always pray, “Thy will be done,” but within this Will we know there is scope enough for self-expression – plenty of room to move around and express life to its fullest. (196.1)

 Also in Will

Science of Mind Magazine:

1. Unless we become the living embodiment of love and light, we shall have no justification in saying that God is love and light. Unless we use the freedom we have without abusing it, we shall have no justification in saying that man is master of his own soul, the creator of his own destiny and the arbiter of his own fate.

 But if we can bind ourselves together reverently, in love and compassion, in mutual tolerance and understanding, under the cohesive powers of the universal law of good and the beneficence of a divine and universal presence, then shall we be able to use the liberty without license, to diffuse unity with uniformity and to lead the world down the pathway of a new enlightenment. (January 1991, p. 7)

 Also in Light

2. If our nature is one, if God is one -- and we know that God must be one, for the universe cannot be divided against itself -- then we are all tied into an indivisible unity. We shall have to get back to this unity to find the meaning of freedom. Nothing in any part of this cosmic whole could be considered freedom which would destroy the liberty of some other part of it. That would be self-destruction, would it not? As Jesus pointed out 2,000 years ago, that would be a kingdom divided against itself. The kingdom of God is one kingdom. So we know that true liberty must spring from true unity of good. (July 1995, p. 14)

3. We are bound into a supreme unity; we are tied into an immutable law of irrevocable cause and effect -- that is the unity moving into action. Cause and effect is something that happens as a result of the use of the unity. Consequently, we are one even while we are many, and since each one of us is a part of the whole, if we seek to destroy each other we only ultimately hurt ourselves. This is the great lesson of life.

 Freedom, then, will come only to such degree as we no longer do anything that hurts anyone. But that does not mean we have to become spiritual or intellectual doormats. I don’t believe in that. There is nothing in my belief which causes me to feel that God or the creative principle wants me to suffer, for myself or for anyone else. (July 1995, p. 15)

 Also in Cause and Effect

4. If we want freedom we must understand that freedom is born finally and only in such degree as some system is devised whereby individuals are allowed complete freedom so long as they do not, in their freedom, impose bondage on someone else. (July 1995, p. 16)

5. Ever since you have had self-conscious thought, you have, by your use of the law of liberty, created bondage. Not that bondage really existed, but the possibility of using freedom in a limited way existed. You really never *bound* freedom, you merely used it in a *restricted* way. The restriction was not in the principle, but in your use of it. (April 2001, p. 7)

6. If nature and life are one, if God is one -- and we know that God must be one, for the universe cannot be divided against itself -- then all is tied together into an indivisible unity. We shall have to get back to this unity to find the meaning of freedom. Nothing in any part of the cosmic whole could be considered as freedom which would destroy the liberty of some other part of it. That would be self-destruction, would it not? So we know that true liberty must spring from this great unity. (July 2002, p. 37)

 Also in Unity

7. Man, then, is given power over his own life. He cannot alter the laws of nature, but he can so alter his relationship to them that that which had bound him may now free him. (April 2003, p. 82)

8. We are at liberty to choose what manner of life we shall live. We should feel that in this choice we are backed by all the will, all the purpose, and all the law in the universe. Our reliance is on this law and order. It is the creative agency of all life and at the same time our use of it is personal and individual.

 Here is all the freedom one could ask for and all the freedom that the Divine Mind itself could possibly have given us -- the freedom to act as an individual, the freedom to give full rein to our creative imagination, the freedom to do this, at least temporarily, in such a way as to produce discord instead of harmony, and more important, the freedom to produce harmony instead of discord. (April 2003, p. 84)

# FRIENDLINESS/FRIEND

The Science of Mind (1938):

1. As the idea of friendship dawns upon the consciousness, the law of attraction produces friends, for one is the picture and the other is the thing. (p. 298.2)

2. Do we wish to attract friends? We must begin to image ideal relationships, be they social or otherwise, to sense and feel the presence of friends; to enjoy them in our mentalities, not as an illusion but as a reality, not as a dream but as an experience; to declare that their presence is now here. BUT WE MUST NEVER LOOK TO SEE IF THEY ARE HERE, BECAUSE THIS WOULD IMPLY DOUBT AND WOULD NEUTRALIZE OUR WORD. We can attract the kind of friends we wish if we specifically designate the kind, but we must never think of *certain people*, or that a particular individual must be one of the friends, for this would be hypnotic. The idea will bring the right kind of friends. (p. 297.3)

3. In order to have this friendship enduring, true, really worth while and a thing of beauty, we should cultivate an attitude of friendship toward everybody and everything. The one who has learned to love all people will find plenty of people who will return that love. (p. 297.4)

Words That Heal Today (1949):

1. We reach God in others by reaching out from God within the self. Always the God in others will respond to the God in us, but never beyond the level of our inward spiritual awareness. (p. 25.1)

Your Invisible Power (1974):

1. You have a Friend within you who is closer than your shadow. This Friend anticipates your every desire, knows your every need and governs your every act. This Friend is the God within your own soul, the animating Presence projecting your personality which is a unique individualization of the Living Spirit.

 This Friend within you is Infinite, since He is a personification of God. He is not limited by previous experiences which you may have had, by present conditions nor passing situations.

 He has no inherited tendencies of evil, lack or limitation. He has never been caught in the mesh of circumstance. He is at all times, radiant, free, and happy. (p. 22.2)

2. The Friend within you is continuously looking after your well-being. He always wishes you to be happy, to be well, to be radiant. Being the very fountain of your life, this Friend is a luminous Presence, evermore emerging from pure Spirit, evermore expanding your consciousness. He is the High Counselor, the Eternal Guide. He is your intellect, the essence of its understanding, the nicety of its calculation, the appreciation of its temperament. (p. 23.4)

# GIVINGNESS/GENEROSITY

The Science of Mind (1938):

1. The Eternal Gift is always made. The Gift of God is the Nature of God, the Eternal Givingness. God cannot help making the gift, because GOD IS THE GIFT. (p. 280.1)

New Thought Dictionary (1942):

1. Divine Givingness. The outpouring of Life in everything, on everything, and through everything. (p. 35.9)

The Spiritual Universe and You (1971):

1. I believe that the whole universe is the givingness of the creative Spirit -- to the delight of Its own Being -- into the creation *which is Itself in that creation*; and endowing all things that are conscious and sentient with a capacity to consciously reunite with the Source of their being in a cooperative partnership. There is no God who ever rejected His own creation. (p. 53.2)

2. Life is self-perpetuating. Love is the principle of Life, for it is the nature of everything to give. (p. 53.3)

3. What is Life, in Its broadest sense? It is the impartation of the Spirit in us, the Source of everything we are, or hope to be, or have; and It gives in joy and without reservation, in complete abandonment. Life is a universal quality that is shared alike by all animate things, and in the human reaches its highest degree of expression. Everything in the universe lives only because it has a Divine spark incarnated in it; and we might say this spark appears to have different degrees of expression. It makes the grass grow, the bird sing. It is the genius of the artist, the dance of the dancer, the message of Jesus. The conclusion that God is all there is means that all that is is God-occupied, God-personalized, God-individualized, God in everything as that thing. God is the givingness! (p. 58.4)

 Also in Life, Divine Spark

Ideas for Living (1972):

1. We should give of ourselves in love and in service to others, in a spirit of generosity and good-fellowship. To refuse to give is to refuse to receive, for everything moves in circles. Real giving is the givingness of the self. A kind word, a thoughtful act, perhaps just a smile, can help lighten the burdens of others. (p. 55)

Pray and Prosper (1974):

1. The creative energy of Spirit must be limitless. Therefore we can set no limit to the possibility of what it can do for us. Undoubtedly It is able to give us infinitely more than we have expected, understood or accepted. We must believe that It will not only make the gift, It will also, out of Its own Being, create the way, the method and the means through which the gift is to come to us. (p. 30.3)

Creative Living (1975):

1. So true givingness is the transmitting of the self to everything we do, it does not matter what it is – the outpouring of ourself into every undertaking with an enthusiastic zest, love, kindness, and friendliness. (p. 63.1)

2. In reality we cannot fool God or each other. There is something in us that knows the real from the false. It is because in the universe we cannot set up a camouflage. There is an all-penetrating eye, an all-hearing ear, an all-knowing mind, and we cannot resist the inevitabilities of the law of our own being. We should withhold every gift unless we wish to make it. We can make no bargains with Life. We should give only when the gift and the giver are one and the same thing. If we want to get the most from life we can only do it as we have first given the most of ourselves, then the response comes back to us multiplied. (p. 64.2)

3. We should allow the gifts of Life to flow out to everything we touch, everyone we meet, every situation we contact. Then, wherever we go every situation is blessed, every person is helped, every discord is harmonized, without our even being conscious of it. (p. 65.1)

Living the Science of Mind (1984):

1. If we are to demonstrate that the Divine Givingness is a Principle in the Universe, then we must set up a receiving center; for no matter how abundantly the Horn of Plenty may pour Its universal gifts, there must be a bowl of acceptance, a chalice of expectancy, or the gift cannot be complete. (p. 393.1)

 Also in Expectancy

2. Our part in the Divine Givingness is to have faith and to cooperate with the Law of Abundance. (p. 393.5)

3. Our mental attitude toward the Divine Givingness should be simple and direct. We are to accept the gift. We are to look forward to it with anticipation and with enthusiastic attention. We are to maintain an inner joy. Any why not -- if we are to realize that Divine Givingness is the gift of a perfect Law of Liberty, forever made, and if the Divine Will is the outpouring of the Spirit into Self-Expression through us --? Let us, then, receive the gift! (p. 395.5)

A Holmes Reader on Practical Wisdom (1996):

1. Life is an eternal givingness, the offering of the cosmic Self to the joy of Its own fulfillment. You are I are part of this joy and we find fulfillment only as this joy passes through us to others. Everything moves in circles. We short-circuit our own good when we refuse to pass it on. (p. 42)

 Also in Good

365 Science of Mind (2001):

1. There can be no real gift unless the giver goes with it. Giving includes more than the giving of money or things, it includes the giving of service or whatever we have to others, but always the gift and the giver must go hand in hand. (p. 78.1)

2. Real giving is the art of transmitting ourselves to others and to the conditions and situations that surround us. This kind of giving is not something for special occasions only; for it should become a habit growing out of our desire to live life to the fullest extent. Only that which becomes an inward habit of thought can spontaneously flow from the heart and transmit itself to everything we touch. Just as life belongs to the one who lives it, to the one who takes it, so the fuller life belongs only to the one who scatters every good he has. It is be giving of oneself to every person, every project, and every association with zest, love, and friendliness that one sees the larger possibility in all things; beauty instead of ugliness, love instead of hate, the Divine hidden within the human. (p. 78.2)

Science of Mind Magazine:

1. There is no reason we should ever stop accepting more and more good. Our thought should so enlarge that it cannot help gathering more and more, even though, with the other hand, we are ever distributing what we gather. Indeed, the only reason for having is that we may give to others. (Oct 2001, p. 14)

 also in Good

# GOD/SPIRIT

Love and Law (2001; teachings 1918-1920):

1. Instead of seeing God as afar off, God is right within. That is all the difference between our God and the most orthodox God you ever hear of. This God is within and is universal, flowing through everything, an impersonality. But it is still a God of intelligence, a God of understanding, and of power. And so there is something which is beyond your consciousness and mind which causes us to do what we do, the Spirit. (p. 95.1)

2. There is something right within you and within me that is awaiting expression, and what we must learn to do is to get out of the way and let it express itself. Withdraw to ourselves, receive and distribute this Spirit. (p. 95.2)

3. Everything in the universe exists by reason of itself and without any excuse for being. Life is. Nothing made it. It is. There is nothing beyond the absolute. There is nothing more than God. God is not an effect but is cause. (p. 197.2)

Creative Mind (1919):

1. The Spirit was all; there was nothing else but Itself. All-Inclusive, Everywhere, Infinite. This All-Spirit could not have had the impulse to move unless It were self-conscious, therefore the Spirit is the Power that knows Itself; It is accordingly All-Knowing as well as All-Present. (p. 1.2)

Religious Science (1932):

1. There is a Universal Mind, Spirit, Intelligence that is the origin of everything. It is First Cause. It is God. This Universal Life and Energy finds an outlet in and through all that is energized and through everything that lives. There is One Life back of everything that lives. There is One Energy back of all that is energized. This Energy is in everything. There is One Spirit back of all expression. That is the meaning of that mystical saying: “In Him we live, and move, and have our being.” (Acts 17:28) (p. 24.3)

Can We Talk to God (1934):

1. This is fundamental to the understanding of the Science of Mind. There is a Spirit which knows. This is God. This Spirit which knows, knows us. It corresponds, It responds. It flows through us. Whatever intelligence we have is It, in us. (p. 12.2)

2. First, I believe that God is Universal Spirit, and by Spirit I mean the Life Essence of all that is -- that subtle and intelligent Power which permeates all things and which, in each individual, is conscious mind. I believe that God is Universal Spirit, present in every place, conscious in every part, the Intelligence and mind of all that is. (p. 75.2)

The Science of Mind (1938):

1. God is always God. No matter what our emotional storm, or what our objective situation, may be, there is always a something hidden in the inner being that has never been violated. We may stumble, but always there is that Eternal Voice, forever whispering within our ear, that thing which causes the eternal quest, that thing which forever sings and sings. (p. 33.3)

2. There is a Universal Mind, Spirit, Intelligence, that is the origin of everything: It is First Cause. It is God. This Universal Life and Energy finds an outlet in and through all that is energized, and through everything that lives. There is One Life back of everything that lives. There is One Energy back of all that is energized. This Energy is in everything. There is One Spirit back of all expression. That is the meaning of that mystical saying: “In Him we live, and move, and have our being.” (Acts 17:28) (p. 35.3)

3. God (meaning the Supreme Spirit or Intelligence of the Universe) was conscious of Himself, prior to the creation of any special world system. Being thus conscious, and desiring to manifest in form, He did so manifest through the power of His Word, which is Law. God is not only pure Spirit or Intelligence, He is also perfect and immutable Law. As pure Spirit, He governs the Universe through the power of His word. Hence, when He speaks, His Word becomes Law. The Law must obey. The Law is mechanical, the Word is spontaneous. God cannot speak a word which contradicts His own nature. (p. 64.4)

4. The Reality of philosophy, the Principle of science and the God of religion all have much the same meaning – the nature of the Universe in which we live. We describe It as God, Spirit, Reality, Truth – Absolute Intelligence. (p. 66.2)

5. The *principle* of any science is invisible, theoretical, as is our idea of Spirit. No one has seen God; no one has seen Life; what we have seen is the manifestation of Life. No one has seen Intelligence; we *experience* It. No one has ever *seen* Causation; we see what It does, we deal with Its effects. (p. 72.2)

6. We know about God only as we judge what God must be, by studying the nature of those things which we can somewhat analyze, plus that intuitive feeling we have of eternal verities. (p. 79.4)

7. The definition of Spirit is: “Life or intelligence conceived of entirely apart from physical embodiment. It is vital essence, force, energy, as distinct from matter.” (p. 81.1)

8. The nature of Being is a Unity, with three distinct attributes: Spirit, Soul, and Body. (p. 81.3)

9. Spirit is the active and Self-Conscious Principle. Spirit is First Cause or God -- the Absolute Essence of all that is. It is the Great or Universal I AM. Spirit is Conscious Mind and is the Power which knows Itself. It is conscious being. (p. 81.4)

 also in I Am

10. The Spirit is Self-Propelling. It is Absolute and All. It is Self-Existent and has all life within Itself. It is the Word and the Word is Volition. It has choice because It is Volition. It is Will because It chooses. It is Free Spirit, because It knows nothing outside Itself, and therefore nothing different from Itself. (p. 81.5)

11. Spirit is the Father-Mother God, because It is the Principle of Unity back of all things. The masculine and the feminine principles both come from the One. Spirit is all Life, Truth, Love, Being, Cause and Effect. It is the only Power in the Universe that knows Itself. The Spirit could know nothing outside Itself, that would be God and something else. SPIRIT IS ALL -- the Center and Circumference of everything that exists -- both manifest and unmanifest. (p. 82.1)

12. Perhaps the one point on which we are all agreed is that whatever the Nature of First Cause or Spirit, It is *creative*. If this were not true, nothing could come into existence. It is impossible to think of Creative Life expressing Itself other than in livingness. (p. 82.4)

13. Another point on which we are all agreed as to the Nature of First Cause is, that It is harmonious. If there were an element of inharmony, discord or decay anywhere in Its Nature, It would destroy Itself. (p. 82.5)

14. It is necessary for us to understand that the only active Principle is Spirit . . . Self-Conscious, Self-Knowing Life . . . and that all else is subject to Its Will. The Spirit is conscious of Its own Thought, Its own Desire, Its own manifest Action; and It is conscious that Its Desire is satisfied. Consequently, It is conscious of that which It manifests; but It is not conscious of any effort or process in Its manifestation. (p. 83.4)

15. We have then, an Infinite Spirit and an Infinite Law. . . . Intelligence and the Way It works. GOD WORKING THROUGH LAW, which is unfailing and certain. Creation – the activity of God, the activity of Spirit – the passing of Substance into form, through a Law, which is set in motion by the Word of Spirit. Spirit is “the same yesterday, today and forever,” so our thought cannot picture a time when the activity of Spirit will cease. (p. 84.4)

 Also in Creation

16. God, the Divine or Universal Life Principle, or whatever we choose to call It, is an Original, Uncreated, Changeless Being. Not a Being with parts, but BEING with potentialities. There is a vast difference. (p. 85.3)

17. We should not separate Life from living, Spirit from matter, nor Divine Principle from a Universal Creation. God is “All in all.” That is, God IS, and is in everything. (p. 103.2)

18. Conscious Mind and Spirit have the same meaning: that part of Reality which is Self-Knowing. (p. 132.2)

19. It cannot be too plainly stated that Spirit, or Conscious Intelligence, is the only Self-Assertive Principle in the Universe. “Spirit is the Power that knows Itself,” and is the only Power that is self-knowing, everything else is subject to Spirit. The sole and only operation of Spirit is through Its Word, acting as Law through Substance, producing Creation. (p. 132.5)

20. It would be difficult to believe in a God who cares more for one person than another. There can be no God who is kindly disposed one day and cruel the next; there can be no God who creates us with tendencies and impulses we can scarcely comprehend, and then eternally punishes us when we make mistakes. God is a Universal Presence, an impersonal Observer, a Divine and impartial Giver, forever pouring Himself into His creation. (p. 149.3)

21. Remember God is the silent Power behind all things, always ready to pour into our experience that which we need. (p. 301.4)

22. The objective mind is that part of the mentality which functions consciously. It is the part of us which is self-knowing and without it we would not be self-conscious entities. Our conscious mind is the place where we consciously live and are aware that we are living. This is Spirit. (p. 347.2)

23. An evolved soul is always a worshipper of God. He worships God in everything; for God is in everything. God not only is *in everything, but He is more than everything He is in!* “Ye are the light of the world.” That is God in us. All that we are is God, yet God is more than all we are. The nearer consciousness comes to this Truth, the more Cosmic sweep it has, the more power it has. (p. 362.4)

24. In the new order of thought, we are likely to fall into as great an error as in the old thought, unless we go much deeper than thinking of God as merely Principle. GOD IS MORE THAN LAW OR PRINCIPLE. God is the Infinite Spirit, the Limitless Conscious Life of the Universe; the One Infinite Person, within whom all people live . . . The One Indivisible Whole. (P. 365.4)

25. Spirit is really the only Mind there is. It is Eternal. It never began nor will It ever cease to be. It is complete and perfect, happy and whole, satisfied and at peace with Itself. (p. 390.5)

26. The Spirit alone has the power of real self-expression and true volition. This is why we call the conscious part of mind, the Spirit of man; the conscious Mind of the Universe, the Spirit of God. (p. 400.4)

27. God is the Androgynous Principle, the Father and Mother of all. Our earthly parents symbolize this heavenly parentage. Jesus was a consciously cosmic soul, who recognized his unity with all. He knew that love must become universal before it can reach its maturity. Hence he said that all who live in harmony with the Truth are brothers in it. (p. 449.4)

28. God is greater than all human mistakes and in God alone is there peace and happiness. God is natural Goodness and eternal Loving-kindness. (p. 503.6)

29. God. The First Cause, the Great I Am, the Unborn One, the Uncreated, the Absolute or Unconditioned, the One and Only. Spirit, or the Creative Energy which is the cause of all visible things. Love, Wisdom, Intelligence, Power, Substance, Mind. The Truth which is real, the Principle which is dependable. (Glossary, p. 595.6)

30. Nature of God. We have already discovered that the Nature of God is “Triune” – Spirit, Soul, and Body . . . Father, Son and Holy Ghost . . . or The Thing, How It Works, and What It Does. (Glossary, p. 613.8)

30. Spirit. God, within Whom all spirits exist. The Self-Knowing One. The Conscious Universe. The Absolute. Spirit in man is that part of him which enables him to know himself. That which he really is. We do not see the spirit of man any more than we see the Spirit of God. We see what man does; but we do not see the doer.

 We treat of Spirit as the Active and the only Self-Conscious Principle. We define Spirit as the First Cause or God; the Universal I AM. The Spirit is Self-Propelling, It is All; It is Self-Existent and has all life within Itself. It is the Word and the Word is volition. It is Will because It chooses. It is Free Spirit because It knows nothing outside Itself, and nothing different from Itself. Spirit is the Father-Mother-God because It is the Principle of Unity back of all things. Spirit is all Life, Truth, Love, Being, Cause and Effect, and is the only Power in the Universe that knows Itself. (Glossary, p. 633.10)

New Thought Dictionary (1942):

1. God. Deity: The Supreme Being, the Absolute, Eternal, Infinite, Spirit, Reality, or Truth in its absolute sense. (p. 51.1)

2. Spirit. Life essence which permeates all persons and all things. The Thing within everything which makes it what it is. God, the Living Spirit Almighty. (p. 135.2)

This Thing Called Life (1943):

1. Where God is recognized, there is life. Where the presence of God is realized, there is action. Where the goodness of God is acknowledged, there is peace. (p. 4. 4)

2. God is Life; not some life but all Life. God is Action; not some action but all Action. God is Power; not some power but all Power. God is Presence; not some presence but all Presence. God is pure Spirit, filling all space. (p. 5.5)

3. God is not only an infinite Presence, the Spirit is also an indwelling reality. The silent whisperings of this inner Presence come to each as a divine revelation, an inner communion of the individual spirit with the Over-Soul; that vast and invisible Presence in which we live, move and have our being. (p. 108.5)

 Also in Communion

This Thing Called You (1948):

 1. When you use the word “God” you mean the Power that creates everything, that gives life to everything. (p. 35.1)

How to Use the Science of Mind (1948):

1. There is a Power for good in the universe available to everyone and you can use it. (v.1)

2. Spirit is the creative cause back of and within everything. God is not a spirit, but the Spirit. This one Spirit is the spirit of all people. (1.1)

3. God is not a becoming God. God is not an evolving God. God is that which was, is, and will remain perfect, complete, happy and harmonious. (p. 131.3)

Seminar Lectures (1955):

1. I believe we are not one in God or one with God, but we are one of God. Although the identity is the same in essence, it is not the same in degree. If there were a sameness in degree, we would have already exhausted the possibility of the Infinite and having done so our continual existence would be a cosmic tragedy, because there would be no place to go and nothing to see. Everything would have been used up. (p. 16.2)

2. . . . I do not believe there is any God that knows you beyond your ability to know yourself in God. (p. 35.2)

3. I believe the nature of the universe is this way; that there is the Infinite self-existence; this means that there is something that you accept which you can’t explain. (p. 36.1)

4. They (the ancient Hindus) taught that the infinite being of God, the Divine Nature, not by will or purpose or plan, is such that It must express Itself because it couldn’t come to know Itself other than through Its self-expression. (p. 36.2)

5. God doesn’t plan things, God is all that is. An infinite purpose is a mathematical, logical, philosophical, and spiritual contradiction! Therefore, by reason of the very nature of Reality it is necessary that the Divine impregnates the human and lets it alone to discover itself; however, the human is still subject to the law of its being. (p. 37.2)

6. Man is not God. God is man. All ice is water; some water is ice, but all water is not ice; neither is ice all the water there is. In other words, we must be aware of an inner play of a Universality beyond us, forever extending, widening and deepening our individuality, generically: I think that out of the generic pattern, which is the individuation in the universe, comes the Christ -- this is different from Jesus, who was only a type of man who had to come to embody the Christ. Jesus was a human person. (p. 42.2)

The Basic Ideas of Science of Mind (1957):

1. In the field of physical science it has been proved that absolutely everything can be scientifically reduced to one ultimate invisible Essence, something which cannot be contacted by the physical senses. It is therefore only reasonable to say that originally everything must have, and still does, come from It. According to one’s way of thinking, different names are given to It: Energy, Principle, Universal Intelligence, Universal Mind, Consciousness, Spirit, God. (p. 11.4)

Discover a Richer Life (1961):

1. There is an infinite creative Intelligence which creates all things by imparting Itself to become that which is created. This original creative Cause is an indivisible unity -- in Its own nature changeless and eternal -- and from It proceed laws which sustain the visible universe. (p. 9.4)

Living Without Fear (1962):

1. God, the universal Life-force and Energy running through everything, is an intelligent Presence pervading all space; a beginningless and endless Eternity of eternities; a self-existent Cause; a perfect Unit, and a complete Wholeness. (p. 31)

2. We shall never know any God greater than the God which our inner consciousness proclaims, for the reason that this inner proclamation is “the Father in us.” That silent Voice, that Divine Urge, that insistent demand made upon our minds, is the original Spirit. The impulse back of our constructive acts is the original creative Genius of the universe flowing through the channels of inner perception in our own minds. Within us this Cause, perennial in Its eternal youth, is ever born anew into creation. (p. 37)

3. Reality is forever hidden from our view. We see, not Life, but that which lives; not Energy, but that which Energy becomes; not Mind, but that which Mind does; not the Creator, but creation. Who ever saw the Power that guides the stars through space, or grasped in his hand the Energy that balances a spinning top? No man has seen God at any time. (p. 46)

Think Your Troubles Away (1963):

1. God is not a person, yet God is more than a principle. The creative insistence of the universe, the emotional background of all incentive is God – the Urge and the act, the Thinker and that which is thought, the Conceiver and the conceived. Cause and effect are but two sides of the same coin. Who looks for God as a person must look into the personification. The Universe may be impersonal as law and as essence, but It is forever personifying Itself. It is revealed in creation. (p. 10.5)

The Power of an Idea (1965):

1. There is no other cause, and there can be no other effect than that which transpires in this perfect Presence, in which we live and move and have our being. Now because this Presence is One, and is everywhere, naturally within It everything that is exists, and It is the source of everything that ever was, is, or shall be. (p. 12.1)

2. I believe the God-Principle would be a God-Principle if you and I did not exist; but, as far as we are concerned as individuals, if It is going to express Itself in us and through us as individuals, It can only do it as we permit. It does not depend upon us to be the God-Principle; It does depend upon us to be our unique individualization of Itself. (p. 17.3)

The Magic of the Mind (1965):

1. There is a supreme Power which is the Creator and Source of all that is. This Power has been designated by many names, among them God, Spirit, infinite Intelligence, Divine Mind, Reality, and of course all the other names used to identify It in the great non-Christian religions of the world. (p. 16.2)

Freedom from Stress (1964):

1. Stripped of narrow, limiting connotations the word God can be defined as the intelligent Life Principle in everything, through everything, and around everything. (p. 66)

2. . . . we would say that whatever God is, God is not more and not less than God was. Nothing can change in the Changeless but action and form. Form can change, but the stuff which produces form cannot change, neither can the Law by which it becomes form. (p. 66)

3. It does not matter whether we call God the Spirit, the Creative Principle of Life, the Intelligence in nature, the Universal Mind, the Divine Mind, the heavenly Father, or something else. One thing we must learn is that it does not matter what we call anything, the only thing that matters is this: Have we the right idea about the thing to which we give a name? (p. 72)

Effective Prayer (1966):

1. First, I believe that God is universal Spirit, and by Spirit I mean the Life-Essence of all that is, that subtle Intelligence which permeates all things and which, in man, is self-conscious mind. I believe that God is present in every place, conscious in every part, the intelligence or Mind of all that is. (p. 10.2)

10 Ideas That Make a Difference (1966):

1. . . . understand what we mean when we say “God.” Basically, they all add up to that bigger something in the Universe upon which we may lean.

 Emotionally and religiously, we lean on a God bigger that we are and who is as a father to his children. Philosophically, we lean on a God who has values, purpose, and who is present in every act. Logically, we lean on a God who must exist -- the Truth is that which is. God has to be certain things, and, scientifically speaking, we lean on a God demonstrated in human experience, and demonstrable more or less at will -- a universal Principle of Mind, of thought. It seems necessary that the intelligence of the human race draws from a larger field of Intelligence. (p. 59.2)

2. God is not a person; God is a Presence. That Presence personifies in us as persons. We are personifications of the Infinite on the level of what we call the human being. (p. 61.2)

It’s Up to You! (1968):

1. Someone might say: Where does God come in in this performance? God does not come in. God never went out. Every word we speak is God, everything we see is God – the buttercup, the sunset, the morning dew nestling in the petal of the rose, that is God, and love and laughter are God. God is everything, everywhere, every place – the innermost presence of our own thought, the outermost rim and circumference of our own experience. (p. 75.2)

The Spiritual Universe and You (1971):

1. . . . if God is one, the one God is wherever we are because God is not divided into a lot of fragments. All of God, like the principle of mathematics, is present wherever we are. Each can say: “There is only one God and that is my God; all that God is is my God. Some of that God is in me or I would not exist. Since God is not divided, as much of God as I recognize I can experience.” (p. 59.2)

2. To me the word God is a synonym for Love, Life, Truth, Beauty, Reality, the Absolute, the Divine Presence, the universal Spirit. Because God is universal, God is in each of us or else we could not be. (p. 60.4)

 Also in Absolute

What Religious Science Teaches (1974):

1. The central principle of the teaching of Religious Science is this immanence of God. “God is an eternal and everlasting essence.” All phenomena appearing in the natural world are manifestations of the spiritual world, the world of causes. (p. 4.2)

Your Invisible Power (1974):

1. In the beginning was the Word, and the Word was Life, and the Word was Law, and the Word was Light; and the Light through Law produced form; and the created form turned to the Light; and the Light of consciousness dawned; and man beheld the Light and walked in It; and the Light was All. (p. 62.1)

Living the Science of Mind (1984):

1. We are compelled to think of Spirit either as apart from us or within us. If apart from us, there is no way to find It. If within us, there is no escaping the divine fact. Unfoldment and not search is what we need. (p. 12)

2. There is a Power for Good in the Universe greater than you are, and you can use it. (p. 18)

3. The Secret Place of the Most High will be revealed in the inner sanctuary of man’s own heart, and the eternal God will sit enthroned in man’s own mind. We can know no God external to that power of perception by which alone we are conscious of anything. God must be interpreted to man through man’s own nature. (p. 72.4)

4. God is defined as: the Deity; the Supreme Being; the Divine Presence in the Universe permeating everything; the Animating Principle in everything, as Love, and the Source of all inspiration and Power, the Source of guidance and of Divine protection. (p. 84.7)

5. In Religious Science self-existent is defined as living by virtue of its own being. An Absolute and Self-Existent Cause, then, means that Principle, that Power and that Presence which makes everything out of Itself, which contains and sustains everything within Itself. God is Absolute and Self-Existent Cause. (p. 86.6)

6. One of the problems of Religious Science is to distinguish between that which is temporal and that which is Eternal. God or Spirit is the only Reality, the One Substance or Essence. The material universe is real as a manifestation of Life, but it is an effect. (p. 87.8)

7. 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. (p. 96.7)

8. Spirit is the conscious and active aspect of God, as distinguished from Law, the passive, receptive, and form-taking aspect. Spirit imparts motion through Law and manifests Itself in form. (p. 97.5)

9. When we use the word God or Spirit we do not mean a tribal God, but the Supreme Mind and Power back of all created form, the Intelligence which responds to us, the Intelligence which rises through the mineral, vegetable, and animal kingdoms, and blossoms in the human mind as It approaches the conscious recognition that It is one with this Oversoul. (p. 107.5)

10. ... the God within, being Infinite, appears to each one of us as the God who is believed in. And we worship the God whom we believe in rather that the God who is. (p. 116.4)

11. When we use the word God we mean the Great Reality, the Infinite Unity, the Final Truth back of all manifest life, the Absolute or Causeless Cause, the One Unconditioned, Complete and Perfect Being -- Indivisible, Changeless, and Whole. All of these descriptive terms are synonymous with the word God. (p. 136.4)

12. The Allness of Truth, stated in the simplest manner, affirms that God is all there is. God never changes. God is in me. God is that which I am. God is in the Universe. God is the Universe. (p. 147.3)

Anatomy of Healing Prayer (1991):

1. There is no such a thing as a part of God. In an indivisible unity, all of everything is present everywhere all the time. (p. 14.1)

2. But if the consciousness of God -- and this is what we are talking about -- or the Presence of God, or the Spirit is in everything, and if it is unbroken, and if it is undivided and does not express itself in fragments but in a totality, it is all everywhere -- then all of it is incarnated in everything, as far as its potential is concerned; but in each thing it must be incarnated as the idea and the potentiality of that thing in which it is incarnated, in which it is involved, invoking in this involution everything that is going to follow in the process of evolution. It is very important that we realize that involved, incarnated, encircled within us must be the potential of everything that we shall every evolve into. In other words, it’s certain that we will never become God, the Absolute, and exhaust the potential possibility of our own evolution because if we did and we were destined to be eternal, it would be an eternal hell -- if we could ever exhaust the potential possibility; but is that which is the Cause of the potential possibility, that which is the Absolute and the final and ultimate Reality is involved in us or incarnate in us, then there isn’t a part of it incarnated in us; all of it is there. The search for Divine Unity, the realization of Unity, necessitates the acceptance that there is no dividing line -- that we shall expand, progress, evolve, ad infinitum, in a sequence, from where we are to any stage that we shall ever become. Out of eternal being comes everlasting becoming. (p. 14.2)

3. Our whole practice is based on the concept that God is where we are and what we are, and that there isn’t anything else. Our whole concept is partially based on the theory that whatever appears to be wrong is not wrong in itself but is the wrong arrangement of what is right. There is no dualism in the universe, as I have always said. There is not God and something else; there is no such thing as good or evil in itself. There is only what is, which automatically and mechanically reports from itself or interprets itself to us the way we look at it. (p. 28.3)

4. . . . a divine Presence which is to each one of us an Infinite Person, and which is in each one of us what we are. (p. 61.1)

5. . . . that the overdwelling Presence is the indwelling Person. God in you as you is you. There is nothing else you can be. You didn’t have anything to do with it. You didn’t make it, and you can’t change it. You didn’t do anything that was good enough to earn it, and you can’t do anything bad enough to destroy it. (p. 61.1)

6. Life is; Life is self-existent. Nothing made God. The fundamental premise of our whole philosophy is that we live in a self-existent universe, self-sustaining, self-energizing, self-perpetuating, self-knowing, self-acting -- and that the entire manifestation of Life exists for the delight of its Creator. (p. 61.2)

7. God has no history, truth has no history. We have a history only because we consent to it. (p. 145.1)

8. The only purpose an infinite and unobstructed Being could have would be to express Itself as what It knows Itself to be. It hasn’t the purpose of saving Its own creation, because It doesn’t know that Its creation is lost. (p. 156.2)

9. There is no God who could justify His own being by explanation, because that which can explain is not First Cause; it is secondary cause explaining its relationship to Primary Cause. (p. 161.2)

10. And it is why the ancients said It is that whose center is everywhere and whose circumference is nowhere. (p. 188.1)

11. . . . the Ultimate cannot explain the Inexplicable; the Ultimate is the Inexplicable. That is why the first axiom of rationality says that the truth is what is, and we have to assume that there is “what is,” or nothing would be. (p. 205.1)

12. We believe absolutely in the God who is Self-Knowing, but not self-knowing as though a God said, “Here I am, but there you are over there” -- but the God who knows and whose self-knowing is in us at the level of our self-knowing; and that level of our self-knowing is Its knowing in us at that level. (p. 164.2)

13. We choose to call Life by the name of God or Truth or Reality or the Supreme Intelligence or Divine Spirit or Creative Genius or Universal Mind. It doesn’t matter what we call it; all these mean the same thing. Life is, or the Truth is that which is. That is the first axiom of reason or self-evident reality. (p. 187.1)

Ideas of Power (1992):

1. It is simple enough to understand the philosophy of the ages. It is simple enough to come to believe that, whatever you call It, there is only one Power in the Universe, there is only one Presence, there is only one final Law. It is Good, it is Love; we call it God. It is where we are. We are in It. Since It is present everywhere, It is in us. And It is the same God. (p. 12.2)

2. God is incarnated in me. There is one Life, that Life is God, that Life is my life; therefore in me is the Power. Now, I am not the Power; but in me is the Power. . . Within me. And I didn’t put it there. It is not by the grace of anything I did. I didn’t earn it. I was not intelligent enough to have created myself; and I don’t happen to believe that I am intelligent enough to destroy myself. (p. 12.3)

3. That which instinctively rises from the human breast to proclaim the need of the finite heart is an utterance of the feeling of the Universe and may be considered the word of Almighty God. For the only God you and I will ever know is the One we embody. Never forget that. (p. 24.3)

4. “I thank the God that is, that the God that is believed in, isn’t.” (p. 75.2)

5. The Universe exists for the delight of its Creator, that I shall behold Itself in Its own works, know Its beauty in that which is beautiful -- and in us, I believe, behold Its beloved Son in whom It is well pleased. (p. 82.2)

 Also in Beauty

6. Life -- call It God, call It anything you want to: there is Something present with us and in us, out of whose essence all things are made, within whose creative imagination all things are formed, and by whose inexorable and immutable laws all things are held in place. This is self-evident. Here we are, and we couldn’t be here if these things were not true.

7. I happen to believe that we live by the Spirit of God, we think because the mind of God is in us, and we expand from the finite into the Infinite. You cannot contract the Infinite, you can expand the finite. (P. 97.3)

8. This is the very foundation of our philosophy: God is all there is.

 When we use the word God, we mean the Cause, the invisible Intelligence, the Divinity, that omnipresent Knowingness; Spirit, Life, Truth, Reality-- that is what we mean by God. And when we say that God is everywhere, we mean that God is in us, in each other, in this flower, in the interspaces of the universe. There is nothing but God. (p. 111.3)

9. It is our philosophy that if we scrape away the debris -- that which contradicts the divine Presence -- we shall find a Divinity concealed in everything, every person, everywhere, all the time. It is our belief that in such degree as we may individually and collectively perceive this Divinity, It will appear. (p. 112.4)

10. I believe each one of us is an individualized God. That is quite a claim to make! We are individual infinities. (p. 127.4)

11. The only God you will ever know you will discover within yourself. That doesn’t mean that you are God. God is what I am, but I am not God, thank God!

 But what am I made of but God? He is over all, in all, and through all. Now there are two fundamental things you and I believe, as I understand it. God is a divine Presence inhabiting eternity, and indwelling in our own heart. (p. 1471)

A Holmes Reader on Meaning (1994):

1. All things and events are rooted in some coordinated and intelligent principle which we call ‘Divine.’ Any name limits it. God is in and through all life, the cause back of it, the effect in it, the power through it, the law sustaining it, the impulse projecting it, and the unity binding it together. The system is a complete unity. Our lives are rooted in this unity, and our relationship to it is instantaneous and mutual. (p. 5)

 Also in Unity

2. Energy is eternal. The stuff out of which all forms are made is indestructible. In this vast change in which we live -- the flux and flow and ebb and tide of evolution -- there is a constancy, a consistence; there is in the midst of all movement something which does not move and yet which moves all things. (p. 19)

3. Life flows into everything, through everything; it passes into every human event and translates itself through every human act. If you learn to think of Life as flowing through your every action, you will soon discover that the things you give your attention to are quickened with new energy, for you are breathing the very essence of Being into them. (p. 26)

 Also in Action

4. There is a great difference between saying I am God and saying God is me. Ice is water. All ice is some water, but not all water is ice. So we might say of the life of humanity: All of our life is some of the life of God; some of the life of God is all of our life, but we are not all of the life of God. I am convinced that whatever my life is, it is God. There is no difference between my life and God in essence; the difference is in degree.

 I believe that each one of us, in turning to the great inner life, is turning to God, and yet an individual is never God. (p. 48.1-2)

5. To enter into the spirit of life is to partake, consciously, of the originating energy and intelligence of the universe; to find within ourselves a stream of unquenchable being, for it is nothing less than the Being of God. To enter into the spirit of life is to in breathe into all forms the deathless principle of our being. (p. 63)

The Philosophy of Ernest Holmes (1996):

1. We say we are one with God and one in God. This is a mistake; we are one of whatever the nature of God is. Whatever it is, it is one. (p. 85.2)

2. I believe in pantheism to the extent that the soul of the Universe is in everything, but apart from it. That is why I said God is in His creation but not absorbed by it. This creation is necessary, and without it there would be no cause. It is impossible there should be a cause without creation. (p. 90.2)

3. There is no God which can explain God; if there were, then that thing we call God would be itself a secondary cause, subject to something beyond it. (p. 91.3)

4. We do not teach that God is a principle (we teach that electricity is a principle and that there is a Law of Mind in action which is another principle): we teach a transcendent Presence and an immanent Presence and a very close, warm, colorful relationship not between the two but the interplay of the One in, around, and upon Itself. (p. 134.4)

A Holmes Reader on Practical Wisdom (1996):

1. All life is in a state of vibration. But at the very center of this vibration there appears to be something which is motionless, something which itself does not move, and yet from which all motion must come. God doesn’t move, but movement takes place within God. spirit does not move anywhere, but all particular “wheres,” so to speak, exist in Spirit. (p. 11)

365 Science of Mind (2001):

1. The Divine Spirit is not a mythical, abstract being, living somewhere above this Earth. God is a Divine Presence revealing Himself to everyone who believes. Where God is recognized, there is life. Where the power of God is realized, there is action. Where the goodness of God is acknowledged, there is peace. (p. 40.1)

2. There is an inner meaning to everything, an inside to every fact, a hidden Cause within every visible effect. This Cause is Spirit. (p. 104.1)

 Also in Cause and Effect

3. The Divine is the substance of all things and the law of all things, and there is everlasting motion and freedom. The Spirit is the stream of Life throughout creation, forever purifying and renewing everything. (p. 117.1)

Science of Mind Magazine:

1. God is incarnated in each one of us, and since we sense that God is incarnated in all creation, diffused through all creation and yet more than that, we find that there must be a responsiveness from everything we contact. It is the Almighty responding to Himself. Therefore, how can we separate Life from living? We cannot say this is human, that Divine; this material, that is spiritual. There must be an infinite Creativeness in everything, through everything, surrounding everything. (August 1962, P. 6)

2. According to our first axiom that God is all there is, there is the implication that there is nothing else beside Him. Hence, the entire manifestation of Life is an evolution or an unfoldment of form from that which is formless and eternal. This intelligent Cause, this undifferentiated and undistributed God-Principle, one and complete within Itself, is the Source from which all action proceeds and in which all creation takes place. (November 1974, p. 11)

 Also in Creative Process

3. To find God in the sunset is to shadow the landscape with the softness of His beauty and the glow of His presence; to discover the Divine in the rising sun is to bathe the world in the atmosphere and conviction of eternal newness of the ancient of days. And to find God in each other proclaims the impersonal personalness of that which forever peoples this and all the world with the Divine presence, the all-pervasive and complete reality. (January 1991, p. 9)

4. There is a light and life at the center of all things and a consciousness that responds. This Imprisoned Splendor to the eyes that perceive it bursts like the glory of new dawn. This incarnated consciousness and intelligence in all things can communicate itself to us and speak a divine language to the one who listens. What God has made He has anointed; what God has created He has provided for. The Infinite never errs. (January 1991, p. 9)

 Also in Light

5. But the God that is in man is the same God that is universal. There is no wall of separation, no barrier, no place where one begins and the other leaves off. All is one and one is all. (January 2002)

6. Spirit is the active and Self-Conscious Principle. Spirit is First Cause or God -- the Absolute Essence of all that is. It is the Great or Universal I AM. Spirit is Conscious Mind and is the Power which knows Itself. It is conscious Being. (February 2003, p. 16)

 Also in I Am

7. Spirit is all -- the Center and Circumference of everything that exists -- both manifest and unmanifest. It has no enemies, no differences, no otherness, no apartness, no separation from Itself. It is Undivided, Complete and Perfect within Itself, having no opposites and no opposition. It knows only Its own ability and since It is All, It cannot be hindered in any way, shape or manner. (February 2003, p. 16)

8. The Spirit is conscious of Its own Thought, Its own Desire, Its own manifest Action; and It is conscious that Its Desire is satisfied. Consequently, It is conscious of that which It manifests; *but It is not conscious of any effort or process in Its manifestation*. (February 2003, p. 17)

# GOOD

Religious Science (1932):

1. We must instill into the mind the fundamental proposition that good is without bounds; only good and loving-kindness shall “follow me all the days of my life.” (Psalm 23.6) (p. 29.4)

The Science of Mind (1938):

1. We must instill into the mind the fundamental proposition that good is without bounds. Only good and loving-kindness shall “follow me all the days of my life.” (Psalms 23) We must get this concept, rather than continuing to think there is a power of evil as opposed to the power of Good. We experience good and evil because we perceive a presence of duality rather than unity. (p. 39.4)

2. But, someone will ask, can we bring out both good and evil from the One Source? Of course not. The First Principle is goodness, and only in so far as our thought and action tend toward a constructive program, will it eventually succeed. (p. 45.5)

3. When we think, something happens to thought. The field through which thought operates is Infinite. There is no reason to doubt it. No matter how it is approached, to thought there can be no limit, so we will say that it is the nature of Being to react in this way. Here and now, we are surrounded by, and immersed in, an Infinite Good. How much of this Infinite Good is ours? ALL OF IT! And how much of It may we have to use? AS MUCH OF IT AS WE CAN EMBODY. (p. 50.2)

 Also in Thought

4. The Divine Urge within us is God’s way of letting us know that we should push forward and take that which is awaiting our demand. *If the good were not already ours in the invisible supply, it would be impossible for us to procure it in any manner.* “He openeth his hand and satisfieth the desire of every living creature.” (p. 157.3)

5. There is nothing in the universal order that denies the individual’s good, or self-expression, so long as such self-expression does not contradict the general good, does not contradict Goodness Itself. There is nothing in the Universe that denies us the right to be happy, if our happiness does not deny or interfere with the general good. The Universe remains unlimited, though the whole world has suffered a sense of limitation. (p. 161.3)

6. There is nothing in the Universe that wishes evil to anyone. Indeed, it is only as we experience good that God is expressed through us. The more completely we realize good, happiness and success, the more perfectly do we express God and the more of God do we become, that is, the more does God become personified through us. (p. 470.4)

Lessons in Spiritual Mind Healing (1943):

1. We do not have to know the specific means by which our good is coming to us, for it is inherent in the Law. We must be sure and never doubt that this good is forthcoming. Our intellect may become a great hindrance or a great help. If the intellect causes doubt it is a hindrance. If, on the other hand, it reasons these things through and comes to the conclusion of their reality, it is a great help. (p. 34.2)

This Thing Called You (1948):

1. The barriers between you and your greater good are not barriers in themselves. They are things of thought. It is because of this that all things are possible to faith. Jesus summed up the whole proposition when he said, “It is done unto you as you believe.” In interpreting this saying, however, you must pause after the word as. Think about its meaning and you will discover that he was saying that life not only responds to your belief, it responds after the manner of your believing, as you believe. It is like a mirror reflecting the image of your belief. (p. 13.4)

 Also in Faith

2. You rob no person when you discover your own good. You limit no person when you express a greater degree of livingness. You harm no one by being happy. You steal from no one by being prosperous. You hinder no person’s evolution when you consciously enter into the kingdom of your good and possess it today. (p. 55.2)

The Basic Ideas of Science of Mind (1957):

1. The Unlimited, Universal Mind in you as you thinks and speaks and creates your good through you – when you are wise enough to permit It. (p. 21.3)

2. Whether your funds be great or small, you need to get all possible pleasure and satisfaction out of them. This cannot be the case if you are fearful about spending. If you count too carefully, if you limit yourself unduly, because you do not know how you may be situated later on, you are restricting your good. If you are to be rich in concrete ways you must first be rich in consciousness, and have the feeling of abundance. (p. 29.1)

 Also in Abundance/Prosperity

Freedom from Stress (1964):

1. What limits us? Anything which denies us our good. If we are hungry and have no food to eat, the lack of that food is a limitation to us. Limitation is not an actual force, an entity; it is but our experience of the lack of good, it is the way we may at this time be experiencing life. Limitation results from a temporary lack of understanding and use of that which is constructive. Consequently, every wrong is just the wrong use of a right, it is the same thing turned wrong side out. (p. 81)

The Power of An Idea (1965):

1. We are thinking, choosing centers of awareness in this Mind; and according to the sum total of all our thoughts, we are either silently attracting good to us or repelling it from us. (p. 25.5)

 Also in Law of Attraction, Sum Total

2. There is no power in the universe that having created man wishes to destroy him. God, Life, is good. There is nothing in the universe that conspires against man but himself. (p. 50.3)

10 Ideas That Make a Difference (1966):

1. Living really should be without struggle and always with enthusiasm. Man exists that Life may operate through him and express Itself in him. We should think of the Divine Presence as infinite joy, beauty, and wisdom, and have gratitude for It. We should think of the Law of Good as being infinite in Its capacity, and willing to create anything that is good. (p. 21.3)

 Also in Enthusiasm

It’s Up to You! (1968):

1. For instance, we sometimes come up against the thought of competition, the belief that there are too many people engaged in the business in which we are interested. Competition is a belief that there is not enough good to go around, and while believed in this thought manifests itself in limitation. In others words, if we feel that our line of business is crowded, and we must therefore be on tiptoe to keep ahead of the other fellow, the probabilities are that we will find ourselves crowded out. We must resolve this thought into its native nothingness. Truth does not compete with anyone. Therefore, we should not allow the thought to enter our minds that we are competing with anyone. We should never watch to see what another is doing or how he is doing it, for when we do this we are limiting our own possibilities to the range of another’s vision. Principle is not bound by precedent, and our good is not limited or conditioned by any good that has ever been manifest. We should confidently expect a greater good than we have ever experienced, or than we have ever known of anyone experiencing. (p. 24.2)

 Also in Business

2. All that is in the Universe is with us, nothing is against us. Each one of us has access immediately, in our own consciousness, to that absolute, unconditioned Presence which molds and makes things out of Itself by Itself directly becoming the thing It makes. The good which we desire passes out of It, as though it came from the very hand of God, which it does. (p. 22.3)

3. But even God cannot give us anything unless we are in a mental condition to receive the gift. The Law cannot do anything for us unless It can do it through us. We live in the midst of eternal good, but it can only be to us what we believe it to be. We stand at the mouth of the river, but we must let down our own bucket if we wish it filled with the pure waters of Reality. (p. 22.4)

 Also in Receptivity/Receive

Know Yourself (1970):

1. I believe we should expect to have the good we want when we want it and as much of it as we can take and use, knowing that nothing is stored up in this life outside of a state of consciousness. It has no bounds. It is not that we desire to possess, but to have access to the substance which shall flow continuously as supply to meet every need. That is wealth. (p. 58.1)

 Also in Abundance/Prosperity

Creative Living (1975):

1. What the whole world has believed operates through us, but we are not aware of it. So we should not be surprised that we all are carrying around with us thoughts that deny the supremacy of good. However, we know that one kind of thought can erase another. (p. 47.2)

A Holmes Reader on Practical Wisdom (1996):

1. Life is an eternal givingness, the offering of the cosmic Self to the joy of Its own fulfillment. You are I are part of this joy and we find fulfillment only as this joy passes through us to others. Everything moves in circles. We short-circuit our own good when we refuse to pass it on. (p. 42)

 Also in Givingness/Generosity

365 Science of Mind (2001):

1. The good things we seek from life are but echoes of the true self knocking at the door of consciousness. Everyone seeks an inward sense of certainty. We all seek an inner awareness of something greater than we are; something so complete that we can find completion in it; something so vast that we may anticipate exploring its nature through endless eternities. (p. 43.1)

Science of Mind Magazine:

1. You should forever increase this receptivity, continuously extending and expanding your comprehension. Declare a hundred times a day: “Good and more good is mine. There is no limit to the good that is mine. Everywhere I go I see this good, I feel it, I experience it. It presses itself against me, flows through me, expresses itself in me, and multiplies itself around me.” (Oct. 1996, p. 8)

 Also in Receptivity/Receive

2. All good is available to you, not some part of it, but all of it. It is not only available, it is usable. It is ever-present and inexhaustible. First know that God is all there is, and that God is available. Then realize that the divine law always responds, and that your treatment causes it to respond in a way that removes any negative situation and replaces it with harmony. (Oct. 1996, p. 10)

3. There is no reason we should ever stop accepting more and more good. Our thought should so enlarge that it cannot help gathering more and more, even though, with the other hand, we are ever distributing what we gather. Indeed, the only reason for having is that we may give to others. (Oct 2001, p. 14)

 Also in Generosity

# GRACE

The Science of Mind (1938):

1. Grace. Grace is the givingness of Spirit to Its Creation and is not a special law, but a specialized one. In other words, Grace is, but we need to recognize it. It is not something God imposed upon us, but is the logical result of the correct acceptance of life and of a correct relationship to the Spirit. We are saved by Grace to the extent that we believe in, accept, and seek to embody, the Law of Good; for the Law of Good is ever a Law of Liberty and never one of limitation. Limitation is not a thing, not an entity, but a belief. Freedom is a Divine Reality. (Glossary, p. 596.3)

The Anatomy of Healing Prayer (1991):

1. . . . that God and nature, the Universe, withholds nothing from anyone -- it is all delivered. This is what I interpret as the Christian theology of grace. Not grace because Jesus was a nice guy; that is weakness. Grace because the Universe is Itself an infinite givingness -- It can’t help it; that is Its nature -- and because it is in our own experience only the one who gives all who gets all. ... there is a justice without a judgment, and that justice is merely the balance and equilibrium of the Universe. (p. 166.2)

The Philosophy of Ernest Holmes (1996):

1. . . . the possibility of salvation -- not the salvation of the soul, but salvation from the lesser to the greater -- lies in works, through grace. Don’t you think that is better? I tried to synthesize it and put it together. Grace means that which is given; works means that which is earned. Since everything is given, we will have to earn the right to use it -- to even know that it is there -- by perception and through action. (p. 84.2)

2. . . . grace is the givingness of life, and that certainly is given automatically; but we are only saved by using it. The self must raise the self by the self, because the self is God. (p. 149.3)

Science of Mind Magazine:

1. I believe that God is universal Spirit, and by Spirit I mean the life-essence of all that is, that subtle intelligence that permeates all things and which, in humankind, is self-conscious mind. I believe that God is present in every place, conscious in every part, the intelligence or mind of all that is. (October 1996, p. 9)

2. The Divine Spirit is not a mythical, abstract being, living somewhere above this earth. God is a Divine Presence revealing Itself to everyone who believes. Where God is recognized, there is life. Where the presence of God is realized, there is action. Where the goodness of God is acknowledged, there is peace. (February 2001, p. 8)

3. God is life; not some life but all life. God is action; not some action but all action. God is power; not some power but all power. God is presence; not some presence but all presence. God is pure Spirit, filling all space. This pure Spirit animates your every act. There is a real you, which lives in a real God, and the two are one. To know this is to understand the secret of life. To realize this is to understand your relationship with the Divine Presence. To realize that the law of God is written in your own mind is to make available to you a power that can meet every need. (February 2001, p. 9)

 Also in Self/Human/Individual

4. God has been called by a thousand names, but you and I are to think of God as life, the presence and power in everything, which makes everything what it is. (February 2001, p. 9)

 Also in Life

# GUIDANCE

The Science of Mind (1938):

1. We can be certain that there is an Intelligence in the Universe to which we may come, that will guide and inspire us, a love which overshadows. God is real to the one who believes in the Supreme Spirit, real to the soul that senses its unity with the Whole. (p. 153.5)

2. The one seeking to demonstrate the power of spiritual realization in everyday affairs should believe in Divine guidance. He should affirm that his mind is continually impressed with the images of right action, and that everything in his life is controlled by love, harmony and peace; that everything he does prospers, and that the Eternal Energy back of all things animates everything he undertakes. (p. 167.4)

3. So, if we have to make a choice and feel we do not know which or what to choose, we must be still in our own consciousness and know that the Spirit within us knows which of these ways is the right, and most constructive way, and will guide us. (p. 272.4)

4. Talk to yourself, not to the world. There is no one to talk to but yourself because all experience takes place within. Conditions are the reflections of our meditations and nothing else. (p. 291.2)

5. We came from Life and are in Life, so we are One with Life; and we know that Instinctive Life within -- which has brought us to the point of self-recognition -- still knows in us the reason for all things, the purpose underlying all things; and we know that there is nothing in us of fear, doubt, or confusion which can hinder the flow of Reality to the point of our recognition. We are guided daily by Divine Intelligence into paths of peace, wherein the soul recognizes its Source and meets It in joyful union, in complete At-One-ment. (p. 331.4)

6. If one does not know exactly what he wishes to do he should treat himself for general success in whatever he attempts to do. He must treat himself for guidance into the knowledge of that which would be best for him to do, remembering that the Inner Mind knows infinitely more than the intellect. It knows how to take ideas and form objective circumstances around them. (p. 400.3)

7. The Universe holds nothing against us. No matter how many mistakes we have made, we are still perfect beings within, and the within may become the without, if we will carefully train ourselves to listen to the inner voice of truth which speaks to us in our moments of quietness and solitude. (p. 470.3)

8. Let us feel that our purposes are animated and inspired from on high and then let us go forth and make our dream come true in human experience. With an invisible Intelligence to guide, and an immutable Law to direct, let us take our place in any legitimate activity, and thus cause our dreams to come to full fruition. (p. 477.4)

Lessons in Spiritual Mind Healing (1943):

1. By intuition we already know that we are One with the Infinite. We must come to recognize the Universal Spirit, with which we commune and in which we live and move and have our being, as a constant source of inspiration and of guidance. In this way our thought patterns gradually form themselves in such a manner as to conform to the nature of Reality. (p. 29.2)

Richer Living (1953):

1. True prayer is the correction of a a belief in separation. We forget that man and God are one, and in our confusions troubles are born out of duality. All demonstrations are the result of unity. Our method of accepting these ideas is to believe that we are receiving them and then to act upon their guidance. As we affirm that we are divinely inspired to right action, we receive the idea that is born of the Spirit to meet the need of the moment. (p. 53.1)

 Also in Demonstration

The Power of An Idea (1965):

1. Anxiety will be resolved as we daily become conscious that we are being guided and guarded and loved, being led into the pathway of peace which includes everything of good. There is One Life, that Life is God, that Life is Perfect, that Life is our life now. Let us live it the way it was meant to be lived! (p. 67.5)

Spiritual Awareness (1972):

1. Daily we should open our consciousness to the Divine influx, expecting greater wisdom and guidance and complete self-expression. We must listen to the inner Voice and It will tell us what to do in the hour of need. We will be told everything we ought to know, and we will not be misled. (p. 15.2)

2. Our Divine nature never deserts us. Like the prodigal son we may wander into far countries of despair, but the Divinity within us ever gently urges us back to the center of our true being; It ever reminds us of Its presence. If we permit It, this spiritual Self will direct our every decision with intelligence and make perfect our way before us. (p. 84.1)

365 Science of Mind (2001):

1. We should believe that God is the invisible Partner in our lives and affirm that Divine Love goes before us and prepares the way. We should permit ourselves to be guided for there in Something within us, deep at the center of our being, which knows what we ought to do and how we ought to do it. (p. 13.1)

 Also in Partnership

2. We believe that the Mind of God governs all things. We believe that God’s Intelligence in the midst of us is governing and guiding, counseling and advising, causing us to know what to do under every circumstance and at all times, if we will but trust It. Therefore, every seeming problem has a right solution, and we may turn to the infinite Knower for the answer. (p. 87.1)

3. If we will but take our personal problem to a high place in our consciousness, it will disappear as the answer to it takes its place. This is the way a problem is solved. We should know that there is nothing in us that can keep this from happening. There is no thought of doubt or limitation. We should feel that the answer is established in our consciousness and will make itself known to our mind, right now, in our present experience. This can be done only as we let go of the problem, as a problem, and definitely expect and accept its answer. (p. 87.2)

Science of Mind Magazine:

1. The answer to every problem already exists in the Mind of God, and you are in the Mind of God, and the Mind of God is flowing through you this minute. This you must accept, and accept it with gratitude and enthusiasm. Accept it as you would accept the best news you ever heard -- then use it. (March 1971, p. 14)

2. Your difficulty is not in trying to discover the place Divine guidance comes from, so much as it is in the simple acceptance that it comes in your own mind, that it is right here -- “the kingdom of God is within you.” You will have to know that if Divine guidance is going to work for you, it will have to work through you. (March 1971, p. 14)

3. The thing to be certain of is that your mind affirms the answer rather than denies it. You are to affirm that the answer to every problem in your life already exists in the Mind of God; that the Mind of God is right where you are and is within you now, and since the Mind of God must know the answer to every problem, you can know the answers to all problems in your life. (March 1971, p. 14)

4. Prayer and meditation help you to draw closer to the Divine Presence and to arrive at the highest point of power and possibility when all doubt and fear are put aside and you enter into an affirmative acceptance of God’s guidance. (March 1971, p. 15)

5. Somewhere along the line we are going to have to find a faith greater than all our doubts and fears and uncertainties. Somewhere along the line we must find the Love greater than all animosity; the Peace beyond our confusion. This is the pathway that we are all secretly seeking, whether we know it or not. We are being guided by a loving Intelligence which evermore seeks to bring us comfort and goodwill, happiness and success, health and abundance! (August 1971, p. 17)

# HABIT

The Science of Mind (1938):

1. What is a habit? A habit is desire objectified – “the continuous character of one’s thoughts and feelings” – desire for something that will give satisfaction. At the root of all habit is one basic thing: *the desire to express life*. There is an urge to express in all people, and this urge, operating through the channels of Creative Mind, looses energy into action, and compels the individual to do something. Back of all this desire is the impulse of Spirit to express. In man, this impulse must express at the level of his consciousness. (p. 222.4)

# HAPPINESS

The Science of Mind (1938):

1. We find that prayer is essential to happiness, for righteous prayer sets the law of the Spirit of life in motion for our good. (p. 178.2)

2. Life responds to us in the way we approach It. We should choose that which we wish to embody and by constant attention to it take on all its characteristics. Let us choose to be identified with power, with love and beauty, with peace and happiness. Let us identify ourselves with abundance and with success. (p. 412.1)

3. Happiness. A state of well-being or enjoyment of good of any kind. The general term applies to the enjoyment, or pleasurable satisfaction, attendant upon welfare of any kind. In metaphysics, it means a state of inner peace, a consciousness of the Goodness of God and the beneficent attitude of the Universe, a realization that joy can come to every man. It has a definite effect on mind, body and affairs. A state of permanent joy. It is never the will of God, or Universal Harmony, that any man should be unhappy. We have a right to any happiness of which we can conceive, provided that happiness hurts no one, and is in keeping with the nature of progressive Life. (Glossary, p. 597.2)

Beverly Hills Lectures (1952):

1. When we were born out of the Thing psychologists call the id, or the God of the Cosmos, we’re born for the purpose of individualizing and reproducing the Cosmos on a miniature scale. That’s the purpose of existence, so far as anyone can figure out. Therefore, it is only as we live creatively that we live happily. There is nothing beyond happiness. (p. 29.3)

 Also in Purpose of Existence

2. All power, all wealth, all everything that the human mind holds worthwhile is worthless without happiness. (p. 29.3)

Richer Living (1953):

1. It is only as you live affirmatively that you can be happy. Knowing that there is but one Spirit in which everyone lives, moves and has his being, you are to feel this Spirit not only in your consciousness but in your affairs. You are united with all. You are one with the eternal Light Itself. The Presence of Spirit within you blesses everyone you meet, tends to heal everything you touch, brings gladness into the life of everyone you contact. (p. 270.1)

Living Without Fear (1962):

1. Back of unhappiness is the thought that there is not good enough, love enough, peace enough, health enough, nor understanding enough to go around so that as a result some of us lack or are short of the good things of life. (p. 75)

The Power of an Idea (1965):

1. There is no success in life without happiness; without happiness all living is a failure. There is no success without an inner sense of security; nor a sense of worthwhileness without a complete conviction of the eternal evolution of our own soul. (p. 57.3)

 Also in Success

Spiritual Awareness (1972):

1. It is written that heaven’s day is not limited by time, but is eternally present. It is this day in which we live; therefore, we should accept happiness as our Divine birthright today. We know that happiness must be God’s will for everyone. But we also know that we cannot gain happiness without giving it, hence we could not expect to be happy unless we make others glad. (p. 48.1)

365 Science of Mind (2001):

1. God has imparted our life to us, placing no limitation or condition that would restrict us, other than this: Our life must be lived constructively, in unity and love and sympathy with everything around us; if we expect to live it to the fullest. I believe that every person is born to be creative and to live to the fullest and to be happy and glad and prosperous and whole. (p. 53.2)

Science of Mind Magazine:

1. If we would bring happiness to those around us, we must first become happy ourself. But before we can become happy something has to happen to us that causes us to know that God is right where we are, that Good is the final Power in the Universe, and that Love is an all-conquering Force. (March 2002, p. 35)

# HARMONY

Questions and Answers on the Science of Mind (1935):

1. Deliberately doing “wrong” is a flouting of the law of harmony, so the natural thing to expect is that disharmony will follow. People who wish to do wrong, knowing they are setting themselves in opposition to the law of their true nature, must anticipate experiencing whatever consequences are subsequently forthcoming. (p. 56.2)

 Also in Sin/Error/Mistake

2. Heaven is lost merely for the lack of a perception of harmony. Hell is the phantom abode of our morbid imaginations. Heaven and Hell are states of consciousness. (p. 124.2)

 Also in Heaven

The Science of Mind (1938):

1. Thus a practitioner of this Science should not be confused over any given form, but should know that any form which is not of the original harmony is subject to change. The Original Spirit is Harmony. It is Beauty and Truth and everything that goes with Ultimate Reality. The Universe is not divided against itself. (p. 53.3)

2. Infinite Love harmonizes man’s entire being. The healing currents of Life flow through him, taking away every negative thought and manifestation, and adjusting his whole physical being to the idea of Divine Harmony. (p. 219.1)

3. Thoughts of peace and good will, a recognition of the unity of all men, will produce harmony …. (p. 232.3)

4. Realize that the Spirit within you manifests as perfect harmony, and that every cell, atom and organ of your body is functioning according to Divine Law. (p. 245.2)

5. The Divine Ear is attuned to harmony and cannot be approached through discord. (p. 430.3)

6. We are in Christ when we are in the Truth; we are in the Truth when we live in harmony with It. There is no mystery about this. It is common sense. (p. 484.2)

7. Harmony (from Glossary): Concord or agreement in facts, opinions, manners, interests, etc. The secret of all progress is getting into right relationship with the Universal. “In tune with the Infinite.” In tune with Infinite Order is harmony. Contacting Infinite Intelligence, recognizing the Father within, accepting the underlying laws of Creation and moving in Its mighty rhythm, is harmony. Such harmony adjusts our affairs and enriches our lives. (p. 597.3)

 Also in Order/Orderliness

How to Use the Science of Mind (1948):

1. The Divine Mind does not necessarily contain a mental blueprint of everything the individual is going to do. It does, however, contain the possibility of all individual action. When anyone conceives a new idea, thinks up a new plan for procedure, which is in accord with the Divine Nature, then God Himself is going forth anew into creation through that individual. And that person may, and should, expect that all the power and all the presence there is will creatively flow through his individual word because he has complied with the fundamental law of harmony governing all life. (p. 6.3)

 Also in Creative Process

2. “Behold, I make all things new.” There is nothing permanent but change and the Infinite Intelligence can never be caught in anything It does. What It does expresses Its being at that particular time. Tomorrow It may do it in an entirely different way, but always in accord with Its fundamental harmony. (p. 91.2)

 Also in Change

Effective Prayer (1966):

1. I do not believe in hell, the devil, damnation, or in any future state of punishment; . . . God does not punish people. There is, however, a Law of Cause and Effect which governs all and which will automatically punish, impartially and impersonally, if we conflict with the fundamental Harmony. (p. 15.2)

 Also in Hell

Thoughts Are Things (1967):

1. A basic Harmony must exist at the center of everything or the Universe Itself would be a chaos. (p. 45.1)

Living the Science of Mind (1984):

1. We believe in Spiritual Communion, which is the drawing of the essence of Reality into our own minds through keeping the thought uplifted and in tune with the Ultimate Harmony. (p. 319.1)

Anatomy of Healing Prayer (1991):

1. . . . evolution is the evolving of something which is completely, entirely, and absolutely already involved. There is nothing you and I can ever know outside that within us which knows. There is nothing we can know outside the Mind principle in us which is in all things and which relates everything in harmony to itself because it is unbroken and unbreakable. (p. 16.1)

 Also in Creative Process

Ideas of Power (1992):

1. There is a Law of Cause and Effect that beats us up when we beat life up, and will beat the living stuffing out of us until we get tired of it and have had enough and act in accord with the laws of harmony which are fundamental to the nature of God and the Universe in which you and I live. (p. 163.2)

 Also in Cause and Effect

365 Science of Mind (2001):

1. Spirit is forever unfolding Its own nature. In the physical universe It does so independently of our thought; in our personal lives It must do Its renewing activity through our thinking. To the degree that our thinking accords with the original Nature, the same harmony will operate in our affairs that already operates in that larger world that we experience but neither create nor control. (p. 6.1)

Science of Mind Magazine:

1. What we should learn to do is to cooperate with God’s Spirit in us. Its whole nature is Love and Harmony; therefore we shall get the best results when we live together in Harmony and Love toward each other. For out of this Love and Harmony should flow a greater creativity, a happy livingness, and an expectant enthusiasm. (May 1972, p. 15)

 Also in Creativity, Enthusiasm

2. Once our consciousness becomes stabilized through security founded on a conviction of the nature of God, and we come to have an inner awareness that the Creative Intelligence of the universe resides at the center of us, then will our experiences take on a pattern of harmony -- a natural outflowing of our inner security. (Jan 2001, p. 10)

3. Fear has brought confusion. Faith will give birth to confidence. Anxiety has brought days filled with conflict and nights full of dread. Faith alone can heal this confusion and drive from our minds all thoughts of fear, and dissipate all anxiety. Love alone can bring harmony into our lives. (Feb 2001, p. 16)

 Also in Faith

# HEALING

Love and Law (2001; teachings 1918-1920):

1. All disease is the result of wrong thinking somewhere. There is no such thing as a sinner unless it is you and me. It all comes from false thought, and you and I must know that our word is the power to annul that. Since everything is Mind in a neutral state, an impersonal, receptive, and creative state whatever is thought into Mind, Mind is going to do. If you have thought all of your life that you were so and so and could be sick, that has got to be annulled in Mind about you. (p. 38.2)

2. You cannot heal that which you see. Healing is unseeing that which is wrong and seeing that which is right. (p. 139.2)

3. Never think of a person’s body when healing, because the body is an effect. Treat only the mind. There is no disease unless there is a thought image of that disease in the mind. When the thought image is removed, the disease cannot exist. (p. 150.2)

4. When you are treating a patient, you have no personal responsibility for the recovery of that patient. You are not healing the patient. You are setting out in an impersonal, receptive mind certain statements which this one mind is going to carry into effect through the patient. (p. 158.6)

5. Disease will be healed, provided you get at the cause of it and remove it, and provided the individual for whom you are working is willing to surrender up the cause, and provided the disease has not reached such a stage that your perception of wholeness is not enough to neutralize all the wrong that is connected with it. Never look at disease. Unearth the mental cause. Don’t see them physically as a sick person. See them as a student, as a perfect being, a perfect God, a perfect person and they are healed. (p. 159.2)

6. Question: Why doesn’t God heal?

Ernest Holmes: Because God has made us and let us alone. We are independent. We will be sick until we get tired of being sick. That’s all. (p. 166.3)

7. The principle of healing is not only in our thought but the medium through which this thought operates. It is a mistake to say I heal or you heal. It heals. (p. 235.1)

Religious Science (1932):

1. Healing and demonstration take place as our minds become attuned to the Truth of Being. There is no process of healing, but there generally is a process in healing. This process is the time and effort which we undergo in our realizations of Truth. (p. 54.2)

Can We Talk to God? (1934):

1. Spiritual healing is not willing, wishing, beseeching, nor repeating a lot of formulas. It is the result of a dawning perception of Spirit, incarnated in the one needing help. When the illusion of opposites disappears from our mental perception and we come to realize that we are whole, we shall be made whole. (p. 46.1)

2. It is not our spirit that needs to be made whole; it is our mental reactions to life that need healing. These mental reactions are both conscious and subjective. Successful mental treatment must neutralize negative reactions on both the conscious and the subjective plane. . . .

 Mental healing is accomplished, not through a coercion of the consciousness, but through its illumination. (p. 65.2)

 Also in Reaction

Questions and Answers on the Science of Mind (1935):

1. The process of spiritual healing involves knowing that the person being helped is not Perfect. Since there is but one Mind in the universe, and all are in this Mind, when you know the truth within this Mind, you are knowing it within the mind of that person -- if he or she is receptive to Truth. Practitioners do not hold thoughts, nor do they send out thoughts. They think the truth, leaving the result to the action of the Law. (p.92.2)

2. Spiritual healing is the result of correct mental and spiritual knowing (the only approach to Reality we have is through our thought, belief, and receptivity to Life). To have complete authority over our thought and constantly direct its activities along constructive channels will heal all things for us. God is in us. Realizing this indwelling God to be the one and only Life and then sensing our nature as divine is scientific -- and it will work wonders. (p. 96.3)

The Science of Mind (1938):

1. There is no process of healing, but there is generally a process in healing. This process is the time and effort which we undergo in our realization of Truth. (p. 57.2)

2. The soul is the seat of memory, the mirror of mind in the individual. It is the creative power within us, creating from the patterns given it, and from the memories it contains. We gather soul, or subjective force, as we accumulate the right kind of experiences. The law of the soul is subject to the conscious spirit; tendencies set in motion in the soul, or subjective life, tend to produce their like in the objective world. From this is deduced the possibility of the healing power of the spoken word, operating through mental law, for the law of mind is always subjective. (p. 114.5)

3. The possibility of healing physical disease, changing environment, attracting friends and demonstrating supply through the power of right thinking, rests entirely on the theory that we are surrounded by an Infinite Mind, which reacts to our thought according to Law. (p. 138.3)

4. Our beliefs and our deep-seated convictions inevitably out-picture and reflect themselves in our experience and environment, both in the physical condition of the body, and in the larger world of our affairs. What we outwardly are, and what we are to become, depends upon what we are thinking, for this is the way we are using Creative Power. (p. 140.4)

5. The emphasis on true mental healing is insistently on God, the One Mind, the One Soul, the One Being, ever-present and ever-available; and on man’s ability and right to make himself receptive to this healing Presence – a realization of the essential divinity of our own nature, and the truth that no evil can live in this Presence. We must unify ourselves with the great Whole. (p. 142.3)

5. Health and sickness are largely externalizations of our dominant mental and spiritual states. (p. 144.3)

6. We do not maintain that this or that specific disease is always the result of thinking about such a condition; but we do assert that a prolonged discordant mental state is certain to eventuate in some form of physical ailment. (p. 145.2)

7. A realization of the Presence of God is the most powerful healing agency known to the mind of man. (p. 145.3)

8. Man’s life is rooted in the Universal and the Eternal, which life is none other than the Life of God. The healing process, in so far as it may be termed a process, is in becoming conscious of this eternal truth. (p. 164.1)

9. The possibility of spiritual mind healing, changing environment, controlling conditions, etc., through the power of right thinking, rests entirely upon the theory that we are surrounded by a Universal Mind, which reacts to our thought – and always according to Law. (p. 177.1)

10. Healing is accomplished through the act of setting the Subjective Law in motion. The more spiritual or Godlike the mentality of the practitioner, the more powerful the treatment. (p. 178.5)

11. Healing is not a process but a revelation; for the revealing of the perfect man always heals. The process, if there is one, is the time and thought that it takes to arrive at the correct understanding of man’s perfect state in Spirit. (p. 179.4)

12. The philosophy of spiritual mind healing is based upon the conception that we are living in a universe of Intelligence – a spiritual Universe; that thoughts are things, that definite states of consciousness, as they become subjective, operate through a creative field and tend to reproduce themselves in form. (p. 183.1)

13. We know, too, that to the degree in which we are able to see a perfect man, he will appear. We feel that the spiritual or real man *is* perfect and we seek to uncover this perfection which is within every man’s life. This is spiritual mind healing. (p. 191.1)

14. In this Science, we believe that man’s life is a drama which takes place on three planes: the physical, the mental, and the spiritual. We should have no objections to any form of healing, for anything that helps to overcome suffering is good, whether it be a pill or a prayer. We believe in any method which produces results, for each has its place in the Whole. (p. 191.3)

15. Healing, then, is accomplished by uncovering, neutralizing and erasing false images of thought, and letting the perfect idea reflect itself through subjective mind into the body. (p. 197.3)

16. When one realizes that everything is Mind and that nothing moves but Mind, and that the only instrument of Mind is thought (which is contemplation in some form or other) he will see that nothing can permanently heal unless it be accompanied by right thinking. (p. 197.4)

17. We must be certain that we differentiate between *suggestion* (which is all right as far as it goes, but limited) and real metaphysical healing. In metaphysical healing, we are conscious that we are dealing with a Universal Principle or Law, which takes the impress of our thought and acts upon it. We are dealing with Something that cannot, and does not argue. We are directing It for definite purposes, telling It to do certain things, which It does. This is what occurs when we give a treatment. (p. 199.2)

18. The word disease means lack of ease -- dis-ease. Ab-normal, absence of normal condition. (p. 200.4)

19. The spiritual man needs no healing, health is an omnipresent reality, and when the obstructions that hinder healing are removed, it will be found that health was there all the time. So in your work, do not feel that you must heal anyone. Your only responsibility is to uncover the Truth. (p. 203.1)

20. Scientific mental healing is the result of clear thinking and logical reasoning, which presents itself to consciousness and is acted upon by Mind. It is a systematic process of reasoning, which unearths the mental cause or idea underlying disease, and presents the Truth about man’s being. (p. 203.4)

21. People often say: “It must be a drain on one to treat so many people. I should think the practitioner’s *will-power* would become exhausted.” This is a misconception. Our reference to “free will” means merely the matter of self-choosing, the matter of deciding *what* we shall think. WILL-POWER HAS NOTHING WHATEVER TO DO WITH MENTAL HEALING! Its use would imply that the practitioner exercises a personal thought force over his patient. This is a false suggestion, which is always some form of hypnotism. Knowing our Oneness with God and the Creative Medium, Law, our treatments are free from any thought of control. (p. 209.6)

22. All thoughts of doubt concerning one’s ability to heal, come from the belief that it is the personality and not the Law which does the healing. (p. 210.2)

 Also in Doubt

23. Healing is not creating a perfect idea or perfect body; it is revealing an idea which is already perfect. Healing is not a process, it is a revelation, through the thought of the practitioner to the thought of the client. There may be a process in healing but not a process of healing. The process in healing is the mental work and the time it takes the practitioner to convince himself of the perfectness of his patient; and the length of time it takes the patient to realize this perfectness. (p. 212.3)

24. Do not think of disease as an entity, but as an impersonal thought-force. In healing, you are separating the false from the true. The work is definite and dynamic, and is consciously done, always with a clear purpose in mind. (p. 221.3)

25. Disease will be healed, provided, you get at its cause and remove it -- and by getting at its cause, we mean getting at the mental cause -- and provided the one for whom you are working is willing to surrender that cause. You cannot heal anyone of his trouble, if it is the result of some mental attitude which he will not surrender. (p. 222.3)

26. Healing takes place to the degree that we send down the right kind of thoughts into subjectivity. We mean, by thinking consciously and with deep feeling (knowing) we implant the right idea in Mind, and Mind reproduces this idea, as effect, in the body. We must realize that we are using a Power, compared to which the united intelligence of the human race is as nothing. The practitioner involves an idea in Mind; it is the Law which creates. As the practitioner treats his own mentality, which is simply a point in Mind, he reaches the mentality of his patient. (p. 224.2)

27. Very often the word of healing is spoken and does not appear to operate because hindered by some obstruction. Some people are obstinate, resistant, stubborn, and they must be healed of these beliefs. The practitioner must know that there is no resistance to Truth, and no thought anywhere which can prevent the consciousness from perceiving the Truth. *Whatever the false condition is, array mental argument against it.* Turn the thought over and over, until either by reason or by chance, you hit upon the thing that is wrong. *Anyone can help the sick who can get away from the effect long enough to perceive a different cause . . . a perfect cause, back of what appears to be an imperfect effect.* (p. 233.2)

28. If the practitioner has a full realization that Love fulfills all the laws of life – his life and the patient’s life – that there are no restrictions, no burdens, no inhibitions in Love, which is the very life within, healing will follow. (p. 233.3)

 Also in Love

29. Healing is not accomplished through will power but by knowing the Truth. This Truth is that the Spiritual Man is already Perfect, no matter what the appearance may be. (p. 320.2)

30. If we could stand aside and let this One Perfect Life flow through us, *we could not help healing people!* This is the highest form of healing. (p. 358.2)

31. Since the Divine must hold us as some part of Its eternal perfection, we are fulfilling our destiny when we think of ourselves as already Divine and perfect. To contemplate that Divine Life which is at the very center of everyman’s life – this is the very essence of mental healing. (p. 409.4)

32. The essence of spiritual mind healing – and of all true religious philosophy – is an inner realization of the Presence of Perfection within and around about. It is the hope of heaven, the Voice of God proclaiming: “I am that which thou art; thou art that which I am.” (p. 423.2)

33. If we wish to come to the Spirit for the healing of our wounds, let us come in peace and with spontaneous joy, for the Spirit is joy; let us come with thanksgiving also, for a thankful heart is in harmony with life. But we must come in quiet confidence, with an open and receptive mind, a believing heart, naturally, sanely and expectantly. In this way, we are entering the portals of Reality, clad in garments of righteousness. (p. 447.1)

34. *The Spirit That Raised Jesus (Romans 8:11)*

The Spirit that raised Jesus dwells in all. This Spirit quickens our mortal bodies when we let It. Here is a lesson in mental and spiritual healing. As the Truth dawns upon the subjective state of our thought, it stimulates it into newness of action. Everything works from within out. The body is a reflection of the soul and when the soul, which is the subjective state of thought, is illumined by the Spirit, it quickens the mortal part of us and heals the body. The mortal is always an effect, a creature of time but a necessary one, for without it we could not function as objective individuals. (p. 484.4)

35. *The Renewing of Your Mind (Romans 12:2)*

“Be ye transformed by the renewing of your mind.” Today we know what this means. The renewing of the mind is a scientific act. As the conscious thought pours truth into the subjective channels of creative energy, the body is automatically renewed; this is mental healing. Mental healing is a conscious act, as well as an established fact, in the experience of many people. Instead of the old concepts of disease and failure, we are to inject those of liberty, freedom, health, harmony and success. (p. 486.4)

36. Mental healing is subject to the *exact* laws of Mind and Spirit, and is accomplished by correct knowing. This knowing is a mental attitude toward the Truth. It is the *Truth* which makes free and it is the mind which knows the Truth. (p. 487.1)

37. The body is healed as the inner mind is transformed; as the old and false images of thought are renewed by images of Truth and Life. The process through which this renewing takes place is a conscious one, and may be practiced by anyone who understands the principle involved. (p. 487.2)

39. Healing. Mental healing means Mind healing. To heal means to make whole. We seek to heal men’s mentalities, knowing that to the degree in which we are successful, we shall also be healing their bodies. Belief in duality has made man sick and the understanding of Unity will heal him. God stands to us for the One Life in which we all live. MENTAL TREATMENT IS A DIRECT STATEMENT IN MIND OF WHAT WE WISH TO HAVE DONE AND A REALIZATION THAT IT IS DONE. Healing is the result of clear thinking and logical reasoning, which presents itself to consciousness and is acted upon by it. Realize that you are a Divine Idea and that your word is the law unto the thing unto which it is spoken. The whole idea of healing, when understood, is the substitution of truth for sense-testimony. This restores man to a condition of wholeness. (Glossary, p. 598.4)

40. Process. Process denotes a progressive action, or a series of acts or steps, to make or produce something. There is no “process of healing” though there may be a process *in* healing. (Glossary, p. 621.10)

Lessons in Spiritual Mind Healing (1943):

1. The basis of all mental healing is in a change of belief. Since the subjective mind tends to create all beliefs impressed upon it, it follows that in mental healing the whole object is to change the belief. (p. 56.1)

 Also in Belief

2. Spiritual mind healing is based upon the theory that every individual is perfect at his Source. The Source of every individual is Pure Undifferentiated Spirit. This Spirit is not sick, therefore It does not need to be healed.

 In spiritual mind healing the belief alone needs to be changed, thus permitting a new flow of pure Spirit, unhampered by any thought of restriction, pain, disease, etc. It would be impossible to arrive at this conclusion unless one were firmly convinced that such a pure Spirit is at the root of every man’s being. (p. 58.4)

How to Use the Science of Mind (1948):

1. There is but one healing agency, which is Life, Spirit or Truth. There is but one Life Principle, which is the Law of Mind in action; but one Spirit, which is God in everything. (p. 74.3)

2. This does not mean that the practitioner assumes the responsibility for the healing. What he assumes is the obligation to do his work earnestly, sincerely, and with deep conviction. His consciousness is active in knowing the spiritual truth about his patient. . . . The responsibility of the healing is in the principle he uses. The obligation to use the principle intelligently belongs to the practitioner. (p. 96.2)

Words That Heal Today (1949):

1. It was James, following Jesus, who said, “And the prayer of faith shall save the sick, and the Lord shall raise him up.” This implies that spiritual power can be used for physical healing. Faith is the key to the use of this power. Faith itself is not the power but the way to use it.

 If we try to make our faith work without the power we are merely holding thoughts, mentally trying to force things to happen. This would be a denial of the power. But when we see that faith is a way through which the power works we can approach it in calm confidence. It is the Lord who raises up the sick. It is Life that heals. Not our thought, not our will, not even our faith. But it is our faith that permits the power to flow through us. (p. 161.3)

Beverly Hills Lectures (1952):

1. Spiritual mind healing is based on an assumption different from anything else. In no way does it deny physical or psychological healing. In psychosomatic medicine and in psychological analysis, the endeavor is to find the mental equivalent of the physical condition or uncover the “complex” that gives rise to the physical condition. That, in a certain sense, is a part of what we do. But our main endeavor is to reach back and find the spiritual equivalent beyond the mental equivalent or emotional one. We feel this drawn from the Universe itself – harmony, peace, joy. (p. 37.2)

2. In spiritual mind healing, we tie the mind back to the concept of Spirit, and the one who has the greatest concept of Spirit will be the most efficient spiritual mind healer – because unless the person is established in the consciousness of his oneness with the Spirit, with God, with Life, he has a cure – but not a healing. (p. 38.1)

3. You see, all healing is impersonal. It has nothing to do with you or with me. It isn’t our will, it isn’t our wish, it isn’t even our desire. We will to do it, we want to do it, we desire to do it; but the healing itself is a clearing up of something in one’s own consciousness for someone else, always based on the thought of perfect God, perfect Man, perfect Being – no matter what appears. We work toward that end or objective as best we may. I don’t think we should be disappointed if we don’t heal everyone. (p. 55.2)

A New Design for Living (1959):

1. Doctors can assist, supply aids, remove obstacles, and perform many other corrective measures, but after they have done all they can do they must wait. They wait for the body to re-establish itself in equilibrium. They wait for the normal natural curative forces of the body to take over and assert themselves. The physician cannot make a cut heal, cannot make new skin, cannot make a new organ. He can only pave the way for corrective action on the part of the body. This action by the body is accomplished through the manifestation of the invisible pattern or organizing factor in and through the dynamic material of which the body is composed. And this intelligent force would have to be consistent or life could never have maintained itself. (p. 157.2)

Discover a Richer Life (1961):

1. Spiritual mind healing, then, means exactly what it says – that the One Mind reacting on, in, and through, and as the body and environment, will change a situation because we change our thinking within It. (p. 23.2)

2. There is no God who is supervising a human kingdom, and there is no law in nature that contradicts another law of nature. Nature is not in conflict with itself. Nature is One system; God is One, Existence is One. Therefore, spiritual mind healing deals with the concept of disease, not as an unreality in experience, but as a wrong arrangement resulting from man’s thought. And thought, rightly arranged, will automatically rearrange the condition on the basis that mind and matter are interrelated and interchangeable. (p. 24.3)

3. Spiritual mind healing will not be complete until the individual is attuned to the Infinite. It will not be complete until he gets a clearance from a sense of rejection and guilt; therefore, he will have to forgive himself and others. In addition, the individual must come to realize intellectually and emotionally that there is nothing in the Universe to be afraid of. There is no fundamental evil, there is no duality. This is the essence of spiritual mind healing, and as the consciousness perceives this transcendence, it almost automatically sloughs off all other things. (p. 24.5)

The Power of An Idea (1965):

1. Spiritual mind treatment does not deny others kinds of physical healing. The type of physical healing that medicine and surgery engages in is believed in, but there is something more possible. If we put together what we know of psychology, metaphysics, and the science of medicine, out of the combination of the three we cannot help but arrive at some greater good. (p. 75.2)

Effective Prayer (1966):

1. There is an invisible but adequate cause for every condition that exists in our lives. (p. 24.4)

2. The creative nature of our thought involves the sum total of the content of our mind. This means that our habitual thought patterns are being reflected in all our images of thought. Also, the subconscious mind is a great creative reservoir. Then, we are all immersed in and experiencing the race consciousness, and it is operating through each one of us to a greater or lesser degree. Any negativity of thought we are aware of arising from such sources may be changed by consciously identifying ourselves with and maintaining only good positive ideas. Such new identification thus becomes the law of our life. (p. 25.4)

 Also in Race Consciousness, Sum Total

10 Ideas That Make a Difference (1966):

1. We should leave ourselves open to accept any form of healing whether it be from medicine, surgery, psychiatry, diet, or exercise, if we desire it. Some people feel they should believe in only one form of healing; however, properly understood, all are one -- all stemming from God. Every new discovery in medicine is just as much a revelation of God for that purpose as is a new invention, a new interpretation of life, or the answer to a prayer. (p. 77.2)

It’s Up to You! (1968):

1. And should we not have an entirely different conception of spiritual healing if we knew that it had nothing to do with mental suggestion, but with that silent recognition of the Spirit already resident and inherent in the individual for whom we are working? You and I, by taking thought, do not do anything other than line ourselves up with that which is the Father of thought. But could it be other than that “the highest God and the innermost God is One God”? When we seek to heal spiritually we are seeking to release the spiritual Principle inherent within the individual needing healing. (p. 44.4)

2. In spiritual healing one frees one’s mind from self-condemnation. He knows to a certainty that there is no sin but a mistake and no punishment but a consequence, and that therefore there is nothing that can prevent him from healing spiritually at such time as he shall recognize his true relationship. But once he had taken this step, the only way he can successfully practice is to see nothing but perfection – perfect God, perfect Man, perfect Universe. However, it must be distinctly understood that spiritual healing does not create a perfect idea or a perfect body. It is revealing an idea which is already perfect. (p. 55.2)

3. Spiritual mind healing is not just psychological healing. It is different from the ordinary concept of prayer. It is not will power; it is not holding thoughts; it is not beseeching God to be God – God is already God. It is the actual determination on the part of the individual to intelligently, with as much emotion or feeling as possible, realize his own inherent, eternal, and never-changing being. (p. 55.3)

4. Anyone can effectively heal spiritually who believes that he can and will take the time to put that belief into motion through the Law. (p. 59.5)

The Spiritual Universe and You (1971):

1. If we already believe there is a Power to heal, what next do we have to believe? We must believe that we are using It and that It will do the healing because we are using It; and that It will do it in the manner we specify because we know It is going to do it. We must connect the Good that God is with the operation of our everyday affairs, else it is an Energy not used. It is still there, all of It, but only as much of It can flow to us as we believe in. In our spiritual mind treatments, then, we must train ourselves to believe in more and better possibilities; to believe that the good we desire is already done, or being done, now. (p. 71.3)

Light (1971):

1. It seems that in all forms of healing all that can be done is to let an inner light flow to restore us to our original pattern of perfection. All that any human ingenuity can do is to help us to that pattern, a pattern which we did not make. (p. 15.4)

 Also in Light

Ideas for Living (1972):

1. But in dealing with this thing called Life, and the Power greater than we are, and the Law of Mind that we can use, we do not deny that people are sick or that they often need physical attention. A program of spiritual mind healing in no way seeks either to criticize, obstruct, or deny the benefits of medicine, surgery, diet, or sanitation. (p. 53)

Spiritual Awareness (1972):

1. We need to seek a sense of the perfection of the Divine Presence and to substitute this knowing in place of ideas of disease, poverty, or discord. In doing this often we confront negative thoughts with the declaration that there is no necessity for the continuance of a condition contrary to fundamental Good. When the objective belief in and the subjective image of any given trouble is neutralized by the realization of God in us, the condition is met and a healing takes place. (p. 25.3)

2. There is an artistry in spiritual healing, a feeling, a sentiment, a spiritual emotion. No one can give this to us but ourselves. No merely superficial viewpoints, no mere philosophy of life, no mere logic or reason can do this for us. There is an inward witness in everyone that alone can do this. The Spirit Itself must bear witness to the fact. (p. 27.1)

Your Invisible Power (1974):

1. There is a healing presence within you. This Healing Presence you must recognize before It can operate for you because, like every other thing in nature, It works according to exact and mechanical law.

 . . . But this Healing Presence, being the very essence of your own nature, must flow out into action through your consciousness of who and what you are. Hence you must recognize the Great Healer, the Divine Emancipator from physical bondage and pain, as your true spirit.

 Since the only final creative agency in the universe must be Mind, and since you are Mind, it follows that this Healing Presence performs Its beneficent act through your consciousness. . . . Therefore if you wish this Healing Presence to manifest Itself, you must believe that It WILL do so, and having believed that It WILL do so, you must state that It is doing so for it naturally follows that It can do for you only what It does through you. (p. 25.1-3)

2. The only way this Healing Presence can create for you is through the images of your thought, through the beliefs which you entertain, whether these beliefs be hope, fear, doubt, faith or failure. Therefore you must correct all beliefs which deny this Healing Presence. (p. 26.3)

3. If you succeed in healing your thought, then this Healing Presence will heal your body as It flows through the new thought pattern. . . . The Healing Presence within you already is perfect and it is your recognition of this Perfect Indwelling God which makes possible the execution of the Law of wholeness. (p. 26.4)

Spiritual Awareness (1972):

1. A correct adjustment to one’s thought in its conscious and subjective reactions to that Reality fundamental to all religions tends to produce a state of trust, of subjective harmony, of inner assurance. The physical effect of such mental adjustment is healing, for healing in its broadest and most permanent sense means harmonious action. (p. 23.3)

2. In prayer, or spiritual mind treatment, there should always be a recognition of the absolute unity of God and man. Man is in God and God is man, just as a drop of water is in the ocean while the ocean is the drop of water. A realization of the Presence of God is the most powerful healing agency known to the mind of man. To contemplate that Divine Life which is at the very center of every man’s life is the very essence of spiritual healing. (p. 23.4)

3. The emphasis on true spiritual healing is insistently on God, ever available, and on man’s ability and right to make himself receptive to this healing Presence. We have to believe in the Divine Presence. We think contrariwise and we build up liabilities, stifling the healing currents of that Power which created and sustains us. (p. 24.2)

Living the Science of Mind (1984):

1. The basis for correct spiritual treatment starts with the idea that Being is already Perfect. The idea of Perfection is the Spiritual Power which heals. (p. 220.1)

2. Spiritual mind healing is a revelation even though we go through a process to arrive at it. Each must work out his own method and pursue his own logic. If his method and logic lead him to the right conclusion he will be rewarded by an affirmative answer. (p. 245.4)

3. That which really does the healing can never fluctuate, can never change in Its nature. It is not more one day and less the next. It is at this moment absolutely all there is and It is ever available. (p. 246.3)

4. ... the consciousness that heals. It is recognition of the Principle, faith in the Principle, conviction that It will always respond, plus the knowledge that It can respond only by corresponding to our mental attitudes. This is the secret of the consciousness that heals. (p. 250.5)

5. If there is such a thing as mental healing it must be based on the supposition that all form is a manifestation of mind and that mind controls its manifestation. (p. 277.2)

6. The Life Principle Itself is the healer, or if one chooses to put it this way, God is the healer. (p. 279.4)

Anatomy of Healing Prayer (1991):

1. There is a physical healing; there is a psychological healing. There is a physical cure; there is a psychological cure. There is only one kind of healing and that’s spiritual, and so the spiritual may attend the mental and physical that it may be permanent. It is inevitable some day the spiritual awareness will consciously accompany physical and mental healing. What we practice is spiritual mind healing. You cannot divorce spiritual awareness from the kind of mind healing that we practice any more than you can take heat out of fire. It is only as we blend, as best we know how, our highest mental equivalent of what we think is the greatest good that we look deeply enough to draw that good out by identification, and every identification will bring the utility of progression. (May 1955, p. 21)

2. There cannot be a physical universe that is separated from a mental, and a mental separated from a spiritual - and the knowledge that there cannot be is the key to spiritual mind healing, consciously used. In other words, we neither materialize Spirit nor spiritualize matter; we are not using a spiritual power to make a material law work in accord with good, and we are not using a mental power to control a physical power which is out of line. These things have no existence outside our own imagination - and in saying this, we are not denying either the physical form or its mental equivalent, but really postulating the theory that the mental image in mind, and the form it takes out there, are not two different things, but one and the same - equal, identical and interchangeable - and that the consciousness is superior to both because they are the action of consciousness producing a two-faced unity of temporary liquidity and temporary solidness. (Nov. 1958, p. 47)

3. The very key to spiritual mind healing is a consciousness that we are living in a spiritual universe now, a living universe now, and that there is no difference between mind and what mind does, because what mind does is mind doing what mind does, no matter how solid it looks; but in that reality it is liquid. (Nov. 1958, p. 49)

A Holmes Reader on Meaning (1994):

1. The Truth which you would know would cause the Truth which already is to become apparent, to manifest itself through the body, and that person would be healed. This is all there is to healing and will heal anything in the world, if properly known. Why? Because with God all things are possible. (p. 53.2)

Science of Mind Magazine:

1. Science of Mind does not scoff at the words or works of medical science, for instance. They both work to help and heal humanity. Science of Mind is a complement to medical science and when so understood and practiced will help heal the world of its physical infirmities. The world of knowledge needs to be knit together and not pulled apart. We have no objection to any form of healing. What we insist on is that there can be no *permanent* healing of the body without a corresponding permanent poise in the mental and emotional life. (October 1971, p. 12)

# HEALTH

Love and Law (2001; teachings 1918-1920):

1. I do not know where it came from or goes to. Where does sickness go? It came from a false belief that mind is in matter divorced from God and that we are separate from our Creator subject to conditions. Therefore false ideas have produced sickness. Let us believe the opposite, knowing, understanding that God is in us, that God is, and that love, truth, and power are within us. We are the very substance of the Infinite itself; our body is the substance of Spirit itself, and we won’t be sick. Where our consciousness is permeated with 51 percent of right thinking, we are healed. When there is more light brought into this room than there is darkness, the darkness will disappear. It will cease to exist. That is our process. (p. 103.2)

Science of Mind (1938):

1. Health and sickness are largely externalizations of our dominant mental and spiritual states. (p. 144.3)

2. Sickness is not a spiritual Reality; it is an experience -- an effect and not a cause. (p. 177.3)

3. Man’s life, in reality, is spiritual and mental, and until his thought is healed, no form of cure will be permanent. We understand that health is a mental as well as a physical state. (p. 190.3)

4. If the practitioner is able to see only perfection, wholeness, he will see health manifested in his patient. (p. 201.2)

Richer Living (1953):

1. The natural state of all life is health. Life is so organized that under normal circumstances It must be health. Left to Its own devices the action of God in man maintains him in health. (p. 177.1)

2. Health is a state of wholeness in mind and in body. The body is the servant of the mind, and the mind is the offspring of pure Spirit. Thus the Bible tells us that we are spirit, soul (or mind) and body. These three really are one, and supposed to work in perfect unison with each other. They do this when the mind lifts its countenance to the Spirit, permitting Its flow of harmony, unity and beauty a clear passageway. The body will always reflect this inner poise. (p. 211.1)

The Basic Ideas of Science of Mind (1957):

1. The principle involved may be summed up in the words: Mind responds to mind. It is done unto you as you believe. Therefore our bodily conditions are governed by our thought processes. (p. 18.2)

2. The beliefs which we have accepted – to which Law automatically responds – are continually being brought forth into our experience. There results are good health or illness, depending upon what we have believed. Because of this principle and our understanding of it, we can keep ourselves well and happy, and free of disease; or, if we have become ill, we can bring about the necessary healing. (p. 21.2)

A New Design for Living (1959):

1. It has been said that there possibly is not an atom in the body that is over a year old. The body is constantly renewing itself -- taking in new material and discarding old. Rebuilding, replacing, repairing. And it is all done in accord with a plan, with a pattern that can only be, as we have seen, an idea, a concept of thought -- thought at the spiritual level of creativity, thought in the Mind of Spirit, God. (p. 156.2)

2. The foundation for any idea that health is a normal state for the body -- this is a fact or else the body would never make any attempt to cure itself -- rests in the concept that we are living in a perfect Universe, regardless of any appearances to the contrary. (p. 160.1)

3. Better health starts with the knowledge, backed by conviction and belief, that there is One Life, that Life is perfect, and that Life is our life right now. In It is the complete and whole pattern of perfection. We accept without reservation that It is the spiritual reality of our being. It is the only source, the only cause of every perfect action and function in our body. It alone heals and makes whole. Regardless of what the condition may be, It knows what to do, how to do it, and when to do it. (p. 163.2)

The Power of An Idea (1965):

1. Spirit has seen fit to incarnate Itself in you, and to create a body for Itself that It may operate through you. Know, then, that there is no congestion or stagnation in God; that the living Spirit cannot be obstructed; that the One Life flowing through the earthly temple, which your body is, cleanses and purifies it right now. (p. 90.2)

Thoughts Are Things (1967):

1. Your body, every part of it, is a manifestation of Spirit. Its perfect pattern in the Mind of God cannot deteriorate. This instant the Divine vitality that is constantly flowing through you takes form in the likeness of perfect, whole, complete cells. Every cell of your body is strong and healthy, filled with life and vitality, strength and cleanliness. Your body, Spirit in form, knows no time, knows no degree; it knows only to express fully, instantaneously. (p. 53.1)

2. Regardless of what negative condition may exist in your physical body, there is in the Mind of God a pattern of perfection for your body. Otherwise it never could have been created to begin with, or sustained and renewed. Your life is of God. Your health is an expression of the Perfection of Spirit within you. As you recognize that there is a River of Life within you, which flows from the eternal Source of all Life, you need to open your mind and accept the full influx of Its life-giving Power. (p. 57.1)

It’s Up to You! (1968):

1. We must conclude, then, that the Great Physician within us that already has created us in His own image and likeness senses us as perfect. And when our sense of that perfection shall be complete, then perfection will be manifest in and through us. This consciousness of the ever-present availability of Good will go a long way toward eradicating the fear of disease. (p. 14.2)

A Holmes Reader on Practical Wisdom (1996):

1. We have to provide a mental pattern or channel which corresponds to health, and then health will flow through it into our experience. (p. 23)

2. What we are seeking is health, and the starting point is a conviction that health is natural, that there is nothing barring us from it other than our unwillingness to accept it. God can only do for us what God does through us. (p. 29)

3. We have to make up our mind. If it is health we desire, then all the health there is, the perfect pattern for every cell, organ, and function of our body, does exist; if we persistently accept that these patterns are manifested in our body, then nothing can inhibit them. (p. 30)

4. In order to be fully alive to enjoy life, and experience health and vitality, we must begin within ourself. To the degree we can visualize ourself as healthy; to the extent we know that God as Life is perfect, whole, and complete; to the extent we can accept mentally the Perfection of the One Life as our life, then to that extent will we be able to enjoy the health which is our birthright. (p. 31)

Science of Mind Magazine:

1. Everything in the physical world, animate and inanimate, is the result of some organizing factor, a purposeful activity, a formative element that indicates the involvement of an intelligence that functions in accord with law. This is what we encounter in the body. The body, in structure and function, is a mass of dynamic material held together by an intelligent organizing factor, which operates in accord with law. (June 2000, p. 6)

2. Doctors can assist, supply aids, remove obstacles, and perform many other corrective measures, but after they have done all they can do, they must wait. They wait for the body to reestablish its equilibrium. They wait for the normal, natural curative forces of the body to take over and assert themselves. The physician cannot make a cut heal, cannot make new skin, and cannot make a new organ, but can only pave the way for the body’s corrective actions. These actions are accomplished through the manifestation of the invisible pattern or organizing factor in and through the dynamic material of which the body is composed. And this intelligent force would have to be consistent or life could never maintain itself. (June 2000, p. 8)

3. With every pill we have prescribed for us we should also be given a creative prayer, a suggested way to correct our destructive patterns of thought. We must get ourselves and our limited human thinking out of the way so that the divine pattern of perfection can fully express itself in us. (June 2000, p. 8)

4. We must turn from all our worries, anxieties, and fears about our body and know that there is a normal pattern of health, an organizing factor that knows what to do and how to do it, a perfect idea that exists and will express and manifest in us, as us, when we recognize it and accept it as doing so. The doctor can assist the body mechanically through surgery and medication; we can assist by the way we think and act. (June 2000, p. 9)

5. As we turn in thought to infinite Spirit as the source, and the only source, of our lives, and know It is good and perfect and expresses Itself as goodness and perfection in us, we are turning our thought away from whatever the appearances may be. As we turn our thought away from appearances, there is nothing to support or sustain them. As we continuously affirm the positive and good, we are automatically eliminating the negative, the undesirable. There is no necessity for any negative condition to exist within our bodies other than the necessity we ourselves insist upon. (June 2000, p. 10)

 Also in Appearance

# HEAVEN

Questions and Answers on the Science of Mind (1935):

1. . . . the kingdom of heaven is that place within ourselves where there is universal and individual peace at all times, peace that holds no doubt of our abiding good and wise, divine protection. To enter, we must simply recognize that this “kingdom” exists, and exactly where Jesus taught us to seek it -- within ourselves. (p. 11.2)

2. Heaven is lost merely for the lack of a perception of harmony. Hell is the phantom abode of our morbid imaginations. Heaven and Hell are states of consciousness. (p. 124.2)

 Also in Harmony

Science of Mind (1938):

1. Heaven. A state of happiness. Heaven is within, it revolves about us; it is the result of that atmosphere of conviction which our thought awakens within us. The Kingdom of Heaven is unformed, unlimited, unconditioned. Heaven is not a place, a locality, “with streets of gold and gates of pearl.” It is the real state of Being. We do not make it real, for it is eternal Reality. If we abide in the Father and He abides in us, in harmony, in power, in peace, in wisdom; and our thought is friendly, happy, confident and open, our Kingdom of Heaven is a good place in which to live. (Glossary, p. 598.2)

New Thought Dictionary (1942):

1. Heaven. Harmony – Wholeness – Health – Physical Well-being – Happiness --- Mental peace, poise, and well-being. (p. 58.8)

Words That Heal Today (1949):

1. The Kingdom of God on earth is just as real as the Kingdom of God in heaven, because heaven is here when we see it. This Kingdom of Heaven includes our physical bodies, our physical environments, and everything we are doing that is good, right and just. (p. 153.2)

Richer Living (1953):

1. When we pray, or treat a negative condition we set in process a Divine Idea which brings heaven to pass at the instant. As we recognize and affirm the omnipresence of Spirit, we are causing heaven to appear. (p. 300.1)

The Voice Celestial (1960):

1. The simplest soul is heaven-bound and lives

In heaven *now* whose heart becomes a door

That opens wide to love. (p. 90.2)

It’s Up to You! (1968):

1. We are in heaven now. The kingdom of heaven is within us. No condition, no place, no person except oneself can cheat one out of the kingdom of heaven. It is a state of mind. (p. 78.1)

Ideas for Living (1972):

1. But “The kingdom of God,” Jesus said, “is within you.” The Kingdom of Heaven is in me; it is in you too, just as much of it, nor more of it. My interpretation of it is my individualization of it; your interpretation is yours. One is just as good as another. The Kingdom of God is in each of us and “it cometh not with observation.” . . . It is an awakening, then, to things as they are. (p. 60)

 Also in Awakening

2. But the Kingdom of Heaven must be the way God looks at things. God is a unitary Wholeness. Each individual, then, can enter into his kingdom, which is already within him, only in such degree as he sees that he is a part of the whole thing -- a part of all Life, wed to It, one with It. We see in each other the reflection or the manifestation of the everlasting Life, and each is an individualized embodiment of It.

 Remember, the Kingdom of Heaven is already in us; we are in It; it is only as we are in harmony with It that we awake to It. (p. 61)

3. The Kingdom of Heaven is a thing to be devoutly experienced. It is the pearl of great price for which a man will sell all that he has in order that he may possess It. And yet It is the only thing that he had before he asked for It. It is the only thing that he possesses that he cannot lose. It is the only thing that is eternal, for It is God incarnated in every living soul. Consequently, It is not an outward pomp or external proclamation, but It is a state of interior awareness coming softly and gently to the soul who recognizes Its presence. If It were an external thing, and not immediately accessible in our own consciousness, we should never be able to find It. It is an idea that conveys us to this place. Heaven is lost for the want of an idea, and the idea that is lacking is the recognition that the work of the Eternal is complete; our evolution consists in our awaking to that which was and is and is to be -- “Before Abraham was I am.” (p. 64)

What Religious Science Teaches (1974):

1. The Kingdom of Heaven means the kingdom of harmony, of peace, of joy, and of wholeness. It is an inward kingdom. This is why Jesus said that we should not lay up treasures on earth, but “lay up for yourselves treasures in heaven.” (p. 39.4)

 Also in What We Believe

2. Heaven is not a place but an inward state of consciousness. It is an inward awareness of Divine Harmony and Truth. (p. 39.5)

 Also in What We Believe

Living the Science of Mind (1984):

1. The Kingdom of Heaven means the kingdom of Harmony, of Peace, of Joy and of Wholeness. It is an inward kingdom. Heaven is not a place but an inward state of consciousness. It is an inward awareness of Divine Harmony and Truth. (p. 92.3)

2. The Kingdom to which Jesus referred is not external but within. It is not to be placed outside the self, but it is to be perceived as an everlasting dominion within. The Kingdom of Heaven is something we possess but have not been conscious of. It is neither in the mountain nor at Jerusalem, but within the mind. (p. 92.5)

3. 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.” (p. 94.1)

4. Jesus located this Kingdom of Heaven in the only place anyone can find it -- in our own heart and mind, in our own soul and spirit. (p. 267.5)

A Holmes Reader on Meaning (1994):

1. The key to heaven and hell is in our own mind and nowhere else. Heaven is lost for want of an idea while hell is peopled with the phantoms of our own mental imagery. (p. 33.2)

# HELL

Can We Talk to God? (1934):

1. I do not believe in hell, devil or damnation, in any future state of punishment, or any of the strange ideas which have been conceived in the minds of morbid people. God does not punish people. There is, however, a Law of Cause and Effect, which governs all and which will automatically punish, impartially and impersonally, if we conflict with its principle of harmony. (p. 77.5)

 Also in Cause and Effect

Science of Mind (1938):

1. Hell. A discordant state of being. A belief in duality. A sense of separation from God. A belief that our good is always to be, and never is. Hell is not a location. (Glossary, p. 598.3)

New Thought Dictionary (1942):

1. Hell – Hades – Sheol. Symbolic of the lower plane of consciousness. The torment of experiencing that which contradicts Truth. (p. 58.11)

Seminar Lectures (1955):

1. If someone were to ask me if I believe in a hell, I would say “no” but I believe in “hells.” We have all been through them and we know it. None of them were real and yet they were less than something but more than nothing! (p. 45.2)

2. The only hell there is, that I ever expect to experience, is in my own mind and I am gradually overcoming it and it is hot enough! (p. 56.3)

Effective Prayer (1966):

1. I do not believe in hell, the devil, damnation, or in any future state of punishment; . . . God does not punish people. There is, however, a Law of Cause and Effect which governs all and which will automatically punish, impartially and impersonally, if we conflict with the fundamental Harmony. (p. 15.2)

 Also in Harmony

2. The Law, with Its retributive action, maintains balance, compensation, and equilibrium which is necessary to the universe. As we sow we shall, no doubt, reap. But I am sure that full and complete salvation will come alike to all. Heaven and hell are states of consciousness in which we now live, according to our own state of understanding. We need not worry about either reward or punishment, for both are certain. In the long run, all will be saved from themselves through their own discovery of their Divine nature, and this is the only salvation necessary and the only one that could really be. (p. 15.3)

3. All the belief the world has ever had about hell never created any hell outside of the discord in the consciousness of the people who believed in it. There is no more chance that there is a hell than there is the idea that God is the devil. (p. 27.2)

10 Ideas That Make a Difference (1966):

1. Of course, heaven is not a place and hell is not a place; they are states of consciousness. We may be either in heaven or hell right here, and we may travel back and forth between heaven and hell as our consciousness harmonizes with our environment or is in conflict with it. It is not because we have subscribed to some creed that we have thereby purchased a throne in heaven, nor because we have made mistakes that we shall thereby be damned. (p. 92.4)

Ideas for Living (1972):

1. We cannot intelligently say to anyone: “Because there is no hell and no devil, which there certainly is not, you can act in an evil manner and not suffer.” We can only say: “My friend, your heaven and your hell are in your own mind. Perhaps you are in hell at this moment, but how would you like to trade hell for heaven? How would you like to swap the devil for God? How would you like to exchange hate for love, and greed and avarice for Divine Givingness? How would you like to so forgive others that nothing can every again be held against you?” (p. 52)

Living the Science of Mind (1984):

1. But because we have had so many fears and because we have built up such an unconscious sense of guilt, we seek a release from the emotional tension of this guilt feeling by projecting the thought that we need to be punished for our mistakes. This, no doubt, is the origin of the belief in hell.

 Many believe that the Bible teaches that there is a literal hell. Nothing could be further from the truth. What the Bible teaches is the Law of Cause and Effect. (p. 366.1)

2. The Bible teaches that all unkind and negative reactions must be purged from the mind. This is where we get the idea of purgatory -- it means a purging of the mind. It tells us that the pain of this mental purging can be likened to the fires of Gehennah, which was a place outside the city of Jerusalem where they burned the garbage. (p. 366.3)

Ideas of Power (1992):

1. . . . when people ask me if I believe in hell, I say, “Certainly: I believe in the hell we are getting out of. There isn’t any other.” (p. 21.2)

2. Now I treat hell and the devil very disrespectfully, because I haven’t the slightest respect for either one, or for anybody’s belief in either. It is all bunk. (p. 47.2)

3. When I lost Hell, I lost the greatest asset I had: there is nowhere to send people who disagree with me; and this is bad. I miss it more than any of my infantile possessions; but I couldn’t carry it along into adulthood -- because the place cooled off long ago. (p. 126.2)

4. We are the obsessing entity, and we are the only devil we will ever meet. I don’t believe in a devil, but sometimes I believe in a lot of them. I say I don’t believe in any hell we are going to, but I am constrained sometimes to believe in the one we are getting out of. (p. 167.2)

A Holmes Reader on Meaning (1994):

1. The key to heaven and hell is in our own mind and nowhere else. Heaven is lost for want of an idea while hell is peopled with the phantoms of our own mental imagery. (p. 33.2)

Science of Mind Magazine:

1. We either have to believe there is a God who is good and a hell that is hot and a devil that is bad, or we have to understand that the devil is the personification of the sum-total of our human fears, plus an inward sense of justice which causes us to all feel that evildoing must be punished. I believe it is, but not by the devil. (April 1996, p. 7)

# HIGH INVOCATION

The Science of Mind (1938):

1. Man must bring himself to the place in mind where there is no misfortune, no calamity, no accident, no trouble, no confusion; where there is nothing but plenty, peace, power, Life and Truth. He should definitely, daily (using his own name) declare the Truth about himself, realizing that he is reflecting his statements into Consciousness and that they will be operated upon by It.

 This is called, in mysticism, High Invocation; invoking the Divine Mind, implanting within It, seeds of thought relative to oneself. (p. 295.2)

# HONESTY

Richer Living (1953):

1. True religion should produce a race of honest people who say only what they mean. Too often we are weighed in the balances of life and found wanting, because we have made extravagant and incorrect statements. The Law of Mind gives us back our words in form, and this is not always a pleasant experience. Students of the Science of Mind should make an honest attempt to control their speech, watch their words and always say that which is loving and wise, not always easy to do. (p. 42.1)

It’s Up to You! (1968):

1. One of the greatest stumbling blocks in any man’s spiritual advancement is dishonesty; the refusal to honestly face an idea if that idea happens not to please him. This comes in part from the human tendency to take the line of least resistance, whether it be in our physical endeavors or in the operation of our mind. Confronted with an idea that repudiates one we have held for years, we go far out of our way, entirely around the idea, to keep from being compelled to analyze and possibly to absorb it. Our cry is: “I do not like to believe that!”

 Back of this is the fear that an idea may be forced into our consciousness which will uncover to us our own responsibility. (p. 27.1)

# HONOR/INTEGRITY

Words that Heal Today (1949):

1. If we can believe in an inner integrity, an inward security of which no man can rob us, then instead of putting on sackcloth and ashes and spending our time lamenting, we shall anoint our heads with the oil of peace, don the robe of confidence, and wear the shoes of gladness. (p. 8)

Creative Living (1975):

1. Every man is, in a sense, alone in the integrity of his own soul; no one can give to him but himself, and no one can take from him but himself. Under the great Law of God there is no law to him but his own soul shall set it. Do not two people view the same scene and one find it beauty and the other ugliness? (p. 13.2)

# HOPE

The Science of Mind (1938):

1. Many people correctly begin their treatment in this manner: “I know that the Principle of Intelligence within me will direct me, etc.,” then they complete it with the thought: “Well, I certainly hope it does.” This is entirely forgetting any definite statement, and is simply wondering if possibly some good will come along. This is not a correct treatment, and is not the scientific use of this Principle. (p. 49.3)

2. Hope is good; it is better than despair, but it is a subtle illusion and is an unconscious compromise, and has no part in an effective mental treatment. (p. 49.4)

# HUMILITY

The Science of Mind (1938):

1. Humility. True humility does not mean self-abasement, but is rather that attitude which Emerson tells us is willing to get its “bloated nothingness out of the way of the Divine Circuits.” It is an intelligent recognition that the whole is greater than any one of its parts. . . . (Glossary, p. 598.7)

Ideas for Living (1972):

1. When he (Jesus) said that the meek inherit the earth, he was not saying that we have to be wishy-washy or willy-nilly, but that in true meekness we should recognize that all power finally rests in the Spirit.

 To be meek is to be humble before the truth. A person is truly meek or humble when he looks upon the grandeur of a mountain or the vastness of the ocean or thinks about the bigness of things. He does not become lost in this bigness or this grandeur, but he does stand in awe before it. When he does this, something deep within him responds, something within him embraces the ocean, something within him melts into the mountain, and he becomes one with them. This is true meekness. (p. 18)

Science of Mind Magazine:

1. When he [Jesus] said the meek shall inherit the earth, he was not saying we have to be wishy-washy, but rather that in true meekness we should recognize that all power, finally, rests in the spirit.

 To be meek is to be humble toward the truth. We are truly meek, or humble, when we look upon the grandeur of a mountain, on the vastness of the ocean, or think about the bigness of things. We don’t become lost in this bigness, or this grandeur, but we do stand in awe before it. When we do this, something deep within us responds. Something within us embraces the ocean. Something within us melts into the mountain and we become one with the mountain and the ocean. This is true meekness. (August 1993, p. 17)

# I AM

Creative Mind (1919):

1. What is the difference between God and man?

The very fact that man can say, “I Am,” proves that he is. Since he is he must be made out of life and must be some part of all that there is. This being so, man must be a part of God’s consciousness. The difference would be in degree only. He must be as much of Life as he recognizes himself to be. (p. 74.2)

 Also in Self/Human/Individual

The Science of Mind (1938):

1. It is impossible to conceive of anything other than the Word of God being that which sets power in motion. God speaks and it is done! It is evident that First Cause must be Self-Existent, i.e., It must be Causeless. Nothing could come before That Which was First. Hence the Being Whom we call GOD must be Self-Existent. GOD SPEAKS AND IT IS DONE. If God speaks, His Word must be Law. The Word of God is also the Law of God. GOD IS WORD, GOD IS LAW, GOD IS SPIRIT. This is self-evident. We arrive at the conclusion that God as Spirit is Conscious Life. This is the inner meaning of the teaching of the “I AM.” (p. 69.3)

 Also in The Word

2. Spirit is the active and Self-Conscious Principle. Spirit is First Cause or God -- the Absolute Essence of all that is. It is the Great or Universal I AM. Spirit is Conscious Mind and is the Power which knows Itself. It is conscious being. (p. 81.4)

 Also in God/Spirit

3. “I Am” has a dual meaning. It is both individual and universal. God was revealed to Moses as the great “I AM,” the Universal Cause, the Causeless or Self-existent One. Moses taught that “I AM” is the First Principle of all life, and the Law of cause and effect running through everything. The whole teaching of Moses is based upon the perception of this “First Principle.”

 Jesus said that he came, not to destroy the law of Moses, but to fulfill it. How could he fulfill it except by teaching the relationship of the universal “I Am” to the individual “I”? In all the sayings of Jesus, we find this thought brought out: that God is Universal Spirit and man is His image and likeness . . . an individualization of His eternity. Therefore, when we understand our own “I” we shall walk in that light which lights the world unto the perfect “I AM.” (p. 477.6-7)

4. I Am. The “I Am” is both individual and universal, that is, the individual “I” is part of the Universal “I Am.” The “I Am consciousness” means that part of thought, both conscious and subjective, which not only affirms its unity with God, but which also understands the meaning of its affirmation. (Glossary, p. 598.9)

New Thought Dictionary (1942):

1. “I Am,” the. The “I Am” is both individual and universal: Individually it means the Life Principle within us; universally it means “The Thing Itself.” In the universal It is God the Living Spirit Almighty; in the individual it is God the Living Spirit individualized. “I am that I Am” means God. (p. 60.7)

The Beverly Hills Lectures (1952):

1. At any rate, here is the reason that God is the “I am”; and *I am* is a statement of the verb to be. Moses said that the word of life, the word of power is your own mouth. The ancient Upanishads, the Vedas, the Bhagavad Gita taught these things. These were the things that Gandhi studied.

 “Lift the rock and you will find Me, cleave the rock and there am I.” God is everything and through everything, making everything what it is. . . . This is your own nature – you are spirit, soul, and body; and there is something within you that is acted upon, as a result of which something happens to you. (p. 10.2)

10 Ideas That Make a Difference (1966):

1. So the invisible Principle -- God, the universal Essence of Reality, the “I am that I am” -- is incarnated in us as the “I” which we are. There is the Universal I Am and the individual I. Each one of us is an individual rooted in the Universal I Am -- a personification at the level of our conscious perception of that invisible Presence which is both God and man. (p. 62.2)

 Also in Self/Human/Individual

Observations (1968):

1. When we speak of this I Am we are speaking of the Power that sustains life, of the Intelligence that directs it, and the Wisdom that governs it. We are speaking of that Love, that warmth and color which awakes to consciousness in our own being, promoting what we call personality. (p. 14.1)

 Also in Self/Human/Individual, Personality

Pray and Prosper (1974):

1. This “I Am” which is within us, is God, the living Spirit Almighty, branching out through us into self-expression. The Tree of Life flourishes in our experience when watered at its roots with the quiet contemplation of the union of the soul with its Source. Our consciousness is rooted in this Divine Presence, and should branch out into all our actions. Our actions are the fruit of this Tree of Life. (p. 36.4)

Science of Mind Magazine:

1. . . . I do not believe I am God. There is a great difference between saying I am God and saying God is me. Ice is water. All ice is water, but not all water is ice. So we might say of the life of humanity: All of the life of humanity is some of the life of God; some of the life of God is all of the life of humanity, but humanity is not all of the life of God. It is my conviction that whatever my life is, is God. There is no difference between my life and God in essence; the difference is in degree. Consequently, if that infinite I Am in me and in all of us is God, it accounts for the fact that in moments of illumination we are able to see that Thing that includes all of us. That infinite Thing knows me at the level of my ability to know it. Its self-knowingness is me and my self-knowingness is it. (July 1996, p. 11)

 Also in Self/Human/Individual, Self-Knowingness

2. Spirit is the active and Self-Conscious Principle. Spirit is First Cause or God -- the Absolute Essence of all that is. It is the Great or Universal I AM. Spirit is Conscious Mind and is the Power which knows Itself. It is conscious Being. (February 2003, p. 16)

 Also in God/Spirit

# IDEAS

The Science of Mind (1938):

1. God is forever doing new things, and when we conceive new ideas, it is an act of the Divine projecting Itself into Creation. There were no flying machines until man made them. The Spirit did not have a lot of little flying machine models put away in a cosmic cupboard somewhere. But the mind that conceived the possibility of the flying machine *is* God. The mind we use is the Mind of the Universe. This is God in man and it is only through this Mind that we understand anything. (p. 273.4)

2. Things exist in the Universal Mind as ideas. Ideas take form and become things in the concrete or the visible world. Thought calls things forth from the universal into expression. (p. 392.4)

3. The Kingdom and the Mustard Seed (Matt. 13:31, 32)

“The kingdom of heaven is like a grain of mustard seed.” From a knowledge of mental action, we know that a constructive idea, planted or buried in the subjective mind, tends to grow into a real condition. Jesus could not have chosen a more comprehensive way to illustrate his point. (p. 451.4)

# DIVINE IDEAL

The Science of Mind (1938):

1. Divine Ideal. Divine Ideas are the ideas of God. The Divine Ideal is the perfect image held forever in the Mind of God. The Perfect Body, the Spiritual Body, is the fulfillment of the Divine Ideal and is the Real Man which all of us hope to manifest. This is the pattern by which we try to bring out perfection in our lives. In each one of us there exists the Divine Image of ultimate perfection, for God indwells everything which He creates. (Glossary, p. 585.5)

# IDEALISM

Can We Talk to God? (1934):

1. Our popular religions, with their half-gods, are but different resting places of the mind -- inns where the weary soul rests over night on its journey from the outer circumference of materialism to an inner consciousness of idealism; and at the dawn of a greater vision, with the dew of Eternity on the garden, the soul ventures forth to find a better God. (p. 29.3)

2. A Religious Scientist is a practical idealist, but not a dreamer. Thought swings from contemplation into action, from prayer into performance, for while there is in the innermost recesses of our soul a place which dwells in eternal stillness and inaction, there is also a place at the circumference of our being, which, animated by this inner principle, goes forth to accomplish. (p. 32.3)

3. We would defeat the very purpose of life should we live in a continuous state of meditation or prayer, oblivious to the objective world. The practical values of spiritual perception remain latent until objectified. Any attempt to isolate one’s self from the world of action is contrary to the order of the universe, therefore futile. As practical religionists, we seek to make our dreams come true, and unless our dreams are subjective hallucinations, they will become actual experiences if we demonstrate our principle, which is, that true ideas pass through to accomplishment. (p. 33.2)

4. Unless we are engaged in spiritual and mental practice, we need not spend more than thirty minutes or an hour each day in meditation, but this amount of time is of inestimable value in our practical life; for it is here that we join the real to the ideal and receive inspiration for action and guidance toward accomplishment. (p. 33.3)

 Also in Meditation

Living Without Fear (1962):

1. The energy back of constructive thought is Spirit. Spirit permeates everything. Hence constructive thought calls the best out of any particular experience. One who uses the Science of Mind is a practical idealist, but not a dreamer. While there is in the innermost recesses of our soul a place which dwells in eternal stillness and inaction, there is also a place at the circumference of our being, which, animated by the inner Spirit, goes forth to accomplish. Thus alone can contemplation become fruition, and inner recognition outer realization. (p. 53)

 Also in Creative Process

Know Yourself (1970):

1. Here is the difference between the dreamer and the practical man: the dreamer is always floating around in the clouds, the practical man keeps his thought in the clouds and his feet on earth. In this way he brings heaven to earth through himself. This is necessary. Let us keep the dream side open as it is the beautiful side of our natures; it is the meditative, contemplative side, the subtle side forever merged with the Universe and is at one with Good. (p. 63)

# ILLUMINATION

The Science of Mind (1938):

1. Illumination. Inspiration reaching a Cosmic state. A direct contact with Reality or God. A complete intuitive perception. It is the Self-Knowingness of God through man. Illumination comes as man more and more realizes his Unity with the Whole, but since the Whole is at the point of the Inner Mentality, it will be here alone that he will contact It. “Speak to Him, thou, for He hears.” The only God man can ever know is the God of his own Inner Life. (Glossary, p. 599.2)

# IMAGINATION

The Science of Mind (1938):

1. The possibility of life is inherent within the capacity to imagine what life is, backed by the power to produce this imagery, or Divine Imagination. (p. 187.1)

2. If we keep our thought fixed upon taking the form of some desire in our lives, then it will begin to take this form. If we change the desire then It will change the form. Therefore, there must be a definite purpose in our imagination. (p. 195.2)

# IMMORTALITY/DEATH

Love and Law (2001; teachings 1918-1920):

1. I don’t see how there can be life after death. There can’t be any; there is no life after death because there is no death. It is just a continuation of life. (p. 147.3)

2. Immortality of the soul means that we are surviving our physical experience carrying with us our individuality, our personality, our remembrance and recognition to know and be known. If you could satisfy your consciousness that such is the case you would certainly feel that you would have ample grounds for believing in immortality. That you should survive your body, that is immortality in a sense. That you should survive your body, that I should survive this body which I have this minute, immortalizes my soul. We prove the immortality of our being. Today we remember; today we talk. A year ago we did the same thing. Fifty years from now we will do the same thing. We survive our bodies, twenty, thirty, fifty, and one hundred years from now. It would be ridiculous to suppose that it would ever stop. (p. 208.2)

Can We Talk to God? (1934):

1. Each one is, I feel, on the pathway to an endless expression of life, truth and beauty. Behind us is the All; before us, within us and expressing through us, is the All. I believe in the immortality and the continuity of the individual stream of consciousness. Humanity is an ascending principle of life, individuality and expression through experience and unfoldment. (p. 77.4)

Questions and Answers on the Science of Mind (1935):

1. Life itself -- fundamental, primordial, original, life itself -- which cannot conceive of death or nonexistence, causes us to believe in immortality. That is why a time comes when we no longer think of immortality as though it were a thing to be gained, for immortality is now. “If a man keep my saying, he shall never see death.” We learn that we live and that immortality is, just as much now as it will be after we think we are dead. That instinctive life in us which knows nothing about dying causes us all to believe in an endless existence. People believe in immortality unless they are educated otherwise. It is instinctive. (p. 42.4)

2. There is no resurrection life as opposed to another life. There is no immortality as opposed to mortality; any more than there is a Divine Mind which is opposed to the human mind. The universe refuses to be divided. Jesus understood this when he said that God “is not the God of the dead, but of the living: for all live unto him.” Life does not know death nor can it produce death. Life, if it could do that, would be self-destructive. (p. 138.2)

The Science of Mind (1938):

1. From the standpoint of immortality we may have a body within a body to infinity. When this physical body is rendered useless and is no longer a fit instrument through which to function, another one may be already there. (p. 104.4)

2. Furthermore, the mystics have taught the ultimate salvation of all people and the immortality of every soul. Indeed, they have taught that IMMORTALITY IS HERE AND NOW, IF WE WOULD BE AWAKE TO THE FACT. “Beloved, now are we the sons of God.” Since each soul is some part of the Whole, it is impossible that any soul can be lost!” “God is not the God of the dead but of the living.” Damnation has been as foreign to the thought of the mystic as any concept of evil must be to the Mind of God. (p. 335.3)

3. To most of us, immortality means that we shall persist after the experience of physical death, retaining a full recognition of ourselves, and having the ability to recognize others. If our full capacities go with us beyond the grave, we must be able to think consciously, to will, to know and to be known, to communicate and to receive communications. We must be able to see and be seen, to understand and to be understood. In fact, if one is really to continue as a self-conscious personality beyond this life, he can do so only if he maintains a continuous stream of the same consciousness and self-knowingness that he now possesses. (p. 371.1)

4. We are not content with the thought that immortality is merely the result of one’s life and work, which he has left behind; for instance, that he immortalizes himself in his offspring – we still ask, “What of the man?” Man, then if he is to have an immortality worthy of the name, must continue as he now is beyond the grave. DEATH CANNOT ROB HIM OF ANYTHING IF HE BE IMMORTAL! (p. 372.2)

5. It would seem, then, that we have a spiritual body now, and need not die to receive one. We now remember the past, and have outlived many physical bodies during this life. So it looks as if we were already immortal and need not die to take on immortality. If there are many planes of Life and consciousness as we firmly believe, perhaps we only die from one plane to another. This thought makes a strong appeal and seems reasonable. (p. 376.3)

6. Some think that death robs us of the objective faculties, and that we pass out in a purely subjective state, but personally we are unable to follow the logic of such an assumption. To suppose that the objective faculties die with the brain, is to suppose that the brain thinks and reasons. This is proved to be false through the experience of death itself, for if the *brain* could think, it would think on and on forever. No, it is not the *brain that thinks*. The *thinker* thinks through the brain perhaps, but of itself the physical brain has no power to think or feel. Detach the brain and it will not formulate ideas nor work out plans. THE THINKER ALONE CAN THINK! (p.376.4)

7. It is not merely pleasing and satisfactory to suppose that we pass from this life to the next, in full and complete retention of our faculties: it is logical. Jesus revealed himself to his followers after his resurrection, *to show them that death is but a passing to a higher sphere of life and action*. TO KNOW THAT WE MAINTAIN AN IDENTITY INDEPENDENT OF THE PHYSICAL BODY IS PROOF ENOUGH OF IMMORTALITY. (p. 377.2)

8. Our contention is not that dead men live again, *but that a living man never dies*. (p. 377.2)

9. The question might arise in our minds, “*Where* shall we go when we die?” “Shall we engage in activity or shall we be inactive?” These are natural questions. Where shall we take this marvelous mind and subtle body? If today is the logical continuance of yesterday, then all of the tomorrows which stretch down the vista of eternity, will be a continuity of experiences and remembrance. We shall keep on keeping on. We shall continue in our own individual stream of consciousness but forever and ever expanding. Not less but ever more: more and still more ourselves. (p. 384.2)

10. When we came into this life, we were met by living friends who cared for us until we were able to care for ourselves. Judging the future by the past, we can believe that when we enter the larger life, there will be loving hands to greet us and loving friends to care for us until we become accustomed to our new surroundings. Nature provides for herself there as well as here. We confidently expect to meet friends who are on the other side, and to know and be known. We cannot believe otherwise. We should not look forward to a hereafter without activity; but to a place where our work will be done in greater harmony with the Divine Law, because of greater understanding. A place where there was nothing to do, would be eternal boredom. (p. 384.4)

11. The experience loses its sting, the grave its victory, when we realize the eternity of our own being. Nature will not let us stay in any one place too long. She will let us stay just long enough to gather the experience necessary to the unfolding and advancement of the soul. This is a wise provision, for should we stay here too long, we would become too set, too rigid, too inflexible. Nature demands the change in order that we may advance. When the change comes, we should welcome it with a smile on the lips and a song in the heart. (p. 385.1)

12. I believe in the continuation of the personal life beyond the grave, in the continuity of the individual stream of consciousness with a full recollection of itself and the ability to know and to make itself known. I wish to feel, when the experience of physical death shall occur, that that which I really am will continue to live beyond the grave. (p. 385.2)

13. I believe that certain experiences have given us amply evidence to substantiate the claim of immortality. I know that my own experience justifies a complete acceptance in my mind of my own and other people’s immortality. Is there any one who, standing at the bier of a loved one, can possibly feel that the real end has come? It is useless to say that their influence lives after them. That is true, of course, but we hope for more than this; WE WISH TO FEEL THAT THEY STILL LIVE! How anyone can feel otherwise seems unthinkable. I want to live and keep on living and to know that I am I; and unless immortality means this, death means the cutting off of all conscious life, contact or recognition, and it could then be truly said of the personality that it dies with the grave. (p. 385.3)

14. But I cannot base my hopes of immortality on the revelation of anyone but myself. So far as I am concerned, nothing can exist to me unless I am aware of it. While I believe in other men’s revelations, I am sure only of my own. I look upon the belief in immortality neither as a vague dream, nor a forlorn hope, but as a proven fact. One cannot doubt that which he knows to be so, and why should he deny the evidence of his senses, his reason and his personal experiences, in one field more than in another? Immortality, or the continuation of personal existence beyond this life, has been so completely demonstrated to me that it would be unthinkable for me to assume an opposite position, even for the purpose of debate. Here, within myself, is something that knows. Here is something that knows that it IS, and knows that life itself moves with a tide as irresistible as the recurring seasons. (p. 386.3)

15. It is human to grieve over the loss of dear ones. We love them and cannot help missing them, but a true realization of the immortality and continuity of the individual soul, will rob our grief of hopelessness. We shall realize that they are in God’s keeping and they are safe. We shall know that loving friends have met them, and that their life still flows on with the currents of eternity. We shall feel that we have not lost them, they have only gone before. So we shall view eternity from the higher standpoint, as a continuity of time, forever and ever expanding, until time, as we now experience it, shall be no more. (p. 387.3)

16. And so we prepare not to die, but to live. The thought of death should slip from our consciousness altogether; and when this great event of the soul takes place, it should be beautiful, sublime . . . a glorious experience. As the eagle, freed from the home of heavy flesh, will rise and return unto its Father’s house, naked and unafraid. (p. 388.4)

17. When death shall come

And the spirit, freed, shall mount the air,

And wander afar in that great no-where,

It shall go as it came,

Freed from sorrow, sin and shame;

And naked and bare, through the upper air

Shall go alone to that great no-where.

Hinder not its onward way.

Grieve not o’er its form of clay,

For the spirit, freed now from clod,

Shall go alone to meet its God. (p. 389.1)

18. Man is the only self-knowing mind of which we are conscious. A self-knowing mind, of course, is one that is conscious of what it knows. Man, the only self-conscious being in this world, must be the light of the world. To know this and to understand why it is so, is to know that Truth which alone can make free. Truth is eternal and eternity is timeless, hence, if one knows the Truth, he will never see death. Death has nothing to do with life everlasting, and is but an impatient gesture of the soul, wishing to rid itself of a body no longer useful. (p. 478.2)

19. Death is overcome, not by dwelling upon it, but by contemplating eternal life. It is the belief of the writer that should one become completely unconscious of death and all fear of it, one would never know that he dies, even though he went through the experience of passing from this life to the next. Death would be swallowed up of life. (491.8)

20. Death. “God is not a God of the dead, but of the living, for in His sight, all are alive.” The Spirit is both birthless and deathless. The Principle of Life cannot know death. The experience of dying is but the laying off of an old garment, and the donning of a new one. “There are bodies celestial and bodies terrestrial, there is a material body and a spiritual body.” This spiritual body is the resurrection body. (Glossary, p. 583.2)

21. Immortality. The Deathless Principle of Being in all people. (Glossary, p. 601.1)

This Thing Called You (1948):

1. The soul is the one triumphant, indestructible and unconquerable thing you possess. Shot from the Invisible into this experience, it constitutes your great reality. But why wait for physical death to enjoy and experience your immortal being? Do not prepare to die. Prepare to live, whether you are ten years old or one hundred. There is no death. It is impossible for you to die. Stop trying to die and learn to live. (p. 111.2)

Words That Heal Today (1949):

1. God is life. Life cannot produce death. Death is but the shifting of a scene, the moving from one place to another, an impatient gesture of the soul as it seeks freedom. (p. 39.3)

2. We carry our consciousness with us across the borderline between this life and the next. After we die we are the same as we were before we passed from this world. (p. 266.3)

3. Nature has designed that when by any reason this physical instrument is no longer fit for the soul, then the spirit is severed from it. We should live as though we were immortal now. All fear of death should disappear and we should look forward to this final event with no sense of dread. It is just as natural to die to this life as it was to be born into it. (p. 268.2)

4. If there is a continuity of the soul it must be one in which no threads are broken. Just as memory links yesterday with today, while anticipation extends today into tomorrow, so immortality is an unbroken continuity, a continual on-goingness in which the past is remembered, the present realized, and the future anticipated. (p. 268.4)

5. God is life and cannot will death. There is no death to the soul. It is only the unwise who believe that immortality belongs to one individual or group of individuals and not to others. There is nothing in this short life that anyone could do to earn immortality, as though it were a reward of merit. There is nothing anyone could do to destroy it if it already exists. Immortality is either a principle in nature or it has no existence. Everyone is immortal or no one is immortal. It does not necessarily follow that everyone is awake to his immortality. (p. 271.4)

6. It is the mind, the consciousness, the spirit, the soul that is immortal, not the physical form. (p. 272.3)

7. This is all immortality could mean: to know and to be known, to think, to be persons, independent of the physical body. It is written that no man has seen God, only the Son has revealed the Father. we do not see the Spirit, yet we live in It. An artist does not see beauty; he feels it. (p. 273.3)

Richer Living (1953):

1. One of the greatest, if not the greatest, delusions that pursue the human mind is the idea of death. Yet, this idea is contrary to all nature and to all reason and logic. It is inconceivable that a just God would create a temporary man to flourish and then to wither. If God is an eternal, Creative Presence and Mind, then His creation must be equally eternal. We should constantly deny the possibility of extinction or of a supernatural future heaven and hell. God is the life of man, and His idea of life can only include progression, unfoldment and evolution. (p. 58.1)

Seminar Lectures (1955):

1. Infinite time is not something experienced separate from Infinite Being but is the manifestation of Infinite Being. Therefore, to wait for that time when we are to become immortal is to wait for that which is philosophically, logically, and mathematically impossible. (p. 51.2)

 Also in Time

2. Immortality is not something we are going to wait for. I have never conducted a funeral without announcing that we believe in immortality, which of course we do, and in the continuity and the ongoing of the individual soul from wherever it left to wherever it is going. There cannot be any breach, for then there would be an amnesia, and there could not be such a thing as this in Spirit. I also believe that all persons are immortal or no person is immortal. (p. 54.2)

3. This doesn’t mean that we believe in immortality so that when we die we won’t have to be afraid of the hereafter. That is the thinking of a craven coward! That is a man who hasn’t had sense enough to think it through and to know that there has to be an integrity in the universe. That is the man who hasn’t confidence enough in the Thing that put him here to know that I will know what to do with him! (p. 66.2)

A New Design for Living (1959):

1. The spiritual nature of the universe, God, Mind, Intelligence, from all viewpoints -- science, philosophy, and religion -- always was, always is, and always will be. Without beginning and without end. Eternal. Immortal. Timeless. If we are a creation of That which is eternal and immortal, if we are a creation of God and God is what we are, can what we are be other than immortal and eternal? (p. 123.3)

2. Immortality is not some Divine far-off event but is an ever-present reality. We can never experience it more than we permit ourselves to experience today. We can’t wait for it, we now have it. The ability to experience spiritual Reality can be acquired only now, never later. (p. 127.2)

The Voice Celestial (1960):

1. Within each man a sacred center lies

Which neither birth nor death can ever change,

And here the self immortal waits the kiss

That wakes and weds him to eternal bliss. (p. 70.3)

Think Your Troubles Away (1963):

1. If God is Life, and if Life is God, and if God and Life are one and the same thing, how can we expect to become conscious of immortality while we contemplate death. All are eternally alive unto the creative Spirit of the universe. The persistent urge to express is a continuous demand which the original Life makes upon us. It is God, the Essence, passing through the thinker into action. (p. 13.2)

Effective Prayer (1966):

1. I believe absolutely in the immortality and the continuity of the individual stream of consciousness, which is what we mean by the individual life-stream. Humanity is an ascending principle of life, individuality, and expression through experience and unfoldment. (p. 15.1)

10 Ideas That Make a Difference (1966):

1. There exists in every man’s mind the hope and the belief in the immortality of his own soul; that there is something about him which, when this earthly life shall be over, shall still go on; that he shall not really die; that there is no death, what seems so is but a transition. (p. 90.1)

2. When this physical existence ceases and the spirit severs its connection forevermore from this physical body, then the men whom we think are dead are looking out of other windows; their souls go on and have a new embodiment. (p. 90.3)

3. How impossible it is for us to believe that those whom we have loved, and who have passed away, are really dead. We do not think of them as dead at all; we think of them as living somewhere else, still conscious of themselves, still casting back occasional glances on our experience, and perhaps waiting for that time when we, too, shall join them. This is not only a hope, but it is a conviction in every man’s soul. We all feel a sense of immortality. We intuitively believe in the immortality of the soul. We believe in it because things would lack meaning, purpose, and intelligence without it. (p. 91.1)

4. Immortality is not something we bargain with the Almighty for; immortality is not something that is bought and paid for. It is a gift of heaven. It is the result of the incarnation of God, the living Spirit, in man. (p. 92.2)

5. There is no age, no birth, and no death to the Divine Spirit of which we are expressions. In the field of Mind there is no yesterday and there is no tomorrow. There is a continuity without a consciousness of continuity. A consciousness of continuity is finite, but continuity itself is infinite. In Mind we are dealing with that which knows no time and no place. Our future state, in order to be one of awareness, must have something to be aware of. Consequently, we shall be living in a world as real and tangible as this one. Not only shall we have a body, but also there will be embodiments in form on that plane which are essential to it. (p. 93.5)

6. We must think of our friends who have passed on as having gone forward. Evolution is ahead and not back. (p. 94.2)

7. It is a happy outlook to feel that we are born of eternal day and that the spiritual sun can never set upon the glory of the soul. And it is a happy thing to believe that no man need prepare to meet his God; he is meeting Him every day and each hour of every day. He meets Him in the rising sun, in the budding rose, in the joy of friendship and love, and in the silence of his own soul. And as the crowning event of man’s experience here, the soul takes its flight to meet Him as Host in the higher realms of a sublime and eternal Reality -- not apart from but One with God, for the highest God and the innermost God is one God. (p. 95.3)

Observations (1968):

1. There is that thing within you and within me which was not born and which shall never die. It has always existed, and when this material universe shall be rolled up like a scroll and numbered with the things that were once thought to be real, then this I Am shall still exist. (p. 13.1)

2. We should all live and act and think from this concept: that there is within us something deeper, higher, finer and broader. There is within us something which can never want, something which cannot be sick, something which cannot suffer pain, which knows no fear and will never taste of death. It is an immortal Principle which triumphs over everything that is human, weak, finite, and frail. (p. 14.2)

 Also in Self/Human/Individual

It’s Up to You! (1968):

1. Where shall we go when we die? This is certainly one of the big questions in our mind. If today is the logical continuance of yesterday, then all the tomorrows that stretch down the vistas of eternity will be a continuity of experience and remembrance. We shall keep on keeping on. We shall continue in our own individual stream of consciousness, but forever and ever expanding. Not less but ever more; more, and still more. (p. 9.4)

2. If a man knows that Life never began and will never end, he will be immediately fortified and inspired to begin the work of bringing out perfection in his daily life. When a man understands that God is incarnated in him; that he is a new creation – an individual impartation of that which is Divine – he feels a new birth. When he grasps the fact that the Divine thing in him which longs to be, will always be, then will his intellect see it and his emotion respond to it and life can no longer frighten him. (p. 11.3)

3. If a man is seeking God, and if he happens to have the ability to think straight through, he will arrive at the inevitable conclusion that the discovery of God will have to come through the discovery of himself. This calls for an absolute unity between God and man, not a unity someday to be attained, but one that exists now, that existed before he found it out, and would have existed just the same if he had never made the discovery. Thus we realize that man is immortal now, whether he knows it or not. If this were not true there is nothing he could do to achieve immortality. (p. 41.3)

 Also in Self-Discovery

Ideas for Living (1972):

1. Personally, I consider that the immortality of the individual life has been conclusively proved; and I am convinced that you and I and everyone else are destined to live forever, because the life which we now experience is the Life of God in us. It is this Life of God in us that is eternal, not the external form of flesh.

 In a certain sense, each one of us is two persons. One is physical and the other is mental or spiritual. The mental or spiritual uses a physical body in this world because it needs it. But at the time of death the spirit within us, which is independent of this physical form, severs itself from it, or as the Bible says: “Or ever the silver cord be loosed . . . . Then shall the dust return to the earth, as it was: and the spirit shall return unto God who gave it.” (p. 89)

2. Jesus said: “In my Father’s house are many mansions: if it were not so, I would have told you.” In other words, there are different planes of existence and we progress from one to the other, always more and never less ourselves. (p. 90)

3. We do not earn our immortality. It is a gift from God. But we do have to earn the ability to experience and enjoy it. This is a gift we shall have to make to ourselves. This world and the next are but two parts of one journey, which can, if we permit it, be filled with hope and joy. (p. 94)

Your Invisible Power (1974):

1. This Life within you, being God, did not begin and It cannot end, hence you are immortal and eternal; that is, you can never be LESS, but must forever be MORE of yourself; as this Life within you unfolds through your experience, through your gathering of knowledge and your accumulating of wisdom. (p. 9.2)

What Religious Science Teaches (1974):

1. 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. (p. 38.2)

 Also What We Believe

2. God is Life, and that which is Life cannot produce death. What we call death is but a transition from one plane or one mode of expression into another. “In my Father’s house are many mansions.” (p. 38.3)

 Also in What We Believe

3. All people are not only a center of God Consciousness; they are immortal beings, forever expanding, forever spiraling upward, forever growing in spiritual stature. Not *some* people, but *all* people are immortal, for everyone will finally overcome or transcend any misuse of the Law which they have made in their ignorance. Complete redemption at last must come alike to all. (p. 87.5)

 Also in What We Believe

Creative Living (1975):

1. Immortality is a principle in Life. All people are immortal or no one is immortal. Fortunately, we now know that all people are, and that each leaves this world taking the only thing with him he can take – his spirit, his mind, his consciousness. This is the one eternal reality of the inner self. No doubt evolution will continue beyond the grave, for man is an expanding, eternally evolving and unfolding principle of Life. (p. 95.2)

2. We should be aware of the immortality of our own souls here and now. We should know that we are the beloved of God, the offspring of Eternity, sons of the living Spirit, born of eternal day. This is the great truth of our being: that we are forever individualizing the Spirit. (p. 96.1)

Living the Science of Mind (1984):

1. If man is an incarnation of God, then his spirit is God individualized, and as such it must be eternal. (p. 91.4)

2. Man is not only a center of God Consciousness; he is an immortal being, forever expanding, forever spiraling upward, forever growing in spiritual stature. Not some men, but all men are immortal, for everyone will finally overcome or transcend any misuse of the Law which he has made in his ignorance. (p. 103.7)

3. This Life within you, being God, did not begin and It cannot end; hence you are immortal and eternal. (p. 116.2)

4. Because the Truth is eternal and changeless, and because I exist, and because that which I am is It in me, it is self-evident that I am eternal. Such is the perception of immortality, deathlessness, and everlasting being. This is but another way of saying that God cannot die, that God is all there is, that God is the essence of my life and is my life; that I am an immortal and an eternal being now. (p. 145.1)

5. Faith in immortality is necessary to a real healing of the inferiority complex and fear. Our faith in Life must be so great that in our imagination it bridges the gulf which we call death. (p. 372.3)

Anatomy of Healing Prayer (1991):

1. I cannot conceive that we reach a place where chaos is and we don’t have any intellect or intelligence. I don’t think we push out into the Universe to the loss of identity. I think we merely take in more territory, and more, and more. (p. 114.3)

Ideas of Power (1992):

1. We are all in the process of an eternal evolution, destined to be ever more and never less ourselves. Every man is in the pathway of unfoldment. That there must be endless entities, beings, beyond us as we are beyond tadpoles, I am completely convinced. (p. 96.2)

A Holmes Reader on Meaning (1994):

1. This is the great truth of our being: We are forever individualizing the Spirit, the Spirit is forever unifying with Its own individualization -- which means we live in God and God is what we are. Why, then, if these things are true, should we not enter into the spirit of our immortality right now?

Science of Mind Magazine:

1. Every man is an immortal soul on the pathway of an eternal evolution, destined to be ever more and never less himself, on and on and on. (April 1971, p. 14)

2. We believe in the immortality and the ongoing of the soul. Man is an embodiment of the living God. Something Divine and eternal has entered into him, and will never depart from him. All men are immortal. We cannot believe that one person is immortal while another is not. We cannot, with intelligence, believe that any profession of faith or confession of belief has anything to do with eternal Reality. (April 1971, p. 14)

3. We go from this world into another, and That which is us, being immortal, being eternal, goes on, carrying with It everything that makes for the warmth and color and responsiveness of human personality. Just as when we entered this world we were met by loving friends and tender care, so in the next we have every right to believe the same condition will attend us. (April 1971, p. 14)

4. It is merely this physical body, this physical instrument, that passes away and disintegrates with death. That which makes for the warmth, the color, and the responsiveness of the person himself; That which responds to us, and That to which we respond, is as eternal, as everlasting as Reality Itself. (April 1971, p. 14)

5. There is One Life, that Life is God, that Life has given of Itself equally, impartially, and impersonally to each one of us; and that which Life has given It will not take away or destroy. (April 1971, p. 15)

6. I believe in the continuation of the personal life beyond the grave; in the continuity of the individual stream of consciousness with a full recollection of itself, and the ability to know and to make itself known. I believe that certain experiences have given us ample evidence to substantiate the claim of immortality. I know that my own experience justifies a complete acceptance in my mind of my own and of other people’s immortality. (April 1979, p. 9)

7. We know that we are immortal beings, not because we have made a bargain with the Infinite, but because we are made of eternal Stuff. Humanity is Divinity wearing a mask. (May 1992, p. 22)

8. In our search for divine unity, the realization of unity necessitates accepting that there is no dividing line -- that we shall expand, progress, and evolve ad infinitum, in a sequence, from where we are to any stage we shall ever become. Out of eternal being comes everlasting becoming. (May 1995, p. 22)

9. An immortality robbed of the personal stream of consciousness is not very alluring. If immortality means anything, it means that man’s conscious life shall continue to function beyond the grave; that he shall carry with him into the next world a clear memory of himself, an unbroken stream of personal consciousness, and a direct awareness of himself and of his new environment. To assume an immortality without this continuous stream of consciousness is to assume something which can have no meaning, a vacuum, a nothingness. Memory alone connects one event with another and makes us today the continuation of what we were yesterday. Memory is a nonphysical faculty and is an attribute of the soul. It is the soul and not the human body that is immortal. (June 1995, p. 31)

10. People are immortal beings, not because they earn immortality, paying for a heavenly place through a lifetime of self-denial. They are immortal because they are made of immortal stuff. All people are immortal, not because they choose to be or because they believe in some particular doctrine, not because they are Christians, Jews or pagans, but because they are divine. Humanity is divinity wearing a mask. (November, 1996, p. 28)

# IMPERSONAL

The Science of Mind (1938):

1. The Universe is impersonal. It gives alike to all. It is no respecter of persons. It values each alike. Its nature is to impart, ours to receive. (p. 41.2)

2. One of the most difficult problems to realize is that when we are dealing with the Law of Mind, we are dealing with an absolutely impersonal thing. It knows how to create without knowing what It creates. (p. 78.2)

3. Impersonal. Not belonging to any particular person or persons. The Creative Medium is Impersonal, having no personality of Its own. It neither knows nor cares who uses It, but is always ready to work for any or all alike. It is very important that we remember this. The Creative Mind is impersonal receptivity, in that It receives all seeds of thought. (Glossary, p. 601.2)

# INCLUSION

The Science of Mind (1938):

1. Jesus tells us to resist not evil, to love our enemies, and to do good to them who would do us evil, for this is to manifest the spirit of love, which is God. God loves all alike and causes His rain to fall and His sun to shine alike upon all. In arms which are all inclusive, Divine Love encompasses everything. (p. 430.5)

 Also in Love

365 Science of Mind (2001):

1. There is no individual good. Good belongs to everyone. Good fulfills itself only as it multiplies itself; therefore, there is no good that belongs to you and to me alone, no final peace to us only as individuals. The watchword is not exclusion but inclusion, and the more good we release, the more good we experience. (p. 60.3)

2. There is One Spirit incarnated in everyone, an immortal Presence forever expanding everything, causing everything to grow. What a difference it would make in our human relations if we tried to sense the meaning of this Divine incarnation in all people and adjust our viewpoint to the truth that all are bound together in the unity of God. (p. 72.1)

3. If our human relations are to mean the most to us, we must sense that there is hidden within, around, and through each of us a Divine Presence manifesting Itself in infinite variations – the same impulse, the same Love and Life, but never quite alike in any two persons. (p. 73.2)

Science of Mind Magazine:

1. Our religious outlook is a universal one. There is tolerance in its concept, and inclusion. The Infinite is all-embracing. We work in harmony with all religious beliefs, since each in his own way seeks the ultimate Cause, God the “Father which art in heaven.” The one who understands the Science of Mind will be tolerant, kind, and sympathetic. (May 1992, p. 21)

 Also in Tolerance

2. A person’s relationship to God should be direct, dynamic. Every person’s mind is an inlet to the Divine. There is tolerance in this concept, and inclusion. The Infinite is all-inclusive, all-embracing, all-comprehending. (November, 1996, p. 28)

 Also in Tolerance

# INDIVIDUALIZED EXPRESSION

The Science of Mind (1938):

1. Our teaching is that man actually has a body; that he actually has a subjective life and that he actually is a spirit. Body, soul, and spirit represent a point where individuality is accentuated in Universality. It is only through this conception that we can arrive at a consciousness of the Unity of the Whole. In other words, if I have one mind and you have one mind and God has another Mind . . . three separate minds . . . I cannot talk with you and you cannot talk with God. If your mind and my mind were not the same mind, we would have no way by which to communicate with each other. Thus we are forced to the conclusion that there is but One Mind. Each individual, however, is a unique variation in the Universe; no two people are alike, and yet all people are rooted in that which is identical. (p. 121.3)

2. “Know ye not that ye are the temple of the living God?” This power within you is the same that holds the planets in space. (p.227.3)

3. Mind is individualized but never individual. This Mind which is Universal will never be any less than Universal; It will never be individual, but It will be individualized. There is a great difference. *The wave in the ocean will never be a wave by itself.* IT WILL BE THE OCEAN AS A WAVE. That is all it will be, caught up as a wave but still the ocean. Perhaps that is the concept Jesus had when he said that God delivered everything to Him, but He could do nothing except God as Him, in Him, “doeth the works.” (p. 312.4)

4. *The individualization of the Universal comes to a point in the personal*, just as the human body is one with the entire physical universe. It is a different type of the same thing. So my so-called mind is not another mind, it is this Mind, but it is thinking individually. That is all. Thinking individually, it thinks differently – not necessarily better or worse, but differently. (p. 313.1)

5. Within this Infinite Mind each individual exists, not as a separated but as a separate entity. We are a point in Universal Consciousness, which is God, and God is our Life, Spirit, Mind and Intelligence. We are not separated from Life, neither is It separated from us, but we are separate entities in It – Individualized centers of God Consciousness. (p. 331.3)

6. Individuality means self-choice, volition, conscious mind, personified Spirit, complete freedom and a Power to back up that freedom. There could not be a mechanical or an unspontaneous individuality. Individuality must be created in the image of Perfection *and let alone to make this stupendous discovery for itself*; it emerges from the Universal. (p. 332.5)

7. We comprehend the Infinite only to the degree that It expresses Itself through us, becoming to us that which we believe It to be. (p. 358.4)

8. The conscious mind of man is that part of, or unity with, the Supreme Spirit which enables man to be an individual unit, separate in identity without becoming separated from, the Whole Spirit of God, the Whole Mind of God. Without this conscious mind of man in an individualized state God, or the Spirit, would have no independent offspring, therefore God would not be completely expressed. The Eternal has placed Himself at the center of man’s being in order that man may function individually. (p. 391.3)

9. Man is some part of God and since God or Spirit is a complete and a perfect Unit then man’s mind is simply the place where he individualizes God. (p.397.4)

10. If one would know God, he must penetrate deeply into his own nature, for here alone can he find Him. If he would reveal God to his fellowmen, he must do so by living such a God-like life, that the Divine Essence flows through him to others. The only way to know God is to be like Him; and while this may seem discouraging in our present state of evolution, we should remember that we have but started on an eternal ladder which ever spirals upward. (p. 443.4)

11. Individuality. The Real Idea of man, as distinguished from the outer personality. Each one is a separate entity in Mind and no two are alike. Each is an individualized center of God-Consciousness. We are born with our individuality. Our personality is the use we make of our Divine Individuality. (Glossary, p. 601.4)

Lessons in Spiritual Mind Healing (1943):

1. We are this Universal Presence as person. We are a point where It recognizes Itself as person. We are Its personality in individualization. (p. 26.2)

2. The only way the Spirit can operate for us is by operating through us. (p. 27.2)

3. Our whole endeavor is to personalize the impersonal, that is, to individualize the Creative Spirit. While we cannot think of God as an infinite person, that is, as a being with any limitation whatsoever, we should think of the Creative Spirit as that Infinite Being in whom all personality is rooted. Thus each is continuously individualizing God, and thus, also, each is individually using the Law of Cause and Effect. (p. 29.3)

 Also in Cause and Effect

Beverly Hills Lectures (1952):

1. And so we say that the individual mind is merely an individualization of the Cosmic Mind. It is a certain process of evolution (not the Mind Principle – God does not evolve). You attach your belief to a bigger belief: this is identification of the individual with the Universal, or man with God. (p. 16.4)

2. Our whole theory is that every person individualizes God. Every person in Spirit is perfect. Jesus understood that. He said, “Be ye therefore perfect even as your Father in heaven.” It was to your “Father” in your “heaven,” or the Higher Self, to which Jesus prayed – that which is the Cosmic Self now manifesting as the individual self. The two selves are one. God is over all, in all, through all, and all in all. I am that I am. I am that which Thou art. Thou art that which I am. They all say it in various ways. So our basis is perfect God, perfect Man, perfect Being. (p. 50.3)

3. We must recognize that our point of contact with divine Mind as divine Presence, and divine Mind as Principle, is always at the center of our own being, through our own being, and proceeding from it. Our being is merely a point where the infinite Being, like a wave of the ocean, comes into self-expression and self-experience, no doubt backed by a Cosmic urge or necessity. (p. 60.3)

4. Unity and uniformity are not the same thing. No two blades of grass are alike. What does it mean, spiritually? It means that 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 individualization 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 and within and around every individual, the divine representation of himself as the Son of God, forever expanding. (p. 96.4)

Seminar Lectures (1955):

1. We do believe that there is an infinite self-knowingness, which we call the Spirit. “Our Father which art in Heaven,” God, the first Cause, or This Thing Called Life. We believe that this is personal, warm, colorful, and responsive to that which communes with It, and that each of us is an individualized center in It, without being an individual separate from It. (p. 16. 1)

 Also in Personalness of Spirit, Self-knowingness

Discover a Richer Life (1961):

1. God is One, not two. In this One, we are included, not excluded; for we are individualized centers in the Consciousness of God. Since there is only one final Person, God, we all live as personalities in that Person. This means that our personality is the use we are making of a Divine individuality that has been given us, the use we are making of our creative nature. (p. 55.3)

 Also in Personality

Thoughts Are Things (1967):

1. Life has set the stamp of individuality on you. You are different from any other person who ever lived. You are an individualized center in the Consciousness of God. You are an individualized activity in the Action of God. (p. 79.1)

2. You live because Life lives in you. You move because there is a universal Energy flowing through you. You think because there is an infinite Intelligence thinking through you. You exist because the Divine Spirit has sought to individualize Itself in and as you. This is why you are called the temple of the Living God. There is a Divine spark at the center of your being. But you need to recognize this, believe it and act upon your belief. (p. 95.1)

 Also in Divine Spark

Spiritual Awareness (1972):

1. The spiritual genius of Jesus enabled him to see that each is an unique individualized expression of the One Mind. The Mind of God at the center of every man’s being ever awaits his acceptance, knocking at the door of his intellect for admission. The consciousness that walked over the troubled waters of human experience, the inner calm that stilled the tempest, is accessible to everyone. (p. 52.1)

365 Science of Mind (2001):

1. Everything in the universe is a unique individualization or expression of the One Thing that is the Cause of all things. No two blades of grass are alike, no two grains of sand, no two thumbprints; no two of anything are alike and nothing ever exactly reproduces any other thing. This means that the one ultimate Cause is pressing against every individualization, flowing through it or him or her and that every event in the finite has an infinite possibility behind it. (p. 74.1)

Science of Mind Magazine:

1. Every man is an individualized portion of creative Life. The life we express on this plane is but a projection of the Invisible. The *process* never shows it face, but we know that behind this life is the *thinker*, the *knower*, the *doer*; that which is eternal, that which alone exists. We live because God lives in us. Not I, “but the Father that dwelleth in me, he doeth the works.” (April 1971, p. 16)

# INFINITE

The Science of Mind (1938):

1. Infinite. That which is beyond human comprehension. The Infinite is God. (p. 601.10)

# IGNORANCE

The Science of Mind (1938):

1. Intuitively, we sense that every man, in his native state, is some part or manifestation of this Eternal Principle; and that the entire problem of limitation, evil, suffering, and uncertainty is not God-ordained, but is the result of ignorance. (p. 32.3)

2. Nature seems to await our comprehension of her and, since she is governed by immutable laws – the ignorance of which excuses no man from their effects – the bondage of humanity must be a result of our ignorance of the true nature of Reality. The storehouse of Nature may be filled with good, but this good is locked to the ignorant. The key to this door is held in the mind of Intelligence, working in accordance with Universal Law. Through experience, man learns what is really good and satisfying, what is truly worthwhile. As his intelligence increases, and his capacity to understand the subtle laws of Nature grows, he will gradually be set free. As he learns the Truth, the Truth will automatically free him. (p. 33.2)

 Also in Intelligence

3. Ignorance of the law excuses no one from its effects. If, then, certain specific ways of thought and belief have produced limitations, other beliefs will change them. We must learn to believe. The approach should be direct, and it should be specific. (p. 38.4)

4. Ignorance stays with us until the day of enlightenment, until our vision toward the Spirit broadens and casts out the image of a no longer useful littleness. What we now experience we may cease experiencing if we have the will and the imagination to set our vision in an opposite direction and hold it there. It is the office of the imagination to set the vision. The will should hold it in place until the creative genius of the inner life transforms the image of limitation and transmutes it into liberty under law. (p. 418.4)

# INSPIRATION

The Science of Mind (1938):

1. Inspiration. From the human side, inspiration means contact with the subsconcious of the individual or the race. From the Divine, it means contact with the Universal Spirit. (Glossary, p. 602.5)

# INTEGRITY

The Science of Mind (1938):

1. The integrity of the universe cannot be questioned nor doubted. The Spirit *must be, and is, perfect*. That which is back of everything must be good, must be complete, must be love and harmony. When we are out of harmony with some special good, it is because we are off the track along that particular line of the activity of Spirit. (p. 446.3)

# INTELLIGENCE

The Science of Mind (1938):

1. Nature seems to await our comprehension of her and, since she is governed by immutable laws – the ignorance of which excuses no man from their effects – the bondage of humanity must be a result of our ignorance of the true nature of Reality. The storehouse of Nature may be filled with good, but this good is locked to the ignorant. The key to this door is held in the mind of Intelligence, working in accordance with Universal Law. Through experience, man learns what is really good and satisfying, what is truly worthwhile. As his intelligence increases, and his capacity to understand the subtle laws of Nature grows, he will gradually be set free. As he learns the Truth, the Truth will automatically free him. (p. 33.2)

 Also in Ignorance

2. As we look at the many millions of forms all of different shape and color, and yet know that they all come from One Stuff, are we not compelled to accept the fact that there is a specific cause, or concrete mental image back of every idea or thing, a Divine Mental Picture? In the subjective world, there must be a correspondent of everything in the objective world; and since the subjective world is a receptive or plastic substance, this correspondence can find its initial starting point only in real Intelligence. Therefore, *Intelligence is the ultimate creative agency of the Universe!* (p. 105.3)

3. Soul, or Subjective Mind, Substance or unformed Stuff, and Conscious Spirit permeate all things and all people. There is an Intelligence acting through everything, and everything responds to this Intelligence. (p. 132.5)

4. We comprehend the meaning of Infinite Intelligence only in a small degree, but because we are spiritual beings, we do sense the presence of an Intelligence which is beyond human comprehension – an Intelligence which is great enough to encompass the past, to understand the present, and to be Father of the future. It is the Cause of everything that has been, and is that out of which must unfold everything that is to be. Our own intelligence is one of Its activities and is of like nature to It. (p. 138.4)

5. As individual intelligence, we communicate with each other – are able to respond to each other – and in so doing we establish the fact that intelligence responds to intelligence. This same law must hold good, whether we think of finite intelligence responding to finite intelligence, or Infinite Intelligence responding to finite intelligence – *for intelligence is the same in ESSENCE wherever we find it*. We may conclude that Infinite Intelligence responds to us by the very necessity of being true to Its own Nature. (p. 139.1)

6. When Intelligence makes a demand upon Itself, It answers Its own demand out of Its own nature and cannot help doing so! In philosophy, this idea is called Emergent Evolution. Whenever the Universe makes a demand upon Itself, out of that very demand is created its fulfillment. *But that can only be when the demand is in the nature of the Universe.* (p. 273.2)

7. We give Intelligence outlet in two ways: by pure inspiration or intuition, or the more common way of bitter experience, and with most of us it is through the latter. (p. 273.5)

8. Our conscious intelligence is as much of Life as we understand. We have stopped looking for the Spirit, because we have found It. It is what you are and It is what I am; we could not be anything else if we tried. The thing that we look with is the thing we have been looking *for*. That is why it is written: “I have said, ye are gods; and all of you are children of the most High.” (Psalms 82:6) (p. 364.2)

9. The Spirit is the only Conscious Intelligence in the Universe. Therefore It is the only Directive Intelligence in the Universe. (p. 390.5)

10. Our own presence and our consciousness of the presence of the physical world around us implies the necessity of a Universal Intelligence which co-ordinates everything into one complete Unity. This means that there must be a universal standard of Reality which we do not set, but which we may discover. One of the first discoveries we make is that living in a mechanical world we are still spontaneous individualities. (p. 415.4)

# INTENTION

The Science of Mind (1938):

1. If someone should ask whether or not God has any intention for him the answer would be that the only intention God could have, if man is an individual, would be to let the individual alone to discover himself. In this discovery of the self man impresses the Law (which is sensitive, creative and can deduce only) with the images of his own belief about himself, and the Law creates a form around these images. (p. 416.3)

New Thought Dictionary (1942):

1. Intention. In working with mental law, definite intention is necessary in the receptive attitude of the student, as well as in his active processes. He must have a clear idea of what quality he desires to have fulfilled in him, and by his intent permit that quality to develop in him. (p. 69.9)

Lessons in Spiritual Mind Healing (1943):

1. We are so intimately connected with the universal creative God Power that it is impossible to get away from It. Hence, we never have to wonder whether or not we are in touch with It. It is where we are and we are in It. It is in us; It is around us and flowing through us. We give direction to It. We have a perfect right to use It for any legitimate purpose of self-expression. If our whole intention is toward more life for ourselves and others, then nothing evil can result from our use of this Law. (p. 46.2)

 Also in Our Relationship with God

2. The will consciously decides what we are going to think, but it is never the real creative agency. If we think of the will as directive rather than creative, and think of the inner feeling of conviction as giving real life to our intention and receptivity, and also think of faith in the invisible as necessary to all our work, we shall probably have a right mental attitude and outlook. (p. 50.3)

 Also in Will

3. The will is a conscious directive power but never seeks to compel. We should develop the ability to focus by definite intention rather than to concentrate by any form of coercion. In doing this, the will should surrender itself to the thought that once having given direction to the Creative Power, it must be willing to take any part in objective life that is necessary. It may now relax and permit the Power to work for it. It does not try to peer around the corner to see if the thing is really going to happen. (p.51.2)

 Also in Will

This Thing Called Life (1943):

1. Just what is meant by “your word”? It means your conscious intention, your conscious direction, your conscious faith and acceptance that, because of what you are doing, the Power will flow through your word in the direction you give It.

 In the Science of Mind we call this giving a treatment. This does not mean that we are holding thoughts. It does not mean that we are concentrating the Power. It does not mean that we are willing something to happen. It does mean that we are providing a condition in our consciousness (our thought world) which permits the Power to flow through us. It will always flow through us when we provide the right condition. (p. 123.3)

 Also in Prayer/Spiritual Mind Treatment - General

# INTUITION

Can We Talk to God? (1934)

1. But the person who goes deeply into his or her own nature will find that God speaks in a language more subtle than the human language, without a tongue, in that universal language of spiritual emotion which is instinctive in humanity, and in brute, and held in common by all civilization, by all creation, by all people who have lived -- the universal language of emotion, sense, feeling, intuition, instinct. Sometimes we call it conscience, sometimes we call it a hunch, sometimes we call it a vision, a dream. It makes no difference what we call it. It is a direct revelation of Omniscience through us. (p. 11.4)

Questions and Answers on the Science of Mind (1935):

1. Q: What is a good definition of conscience?

A: It is a sense, an intuitive perception, reminding us that certain things work out for the best in the long run. If we wish, we can regard it as being the voice of God, the One Voice in the Universe, and we may use it for guidance. (p. 7.2)

The Science of Mind (1938):

1. That which is apparently outside can become known to the individual through intuition, because the perception and the perceiver must be in one and the same Mind. *No object can appear to exist in the objective world unless there is first a subjective world to perceive the object.* There is no object on the *outside* of Reality; but Reality must be an Infinite Perceiver or an Infinite Mind. . . . One Mind common to all men. (p. 76.2)

2. Intuition is God in man, revealing to him the Realities of Being; and just as instinct guides the animal, so would intuition guide man, if he would allow it to do so. (p. 342.2)

3. We cannot come unto the Father Which are in Heaven except through our own nature. Right here, through our own nature, is the gateway and the path which leads to illumination, to realization, to inspiration, to the intuitive perception of everything. The highest faculty in man is intuition and it comes to a point sometimes where, with no process of reasoning at all, he instantly knows. (p. 358.5)

4. As the Holy Comforter comes, He makes all things known to us. Intuition is the speech of this Comforter. “I am in my Father, and ye in me, and I in you.” The eternal Father begets the eternal Son. This Son is generic, all are members of this Universal Sonship, all are members of the one Tree of Life, from which every individual shoot springs. (p. 480.6)

5. Intuition. Intuition is God in man, revealing to him the Realities of Being. Just as instinct guides the animal, so would intuition guide man, if he would allow it to operate through him. The ability to know without any process of reasoning. God knows only intuitively. (Glossary, p. 603.2)

New Thought Dictionary (1942):

1. Intuition. Inner awareness of spiritual truths without conscious process of thought. (p. 70.2)

Lessons in Spiritual Mind Healing (1943):

1. Because of the diversity of ideas which are held in the subjective, it is not always possible to know whether we are following pure intuition or whether or not we are being led by subjective but unconscious thought patterns which have accumulated through the ages, or through our own personal experience. Intuition would invariably be right if it were never hindered by subjective confusion. The best we can do at present is to watch these actions and reactions very carefully, always working to know that pure Intelligence alone leads, perfect Love alone guides, and Goodness alone controls. (p. 45.3)

 Also in Soul/Subjective

This Thing Called You (1948):

1. First of all you must arrive at peace of mind. It is only on the basis of peace that you can persist with absolute certainty. Peace alone gives poise. There is an intuition within you which already knows that you are one with good, that your destiny is certain, and you must listen to this intuition for it is the voice of God in you. (p. 27.3)

 Also in Peace

2. God within you knows by pure intuition; that is, without process of reasoning with reference to external facts or existing conditions. If God were to know in any other way He would be finite. This is why it is said that God is omniscient or all-knowing. (p. 101.1)

Richer Living (1953):

1. Intuition is not a product of the intellect nor is it something which developed in the process of our evolution. It is a thing in itself. That which is instinct in the animal, blindly, unerringly leading it to food, water and shelter, becomes intuition in man, consciously perceived. Instinct is intuition acting unconsciously; intuition is instinct elevated to the point of self-awareness. They are identical. Intuition is Omniscience acting omnipresently; therefore, whether or not we believe it, it is ever present with us. (p. 208.1)

The Spiritual Universe and You (1971):

1. I believe that there is a Power greater than we are; that heaven is within us; that every man has a Divine pedigree. The Divine Mind has placed an inner guide at the center of everyone’s being, an intuition which causes us to feel, with complete certainty, that everything will be all right, if we could but know the whole story and understand its meaning. (p. 30.3)

Spiritual Awareness (1972):

1. Our consciousness expands through meditation and contemplation, through conscious communion with the Invisible, and through our intuition, which is the voice of Spirit in us. Spiritual experience comes in the stillness of the soul, when the outer voice is quiet. It is a quickening of the inner man to an eternal Reality. In moments of real inspiration we realize, to a degree at least, that God is All – the Life in everything and the Love through everything. (p. 18.4)

 Also in Meditation

What Religious Science Teaches (1974):

1. The Spirit has placed divine intuition within everyone. This divine intuition is the gateway through which the inspiration of the Almighty enters the mind. This is why the Psalms tell us to “lift up our gates.” That is, lift up the intuition and permit the Divine Light to enter. (p. 40.2)

 Also in What We Believe

Living the Science of Mind (1984):

1. That native faith within, which we call intuition, is the direct impartation of Divine Wisdom through us. (p. 72.5)

2. Through intuition man perceives and directly reveals God. (p. 97.1)

Anatomy of Healing Prayer (1991):

1. Now there is a light in us that knows these things -- and that is intuition. There is a voice in us that speaks this language and was never taught it. No one ever told God what to be. (p. 31.2)

 Also in Light

# INVOLUTION

The Science of Mind (1938):

1. Involution. Invoking the Law. Setting the Law in motion. Giving a mental and spiritual treatment. Planting the seed of thought in the Creative Mind of the Universe. Involution precedes evolution and evolution follows involution with mathematical certainty. We deal with the Creative Principle of involution and evolution. Involution is the creation of the concept. Evolution is the time or process it takes for the concept to become manifest. Involution is a conscious act. Evolution is purely mechanical. (Glossary, p. 603.3)

# JOYFULNESS

Love and Law (2001; teachings 1918-1920):

1. No living soul can contribute one iota of happiness or peace or health or happiness to your life, and no living soul can take one iota away only as you allow it to flow through your consciousness. (p. 35.2)

Creative Mind and Success (1919):

1. Life will become one grand song, when we realize that since God is for us, none can be against us. We shall cease merely to exist; we shall live. (p. 77.2)

The Science of Mind (1938):

1. If we gaze longingly at joy, it will make its home with us, and we shall enter its portals and be happy. (p. 491.4)

2. Joy. The emotion excited by the expectancy of good. Gladness, delight, exultation. (Glossary, p. 603.6)

This Thing Called Life (1943):

1. We must learn to live by inspiration. That means that we should let the spiritual depths of our being flow through our conversation and into our acts. Living by inspiration does not mean living chaotically. Our whole purpose is to make the intellect an instrument for the Spirit. We must become artists in living. To live by inspiration means to sense the divine touch in everything; to enter into the spirit of things; to enter into the joy of living. (p. 34.4)

This Thing Called You (1948):

1. This Spirit is happy, whole, free, filled with joy, eternal in Its existence, and can provide you with everlasting expansion. All your highest hopes and dreams have come from It. The echo of Its being is in your intellect, the voice of Its unspoken word is in your mind, the feeling of Its light and life is in your heart, the emotion of Its imagination is in your soul. (p. 11.2)

 Also in Wonder

2. There is a stream of Life running into every organ and function of your being. This stream is always there. It never stops for a second. If it did, the universe would cease to exist. Inexhaustible energy exists at the center of your being. Therefore, learn to live without effort. Activity is the joy of life flowing through you. (p. 51.4)

3. The Spirit is neither sad nor depressed. If you would catch the vision of the joy which should be yours, you must dry your tears, you must lay aside your fears, you must think from the inspirational center within you which is nothing less than the Divine in you singing Its song of life. (p. 75.2)

How to Use the Science of Mind (1948):

1. There should be a sense of joy in this work, a feeling of enthusiasm as well as conviction, a warm mental expectancy backed by a deep intellectual conviction, and an even deeper spiritual awareness. (p. 43.2)

 Also in Expectancy

Richer Living (1953):

1. We cannot experience joy around us, until we have created it within us. God is calling our attention to the happiness of living the abundant life. (p. 47.1)

2. How can we help being glad and filled with joy if we believe that the Presence and the Power back of everything is one perfect Life, forever giving of Itself, forever flowing through us in wondrous light and power. (p. 91.1)

3. We need to accept the fact that the universe is planned for creative joy, and that we possess the ability to be happy in it. God wants us to be happy people, and His Mind has given us the capacity to know joy and to express joy. As we do this we fulfill our inheritance. (p. 294.1)

Discover a Richer Life (1961):

1. Life is not just something to be endured. It is to be lived in joy, in a fullness without limit. We must get rid of old morbid theological concepts. I place no value on anything unless it brings gladness, love, friendship, the ability to laugh, and makes me feel that every person I meet, if I knew him, I would love. He is as good as I am, having the same heart pattern, the same kind of blood stream, the same Divinity. (p. 58.1)

 Also in Life

Think Your Troubles Away (1963):

1. Warmth and color respond to their own and take no cognizance of their opposites. If we would know a God of joy, we must become joyful. (p. 12.3)

What Religious Science Teaches (1974):

1. Warmth and color respond to their own and take no cognizance of their opposites. If we would know a God of joy, we must become joyful. (p. 12.3)

Thoughts Are Things (1967):

1. The Divine Presence is already what you are, and It contains the possibility of all joy in living. You should not entertain any thought that would limit your experience of the good life. There is nothing in you that can separate you from the Divine Presence, but in many ways you are able to inhibit Its flow through you. The greater possibility of knowing the Love of God, increased joy of living and greater good in your life is yours for the accepting. (p. 87.1)

Pray and Prosper (1974):

1. It has been said that joy infuses the commonplace with a creative activity. (p. 28.2)

Creative Living (1975):

1. If we could just identify ourselves with life and forget death, with love and forget hate, with joy and forget misery, with peace and forget discord, with abundance and forget limitation, how wonderful it would be. There has to come an awakening. Every man, in the simple integrity of his own individual soul, must learn to meet the Universe in exaltation. (p. 17.3)

 Also in Awakening

Ideas of Power (1992):

1. There is a laughter of God -- let’s laugh it. There is a song of the Universe -- let’s sing it. There is a hymn of praise -- let’s praise it. There is a joy, a beauty; there is a deep, abiding peace; let’s experience it. (p. 158.2)

2. Why is Creation? . . . I think it exists for the delight of God. (p. 162.3)

365 Science of Mind (2001):

1. Things crowd in on us until we lose some of the greatest of all gifts – the simple, spontaneous joy of living and a trust in the Power of good, which alone is able, ready, and willing to meet all our needs. Let us, then, again return to the place of assurance that comes with the simplicity of faith. (p. 8.1)

 Also in Faith

2. Joy is the emotion excited by the expectancy of good. (p. 131.1)

Science of Mind Magazine:

1. It is people that make people unhappy; it is not spiritual principle that makes people unhappy. Those who have made up their minds to be unhappy will stay unhappy until they make up their minds to be happy. As long as we give any other living soul the power to make us unhappy, just so long we will be unhappy. Why? Because we pass our whole mental perspective and inner knowledge of life over to the other person. (Nov. 1995, p. 17)

2. What great joy should accompany everything that we do -- an expectancy, love. Love everything, praise everything, recognize all things, believe all things, accept all things. There is a laughter of God -- let’s laugh it. There is a song of the Universe -- let’s sing it. There is a hymn of praise -- let’s praise it. There is a joy, a beauty; there is a deep abiding peace; let’s experience it. (July 2001, p. 12)

 Also in Expectancy

# JUDGMENT

The Science of Mind (1938):

1. The mind which condemns, understands not the truth of being, and the heart which would shut the door of its bosom to one who is mistaken, strangles its own life, closing its eyes to a greater vision. The biggest life is the one which includes the most. (p. 457.6)

2. Judgment. “Judge not that ye be not judged, for with what judgment ye judge, ye shall be judged.” Judgment is merely the law of cause and effect operating. The Universe holds nothing against anyone. “He sendeth rain on the just and on the unjust.” We are judged by our own acts. Punishment and reward are automatic reactions of the law. Anna Besant said, “Karma is the law that binds the ignorant and frees the wise.” If we would wish our judgment to be good, happy, and constructive, then we must make a like use of the law. (Glossary, p. 603.7)

# JUSTICE

This Thing Called Life (1943):

1. Forgive us our debts, as we forgive our debtors, perhaps one of the greatest phrases in sacred literature, places immediate salvation within the reach of all, but automatically causes us to suffer so long as we impose suffering. We could not ask for a more complete justice, a greater givingness, nor a more exalted concept of the Divine Forgiveness. The nature of God is revealed as infinite tenderness coupled with exact law. (p. 65.1)

 Also in Forgiveness

Words That Heal Today (1949):

1. There is no final judge in the universe. There is a final justice.

 Justice is balance, equilibrium, compensation or retribution according to the use we have made of the law of cause and effect. (p. 11.3)

 Also in Cause and Effect

Living Without Fear (1962):

1. To feel that we suffer for our mistakes is justice, but to feel that our mistakes are eternal is to be already in the suppositional hell of a false theology. A sin is a mistake, a mistake is a sin; both will ultimately be done away with. (p. 25)

The Anatomy of Healing Prayer (1991):

1. ... there is a justice without a judgment, and that justice is merely the balance and equilibrium of the Universe. (p. 166.2)

# KARMA

Creative Mind (1919):

1. Do you realize that your Karma is nothing but your false thinking, and that the only way to escape it is to think the truth, and that brings in the higher law? When the greater comes in the lesser leaves because there is no longer anything to give life to it. (p. 32.3)

Religious Science (1932):

1. The Karmic Law is not kismet. It is not fate but cause and effect. It is a taskmaster to the unwise; a servant to the wise. (p. 19.4)

The Science of Mind (1938):

1. Karma. The subjective law of tendency set in motion by the individual. The mental law acting through him. Karmic Law is the use that man makes of his mentality. Karma is not Kismet, for Kismet means “fate,” and Karma simply means “the mental tendency.” Karma is both individual and collective. We do not recognize Karma as inevitable retribution. Since we know that all life is an effect . . . of which mind is the cause . . . we know that at any time we can change our thinking and set in motion new laws which shall govern our lives. When peace, harmony and love rule in our thinking, we know they will register in our lives as effect, bringing health, happiness and prosperity; any previous Karma, different from that, will be set at naught. (Glossary, p. 603.8)

Beverly Hills Lectures (1952):

1. Here is the difference between Karma and Kismet. Karma is the seat of action, polarity – action and reaction. Kismet we do not believe in; Karma we have to accept – but not necessarily through a cycle of reincarnation.

 Suppose we say there is a window, and a ball is about to go through the window at a mile a minute. The window is going to be broken by the ball going through it. Now suppose someone is standing there with a net. He’ll catch the ball, and then the window won’t be broken. That’s what we do when we give a treatment. We do not deny the logical sequence of the cause and effect. (p. 91.1)

# KNOW

The Science of Mind (1938):

1. *The words which you speak would be just as powerful as the words which Jesus spoke, if you knew your word was the Law whereunto it was sent, but you must KNOW this WITHIN and not merely accept it with your intellect.* If you have reached a point where the inner consciousness believes, then your word is simply an announcement of Reality! (p. 188.2)

2. We can demonstrate at the level of our ability to know. Beyond this, we cannot go. But we will constantly expand and increase in knowledge and understanding, thereby continuously growing in our ability to make use of the Law. In time, we shall be made free through It. (p. 271.3)

3. The Law is subject to Spirit and is Its servant. Man is Spirit, but until he KNOWS this, he will be only half using the Law, for he will not have a clear understanding to fall back upon. (p. 277.3)

4. Each one should realize that there is nothing in him which denies that which he desires. Our unity with good is not established while there is anything in us which denies it. People often say: “How shall I know when I know?” The very fact that one can ask this proves he does not know, for when he knows that he knows, he can prove his knowing by doing. (p. 278.2)

5. Spiritual knowing is correct mental treating. Love is the impulsion of mental treatment. A consciousness of the Divine Presence in the one we are seeking to help is necessary, for we must provide different mental equivalents for healing than those which create disease. (p. 284.5)

6. If the manifest universe is the outward form of the thought of Spirit; if it is a result of the Self-Knowingness of God, and if we are of like nature to the Supreme Mind, then it follows that in giving mental treatment we are going through a mental process of self-knowing. Consequently, only that kind of treatment will be effective that knows it will be effective. This is the true meaning of faith for faith is not a foolish fancy, it is a dynamic fact. (p. 285.2)

 Also in Faith

# KNOWLEDGE

The Science of Mind (1938):

1. We should be able to look at a wrong condition with the knowledge that we can change it. The realization that we have this ability must be gained by the application of our knowledge. (p. 53.6)

2. We should think of our spirit as being some part of the Universal Spirit, and of our minds as open to the Divine Influx. As any specific knowledge must come from the center of all knowledge, it follows that whenever and wherever the mind of man is open to the Divine Influx, it will receive instruction directly from the center and source of All. Science, invention, art, literature, philosophy and religion, have one common center from which, through experience, is drawn all knowledge. (p. 113.3)

# LACK/LIMITATION

The Science of Mind (1938):

1. Since we are dealing with an Infinite Power, which knows only its own ability to do, and since It can objectify any idea impressed upon It, there can be no limit to what It can or would do for us, other than the limit of our inward embodiment. *Limitation is not in Principle nor in Law, but only in the individual use we make of Principle.* Our individual use of It can only equal our individual capacity to understand It, to embody It. We cannot demonstrate beyond our ability to provide a mental equivalent of our desire. (p. 118.2)

2. There is no limit to the Law. Limitation is not inherent in the Law, but is a result of man’s inability to embody the Truth and constructively use the Law. Man has at his disposal, in what he calls his subjective mind, a power that is Limitless; this is because he is One with the Whole on the subjective side of Life. (p. 133.2)

3. There is, then, no limitation outside our own ignorance, and since we can all conceive of a greater good than we have so far experienced, we all have the ability to transcend previous experiences and rise triumphant above them; but we shall never triumph over them while we persist in going through the old mental reactions. (p. 147.4)

4. Realizing that conscious thought operates through a Power which is Infinite, we see there can be no limit to the power to heal, other than the limit of our ability to conceive that Power as healing. We are limited, not by Principle, but by our own inability to see perfection. (p. 197.5)

5. NO PERSON WHOSE ENTIRE TIME IS SPENT IN THE CONTEMPLATION OF LIMITATION CAN DEMONSTRATE FREEDOM FROM SUCH LIMITATION! The Law Itself must be willing to give, because in so giving Life is Self-Expressed. (p. 267.2)

6. Limitation is a condensation of the idea of want. Mind accepts this idea as though it were true and then makes it true in our experience. (p. 403.2)

7. Lack and Limitation. These are synonymous terms and indicate that something is missing in our lives. We believe we are without health, wealth, friends or opportunities. Money is an objective representation, a symbol, of an eternal substance WHICH FOREVER FLOWS and which is forever manifesting itself in the visible world. We should endeavor to know that there is an Intelligence guiding our affairs, and that this Intelligence is immutable. As we withdraw our attention from the limited world of effect, and dwell unwaveringly on the Limitless Good, we shall have destroyed the only reason whereby lack and limitation could manifest in our lives. We enter the Absolute in such proportion as we withdraw from the limited. (Glossary, p. 605.2)

# LAW

Love and Law (2001; teachings 1918-1920):

1. Every living soul is a law unto himself, but of this most people are unconscious. Now, there is no sentiment in this. You could not sit down in that chair and declaring that God is good bring prosperity to you. Of course, God is good but everything is good. (p. 4.4)

2. I say mind is a self-conscious intelligence. Law is mind in action. Did you ever stop to think you cannot see any law? Behind it there is the unseen. That is what we call Mind. So all law is some activity of Mind doing something. (p. 34.2)

3. Law controls everything, absolutely. But we are not as apt to realize that the law itself is an effect. Did you ever stop to think that not only is this planet an effect, that is, this planet did not make itself, it is an effect? When you do, you will see it is governed by law and made by law, but that law which governs this planet is also an effect. The law did not make itself. The law is not intelligence, as causation, it is the result of intelligence as causation, . . . (p. 83.1)

4. As metaphysicians we claim that the word is the cause, the word is the cause of the law, and the law is the cause of the thing and the thing is the effect of the law and the law is the effect of the word. It means this in practice: that the law is written into our own hearts and that we speak the word and the word creates the law and the law governs the thing. (p. 83.2)

5. The word was with God and the word was God, and the word still is God. Our word, our thought, is the activity of that one Mind in our consciousness; the thing that holds the planet in its place; the thing that causes your business to succeed, the thing that makes the tide come in and go out, the thing that holds the planets in space is all the same thing. It is one and the same thing, but each separate thing is governed by an individual law. Each separate thing. There is a law of the buttercup. There is a law of the bean. There is a law that makes the sun shine. There is a law that makes the plant grow. There is a law that makes the wind blow, and a law that makes your heart beat. Each law is an individual law created for the specific purpose of doing that special thing. (p. 84.2)

6. Few people realize this, that the law did not make itself. If you think clearly and deeply enough, you will realize that without intelligence, there could be no law. And law is simply intelligence operating. (p. 85.1)

7. The word is law, but the word is only a secondary cause. The word could not be spoken unless there was the intelligence that could speak it. Place the word where it belongs. The word is the thing which holds the matter in its place -- what we call matter. But behind the word is the causeless cause which can make the word out of itself. It does not have to have anything before it. (p. 85.2)

8. This causeless cause, that which is without any reason for being except that it is -- that is all we know about it. Speak the word and the word becomes the concept, or the law, which produces the thing. That is the way everything is brought into being. Without the word nothing could happen, but without intelligence there could not be any word. So the beginning of everything is intelligence, causeless intelligence, limitless causation, and it begins to speak. Now we have the Infinite One manifesting itself into a manifestation of ideas. (p. 85.5)

9. The Word is God. All things were made by the Word and without the Word not anything was made that is made. You see the Word is the idea behind everything, the law that substantiates that thing. The Word is Intelligence operating upon itself always. And now that becomes a law and the law holds the thing in place so long as the word exists. (p. 86.2)

10. Herein is the mystery of life. You and I are intelligent centers using the creative word for that which we will constructively or destructively, and that creative word which we use becomes the law unto the thing whereunto it is sent and becomes the concept behind it and projects the thing, creates the thing in our life. And so it might be said of my life that I am the word and without the word is not anything made into my life that is made, and the word was with me and the word was me. Absolutely everything in my life. (p. 86.2)

11. But we have been given the ability to choose the word we speak, and therein lies our very limitation. It is simply the misuse of our divine nature, the abuse of it, the lack of knowing that our word is cause, the ignorance that has caused us to speak a negative word. And because the word is the concept and the concept is the thing and the thing is the word itself, that word has created a negative condition. To change that negative condition I have got to use a different word, but the same cause, intelligence, and speak my word. That is the way healing is done, a demonstration made. (p. 87.1)

12. We will in time come back to find that the word is in our own mouths. We will find that we, ourselves, individually, do the writing. You are each a law unto yourselves. Become unto yourselves a law of happiness, a law of peace, a law of health, life, love, truth, and beauty, and go forth to radiate that which you feel yourself to be. It is the only salvation that will ever come to this world. (p. 92.3)

Creative Mind and Success (1919):

1. Law is not physical or material but mental and spiritual. Law is God’s method of operation. We should think of God as the great Spirit whose sole impulse is love, freely giving of Himself to all who ask and refusing none. God is our Father in every sense of the term, watching over, caring for and loving all alike. While all is love, yet, in order that things may not be chaotic, all is governed by law. And as far as you and I are concerned, this law is always mental. (p. 6.3)

2. There is nothing but Mind, and nothing moves except as Mind moves it. We have agreed that, while God is love, yet your life is governed absolutely by Mind, or Law. In our lives of conditions we are the cause, and nothing moves except as our mind moves it. (p. 7.4)

Can We Talk to God? (1934):

1. . . . since the nature of God is constructive, is goodness, peace, purity and love, light and wisdom, that we truly communicate with the divine only as we truly approach the nature of reality through harmony, through receptivity, peace and joy; and I can see that as our mental attitudes hinder the divine from flowing through us we do not approach God consciously, therefore we do not contact harmony subjectively; hence we suffer objectively. This is the immutable Law of Cause and Effect. (p. 10.1)

2. Divine Principle is not God any more than electricity is God. It is a law of God, just as electricity is a law of God. It is a mental law of cause and effect. (p. 13.2)

3. The subjective law of our being is subject to our conscious use of it; of this fact psychology and mental science have ample proof. The subjective reactions to thought are not volitional. Man, as we understand him, is the result of his conscious thought and act, plus his subjective reactions to life, plus that indefinable something which is the Spirit in him. This Spirit emerges through him, is aware of Itself and aware of him. (p. 25.1)

 Also in Self/Human/Individual

4. The subjective mind has no self-consciousness, but is intelligently aware of the direction which it receives. It is an effect rather than a cause, a medium or a way rather than a thing or an entity. . . . Having no power of initiation, no self-will or conscious choice, it remains plastic, though creative; a thing to be used; a law which must obey. (p. 25.2)

5. Unconscious of itself, it is still conscious of what it is doing; unknowing within itself, it yet knows how to do; impersonal by nature, it takes the imprint of personality; neutral, it has no choice; plastic and receptive, it must reflect; acting in accord with natural law as intelligent, creative energy, it brings a creative genius to bear upon the word, far transcending that of the conscious intellect of the entire human race. (p. 25.5)

6. Faith set in motion in this medium produces facts in human experience. Our own individual subjective states of thought constitute the medium through which this law works. If we have a true conviction which is in line with the ultimate harmony, we can create an idea which must clothe itself in a form equal to our mental equivalent of such an idea. (p. 26.3)

7. The only limitation set on this word is the limitation of unbelief and the impossibility of using the universal law destructively without ultimately harming the one using it. (p. 26.5)

8. The law is both able and willing, and we might say that the only limitations it imposes upon us are these: the law cannot do anything which contradicts the Divine nature or the orderly system through which this Divine nature functions. It must always be true to itself. The law cannot give us anything we cannot mentally and spiritually digest. In these two propositions we find the only limitations imposed upon us by the creative law. (p. 59.6)

9. His world is acted upon by a Universal Principle which is ever present and which animates everything; there is a law which operates upon the word. How do we know this? We have never seen this law; neither have we seen the creative law of the soil which operates upon the seed, yet we see the flower and learn by experience that there is such a law. In the same way -- through experience -- we know there is a law which operates upon the word. (p. 71.3)

10. I believe that all things are governed by immutable and exact laws. These laws cannot be changed nor violated; our ignorance of them will offer no excuse for their infringement and we are made to suffer, not because God wills it, but because we are ignorant of the truth of our being. We are individuals and have free will and self-choice. We shall learn by experience, things mental and physical. There is no other way to learn, and God Himself could not provide any other way without contradicting His own nature. The Spirit is subject to the law of Its own nature, and so are we. (p. 76.3)

Questions and Answers on the Science of Mind (1935):

1. Q: Is the term Divine Law synonymous with Mind or with God?

A: It denotes an aspect of God, an aspect of Mind. God as Spirit is synonymous with universal Intelligence in a conscious state. Divine Law, by contrast, is subjective and not consciously aware of itself. The term Divine Law is synonymous with the Universal Subjective Law. It is never self-knowing, though it is always self-doing. It knows how to do, but not what it is doing. The soil knows how to grow corn, but not that it is growing corn. (p. 6.4)

2. The Law of Mind is impersonal, so everyone may consciously set it into activity for definite and personal purposes. If we realize that our word is the mold of our creation and that the Law acts automatically upon our word, we will speak or think only such words or thoughts as we wish to see manifested. (p. 16.4)

The Science of Mind (1938):

1. But the great Love of the Universe must be One with the great law of Its Own Being, and we approach Love through the Law. This, then, is the teaching: Love and Law. As the love of God is perfect, so the law of God also is perfect. We must understand both. (p. 26.2)

 Also in Love

2. There is but one Subjective Mind, and what we call our subjective mind is really the use we are making of the One Law. Each individual maintains his identity in Law, through his personal use of It. And each is drawing from Life what he thinks into It! (p. 29.4)

3. Within us, then, there is a creative field, which we call the subjective mind; around us there is a creative field which we call Subjective. One is universal and the other is individual, but in reality they are one. THERE IS ONE MENTAL LAW IN THE UNIVERSE, AND WHERE WE USE IT, IT BECOMES OUR LAW BECAUSE WE HAVE INDIVIDUALIZED IT. (p. 30.2)

4. In the intelligent study of the teachings of the Science of Mind, we come to understand that all is Love and yet all is Law. Love rules through Law. Love is the Divine Givingness; Law is the Way. Love is spontaneous; Law is impersonal. (p. 43.1)

 Also in Love

5. Love points the way and Law makes the way possible. (p. 43.2)

 Also in Love

6. We would say that Law is an attribute of God. God did not make Law; It co-exists with the Eternal. The Infinite Law and the Infinite Intelligence are but two sides of the Infinite Unity. One balances the other and they are the great personal and impersonal principles in the universe. (p. 50.1)

7. Infinite and immutable as the Law is -- ever-present and available as It must be, the potential possibility of all human probability -- It must flow through us in order to manifest for us. (p. 52.2)

8. It must and will respond to everyone, because It is Law and law is no respecter of persons. We are surrounded by an intelligent force and substance, from which all things come – the ultimate Essence, in the invisible and subjective world, of all visible and objective forms and conditions. It is around us in its original state, ready and willing to take form through the impulse of our creative belief. *It works for us by flowing through us*. This law we did not create; this law we cannot change. We can use It correctly only as we understand and use It according to Its nature. (p. 52.4)

9. There is a Law in the Universe which operates in a certain way according to the tendency set in motion, and does so mathematically, inexorably. We cannot destroy the Law but we can re-direct Its movement. Just as we plant seeds and later decide we wish something else, we go out and uproot the first seeds and plant others in their place. We are not thereby destroying the soil; we have simply determined to use it in a different way. *When we are dealing with Subjectivity, we are always dealing with that which is subject to the conscious volition.* (p. 78.3)

10. . . . the Law is the servant of the Spirit, and is set in motion through Its Word. All law is some form of universal force or energy. Law does not know itself; Law knows only to do. It is the medium through which the Spirit operates to fulfill Its purpose. (p. 84.1)

11. Did God make Law? It is impossible to think of a time when Law did not operate; it is impossible to conceive that It was ever created. Therefore, Law must be Co-Existent and Co-Eternal with Spirit, a part of the Causeless Nature of the Divine Reality. (p. 84.2)

12. To express this more simply, God thinks. As the result of God’s thought, Law is set in motion -- or The Thought moves as Law -- in a field of Cause and Effect. Its movement is now mathematical. The only thing that is spontaneous is the Creative Thought Itself -- the Contemplation of Spirit. (p. 85.5)

13. It must be apparent by now that the Creative Medium of Spirit is the great Mental Law of the Universe. It is the Law, obeying the Will of the Spirit; It is the Universal Law of Mind. All law is Mind in action. Soul is the Medium through which all Law and all Power operate. Being subjective, It cannot analyze, dissect or deny. Because of Its Nature, It must always accept. The Karmic Law, which means the Law of Cause and Effect, works through the medium of the Universal Soul, which is the Creative Principle of Nature and the Law of Spirit. (p. 92.3)

14. Law of Life is a law of thought -- an activity of consciousness -- the Power flows through us. The Spirit can do for us only what It can do through us. Unless we are able to provide the consciousness, It cannot make the gift. The Power behind all things is without limit, but in working for us It must work through us. (p. 141.2)

15. We live in a Universe of Love as well as a Universe of Law. One is the complement of the other – the Universe of Love pulsating with feeling, with emotion, and the Universe of Law, the Executor of all feeling and all emotion. (p. 196.2)

 Also in Love

16. The Law is a law of liberty, but not a law of license. It is exact and exacting, and unless we are willing to comply with Its Nature and work with It, along the lines of Its inherent being, we shall receive no great benefit. EVERY MAN MUST PAY THE PRICE FOR THAT WHICH HE RECEIVES AND THAT PRICE IS PAID IN MENTAL AND SPIRITUAL COIN. (p. 268.2)

17. The possibilities of the Law are infinite, and our possibilities of using It are limitless. There is such a thing as Universal Law and Mind, and we can use It if we comply with Its nature, work as It works. We may, or should, receive full benefit, and we will to the degree that we understand and properly use the Law. (p. 271.2)

18. The Spirit of God, which we think of as the Heavenly Father, is a Divine Presence, while the Law is a mechanical force. (p. 275.3)

19. We must differentiate between the Divine Presence as a Universal Spirit – a thing to be communed with – and the Universal Law, which is simply a blind Force. The Law is Absolute and we should trust Its impersonal action implicitly. It can do anything for us THAT WE CAN CONCEIVE OF IT DOING. It is the Law of freedom to all who believe in and obey It. (p. 276.1)

20. Jesus’ method of approach, during His entire ministry, was to give thanks and then command the Law to work. This is the correct manner of approach to the Spirit and the Law. (p. 277.2)

21. We should approach the Law normally and naturally and with a sense of ease. There is nothing peculiar or weird about it. It is a natural Law, working in a normal way, and must be thought of in this light. (p. 300.3)

22. We live in Mind and It can return to us only what we think into It. No matter what we do, Law will always obtain. If we are thinking of ourselves as poor and needy, then Mind has no choice but to return what we have thought into It. “It is done unto you as you believe.” Thoughts of failure, limitation or poverty are negative and must be counted out of our lives for all time. God has given us a Power and we must use It. We can do more toward saving the world by proving this law than all that charity has ever given to it. (p. 301.3)

23. The Law is a law of reflection; for Life is a mirror, reflecting to us as conditions the images of our thinking. Whatever one thinks tends to take form and become a part of his experience. (p. 320.4)

24. The Medium of all thought is the Universal Mind, acting as Law. Law is always impersonal, neutral, receptive and reactive. (p. 320.4)

 Also in Mind

25. Mind as Law is helpless without direction. It has nowhere to go and nothing to do of Itself. IT MUST BE DIRECTED OR IT WILL DO NOTHING OF PERMANENT WORTH FOR MAN. Mind as Law is an abstraction, merely a possibility. Man is a concrete knower; he is the consciousness of Spirit, individualized, the personality of God multiplied. Spiritual man is One with Spiritual God. Spirit operates through man as self-knowingness and this makes man distinct and different from all other creations so far as mentality is concerned. Mind as Law is unconscious Intelligence and lives only through man. It is his to command, his servant. It has no desire of Its own. Man is Its desire, will and purpose. (p. 396.3)

26. The Law of Mind obeys the orders that are given It whether we are conscious or unconscious that such orders are being given. Being sensitive to our thought and by its very nature absolutely receptive as well as intelligent and responsive to it – and at the same time being creative – it is easy to see what a tremendous power we have at our conscious disposal. (p. 397.3)

27. The Law of Mind is not selective. That is, It is receptive without caring what It receives. It is creative without caring what It creates. It knows how to do without consciously knowing that It is doing or what It is doing. (p. 403.3)

28. Mind is all-inclusive and all-pervading. Mind is also self-governing and self-propelling. Spirit is conscious of love as It is conscious of life. It is inspired by love and Its government is one of love. Thus love is the fulfilling of the perfect law. Law is the outcome of love and love is the outpusher through law. Love and law go hand in hand to produce a complete manifestation. (p. 408.2)

 Also in Love

29. The chief characteristic of the subjective Law is that It is sensitive, creative and can reason only from a deductive viewpoint. Being the very essence of sensitiveness It is compelled to receive the slightest impression of thought; and being deductive, It cannot argue back or deny any use of It that may be made. (p. 416.2)

30. Law. Mind in action. The Creative Medium of Spirit is the great Mental Law of the Universe. It is the Law of the Spirit. It is the Universal Law of Mind. The Laws of Mind and Spirit must be understood if they are to be consciously used for definite purposes. There is no limit to the Law, but there appears to be a limit to man’s understanding of it. The thing that makes us sick is the thing which heals us. We need not look for a law of sickness and a law of health. There is only One Law. Our misuse of this makes it appear that there are many laws. Whatever we think, believe in, feel, visualize, vision, image, read, talk about, in fact, all processes which affect or impress us at all, are going into the subjective state of our thought, which is our individualized use of Universal Mind. The Law is a blind force, and whatever goes into the subjective state of our thought tends to return again as some condition. (Glossary, p. 605.4)

31. Mental Law. Universal Subjectivity is the avenue through which God operates as Law … the law of mental action. The Mental Medium must be thought of as the Mental Law. (Glossary, p. 611.2)

32. Neutral. Not caring which way it works. All laws are neutral. (Glossary, p. 614.5)

New Thought Dictionary (1942):

1. Law. The invisible mechanics of the universe pertaining to Mind, to Spirit, or to physics. The Law of Mind in action used in mental treatment is intelligent but not volitional. The Law of Mind in action is a mechanical but intelligent reaction to the consciousness which sets it in motion. (p. 75.2)

This Thing Called Life (1943):

1. The Law of Itself does nothing without a word, a thought, or an idea. It has no impulsion of Its own. Just as the empty lot next to your house produces nothing of itself but is ever ready to produce when it is planted, so the Law of your mind waits until It becomes impregnated with the creative word which sets it in motion. Your word differentiates this Law. The Law of Life is not Life Itself, just as the engine is not the engineer. (p. 147.3)

This Thing Called You (1948):

1. If the law operates automatically, then you do not coerce, concentrate or compel it. You provide mental attitudes which it may operate upon. You do not hold the law in place, you hold your ideas in place. This is your individual effort. Your concentration is not on the law, because that is already here, it is right where you are, it is within you as well as around you. This concentration is not coercion but a good-natured flexibility with yourself, gradually eliminating doubt, fear and uncertainty, and replacing them with certainty, assurance, recognition and gratitude. (p. 19.2)

2. If you wish to be successful you must identify yourself with success. The law of identity is a definite thing. That with which you mentally identify yourself sets up an image of thought in your consciousness which tends to attract the situations with which you are mentally identified. The subjective state of your consciousness, which means the sum total of your unconscious thought processes, is continually attracting or repelling. This process goes on beneath the threshold of the conscious mind. (p. 62.4)

 Also in Success, Sum Total

3. The subjective state of your thought is an accumulation. While these subjective images of thought act as a cause as long as they are permitted to remain, they can be uprooted and others put in their place. It may take time to do this, but the reward is worth the effort. Your whole aim is to bring your mind to a place where it unconsciously accepts the good it desires. (p. 63.2)

4. Having recognized the Divine Presence as your guiding star of hope, assurance and certainty, be equally certain that you recognize the Universal Law of Mind as your servant. This Law is the Principle you are to use. Your faith in this Law causes It to act upon that faith, to bring into your experience those things you accept. (p. 65.2)

How to Use the Science of Mind (1948):

1. What the Law of Mind knows in one place It knows simultaneously and instantly everywhere. It is equally distributed and everywhere present and Its manifestation appears at the point of our direction. (p. 13.2)

2. The thought that reaches the highest level will have the greatest power. The very fact that the Law of Mind is like any other mechanical law in nature, and operates mathematically, shows us that the Law, of Itself, can do nothing for us other than automatically leveling Its reaction at the highest point of our inward awareness. Spiritual consciousness is power. (p. 64.5)

Beverly Hills Lectures (1952):

1. Our Law is a Law of Mind in action, creative thinking, and it is impossible for anyone to get the best out of it without using it consistently and persistently and very simply, accepting, as every scientific mind must accept, that principles do not change or alter their course to suit our convenience. We are subject to them. They are not subject to us. Even though we use a higher power and a superior Intelligence, it is not higher in that it is different. It is higher only in that it is greater than we are. And the superior Intelligence is not superior in essence, but only in its universality, which we cannot grasp all at one time. (p. 58.3)

Seminar Lectures (1955):

1. The law is, however, the servant of the Eternal Spirit, and all sequences of cause and effect become the tools of God and man. (p. 47.3)

Practical Application of Science of Mind (1958):

1. Our faith is likewise based upon the fact that the Universe is a system of Law and Order, and that the Law of Mind always responds according to the nature of our thought. The Law never reasons with us, saying, “You know, I don’t think that would be a good thing for you to have.” We have faith in the undeviating neutrality of the Law. It has no preferences. It never draws back and says, “That goes against the grain with me.” It is absolutely neutral. If It could talk to us I would say, “You go ahead and name it, and I’ll make it.” It does not like to make one kind of thing more than another. It is willing to create whatever we dictate through our pattern of thought. The Law is an intangible principle of Mind that operates in this unswerving, obedient way because it is Its nature to do so. (p. 88.5)

 Also in Faith

A New Design for Living (1959):

1. No law ever takes the initiative. It can’t. It isn’t the nature of any law to do so. A law describes an action, within our ability adequately to describe the action. In dealing with the physical world, when scientists have proved time and time again that certain things result when certain other things are done, they define the action that occurs in terms of law. A law explains how cause leads to effect. Actually there is not difference between cause and effect, one just precedes the other. Similarly we say there is no difference between thought and thing, but the way of one becoming the other is defined as law. And the relationship that exists between one state and the other, and the process of that relationship being established, is always the same, never varying. It is law -- the way things work -- not a causative factor in and of itself. (p. 31.5)

2. It is often said that ignorance is the only sin, and enlightenment the only salvation. And in such degree as we cooperate with and entertain good in our thought and actions, the entire nature of the Universe is for us and nothing is against us. In such degree as we consciously or unconsciously associate our thought with other than good we limit or defeat ourselves. We use the Law in a negative manner. (p. 34.1)

Discover a Richer Life (1961):

1. Spirit is universal, Mind is universal, and so is Substance – which is pure energy becoming tangible through Law in the form provided for it by thought or idea. And whether we think of law as being spiritual, mental, or physical makes no difference, providing we realize that the three work together in perfect unity, being but different functionings of the great Law of God. (p. 17.2)

Living Without Fear (1962):

1. Law is the rule by which certain actions take place; everything in the universe is governed by exact laws, otherwise the universe would be a chaos. We do not see any law, we see what it does and how it acts. Law is a part of the invisible government of the universe. (p. 12)

2. God is self-existent as Life and as Law. God did not make God, hence God did not make Law. God did not make God, hence God did not make Life. God, Life, and Law are One, coexistent and coeternal. God as Life expresses Himself through Law. This Law, being an invariable part of the universe, can be relied upon. (p. 13)

3. I would say that Law is an attribute of God. God did not make Law; It co-exists with the Eternal. The infinite Law and the infinite Intelligence are but two sides of the infinite Unity; one balances the other and they are the great personal and impersonal principles in the universe. (p. 24)

4. We live in a universe of Spirit and of Law. From the one we are to draw inspiration, from the other we are to utilize power. Each is a complement to the other and both are necessary to existence. (p. 25)

5. To believe in a just Law of Cause and Effect, carrying with it a punishment or a reward, is to believe in righteousness. To believe in eternal damnation for any soul is to believe in an infinite monstrosity, contradicting the integrity of the universe, and repudiating any eternal loving-kindness inherent in God. (p. 25)

The Power of an Idea (1965):

1. We are surrounded, you see, by an intelligent Law which is creative; It receives the impress of our thought automatically, and reacts to it impersonally. It does not ask who we are or anything about us. It is an impersonal Law and Its response to us is as unfailing as a mirror’s reflection of an object held in front of it. While the object is held there, there will be a reflection. (p. 10.2)

2. . . . there is a time when we are creating our experiences before they manifest, because we, too, use a creative Law which acts upon our ideas and convictions. The Law is neither good nor bad -- It is a Power that is creative. (p. 11.3)

 Also in Creating Circumstances/Conditions

3. It is certain that God does not depend upon us. It is equally certain that we do depend upon the Divine. It is certain that the Almighty cannot give us something we refuse to take; hence, it is certain that the taking must be a reproduction of the Divine creative act itself. It is not enough to soothe ourselves with a consoling thought that God is Good. We believe that anyway. We believe in God, all right; we believe in Good, all right; we believe in the Law of Mind, but that is not enough. . . . All scientific induction and discovery is for the purpose of finding out how laws work; all scientific deduction, all invention and use of laws is for the purpose of using them the way they work . . . (p. 19.2)

4. You and I cannot alter that Law, we only use It. That is why I say God does not depend on us, but we depend on God, Law, Life-Principle -- whatever you choose to call It. This means that if the way and the nature of the creative Cause is the Self-contemplation of God or the Word of God, as our Bible calls It, It is the picture which the Divine has in Its own Mind. And if the Divine can only have a perfect picture in Its own Mind, being Divine, our whole process of evolution is the gradual awakening to something which already exists as a potential in the universe. There is something about us that is perfect, too. (p. 19.3)

5. We are told to have faith, to believe, to have positive conviction and undeviating acceptance. That is the Law, that is the Principle, and that is the way to use It. It is impossible for anyone who will definitely create the right picture, and stay with it, to fail. (p. 21.2)

 Also in Belief

6. I am not saying that God is a mechanism, but His Law is mechanical in operation. I distinguish between the Law that governs all and the Presence that indwells all because I think we are surrounded by Law and Love. Love is the Presence; Law the way It works. We are surrounded by and immersed in both of these. (p. 66.4)

 Also in Love

7. A specific knowledge and use of the principle of the Law of Mind in action for our benefit is something that should produce such a definite, dynamic, and concrete experience in our lives that we can see it, weigh it, and measure it. (p. 85.2)

8. Spiritual mind treatment, faith, the conscious use of Law can do anything, or else there are some things that God cannot do. The limitation must be not in the Law of our being, but in the way we use It. (p. 87.2)

9. The Law works for any condition you specify, and for any person you mention. Realize that you are actually dealing with the infinite Intelligence that knows what, why, and how to do all things. Rejoice in the majestic Power of the Divine Presence within and around you. (p. 89.3)

Effective Prayer (1966):

1. This Law is not a physical law as such. It is comparable to the laws of science but applies to the realm of Mind and Spirit. It is a Law which responds to our word; that is, our thought, mental image, or idea. Everything that is must first exist in the Mind of God, or our mind, as an idea which is then projected into form. (p. 24.2)

 Also in Science

2. It is as simple as this: We are surrounded by an infinite Law that can do anything. There is no limit to It and It does not know anything about big and little. But what the Law does for us It must do through us. Therefore our problem is to convert our own thought. We must consciously and subjectively accept only that which we wish to experience. (p. 30.2)

10 Ideas That Make a Difference (1966):

1. There is a Law that responds to our thought. God does not make mistakes, and the Universe does honor anybody who approaches It in conformity with Its own Law. But It gives to us only what we are able to accept. Our slightest thought sets Its creative action in motion, causing to be created in our experience circumstances which will correspond to our thought. (p. 44.3)

2. The Universe is organized and operated by an invisible spiritual system of Intelligence acting as Law. There is One Mind and we use It. Our word is acted upon by an intelligent Creativity superior to our own. (p. 78.3)

It’s Up to You! (1968):

1. We must remember that we are not dealing with a field about which we can say I do, or do not, like to believe thus and so. It is not a question of likes and dislikes. It is only a question of what is so and what is not so. (p. 31.2)

Ideas for Living (1972):

1. We are surrounded by a Law of Mind which acts on our thought. This is the security of our faith and the answer to prayer. It is flowing through us even as It flows around us. It is creative and operates in everything we do. This Principle is limitless in Its ability and can do anything we can conceive of Its doing and will do anything for us we can believe It will, providing we use It for good and constructive purposes. (p. 12)

Spiritual Awareness (1972):

1. To pray without ceasing is to doubt never, but to always trust in the Law of Mind. The farmer casts seed into the ground knowing that the law of growth will bring about a harvest. So we must learn to cast our creative ideas of good into the field of Mind, knowing that the Law of Mind will bring our desires to pass. No one who has tried this has failed. It would be impossible to fail when the Law is used in the right way through constructive thinking. (p. 17.1)

 Also in Prayer/Spiritual Mind Treatment-General

Creative Living (1975):

1. There is a creative Intelligence in the universe that acts exactly like the soil does physically, but It is a spiritual thing. It is a universal Mind Principle responding to us as Law, operating upon our thoughts the way we think them, apparently. We do not know how or why It reacts to us, but we do know that It does; we have to accept It. (p. 57.3)

Living the Science of Mind (1984):

1. The Law that is within you is an activity of the Mind Principle in you. This Mind within you is the Mind of God. (p. 120.2)

2. ...the final creativeness of the Universe is a movement of Intelligence within and upon Itself. This intelligence already exists at the center of your own being. It really is your own being, and the very power of imagination which you exercise is this Intelligence functioning at the level of your comprehension of It. To think is to create.

 The Law that is within you is both Universal and Individual. Since your mind is some part of the Mind of God, there is a place within where you are Universal, where you use Universal Power. That Power is Law. (p. 120.3)

3. One of the most fascinating things which you will every learn is that this Law which exists at the center of your being is creative. You use the same creativeness which brought the planets into being, the same creativeness which produced everything that is. (p. 120.6)

4. What a wonderful thing to realize that this Mind within you is also the Law within you, and that the Spirit within you, which is God, acts through this Mind upon this Law at your direction. (p. 122.2)

5. The Power that is within you is the Power of your word operated upon by Law. This Power is not so much a will as it is a willingness. You will never have to will things to happen; you will merely have to know that they are happening. (p. 122.3)

6. This Law is neutral and impersonal. You are not to think of It as though It were the same thing as Spirit, but merely as a mechanical force which you may use for definite purposes. It is within you and, as the Law of Cause and Effect, reacts to your word. This Law is the way or Creative Medium by which your word is manifested. But this Law, as an aspect of God, is an All-Powerful Medium. (p. 122.4)

7. You are not to think of the Power within you as a person. It is a Principle of nature, a Law of Cause and Effect, a medium. (p. 122.5)

8. The Law, undirected, does nothing. It is merely a natural energy in a spiritual world or a spiritual energy in a natural world. Whichever way we think of It, It is the Law of Cause and Effect, and we are using It every moment of our lives. (p. 210.3)

9. We should eliminate the ideas of big and little or hard and easy, because they do not exist in the Creative Mind of the Universe. Things exist there as ideas, and it is the nature of the Law of Mind to cause these ideas to take forms native to such ideas. All ideas are brought into form or fruition through the One Medium. (p. 221.3)

10. The Law, having no mind of Its own relative to us, and being compelled by Its very nature to follow the patterns of our thought, is and must remain our obedient servant. (p. 343.6)

11. It stands to reason that if the Law knows about us only what we know about ourselves, and that if what we hold to be true about Life Itself furnishes us with our mental patterns, then the Law knows about us only what we believe about Life. (p. 344.2)

12. Again we must remember that the Law knows neither big nor little. It knows only to do. Because the Word sets the Law in motion, and because we can speak the Word, we know we can use the Law. For as Universal as this Law is, It is also particularized through us; It specializes Itself at our request and flows through our thought into performance.

 In making practical use of this we must realize that our word is Law. (p. 415.4)

13. If we get a clear idea of how the Law of Cause and Effect works we shall see that our word specializes the Law in a unique and individual way -- in a personal manner. (p. 415.5)

Anatomy of Healing Prayer (1991):

1. Because we are not only surrounded by divine Presence, which responds to us as Person -- we are surrounded by a universal Principle, which responds to us as Law; and to this concept of Law we must add the concept of creative Intelligence without self-awareness, other than the awareness of what It is doing, not even knowing why It is doing it. (p. 95.3)

2. If the Universe is something other than a thing of thought or a movement of Intelligence, then there is no movement of thought or Intelligence that could affect anything in It -- isn’t that right? Our whole theory is based on the fact that the Universe is a living Universe, that it is an Intelligence operating as Law, that the Law of its operation is the movement of the Intelligence within It and upon It, as It. (p. 111.2)

3. People mistake the concept of law with the idea of God -- and the idea of God is no more the concept of mental law than the idea of God is the concept of electricity or gravitational force. (p. 160.2)

4. Thoughts are literally things; they do not operate upon things; and this is possible if the Universe in which we live is a system of intelligence, a spiritual system governed by laws which are Intelligence operating mechanically as Law, always producing an inevitable result -- two and two will always make four. (p. 180.3)

Ideas of Power (1992):

1. There is a Law. The discovery of this Law, this common denominator, on the one hand, and the realization of that divine and common Presence on the other, are the two chief cornerstones of our whole edifice. (p. 18.4)

2. There is a Power in the Universe greater than we are. There is an Intelligence acting as Law that receives the impress of our thoughts as we think them. It is creative, and It always tends to create for us the conditions we think about and accept . . . (p. 212. 2)

The Philosophy of Ernest Holmes (1996):

1. Now, law is not God; it is an attribute of God. (p. 100.5)

2. We ARE surrounded by this Mind, and we can use it just as we use any other natural law. . . We both must confess to a limited understanding of what the law really is, yet we both know that it exists. The things of the Spirit and Mind are not seen. The most sensible thing to do is to take all natural law for granted and instead of arguing over it, find out how to use it and how to reap the benefits of our knowledge. (p. 102.2)

3. So we seek the direct, personal, and collective application of a universal Principle backed by a universal Presence. The Principle is a universal power whose nature it is forever to take form and forever to dissolve the form it has taken. Nothing is permanent. If it were, everyone would get caught in a trap, and evolution would cease then and there. (p. 156.3)

365 Science of Mind (2001):

1. We perceive that the universe is a thing of beauty, of love. I believe that the impulsion of the universe is love and its propulsion is law, the one balances the other. It is inconceivable that it could be otherwise. One is personal and the other is impersonal. (p. 123.1)

 Also in Love

2. It seems to me that we are dealing with something that starts with pure intelligence. When the movement of this intelligence, which we call thought or contemplation, blends its specialization of law through a particular phase or mode of thought, it creates in a certain sense the law of its own being out of the law of all Being. This law, which we can consider to be the movement of intelligence and creativity, carries with it by the nature and constitution of its own being, and the Being of self-existence upon which it relies, everything necessary to impel and propel itself into action. For us it will be action through us. Therefore, the law set in motion produces the result. (p. 123.1)

Science of Mind Magazine:

1. No matter how long we may have been using It wrongly in our ignorance, the very day and the hour we change and begin to use It rightly, the effects of having used the Law wrongly will begin to pass from our experience. (June 1965, p. 29)

2. The Law of Mind is a natural law in the spiritual world. We need not ask why this is so. There can be no reason given as to why the Truth is true. We do not create laws and principles but discover and make use of them. (October 1971, p. 14)

3. The Science of Mind definitely teaches you how to use ideas for specific purposes. The wonderful part of it is, no one can hinder you but yourself. Is it not wonderful to think that you may be the master of your own fate as you work in conscious cooperation with the great creative Law of you own being? (April 1978, p. 12)

# LET

The Science of Mind (1938):

1. Do not will or try to compel things to happen. Things happen by an immutable law and you do not need to energize the Essence of Being; It is already big with power. All you need do is to realize this fact, and then let it be done unto you, or unto that for which you are working. L-E-T is a big word and an important one. By taking thought, you do not add one cubit to Reality, but you do allow (let) Reality to manifest in the things you are doing. (p. 489.3)

# LIFE

Creative Mind and Success (1919):

 1. Life is all that there is; it is the reason for all that we see, hear, feel -- all that we experience in any way. Now nothing from nothing leaves nothing, and it is impossible for something to proceed from nothing. Since something is, that from which it came must be all that is. Life, then, is all that there is. Everything comes from it, ourselves included. (p. 1.3)

2. Life is from within outward, and never from without inward. You are the center of power in your own life. (p. 37.5)

Can We Talk to God? (1934):

1. All life is a revelation -- from the cradle to the grave; by revelation is meant the uncovering of that which already is in essence, law and order. (p. 30.1)

The Science of Mind (1938):

1. The life which we live is the Universal Life expressing through us, else how could we live. Our thought and emotion is the use we make – consciously or unconsciously – of this original creative Thing that is the Cause of everything. Therefore, we shall say that the mind, spirit, and intelligence which we find in ourselves is as much of this original, creative God as we understand. (p. 35.4)

2. Undoubtedly we are surrounded by, and immersed in, a perfect Life: a complete, normal, happy, sane, harmonious and peaceful existence. But *only as much of this Life as we embody will really become ours to use*. As much of this Life as we understand and embody will react as immutable law – the reaction of the mechanical to the volitional. (p. 44.3)

3. To suppose that one must retire from the world to be spiritual is one of the greatest possible mistakes. This is directly opposed to the self-evident truth that Spirit enjoys Itself only in Its own works, which is Its self-manifestation. We enter into the Spirit of Life only as we enter into the spirit of living. (p. 114.1)

4. Life responds to us in the way we approach It. We should choose that which we wish to embody and by constant attention to it take on all its characteristics. Let us choose to be identified with power, with love and beauty, with peace and happiness. Let us identify ourselves with abundance and with success. (p. 412.1)

5. Life is a blackboard upon which we consciously or unconsciously write those messages which govern us. We hold the chalk and the eraser in our hand but are ignorant of this fact. What we now experience we need not continue to experience but the hand which holds the eraser must do its neutralizing work. (p. 412.2)

6. Life is a motion picture of subjective causes. What is the screen and are the figures real? Yes and no. Real as figures but not self-created, not self-perpetuating. Happy is the one who holds the projecting machine firmly in his conscious thought and who knows how to make conscious use of it. (p. 412.2)

7. We live on three planes at the same time. To attempt to desert any one of these, to the cost of the others, is abnormal. To live only on the physical plane is to become a brute. To live only on the intellectual plane alone, might produce a learned and a scientific man, but he would lack true perception. To live only on the spiritual plane, might cause one to become a dreamer without any practical way of making his dreams come true. (p. 476.6)

8. Life manifests Itself through the individual. Therefore, when one manifests goodness and purity, he is revealing the Father. This is what Jesus meant when he said, “He that hath seen me hath seen the Father.” (p. 480.2)

9. Life. The animating Principle of Being . . . that Inner Something that makes everything live. Life and Power are necessary attributes of a Limitless Being, and go hand in hand to complete a Perfect Being. Life is That Which Lives, and Power is the Energy with which it operates. Considering Life and Power as a combined unity of Causation, we see that they constitute the underlying basis of all manifestation, visible and invisible. In the objective world, Life is the Power that binds everything together. It appears that Life manifests on different levels. In the mineral world, it seems to be unconscious, yet chemical affinity is a manifestation of Life, as the attraction of Itself to Itself. In plant life, It manifests as a power to express in one spot, but without volition to move about. This does not indicate that Spirit is limited, but merely one of the ways that It works. In the animal world, we see different degrees of Life’s manifestation, from the first cell life up to man. For instance, a dog is more intelligent than a fish, yet each has the power to move about. In man, Life expresses in terms of Volition and Self-Will; It is manifesting at the level of Self-Consciousness. While the Spirit, of Itself, must always know Itself, we are perfectly justified in saying that It manifests on different levels, proving It is limitless. If It had to manifest on one level only, then It would be limited. When Spirit manifests in a purely mechanical way, we say It is Unconscious Life, when It manifests in the animal world, we speak of it as simple consciousness; when It manifests in and through man, we say that It is in a Self-Conscious State. As this Self-Conscious State of man’s mentality reaches a larger world of realization, and comprehends something of Its Unity with the Whole, we say that It is in a Cosmic State. Thus we know of four different levels upon which Spirit manifests: Unconscious State, Simple Consciousness, Self-Consciousness, and Cosmic Consciousness. All are but different ways through which the One Power operates. Life, then, is that quality of Being, running through all, which enables anything to be what It is. (Glossary, p. 606.3)

This Thing Called Life (1943):

1. This is a Universal Wholeness seeking expression through everything. We are calling it simply Life. . . . Life is infinite energy coupled with the limitless creative imagination. It is the invisible essence and substance of every visible form. Its nature is goodness, truth, wisdom and beauty, as well as energy and imagination. (p. 3.3)

 Also in Wholeness

2. We can imagine a fish being told that he is surrounded by water but not quite realizing what this means. We can imagine such a fish swimming north, south, east and west in search of water. If we think of this fish as a person, we can even imagine him looking up the books of fish lore, studying fish psychology and philosophy, always endeavoring to discover just where the Waters of Life are and how to approach them.

 Perhaps some wise old fish might say, “It has come down to us through tradition that in ancient times our ancestors knew about a wonderful ocean of life. They prophesied a day when all shall live in the Waters of Life happily forever.” And can’t we imagine all the other fish getting together, rolling their eyes, wiggling their tails, looking wise and mysterious and beginning to chant, “O water, water, water, we beseech you to reveal yourself to us; we beseech you to flow around and through us, even as you did in the days of our revered ancestors.”

 As a matter of fact, we are in the Water of Infinite Life as the fish is in the ocean. The Spirit of Life is all around us. It flows through us. It permeates everything. It is the essence of all form and flows through every condition. And yet we are still looking for it. What we look for we unwittingly look at, but fail to recognize. (p. 15.2)

3. You do not have to beseech Life to be good or to bring good into your life. Life is like the sun. It shines on everything. Get out of the shadows! Crawl out of your basement! Open the windows of your mind! Open the doors of your soul! Lift up your thought and let Life be to you whatever you wish It to be! (p. 24.4)

4. There is an infinite reservoir of Life within us. We may block Its passage; we may short-cut Its current, but the reservoir is still there and the flow is always ready to resume its course when we re-open the channels. Our problem is not with Life Itself, but with the use we are making of It. (p. 101.4)

5. Life Itself is a spiritual Presence in the universe -- the Infinite Person back of all personality. It is warm, colorful and responsive. It is the essence of love, beauty and wisdom. If we live close to Its nature we shall always be using the Law of Mind constructively and only good can follow. (p. 143.2)

Words That Heal Today (1949):

1. We must remove the barriers that keep life from flowing through us. We cannot put the life there, for while we are co-partners with it we are not creators of it. We are the beneficiaries of life, not its cause. We live because life is. We take life out, we do not put it in. (p. 257.2)

Practical Application of Science of Mind:

1. “Life is what we make it.” Of course we do not mean that anything we, as individuals, can do will change the nature of Reality. It is self-evident that we cannot do this. What we can do is to change our individual relationship to Reality so that It presents us with new and happier experiences. This is the practical application of the Science of Mind. (p. 47.1)

2. The universe is full of life and that life is the Life of God, because there is no other source from which it could possibly come. The true norm for man, therefore, is Life -- Life abundant -- Life to the very fullest extent, unmarred by anything contrary to It. Spirit is eternal, whole, deathless. In fact, Life and death are incongruous, because there is nothing but Life in Spirit, and, therefore, in Its universe. God is Life, and the nearer we come to an understanding of this, and of our Oneness with God, the less we shall be subject to anything that limits Life, which disease certainly does. (p. 58.1)

Help for Today (1958):

1. Yes, it is better to light one candle than it is to curse the darkness. The darkness in our life is dissolved when we light the candle of Understanding, Forgiveness, Love and Truth. Darkness has no power over light, but light does have power over darkness. Hate has no power over Love, but Love can dissipate hate. Fear cannot destroy faith, but faith can annihilate fear. (p. 94.5)

2. Let us therefore light the candle of Love, Human Kindness, Forgiveness and Understanding in our own soul, and let it shine brightly. Let us not peer into the darkness, troubled and concerned because it is so foreboding and unknown. Rather let us remain steadfast in the radiance of that Spiritual Light of Truth within ourselves. Let us stand guard so that the winds of malice, cross purposes, ignorance or misunderstanding will not blow out the Light. Let us so live each day that the Light from our candle of Spiritual Knowledge will forever be clear and understood, not only by ourselves but by all with whom we come in contact. (p. 99.2)

 Also in Steadfastness

Discover a Richer Life (1961):

1. Life is not just something to be endured. It is to be lived in joy, in a fullness without limit. We must get rid of old morbid theological concepts. I place no value on anything unless it brings gladness, love, friendship, the ability to laugh, and makes me feel that every person I meet, if I knew him, I would love. He is as good as I am, having the same heart pattern, the same kind of blood stream, the same Divinity. (p. 58.1)

 Also in Joyfulness

Freedom from Stress (1964):

1. Life is something we cannot avoid. Life is, and we can do nothing about it other than accept it and use it and live it, for it will always be that way. (p. 44)

2. Since we live, that life which we live must be some part of that which is Life, else we could neither live nor be conscious of life. It seems self-evident, then, beyond the necessity of argument, that Life is and that we live. And because, in some slight degree at least, we understand and appreciate and unify with Life, comprehend It slightly and are conscious of each other, we live in a universal Medium. Because we are individuals, we are individualized out of It and from It, but still exist in It and by It. Therefore, our life is Its Life in us, as us. And since Its Life is creative, our life is creative. (p. 50)

10 Ideas That Make a Difference (1966):

1. Life is not only where we are, It is what we are; It is in as well as around us, and Its whole impulsion is Love. The Universe does rest on the shoulders of Love. Love is the real lodestone of life. (p. 53.1)

 Also in Love

The Spiritual Universe and You (1971):

1. What is Life, in Its broadest sense? It is the impartation of the Spirit in us, the Source of everything we are, or hope to be, or have; and It gives in joy and without reservation, in complete abandonment. Life is a universal quality that is shared alike by all animate things, and in the human reaches its highest degree of expression. Everything in the universe lives only because it has a Divine spark incarnated in it; and we might say this spark appears to have different degrees of expression. It makes the grass grow, the bird sing. It is the genius of the artist, the dance of the dancer, the message of Jesus. The conclusion that God is all there is means that all that is is God-occupied, God-personalized, God-individualized, God in everything as that thing. God is the givingness! (p. 58.4)

 also in Givingness/Generosity, Divine Spark

2. If Life is incarnated in everything, then there is a Principle in everything. Everybody that approaches It will find Its response to be mathematical; there is no question about this. This Presence, this Reality, which is Life, is in everyone, but no more in one than in another. (p. 59.4)

A Holmes Reader on Practical Wisdom (1996):

1. How can we practice the Presence of God unless we believe that God is right where we are? God and Life are the same thing. And we are living in God and in Life. For everything we do, say and think is Life living Itself through us, expressing Itself in us. (p. 20)

2. Let us merge with the stream of Life, becoming one with everything that lives, freely giving, asking nothing in return, expecting neither recognition nor compensation other than the joy of the giving, and we will find an expansion of the self which we had never dreamed possible. We will find that the gifts which we had so long and earnestly sought after are already in our possession. (p. 44)

3. The biggest life is the one that gives the most, loves the most, includes the most, has the greatest understanding and the greatest consciousness of Eternal Good, and redistributes this Good to the largest number of people. (p. 49)

4. We are born with an urge to express life. We are born with a desire to unite our living with others, to enjoy people and to live creatively. It seems as though something dynamic entered into us when we were born, an impulse to participate in the joy of living and to give vent to those thoughts and feelings, those emotional urges and impulses, which every normal person has. (p. 56)

365 Science of Mind (2001):

1. Rather, let us accept the simple fact with utmost simplicity, and let us believe, and believe in our hearts, that which the intellect cannot and need not explain – the mystery of Life. For all the rational analysis and all the apparent synthesis of every analysis known to the mind of man has not, and cannot, and never will explain Life. The Divine Gift is made, and as we awake to the realization of It, It is ours. This is the only secret of any power we may possess, though in reality we do not possess the power at all. We merely use it. (p. 95.2)

2. We should awake to the living Presence of the Eternal God within each one of us and enter into a realization of a new peace and joy. As we come to surrender all littleness, and all fear and doubt, that great river of Life flowing from the Mind of God will renew our vigor, remake our strength, ennoble our being, heal our bodies, and bring peace to our hearts. As our thoughts are cleared of all that is unlike Him who created us, they become receptacles for the outpouring of all that is good, wonderful, and true. (p. 111.2)

3. Our lives and experiences may well be likened to a river. If we stand on the bank of a river and watch it flow by, we become aware that the river never changes but that its content is always new. By analogy, we might say the purposeful dynamic quality of life within us never changes, but the content of our experience of living never remains the same. (p. 116.3)

 Also in Change

Science of Mind Magazine:

1. God works for you by working through you; and this Thing called Life is intimate to everyone, even as the Law of Cause and Effect is available to all. Take your place, then, in the universe in which you live, having neither fear nor arrogance; but in the simplicity of faith come to believe that you are one with the creative Genius back of this vast array of ceaseless motion, this original flow of Life. You are as much a part of It as the Sun, the Earth, and the air. (May 1972, p. 15)

 Also in Faith

2. The greatest gift Life could have made to you is yourself. You are a spontaneous, slef-choosing center in Life, in the great drama of being, the great joy of becoming, the certainty of eternal expansion. (May 1972, p. 17)

 Also in Self/Human/Individual

3. The flow of creative life is from an invisible center outward. Every person is an inlet and may become an outlet to this river of life. Those who have followed their individual stream back to its original source have found an ocean of life in which they are immersed, a universal Spirit in which they live, move, and have their being. (Sept. 1997, p. 8)

4. Emerson said that we are surrounded by Spiritual Laws which execute themselves. He must have intuitively perceived what we consider a fundamental proposition in our science, which is that Mind as Law is self-executing. We would also add to this that Mind as Law is helpless without direction. We are co-partners with the Infinite in the management of our own affairs. Law must be directed or It will do nothing for us of a specific nature. (March 1978, p. 3)

5. Life flows into everything, through everything; it passes into every human event and translates itself through every human act. If you learn to think of life as flowing through your every action, you will soon discover that the things you give your attention to are quickened with new energy, for you are breathing the very essence of being into them. If you think of life as always bringing to you everything you need, you will have formed a partnership with Spirit that will prosper you in everything you do. (Sept. 1997, p. 8)

6. If every person’s life really flows from the ocean of being, no one need to, or can, follow the river for someone else back to its ocean, because everyone already is an individual stream flowing from the original source. (Sept. 1997, p. 8)

7. All our reactions to life are related to our spiritual convictions. We cannot escape this. Just as a child needs to have confidence in his parents, so we all need the same confidence in the Power that is greater than we are. Science, psychology, and medicine -- as much as we need them -- are inadequate to meet all of the problems of life. It is only when we feel in partnership with life that we can hope to live together in peace and harmony. (May 1998, p. 9)

 Also in Confidence, Reaction

8. The greatest satisfaction in using the law of life is in the consciousness that such a Power is available, rather than in any use we make of it. For any particular use we make of it is a passing thing, whether it be healing oneself or others or producing any other temporary good. All of these are transitory, and there is something in everyone that longs for permanency. (February 2001, p. 7)

9. Your supreme satisfaction will be in the knowledge that the law of life exists; that you are one with it, inseparable from it. We must, then, conceive of life as a presence so complete that the word “infinite,” alone, with all it implies, is adequate to express it. (February 2001, p. 8)

10. God has been called by a thousand names, but you and I are to think of God as life, the presence and power in everything, which makes everything what it is. (February 2001, p. 9)

 Also in Life

# LIGHT

The Science of Mind (1938):

1. “Ye are the light of the world.” Man is the candle of the Lord. How important then that this light be kept trimmed and burning with the oil of pure Spirit, through the wick of peace and joy. In this way do we glorify that Indwelling God who is the Heavenly Father and the Cosmic Mother of all. (p. 430.1)

2. *The Light of the World (John 8:12)*

“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. (p. 477.4)

3. Light. In flashes of illumination, the inspired have seen INTO THE VERY CENTER OF REALITY, and have brought back with them a distinct impression of what they have seen and felt. A glimpse of this Reality, illumines the whole being with a flood of light. Every mystic has had this experience. Jesus was the greatest of all mystics; and once, at least, after a period of illumination, his face was so bright his followers could not look upon it. In moments of deepest realization, the great mystics have sensed that One Life flows through ALL; and that all are some part of that Life. They have also seen Substance, a fine, white, brilliant Stuff, forever falling into everything; a Substance indestructible and eternal. At times, the realization has been so complete that they have been actually blinded by the light. Light was the first great revelation of Divine Creative Energy that called all living things into being . . . “Let there be light and there was light.” There is healing light in the rays of the sun, which we term a physical light; there is healing power in the wonderful high-powered lamps, but how much greater is the healing power which Jesus recognized in himself and in others! “I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.” “ . . . I have set thee to be a light . . .” “He that loveth his brother abideth in the light.” “. . . the sons of God, without rebuke . . . ye shine as lights in the world.” (Glossary, p. 607.2)

Richer Living (1953):

1. The word *light*, as used in the Bible, is the symbol of spiritual illumination. It is the inner capacity in men to perceive a Divine Idea and to assimilate it into his consciousness. Any idea assimilated into consciousness must then express in man’s experience. (p. 234.1)

2. Darkness is always the symbol of ignorance, while light is the symbol of wisdom and Truth. (p. 304.1)

Light (1971):

1. Symbolically, we must think a lot about light. I do not know exactly how to put it in words, but everything must become light. There is nothing outside this light, everything exists in it. Even though it may not appear to exist, it is there just the same. (p. 14.2)

2. There is a light at the center of everyone. This light is never obliterated, but it does seem that it is often obscured by various reasons. (p. 14.3)

3. It seems that in all forms of healing all that can be done is to let an inner light flow to restore us to our original pattern of perfection. All that any human ingenuity can do is to help us to that pattern, a pattern which we did not make. (p. 15.4)

 Also in Healing

4. There is a Divine imagination, a light that lighteth every man’s path. Every great creator has found it, and every great composer has found it, or it has found them. … All great writing, great poetry, great music, great acting, and great everything is done under the inspiration of that Thing which is the only final writer, the only thinker, and the only doer there is. (p. 18.4)

5. There has to be in everyone a light, there has to be in everyone a Divinity that shapes his ends, rough hew them though he may. There has to be behind everyone an urge and a push, and in front a pull that is irresistible, immutable, and absolute. There has to be a state of Consciousness that exercises Its authority at the level of our perception of It. (p. 19.2)

 Also in Consciousness

6. There is a light that permeates the world but we have not sensed it. We need, in the silence of our own contemplation, to take time to feel that light and to see it. We have to hitch our earthly wagon to a spiritual star because if we do not we are going to hitch it to a make-believe life, something that has no light at all. The only light there is is the Light Eternal. (p. 20.2)

7. Each of us should seek that beam of light within and follow it to the great Light – the Light that is in everything. We must acquiesce to It, and surrender all that has made us unhappy, all that has isolated us from It. Only then can God fully pronounce Himself through us and in us, and personalize Himself as us. (p. 24.1)

8. There is a place on the side of the mountain we are all ascending where, having gone beyond the peaks that obstructed the Light for us, our ascent reaches an apex where no longer any shadows are cast. This is the Light that is spoken of, that lighteth every man’s path, and as you believe that you live, believe that you are that Light. As you believe in the possibility of your own soul, believe it is God. As you believe in God, believe in yourself. (p. 24.3)

Anatomy of Healing Prayer (1991):

1. Now there is a light in us that knows these things -- and that is intuition. There is a voice in us that speaks this language and was never taught it. No one ever told God what to be. (p. 31.2)

 Also in Intuition

Science of Mind Magazine:

1. Unless we become the living embodiment of love and light, we shall have no justification in saying that God is love and light. Unless we use the freedom we have without abusing it, we shall have no justification in saying that man is master of his own soul, the creator of his own destiny and the arbiter of his own fate.

 But if we can bind ourselves together reverently, in love and compassion, in mutual tolerance and understanding, under the cohesive powers of the universal law of good and the beneficence of a divine and universal presence, then shall we be able to use the liberty without license, to diffuse unity with uniformity and to lead the world down the pathway of a new enlightenment. (January 1991, p. 7)

 Also in Freedom

2. There is a light and life at the center of all things and a consciousness that responds. This Imprisoned Splendor to the eyes that perceive it bursts like the glory of new dawn. This incarnated consciousness and intelligence in all things can communicate itself to us and speak a divine language to the one who listens. What God has made He has anointed; what God has created He has provided for. The Infinite never errs. (January 1991, p. 9)

 Also in God/Spirit

3. We should learn to live by inspiration and to have joy in the thought that our light need not be borrowed from another, but that each is allowed to add his or her light to the sum total of human consciousness. (Sept. 1997, p. 10)

 Also in Self/Human/Individual

# LOVE

Can We Talk to God? (1934):

1. If we make ourself receptive to the idea of love, we become lovable; to the degree that we embody love, we are love. This is why people who love are loved; it does not pay to hate, hate is a human idea; love is a divine verity. (p. 50.2)

2. It is not by a terrific mental struggle or soul-strain that we arrive at this goal but through a quiet expectation, a joyful anticipation, the calm recognition that all the peace there is and all the power there is and all the good there is is Love, the Living Spirit Almighty. (p. 58.3)

The Science of Mind (1938):

1. But the great Love of the Universe must be One with the great law of Its Own Being, and we approach Love through the Law. This, then, is the teaching: Love and Law. As the love of God is perfect, so the law of God also is perfect. We must understand both. (p. 26.2)

 Also in Law

2. In the intelligent study of the teachings of the Science of Mind, we come to understand that all is Love and yet all is Law. Love rules through Law. Love is the Divine Givingness; Law is the Way. Love is spontaneous; Law is impersonal. (p. 43.1)

 Also in Law

3. Love points the way and Law makes the way possible. (p. 43.2)

 Also in Law

4. We live in a Universe of Love as well as a Universe of Law. One is the complement of the other – the Universe of Love pulsating with feeling, with emotion, and the Universe of Law, the Executor of all feeling and all emotion. (p. 196.2)

 Also in Law

5. If the practitioner has a full realization that Love fulfills all the laws of life – his life and the patient’s life – that there are no restrictions, no burdens, no inhibitions in Love, which is the very life within, healing will follow. (p. 233.3)

 Also in Healing

6. Love is at the center of man’s being, and the calm, continuous, pulsations of life are governed by Love. (p. 238.3)

7. As all is Mind, and as we attract to us what we first become, until we learn to love we are not sending out love vibrations and not until we send out those vibrations can we receive love in return. (p. 298.1)

8. Love is the grandest healing and drawing power on earth. It is the very reason for our being, and that explains why it is that people should have something or someone to love. The life that has not loved has not lived, it is still dead. Love is the sole impulse for creation, and the man who does not have love as the greatest incentive in his life, has never developed the real creative instinct. No one can swing out into the Universal without love, for the whole Universe is based upon it. (p. 298.3)

9. From selfish reasons alone, if from no loftier reason, we cannot afford to find fault, to have, or even to hold in mind anything against any living soul! The God of love cannot hear the prayer of the one who fails to love. (p. 299.1)

10. All is Love and yet all is Law. Love is the impelling force and Law executes the will of Love. (p. 323.1)

11. All life is bound together by One common Law of Love, and Love is the Self-Givingness of Spirit. (p. 330.4)

12. Love alone can overcome fear because love surrenders itself to the object of its adoration. The soul must make a complete surrender of itself to the Spirit. That is, the Law must come under subjection to the Spirit. The will of the Spirit is peace, clear thinking and happiness, It could have no other will. (p. 405.4)

13. Mind is all-inclusive and all-pervading. Mind is also self-governing and self-propelling. Spirit is conscious of love as It is conscious of life. It is inspired by love and Its government is one of love. Thus love is the fulfilling of the perfect law. Law is the outcome of love and love is the outpusher through law. Love and law go hand in hand to produce a complete manifestation. (p. 408.2)

 Also in Law

14. Jesus tells us to resist not evil, to love our enemies, and to do good to them who would do us evil, for this is to manifest the spirit of love, which is God. God loves all alike and causes His rain to fall and His sun to shine alike upon all. In arms which are all inclusive, Divine Love encompasses everything. (430.5)

 Also in Inclusion

15. The two great commandments are to love God and our brother man. On these hang all the law and the prophets. Love is a complete unity with life, and we cannot enter this state unless we are in unity with all that lives, for all life is One. To love God alone is not enough, for this could exclude our fellowman. To love our fellowman alone is not sufficient, for this would be too limited a concept of God. (p. 459.3)

16. When we realize that God and man are One and not two, we shall love both. We shall love man as an expression of God, and God as the Life Principle in all. (p. 459.4)

17. From this teaching, we are not to suppose that we are to love that in each other which does not savor of right, we are to love the right alone. We are to look for God in each other and love this God, forgetting all else. But would this compel us to accept from people that which is not good? Of course not! It is not necessary for one to make a doormat of himself in proving that God is love, for this would be like suffering for righteousness’ sake, which is always mistake. (p. 459.5)

18. Love is the central flame of the universe, nay, the very fire itself. It is written that God is Love, and that we are His expressed likeness, the image of the Eternal Being. Love is self-givingness through creation, the impartation of the Divine through the human. (p. 478.3)

19. Love is an essence, an atmosphere, which defies analysis, as does Life Itself. It is that which IS and cannot be explained: it is common to all people, to all animal life, and evident in the response of plants to those who love them. Love reigns supreme over all. (p. 478.4)

20. The essence of love, while elusive, pervades everything, fires the heart, stimulates the emotions, renews the soul and proclaims the Spirit. Only love knows love, and love knows only love. Words cannot express its depths or meaning. A universal sense alone bears witness to the divine fact: God is Love and Love is God. (p. 478.5)

21. NOTHING can keep us from the love of God. What a comfort! What joy to know that all is well with the soul! What untold sufferings we have had because of our doubts and fears! And we are told not to be afraid, for it is the Father’s good pleasure to give us the Kingdom. Man alone has tried to rob us of our birthright – the glorious liberty of the Sons of the Most High. (p. 486.3)

22. If we look at love long enough, we shall become lovely, for this is the way of love. God is Love. (p. 491.4)

23. “Who is born of love is born of God, for God is Love.” Without love, nothing can be accomplished. With love, all things are possible. And when we love, our prayers are answered and the gift of heaven is made. The gift of heaven is Life and not death; Love and not hate; Peace and not confusion. (p. 503.7)

24. And we enter into this paradise through the gateway of love toward one another and toward God. Love is greater than all else and covers a multitude of mistakes. Love overcomes everything and neutralizes all that is unlike itself. Love is God. (p. 504.2)

25. Love. Love is the self-givingness of the Spirit through the desire of Life to express Itself in terms of creation. Emerson tells us that Love is a synonym for God. We are also told in the New Testament that “He that loveth not, knoweth not God; for God is love.” Love is free from condemnation, even as it is free from fear. Love is a cosmic force whose sweep is irresistible. (Glossary, p. 608.2)

New Thought Dictionary (1942):

1. Divine Love. The Spirit is forever imparting Its life to us; the complete givingness of Spirit. (p. 36.2)

2. Love. The outpouring of Spirit. The givingness of Life. In its lesser sense, the affection one has for another. The Principle of Love is not to be confused with mere sentimentality, although all forms of love are aspects of It. It is the great transforming Power, which brings everything into harmony. It is the unifying Principle, the creative element, the motivating Power of all that is fine and noble in life. In metaphysical treatment it is the healing force. (p. 84.7)

How to Use the Science of Mind (1948):

1. There is but one ultimate impulsion in the universe. This impulsion is love. This love is more than an emotional sentiment, although it must include all such emotional sentiments. It is the pure essence of Divine Givingness. (p. 74.4)

2. Always we shall see that spiritual mind practice is a combination of love and law -- love as impulsion, law as propulsion. It is through love that we arrive at a sense of union. (p. 138.2)

This Thing Called You (1948):

1. You are made perfect in the law when you enter into conscious communion with the love. Love is the fulfillment of the law; that is, it is only through love that the law can fulfill itself in your experience, because love harmonizes everything, flows through everything. You can never make the most perfect use of the law of your life unless that use is motivated by love. (p. 144.1)

Words That Heal Today (1949):

1. It is when the self goes with the gift that it becomes an offering of love. The intellect and heart must go hand in hand. The altar of faith is profaned unless the gift laid on it is one of love. Nothing can profit us except it be of the nature of love. (p. 53.3)

2. Love only is the fulfilling of the law, bringing its use to those high purposes that bind us back to the heart of the universe. Love waits for the fulfillment of the law. It is kind and does not envy. It seeks not its own and thinks no evil. (p. 54.1)

Richer Living (1953):

1. But someone might ask, “How do we really know that ‘the universe rests on the shoulders of love?’” the answer is more simple than it might appear. For instance, no one is ever harmed by love. The more love there is in one’s life, the better off he is; while the opposite to love, which is hate and dislike, can actually consume a person mentally and destroy his health physically. If, then, love tends to build up while the opposite tends to destroy, we may be certain that there is a universal Reality to it; that we actually are immersed in an Infinite Love as well as a Divine Wisdom. And we must learn to feel the presence of this Love and rely on it. (p. 78.1)

2. When we let the love that is within us go out to the God who is in all people and the Divine Presence that is in all things, then we are loving God with all our heart and with all our soul and mind because we are recognizing that the Spirit within us is the same Spirit that we meet in others. This is loving our neighbors as ourselves. (p. 142.1)

3. Every heart responds to the warmth of love. Every mind yearns for its embrace and no life is complete without it. Love really is the fulfillment of the Law of Good. Love alone can heal the world and cause people to live together in unity and in peace. (p. 151.1)

4. There is no fear in love and there is no liberation from fear without love. Fear is based on the supposition that we are unprotected, rejected, friendless. If the fearful mind would entertain love and the harmony and peace that go with it, it must turn from everything that denies this love, and trusting in Divine Guidance, open its being to the influx of love, not just love of God but love of everything, for love is all-inclusive. (p. 186.1)

 Also in Fear

5. The mood of the Infinite Mind is one of love. The action of Intelligence takes place in loving ways. What God hath wrought has been by means of love. (p. 244.1)

6. The word “love” when used to describe the nature of God can be easily understood by everyone, for we are always responsive to love. Rich or poor, religious or nonreligious, we know the word and feel an expansion within us when it is used. Believing that God acts through man, then love must act through man. (p. 292.1)

A New Design for Living (1959):

1. It would seem to be a fundamental fact that love is the basic reality of life. This would in turn give rise to a firm conviction that God is love. God, creative Intelligence, depends on His creation for expression, the expression depending on God for its existence. God could never stop creating or loving, neither can the creation cease loving or expressing God without limiting its experience of the Source of its existence, in which case it would gradually cease to be. In the mind of man we find the only created thing which can consciously deprive itself of accepting God’s love, and when this is done the results are disastrous. (p. 142.3)

The Voice Celestial (1960):

1. He who exalts the saddened heart, exalts

His God, and proves once more that worship is

The act of acting as his God would act;

And so the humble does possess

An equal greatness with the great.

Who loves the good creates the greater good,

Who loves the least has lost the most;

He is but dead who does not love at all.

The world is saved by love and not by thought,

For prayer itself is first of all self-giving. (p. 50.2)

2. Love meets you on the level where you stand,

Becomes to you what you become to it.

Be thou aware of Love and Love will be

Aware of you, responding kind for kind. (p. 116.5)

Think Your Troubles Away (1963):

1. If we would look for a God of love we must look long and deeply into each other. We must look away from the differences until we penetrate into the Unity of the Whole. Love alone reveals love. Hate but hides the gleam. (p. 12.2)

What Religious Science Teaches (1974):

1. If we would look for a God of love we must look long and deeply into each other. We must look away from the differences until we penetrate into the Unity of the Whole. Love alone reveals love. Hate but hides the gleam. (p. 12.2)

The Power of An Idea (1965):

1. If anxiety and fear, which are negative emotions, are contagious, we may be certain that faith and confidence are even more contagious because they carry long with them the nature of the Universe Itself. Love is more contagious than hate. Hate just merely turns people away from us, loves draws them to us. (p. 66.2)

2. I am not saying that God is a mechanism, but His Law is mechanical in operation. I distinguish between the Law that governs all and the Presence that indwells all because I think we are surrounded by Law and Love. Love is the Presence; Law the way It works. We are surrounded by and immersed in both of these. (p. 66.4)

 Also in Law

Effective Prayer (1966):

1. Love overcomes both hate and fear. However, love does not overcome hate and fear through controversy, argument, or force, but by a subtle power of transformation, transmutation, and sublimation. It is invisible in its essence but apparent through its act. As light overcomes the darkness, as the presence of heat causes the coolness of a room to change until it is warm and comfortable, so the radiant action of love and peace dissipates fear, hate, and confusion.

 Love is the victor in every case. Love breaks down the iron bars of thought, shatters the walls of material belief, severs the chain of bondage which thought has imposed, and sets the captive free. (p. 51.3)

10 Ideas That Make a Difference (1966):

1. Man’s three greatest needs are to feel that he is needed, wanted, and loved -- to feel that he belongs to the Universe in which he lives, and to have an object or objects upon which he may lavish his affection. (p. 49.1)

2. Life is not only where we are, It is what we are; It is in as well as around us, and Its whole impulsion is Love. The Universe does rest on the shoulders of Love. Love is the real lodestone of life. (p. 53.1)

 Also in Life

The Spiritual Universe and You (1971):

1. Love is more than a sentiment; it is a need, a hunger, a thirst which is perfectly natural. Anyone who thinks he can live and be happy without it does not really know what he is talking about -- psychologically, emotionally, physiologically, or spiritually. Love is the beginning and end, the one sentiment in nature that will not be denied. (p. 53.1)

2. Love alone shall discover the heart of God at the heart of man; love alone shall reveal the Self to the self, and find enthroned in the high citadel of the secret place of God in our own heart that beneficence which embraces the whole world. When love’s activity is no longer confined to the littleness that restricts, but extends to everything and everyone, then shall we hear its song sung throughout the circuits of our lives. (p. 56.2)

3. Love is the highest Principle that Life has to give us because It is Life acting in unity with Itself. It can never act any other way. We act contrariwise and build up liabilities, stifling the healing currents of that Power, which is the healing Power in the world. Why? Because we are afraid that it is not practical to love -- to love one another. (p. 61.4)

4. I believe love is the greatest healing, motivating power in the universe, because love is givingness. I do not think we can pray an effectual prayer or be a good human being without great love. It is the only thing that unbinds the captive, penetrates the wall of obscurity, and sets the captive free from the prison of his own creation. (p. 76.4)

Ideas for Living (1972):

1. Jesus knew what we all must learn: that we cannot really have an attitude of dislike or hate or viciousness toward other people without robbing ourselves of the healing power and the comforting Presence and the Divine Assurance that the universe itself rests on the shoulders of Love. (p. 42)

 Also in Attitude

2. Love is the greatest of all healing agencies. . . . Love creates confidence; confidence gives self-assurance based on a Power greater than we are, and self-assurance is necessary to any successful life. (p. 42)

3. But love is also forgiveness. Love overlooks the little differences that we have and finds a point of reconciliation with others. Love creates tolerance and human understanding, without which we become really divided against ourselves and without which we almost unconsciously become filled with criticism, condemnation, and false judgment. No one can be happy or enjoy the greatest fulfillment in life until he has come to see that most people try to do about the best they can. And when we are able to reach out beyond the indifference and the coldness of life, reach through all intolerance and unkindness, only then do we meet that Divine center which is forever established within every person. (p. 42)

 Also in Tolerance

4. . . . since the very nature of our being is rooted in the need to love and be loved, we are perfectly right in assuming that God is Love. How could we possibly think of a god who could be either unkind or unloving? (p. 43)

5. Jesus introduced the idea of a Divine forgivingness based on his belief in a Divine Love and told us that when we find the one we shall also discover the other. (p. 43)

6. Knowing that the Law of God is a law of love and of liberty we are seeing freedom and joy and happiness and peace and wholeness in everything we look at. We are responding to the Divine calm which is at the center of everything. And knowing that perfect love casts our all fear, we are strong and confident because we know that the Law of God goes with us and prepares the way before us. (p. 45)

Spiritual Awareness (1972):

1. We can never make the most perfect use of the Law of Mind unless that use is motivated by love. As the true artist weds himself to the essence of beauty, imbibing its spirit that it may be transmitted to the canvas or awaken a living form from cold marble, so we must wed ourselves to the essence of Love that we may imbibe Its spirit, and, transmitting It, give loveliness to all events. (p. 58.1)

2. When we become conscious of our existence as an idea in the Mind of God, we shall find that we are walking in pathways of peace; that something within us acts like a magnet to attract that which belongs to itself. This something is Love, the supreme impulsion of the universe. (p. 60.1)

What Religious Science Teaches (1974):

1. God is Love, and Love can have no desire other than to bless all alike, and to express Itself through all. (p. 6.6)

Creative Living (1975):

1. In its broadest sense love is the impartation of the self, the givingness of everything we are or hope to be or have, and giving it in joy and without reservation in complete abandonment. (p. 59.1)

2. One of the greatest needs of the human being to be loved. We would not have this need if love were not the greatest thing in the world. Without love we cannot live. But mostly we pick out only a few people upon whom to lavish our love. If we loved everybody more should we love a few less? It is something we have to learn. (p. 60.1)

3. Where fear, hate, suspicion, and a lack of confidence may have blocked us, the flowing out of love produces an opposite effect. For love always liberates, it always increases our livingness. (p. 61.1)

4. Love will find the solution to every problem, will answer every question. It is the lodestone of life, the center of reality, the heart of the universe, and it will ultimately win and vanquish every foe. (p. 62.2)

5. Love begets tolerance, and tolerance begets understanding, which is being able to put oneself in the other person’s place and see why he acts as he acts, why he does what he does. Thus love can create a better world in which to live. It is the one Power which can and must bring peace to a changing world. (p. 62.3)

 Also in Tolerance

Living the Science of Mind (1984):

1. Love must go forth to meet love. All people are rooted in God, and it is only as we go down to the roots of our being that we unify with others in Spirit and Truth. Everything that follows is the play of Life upon itself. (p. 188.5)

2. First of all you must have a firm conviction that God is Love, and an equally firm conviction that when you apply this Principle of Love to any human problem the very words you speak in your meditation or treatment or prayer will operate as Law in the condition that confronts you, and will neutralize or overcome everything that opposes It. (p. 234.4)

 Also in Conviction

3. God is Love. God has deposited Love at the center of every man’s being, whether he knows it or not and this Love which I now use is not only the greatest sentiment in the world; It is the Supreme Power, It is the Perfect Law, It is Reality. (p. 234.5)

4. It is only through Love that we find the Presence in Its greatness and can use the Power in Its fullness. (p. 267.2)

5. Love is a feeling. Faith is the key to use this feeling. Love has nothing in It that could hurt anything; faith has nothing in it that can deny any good. This is the starting point; a Love that cannot hurt and a faith that will not be denied. (p. 267.3)

6. ... there is a Love in the Universe which by Its very presence dissolves all hate;. . . (p. 273.1)

7. To understand that Love overcomes both hate and fear is one of the chief requisites of a scientific mental practitioner. Love does not overcome hate and fear by argument or force, but by some subtle Power of transformation, transmutation, sublimation, invisible in Its essence but apparent through Its act. (p. 331.1)

8. Love is the victor in every case. Love breaks down the iron bars of thought, shatters the walls of material belief, severs the chain of bondage which thought has imposed, and sets the captive free. (p. 331.5)

Ideas of Power (1992):

1. I think love is the only security there is in the Universe. There is nothing worthwhile without it; and with it, a person can live -- even if he has nothing else. We must have love, and for everybody. (p. 188.1)

2. Now it is very simple. We have to love, if we are going to broadcast love. (p. 189.3)

3. ... God is Love: whatever the impulsion of the Universe is, it is love, beneficence; it is kindness, it is compassion; it is sweetness, truth, beauty -- friendly toward us. (p. 197.1)

4. --- love seeks its own, and there is no fulfillment without it. (p. 198.2)

5. Love is the only final security in the Universe; love is the greatest healing power in the Universe, and the only thing that binds people together in a community of Spirit. (p. 198.2)

6. I believe love is the greatest healing motivating power in the Universe, because love is givingness. (p. 237.4)

A Holmes Reader on Change (1995):

1. There is no fear in love, and there is no liberation from fear without love. Fear is always based on the supposition that we are unprotected, rejected, friendless. If the fearful mind would entertain love, and the harmony and peace that go with it, then it must turn from everything that denies this love and, trusting in Divine Guidance, open its being to the influx of love -- not just love of God, but love of everything, for love is an all-inclusive conception. (p. 21)

 Also in Fear

A Holmes Reader on Practical Wisdom (1996):

1. Love is a language which is universal, interpreted through every living soul and understood by all. Love will find the solution to every problem, will answer every question, and will ultimately vanquish every foe. Love begets tolerance; tolerance begets understanding, an understanding which is able to put itself in the other person’s place. (p. 63)

 Also in Tolerance

2. Love is unity, understanding, harmony. It is as necessary to the well-being of the soul as food is for the strength of the body. A life which is starved of love, which knows no affection, is unnatural and abnormal. Love would sit within every person, flowing through and permeating one’s entire being. We truly live in its atmosphere when we meet people through whom love radiates. A unity is formed, harmony is created, and we desire to be in their presence. (p. 63)

3. Love is a synonym for God; and God is love, the universal outpouring of the Spirit through law, wisdom, life, and action. God knows us in love: we know God only through love. When we love humanity we are loving God, in and through others. (p. 63)

365 Science of Mind (2001):

1. Every heart responds to the warmth of love. Every mind yearns for its embrace and no life is complete without it. Love really is the fulfillment of the Law of Good. Love alone can heal the world and enable people to live together in unity and peace. (p. 33.1)

2. When we let the love that is within us go out to the God who is in all people and the Divine Presence that is in all things, then we are loving God with all our heart and with all our soul and mind, because we are recognizing that the Spirit within us is the same Spirit that we meet in others. This is loving our neighbors as ourselves. (p. 34.1)

3. Love is the self-givingness of the Spirit through the desire of Life to express Itself in terms of creation. (p. 37.1)

4. Love is the central flame of the universe, nay, the very fire itself. (p. 37.2)

5. The best way to make friends is to realize that we meet Life in everyone. The God in us meets the God in others. Proclaiming the Divine Presence, believing in It, we shall meet It. Love will find a perfect way. Our faith in the Divine Presence in others will overcome the fear of being misunderstood or hurt. (p. 45.1)

6. We can all live happily, harmoniously, and successfully with one another when each of us practices a conscious recognition of the presence of Love within ourselves and within everyone. We can overcome the troubles and difficulties that we have allowed to enter our lives when we remember that Love is that creating and sustaining Presence within all. (p. 50.1)

7. God is the giver of all things – by means of love. The Spirit is always at peace. There is not argument in Divine Mind. The Spirit has never doubted Itself, opposed Itself, or disagreed with Itself. This is the Oneness that is God. (p. 59.1)

8. Love is more than a sentiment. It is a need, a hunger, a thirst that is perfectly natural. Anyone who thinks he can live and be happy without it does not know what he is talking about – psychologically, emotionally, or spiritually. Love is the beginning and end, the impulse in nature that will not be denied. (p. 61.1)

9. Love is the principle of Life, for it is the nature of everything to give. Only the one who loves so much that there is no longer any room for hate will ever arrive at the place where, if there may be hate, he will never know it. We are afraid of greatness because we are so tied down to littleness. We clutch the littleness anxiously and jealously, but so precariously, to our hearts. It is essential to see beyond the littleness to something bigger. None of us is as perfect in expression as we ought to be. So the challenge to each of us is to be great enough to rise in love, in charity, through understanding and compassion. Love is the lodestone of life. (p. 61.2)

10. Love is the lodestone of life, the great and supreme Reality. Love is the highest gift of heaven, the greatest good on earth, and the treasure of all our search. It is the end and aim of everything. (p. 82.1)

11. We perceive that the universe is a thing of beauty, of love. I believe that the impulsion of the universe is love and its propulsion is law, the one balances the other. It is inconceivable that it could be otherwise. One is personal and the other is impersonal. (p. 123.1)

 Also in Law

12. We are made perfect when we enter into the communion of love with one another and with the invisible essence of Life. Love is the fulfillment of the Law, that is, we do not make the highest use of the Law unless that use is motivated by Love, by a sincere desire to express unity, harmony, and peace. As the soaring bird opens her wings to the sky’s embrace, so we must open our hearts and minds to the influx of Spirit and receive Its Love that we may, in turn, express It to all whom we meet. We must embrace the essence of Love that we may transmit It, giving loveliness to all events. (p. 186.1)

Science of Mind Magazine:

1. Love gives us a sense of security and confidence, and we know that we are united with the only Power there is. So there comes to us a great peace of mind, a deep sense of belonging, a complete realization that God is right were we are today and everyday. (May 1971, p. 10)

2. Love is kind, gentle and understanding. It is tolerant of others and reaches back through indifference and coldness to life, to something warm and pulsating that is at the very center of everything. And love is something that, the more you give the more you get back in return; but refusing to give it out seems to short-circuit any possibility of its returning. (Oct. 1993, p. 17)

3. Man’s three greatest needs are: to feel that he is needed, wanted, and loved; to feel that he belongs to the universe in which he lives; and to have an object or objects upon which to lavish his affection. (Feb. 1995, p. 12)

4. The true meaning of love is a wonderful thing: for it is the desire of the soul to express itself in terms of creation. Creation is brought about only through the self-givingness of the lover to the object of his or her love. This is why, when we love people, we will go to the limit to help or serve them; nothing is too great, no sacrifice is enough. The true lover gives all and is unhappy in not having still more to give. (August 1996)

5. You are made perfect in the law when you enter into conscious communion with love. Love is the fulfillment of the law; that is, only through love can the law fulfill itself in your experience, because love harmonizes everything, unifies everything. It gives to everything, flows through everything. You can never make the most perfect use of the law of your life unless the use is motivated by love. (June 1997, p. 6)

6. God is a divine Presence in our heart, enabling us to think and know and will and do and recognize each other in God, to behold in each other the living Presence. Love is the lodestone of life. Love is the only emotional security that is known to us. Love is the basis of everything, the divine Givingness. There is no security without it. (July 2001, p. 12)

# MANIFESTATION

The Science of Mind (1938):

1. Manifestation. To manifest, means to show forth or to make evident. Everything we see – plants, animal, man, every visible thing – is a manifestation of God, differing only in degree, and every manifestation contains, in essence, the whole, as one drop of ocean water is as perfect, in essence, as the entire body. We are not all of God, of course, but the Reality within us is God. As we make conscious use of the Law, planting an idea in Mind and watching it come forth into form, into objectivity, we are producing a manifestation. (Glossary, p. 608.7)

# MATTER/ILLUSION

The Science of Mind (1938):

1. The definition of Spirit is: “Life or intelligence conceived of entirely apart from physical embodiment. It is vital essence, force, energy, as distinct from matter.” (p. 81.1)

2. . . . form is entirely in the realm of effect. Form comes and goes but it is not self-knowing. Form is within the formless. Form is not an illusion, even when it is the form of disease; it then represents a false conclusion, but is as real as it is supposed to be. (p. 100.3)

3. The Spirit is not something apart from matter so-called, but it is something working through matter; the potential possibility of what we call the highest and the lowest is inherent in everything. They are not different things. They are the same thing functioning at different levels. (p. 124.1)

4. Illusion. The ancients taught an illusion of mind and an illusion of the material universe. The illusion of mind they called Maya, the great “feminine illusion,” which does not refer to woman, but to the subjective universe, which contains many images which are false, the results of man’s erroneous conclusions. This does not mean that the subjective world of itself is an illusion, but it might present us with an illusion unless we were careful to discriminate between the false and the true. Jesus said, “Judge not according to appearances.” Even the physical universe is not what it seems to be. As a matter of fact, neither the physical nor the subjective universe are things of themselves. As Plotinus said, “Nature is the great no-thing, yet it is not exactly nothing,” since Its business is to receive the forms of thought which the Spirit lets fall into It. The illusion is never in the thing, but in the way we look at it. (Glossary, p. 599.3)

5. Matter. Any form which substance takes in the world of sense and objectivity. The illusion of matter refers to false forms. Science tells us that matter is an aggregation of small particles, arranged in some kind of form; and that matter is in a continuous state of flow. Our bodies are like a river, forever flowing; the Indwelling Spirit alone maintains the identity. . . . (Glossary, p. 609.4)

A New Design for Living (1959):

1. Most important to remember is that there is no God supervising a human kingdom, and there is no law of nature higher than another law of nature. Nature is not in conflict with itself. Nature is One System; God is One; Existence is One. Therefore spiritual mind treatment deals with disease, or any undesirable experience, not as an unreality in experience but as a wrong arrangement of things, largely the result of man’s own thought. And thought, rightly arranged, will automatically rearrange the conditions on the basis that Mind and matter are equal and interchangeable. (p. 197.3)

Living the Science of Mind (1984):

1. A person in our field would be deceiving himself if he refused to recognize that something could be wrong with the body and the mind even though nothing could be wrong with the Spirit. This would be saying peace when there is no peace, and we must avoid such an assertion. (p. 252.4)

2. We do not deny that man experiences discord or disease. What we affirm is that the experience is the belief in form and that the disintegration of the belief will produce corresponding disintegration of the form. (p. 281.3)

The Anatomy of Healing Prayer (1991):

1. . . . in the true perspective matter is the complement of spirit and necessary to it, and is not unreal at all -- and I believe this. God’s world is not a world of illusion. (p. 174.1)

# MEDIATOR

The Science of Mind (1938):

1. *There is no medium between us and the Universal Mind except our own thought. In such degree as we place a medium we have to absorb that medium before we can make a direct approach.* The Bible says, “There is no mediator between God and man except Christ.” Christ means the truth about ourselves. (p. 272.4)

# MEDICINE

The Science of Mind (1938):

1. Does it make any difference whether or not the patient is taking medicine? Not at all. If it gives him any relief, he should have it. We need all the relief we can get. The patient is healed when he no longer needs medicine. Some think they dishonor God when they take a pill. This is superstition. Discard these thoughts and give your entire attention to realizing perfection for your patient. (p. 320.1)

# MEDITATION

Can We Talk to God? (1934):

1. Unless we are engaged in spiritual and mental practice, we need not spend more than thirty minutes or an hour each day in meditation, but this amount of time is of inestimable value in our practical life; for it is here that we join the real to the ideal and receive inspiration for action and guidance toward accomplishment. (p. 33.3)

 also in Idealism

2. The greatest good which our mind is able to conceive should be affirmed as a part of our everyday experience. From such daily meditation, we should venture forth into a life of action with the will to do, the determination to be and a joy in becoming. (p. 34.1)

 Also in Action

Questions and Answers on the Science of Mind (1935):

1. The silence means this: a contemplation in the quiet of the mind, when the objective tumult is temporarily stilled and we rise in our consciousness to the place of pure causation, which is Spirit. (p. 38.3)

The Science of Mind (1938):

1. Meditation. The general acceptance of the term meditation is contemplation or continuous thought. We mean to convey something more – the recognition of the Father within, the certainty of our Oneness with the Whole, the immediate availability of the Power and Wisdom resulting from this Oneness. Such communion with God brings harmony into our lives and affairs; establishes the law of health and prosperity, and makes us a light to all who cross our pathway. (Glossary, p. 609.8)

New Thought Dictionary (1942):

1. Meditation. Mentally dwelling upon an idea in order that one consciously may become aware of its meaning. (p. 88.2)

Lessons in Spiritual Mind Healing (1943):

1. We should spend a certain amount of time in meditating upon what we are, rather than upon what we wish to do, since this opens up a larger possibility. It is really seeking that larger kingdom in which the possibility of all lesser things is included. (p. 52.1)

Richer Living (1953):

1. Deep within each of us there is a place of calm, of peace and security, where trouble and accidents do not occur, where Truth and Love reign supreme and good is the only power. It is to this place that daily we go in the silence of our own minds to commune with the Spirit that is both around us and within us. Truly this is our Father within, our heaven immediately available and always responsive to our approach. In our meditation we seek to make the presence of this Spirit more real to us, more immediate and more personal. And as we do this an inward sense of calm comes over the mind, a feeling of security and safety which every human being needs. (p. 130.1)

A New Design for Living (1959):

1. We should develop the practice of communing daily with the Spirit that resides within us. And such a communication should be based on a deep inward sense of belonging to Life, of being a part of It, of trusting It and having confidence in It, and of knowing that as we do so the future is certain in such degree as we make the present a time of joy, of happiness, of peace, and of good will toward others. (p. 55.4)

The Voice Celestial (1960):

1. Let man first ask if he himself is free

Of malice, hatred, pride and ignorance;

Let each within himself make sure that he

Has found the central calm. Let him be still

And meditate, rejecting one by one

All things that bind him to a lesser good. (p. 80.4)

Be still and bring thy mind to rest in peace

Till thou canst hear the silence speak. Present

Thy mind as though it were a mirror turned

Toward heaven and let it be thine one intent

To know within thyself what heaven knows.

Then shalt thou know what is to heaven known. (p. 91.4)

Living Without Fear (1962):

1. The average man may spend fifteen minutes to an hour each day in meditation, but this amount of time is of inestimable value in his practical life, for it is here that he joins the ideal to the real, receives inspiration for action and guidance toward accomplishment. In actual practice he tries to sense the union of the Spirit with everything he is doing. His slightest desire is important to the universe since it is some expression of the Parent Mind through him. This gives a dignity to his slightest undertaking and places a greater value on human endeavors. The happiness of the individual life is essential to the universal Wholeness, for thus alone can It find an extension of Itself. (p. 54)

The Power of An Idea (1965):

1. God is Love, therefore we should open our minds to love. God is Peace, therefore we should become receptive to peace. God is Good, therefore we should meditate on goodness. (p. 32.5)

2. Life gives us the tools, but we have to use them. It is from the mountaintop of spiritual communion that we receive the inspiration and we must keep the channel free and clear; we must provide a way for the ideas of Spirit to flow into our minds and out into what we are doing; and we must give our consent to them. One part of the mind is already in heaven, for there is a place in you and in me that is above confusion and fear, no matter how disturbed our thoughts may be. If we get quiet long enough and listen deeply enough, we shall hear. (p. 33.4)

 Also in Communion

Observations (1968):

1. We should, then, seek to acknowledge and to define and to experience the immediate presence of God at the center of our being. Practice is direct and simple; there is no mystery about it. We should dissolve our sense of mystery, do away with every petition, and in the silence of our own solitude seek that Divine creative Center which is at the same time the cause, the medium, and the effect in our own lives. It is only when, in the simple and direct integrity of our own thought, we seek the center of our own soul, that the living Universe is revealed to us. And since each one is in company with his own soul, there is nothing to keep him from this Divine place but himself. (p. 45.1)

Spiritual Awareness (1972):

1. Our consciousness expands through meditation and contemplation, through conscious communion with the Invisible, and through our intuition, which is the voice of Spirit in us. Spiritual experience comes in the stillness of the soul, when the outer voice is quiet. It is a quickening of the inner man to an eternal Reality. In moments of real inspiration we realize, to a degree at least, that God is All – the Life in everything and the Love through everything. (p. 18.4)

 Also in Intuition

2. When we are waiting on the Divine Presence and listening to the voice of God through our own intuition, we come into a consciousness of peace and a realization that we all belong to the one human family. To meditate upon the Presence of God is to indraw the Universe into one’s own soul. (p. 19.4)

What Religious Science Teaches (1974):

1. Meditation is quiet, contemplative thought with a definite purpose always in mind. (p. 12.2)

Science of Mind Magazine:

1. Meditation is not like prayer; it is greater than prayer, more divine than prayer. Why? Because it is a conscious attempt, based on a conscious belief in a definite unity, to establish this unity in one’s mind by the recognition that the unity exists. . . . Meditation is the conscious act of definitely unifying the mind with the Spirit. Jesus said, “I and my Father are one.” (April 1995, p. 26)

# MEEKNESS

The Science of Mind (1938):

1. Means that quality of Sonship which so consciously recognizes its Oneness with the Whole that it can effectively practice non-resistance; not only that but forgives with the completeness that gives an actual good in return for an evil given. Such was the meekness of Jesus. (Glossary, p. 610.3)

# MEMORY/MEMORIES

The Science of Mind (1938):

1. . . . man came to the conclusion that memory was an active thing, and he reasoned after this fashion: “Memory must be the storehouse of all ideas that have passed through my mind. Memory is active, for my thoughts come back to me. My thought is conscious of my body; my body is operated upon by my thought, and it must be operated upon by my memory, since memory is active; but since memory is the result of conscious thought, memory of itself is an unconscious operation of what was once a conscious thought.” THIS IS ONE OF THE MOST IMPORTANT CONCLUSIONS WHICH THE MIND OF MAN HAS EVER MADE. By changing his thought, he could re-mold his affairs; and by right thinking he could bring new conditions into his life! Tremendous! (p. 73.3)

2. Soul contains the memory because It is the receptacle for the seeds of our thought, and because It is the seat of memory it contains our inherited tendencies. It also contains the race-suggestion, for we are not dealing with a separated or isolated subjective mind, but with the One Subjective Mind -- there is a vast difference between thinking of having three or four minds, and thinking of One Mind which all use. (p. 114.3)

3. The soul is the seat of memory, the mirror of mind in the individual. It is the creative power within us, creating from the patterns given it, and from the memories it contains. We gather soul, or subjective force, as we accumulate the right kind of experiences. (p. 114.5)

4. The soul, being the seat of memory, already contains a record of everything that has ever happened to us. These memories as a whole, constitute the subjective tendency of the individual life; this tendency can be changed through constant effort and a determined persistency of purpose. (p. 115.2)

 Also in Determination/Persistence

5. The subjective mind is the seat of memory and contains a remembrance of everything that has ever happened to the outer man. It also contains the family and race characteristics. It retains these memories, in a certain sense, as mental pictures. The subjective mind might be compared to a picture gallery, upon whose walls are hung the pictures of all the people whom the individual has ever known, and all the incidents which he has ever experienced. (p. 347.4)

6. 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. Since it contains much that the outer man never consciously knew, and is the receptacle of much of the race knowledge through unconscious communication, it must (and does) have a knowledge that far surpasses the objective faculties. (p. 349.2)

7. Personal identity of course postulates memory, which binds into one sequence the old life and the new. This means that man must carry with him -- after the experience of physical death – a complete remembrance, for it is to this alone that we must look for the link which binds one event to another, making life a continuous stream of self-conscious expression. To suppose that man can forget, and still maintain a self-conscious identity, is to suppose that one could cut off his entire past without destroying the logical sequence of personality. Remembrance alone guarantees personality. Where is this faculty? Cut a man into the smallest bits, analyze and dissect every atom of his physical being, and you will never find memory. There is something about the personality which not only performs its functions, but also remembers what it has done, and which can anticipate future events. What is it? It is the thing we are talking about, the non-physical faculty of perceptions, the thing that knows . . . The Knower. *Individuality* might remain without remembrance, but not so with *personality* for what we are is the result of what we have been, the result of what has gone before. (p. 371.2)

8. Memory. Thoughts today dropped by our conscious mind into subjective mind, tomorrow become memory. The subjective retention of ideas. The soul, or subjective mind, is the seat of memory, and retains within itself everything that the individual has ever said, thought, seen, heard, felt, read or been told; and indeed everything that has ever happened to him. It also contains race memory. (Glossary, p. 610.3)

New Thought Dictionary (1942):

1. Memory, stream of. Individually: the imprint of experience, mental or objective, within the compass of one’s immediate individualized mind. Collectively: the sum total of all human experiences; the Akashic records. The stream of memory may be both individual and racial, or worldwide. This corresponds to the individual unconscious and the collective unconscious of Jungian psychology. (p. 88.8)

365 Science of Mind (2001):

1. It is not the particular negative experiences we have gone through in the past that destroy our happiness, but rather our emotional reaction to those experiences carried in the reservoir of memory. Many people suffer complete defeat without having really been defeated; others succumb the first time anything goes wrong. (p. 73.1)

2. Almost invariably our negative reactions to life, our unhappiness, and perhaps most of our physical disorders are based on unhappy experiences that are buried, but buried alive, in our memory. But yesterday can have no reality to us other than as our reaction to it. It can have no real existence of its own in today other than as the lengthened shadows of yesterday. (p. 73.2)

# MENTAL ATMOSPHERE

The Science of Mind (1938):

1. Each person has a mental atmosphere which is the result of all that he has thought, said and done, and consciously or unconsciously perceived. The mental atmosphere is very real, and is that subtle influence which constitutes the power of personal attraction, for personal attraction has be little to do with looks. It goes much deeper and is almost entirely subjective. This will explain our likes and dislikes for those with whom we come in daily contact. We meet some only to turn away without a word, while others we are at once drawn toward, and without any apparent reason. This is the result of their mental atmosphere or thought vibration. No matter what the lips may be saying, the inner thought outspeaks them, and the unspoken word often carries more weight than the spoken. (p. 350.3)

2. The mental emanation of anything, any person, or any place. Everything has some kind of a mental atmosphere. (Glossary, p. 610.6)

# MENTAL EQUIVALENTS

Love and Law (2001; teachings 1918-1920):

1. We have got to provide a mental equivalent for everything we want. If I want to create activity, I must realize in my life what great activity means. (p. 51.2)

2. But be satisfied if within your own consciousness you can see a mental unfoldment, a greater reaching out and taking in more and more, and when you feel your vision is enlarging, as it enlarges just reach right out and take hold of everything. (p. 52.1)

3. We must have a mental equivalent. We must recognize what mental equivalent means. A person who works for ten dollars a week has no mental equivalent for five hundred dollars. There must be something inside of us which equals the thing that we want to do. Water will reach its own level by its own weight. If you would equally distribute money among everybody, in two or three years, those who have no mental equivalent will not have the money. The people who are the most intelligent along these lines get it all back. (p. 146.6)

The Science of Mind (1938):

1. The mind must conceive before the Creative Energy can produce; we must supply the avenue through which It can work. It is ready and willing. It is Its nature to spring into being through our thought and action. (p. 47.4)

2. We must not only believe, we must know that our belief measures the extent and degree of our blessing. If our belief is limited only a little can come to us, because that is as we believe. We call this the law of mental equivalents. How much life can any man experience? As much as he can embody. There is nothing fatalistic about this. We are so constituted that we can continuously increase our embodiment. (p. 280.2)

3. The Law is Infinite and Perfect but in order to make a demonstration WE MUST HAVE A MENTAL EQUIVALENT OF THE THING WE DESIRE. A demonstration, like anything else in the objective life, is born out of a mental concept. The mind is the fashioning factor, and according to its range, vision and positiveness, will be the circumstance or experience. (p. 281.4)

4. The limit of our ability to demonstrate depends upon our ability to provide a mental equivalent of our desires, for the law of correspondence works from the belief to the thing. But it is within our power to provide a greater mental equivalent through the unfolding of consciousness; and this growth from within will finally lead to freedom. (p. 306.2)

5. Equivalent. Alike in significance and value. To make a demonstration we have to have a mental equivalent of our desire. The Eternal Gift is always made. It is meted out to us according to our own measure. If we believe a little, we only receive a little. This we call the Law of Mental Equivalents. As much as we can embody. The reservoir of God is available. If we use only a one-inch pipe (believing we shall do well to barely eke out an existence) the stream of spiritual substance will trickle through in a tiny stream. We can choose the twelve-inch pipe, if we can believe, and allow the pure spiritual substance to flow through to us, “pressed down and running over.” It all depends on how great a consciousness of God we can embody . . . how great our mental equivalent. (Glossary, p. 589.4)

6. Mental Equivalent. Having a subjective idea of the desired experience. As we bring ourselves to a greater vision than the range of our present concepts, we can then induce a greater concept and thereby demonstrate more in our experience. (Glossary, p. 610.8)

New Thought Dictionary (1942):

1. Law of Mental Equivalents. Whatever is truly embodied in mind finds a corresponding objectification. (p. 78.6)

2. Mental Equivalent. The conscious subjective image of thought which is the cause of the external or corresponding condition. (p. 89.5)

Lessons in Spiritual Mind Healing (1943):

1. Our thought of anything creates a spiritual prototype of that thing. Within this prototype there is a law of growth which ever tends to produce the desired result. This is the Law of Cause and Effect. (p. 20.1)

 Also in Cause and Effect

2. Every creation starts as a thought image or idea which exists in complete independence of the form it takes. This is the way the Cosmic Spirit works. It is our privilege to reproduce Its operation in our own lives. (p. 37.2)

Seminar Lectures (1955):

1. There is a perfect pattern and we believe in it, and the perfect pattern is where we are and not somewhere else. It is already within us; this is the divine incarnation -- the involution. (p. 21.4)

2. The divine pattern is the pattern of God and I had nothing to do with it and I can’t change it. . . it is because the pattern is perfect and when we stand in its light, that which was imperfect disappears. Therefore, what we have to do is to produce a disappearing act in treatment, literally, or as Emerson said, “get our bloated nothingness out of the way.” (p. 22.4)

The Basic Ideas of Science of Mind (1957):

1. This is the process of building a Mental Equivalent. You need to actually feel that the desired good is yours now! And it will be! This is the Law; It manifests what we accept. This is Faith. (p. 67.3)

A New Design for Living (1959):

1. The least we can do is to create mental patterns of what we want rather than what we don’t want. We did not create the physical universe, but we can and do decide what our relationship to it will be. (p. 22.4)

The Power of an Idea (1965):

1. Let us take this thought of *as we believe* and call it a mental equivalent of, or correspondent to, our desires. We desire something which is good, certainly not something which hurts ourselves or anyone else. So we are thinking affirmatively and constructively, and we must *believe* that the Law of Mind automatically acts upon our thought to fulfill our desire. Just as when a person plants a garden and puts into the ground seeds of what he wants to grow and flower for him, a creative Principle acts upon the seeds he has planted to bring forth that which is the invisible image or essence within the seeds. (p. 11.1)

 Also in Affirmative Thinking; Belief

The Magic of the Mind (1965):

1. In the One Mind there resides the idea for every created thing and in turn It becomes physically manifested as that thing. Thought becomes thing! (p. 21.1)

 Also in Thought

Living the Science of Mind (1984):

1. There is a Divine Pattern, a Spiritual Prototype, in the Mind of God which gives rise to all form. (p. 88.6)

2. There is a subtle atmosphere around us which, unperceived by us, is silently attracting people to us or repelling them from us. (p. 156.5)

3. It seems as though our mental attitudes are contagious, as though we go around more or less enveloped in them. The silent influence we exercise on others is something that takes place automatically. Friendship attracts friends, while antagonism not only repels people, it actually awakens a feeling of distrust and dislike within them. (p. 156.6)

4. If we could come back to see that life is like a mirror, tending to reflect back to us the images of our own thinking, then we should realize that by changing our thinking we can change the reflections in the mirror. (p. 157.5)

5. The Law of Mental Equivalents means that everything that is consciously and subjectively embodied in our thinking tends to radiate an atmosphere, a vibration, a current of thought, an inward acceptance which automatically attracts to itself that which is like itself. (p. 213.2)

6. The Law of Mental Equivalents means that there shall be within the body of our thinking not only an acceptance of the good we desire, but an inward experience of the meaning of that good, a real sense and a real feeling that we now possess it. (p. 213.3)

7. ... the Law of Mental Equivalents means a subjective embodiment even more than it does a conscious statement. (p. 213.4)

8. Therefore the mental embodiment of an idea or the true mental equivalent of something is not so much the word we speak as it is something we feel in the heart. (p. 213.5)

9. This would be true of any idea we wish to embody. We should think about it and feel it, envision it, and try to think of the meaning of each word. Accepting it consciously, we should let it sink deeply into the unconscious, until the subjectivity of our thought shall have accepted its meaning; then we shall have arrived at the mental equivalent of the idea. (p. 214.6)

10. The Law of Mental Equivalents says that we can possess any objective thing provided we first have a subjective mental image of it, and provided that this subjective mental image is a real embodiment within our thought. (p. 342.4)

11. This Law of Mental Equivalents should never be overlooked, for It is the Law which decides how much of this infinite thing we are to experience. We cannot experience more than we can accept, but we can expect more than we have been experiencing. If we are willing to start from where we are today, creating a little bigger, broader, and better mental equivalent that we had yesterday, we shall progressively advance. (p. 344.5)

Ideas of Power (1992):

1. 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 at the level of our conviction that It is responding. (p. 214.3)

# MENTAL SCIENCE

The Science of Mind (1938):

1. The Science of Mind and Spirit. A systematic knowledge of the laws governing the Mental and Spiritual World. (Glossary, p. 611.5)

# MENTAL TELEPATHY

The Science of Mind (1938):

1. The main fact to emphasize is that mental telepathy would not be possible, *unless there were a medium through which it could operate*. This medium is Universal Mind, and it is through this medium, or avenue, that all thought-transference, or mental telepathy takes place. (p. 350.4)

2. Telepathy is the act of reading subjective thought, or of receiving conscious thought from another without audible words being spoken. But there must be a mental *tuning in*, so to speak, just as there must be in radio. We are surrounded by all sorts of vibrations and if we wish to catch any of them distinctly, we must tune in. Even then, there is a great deal of interference and we do not always get the messages clearly. We often get the wrong ones, and sometimes many of the vibrations come together and seem to be nothing but a lot of noises, without any particular reason for being. It is only when the instrument is properly adjusted to some individual vibration that a clear message may be received. (p. 350.5)

# METAPHYSICAL

The Science of Mind (1938):

1. This is the simple meaning of true metaphysical teaching, the study of Life and the nature of the Law, governed and directed by thought; always conscious that we live in a spiritual Universe; that God is in, through, around and for us. There is nothing supernatural about the study of Life from the metaphysical viewpoint. That which today seems for us supernatural, after it is thoroughly understood, will be found spontaneously natural. (p. 27.5)

2. Metaphysics . . . Metaphysical. The scientists of today are closer than ever before to agreeing with the metaphysician that God is Creative Intelligence, or Mind, everywhere present in the Universe, and manifesting through every created thing. Metaphysics is more than a speculative philosophy. It is the Science of Being. Williams James considered it an unusually obstinate attempt to think clearly and consistently. Metaphysics may be termed that which is beyond the known laws of physics. (Glossary, p. 611.9)

# MIND

Love and Law (2001; teachings 1918-1920):

1. There is only one thing that I ask of you and that is that you will believe absolutely that this thing works. If you do not believe it works it will not work, because everything is belief. Everything is mind and all operation is thought, and there is not a law in the universe that is not the power of mind in action and there never was and there never will be. Anything you ever saw or ever will see is simply the result of mind in action. (p. 3.1)

 also in Belief

2. You are surrounded by universal mind which is receptive. It receives the slightest impress of your thought. It is neutral, it receives any thought. Did you ever stop to consider the wind will sail a boat whichever way you set the rudder and tack. All mind is receptive, ready to act when acted upon. It is creative. It creates wherever it wants to. It is absolutely impersonal. (p. 6.2)

3. Here is a great thing, a lesson to learn -- it is one, it is self-conscious all over. That means a great deal -- the unity of mind. It means this, that when you and I speak, our word goes to a point in mind; that is neither beyond the point nor approaching it -- there has been brought to bear infinite intelligence at that point. I have, then, all of the creative power in the universe, poured through my word. And sometimes, under the right conditions, in spite of all our belief we are almost frightened by the rapidity with which this thing works. (p. 7.2)

4. Now, for the sake of clearness, I want you to think of yourself as in this Mind. Don’t think of this Mind as being in you; rather think of yourself as a center in this Mind. Of course, this mind flows through you, but think of yourself as a center in it. That is your principle. You think and this Mind produces it. (p. 17.2)

5. Thinking the thought is what does something. Thought sows the seed in Mind, and without this Mind nothing could be made. You could not be sick without it. It is not your mind, so no human thought has anything to do with it. It is Mind, infinite and changeless, eternal, and all the mind there is. It will give us an entirely different concept of the metaphysical principle if, instead of thinking my mind does so and so, we think Mind does it. (p. 17.2)

6. The study of metaphysics is the study of the activity of Mind. It is the only activity there is in the universe. There is nothing that moves only when Mind moves it and there never was and there never will be any motion unless it is a motion of Mind. There was never a thing appeared on this planet but what there was a mental image behind the thing. (p. 33.2)

7. We are thinking in Universal Mind and setting in operation there for that individual a concept and it is received directly from the Universal Mind, and if it is received from It, It will heal them. (p. 33.2)

8. Now, that Mind which is, is creative and it is creation. We think into it and it takes that thought and does the thing. You have no responsibility once you have thought. You do not have to wonder whether or not there is something going to do it. It will be done all right if you are constant in your thinking. (p. 119.3)

9. Now, of course, since there is but one Mind, whatever mind you have or I have that we call our mind is simply manifestation of the One; so that you, or I, all that we are, are centers in this Mind or thought activity. There is not a thing that appears in the manifest universe but what it is an objectified thought, whether it is a bump on your head or a corn on your foot, or a mountain or a planet. It could not be there if it was not made out of Mind. You only get something where there is something to get it out of. (p. 120.2)

10. There is nothing but Mind and that which it manifests in the universe. Each of us is a center in this Mind, eternally thinking into it. Because of its absolute receptivity, its unconditional power of creation and of the impulse which makes it create everything that it holds, the moment you think, something begins to form around that thought. (p. 134.1)

 Also in Receptivity/Receive

Creative Mind (1919):

1. Nothing in itself is either good or bad; all things exist in mind as a potentiality; mind is eternally acting upon thought, continually producing its own images from mind, and casting them out into manifestation. (p. 7.1)

2. Spirit creates through law. The law is always mind in action. Mind cannot act unless intelligence sets it in motion. In the great universal mind man is a center of intelligence, and every time he thinks he sets mind into action. What is the activity of this mind in relation to man’s thought? It has to be one of mental correspondence; that is, mind has to reflect whatever thought it casts into it. Wonderful as Universal Mind is, it has no choice but to create whatever thought is given it; if it could contradict that thought, it would not be a unit, since this would be recognizing something outside itself. (p. 8.2)

3. The ONE MIND knows only its own ability to make whatever is given It; It sees no other power and never analyzes or dissects; It simply KNOWS, and the reason why people do not understand this is that they have not realized what mind is. The ordinary individual thinks of mind only from the limitation of his own environment. The concept he has of mind is the concept of his own thinking, which is very limited. (p. 9.1)

4. In the Infinity of mind, which is the principle of all metaphysics and of all life, there is nothing but mind, and that which mind does. That is all there is in the Universe. That is all there ever was or ever will be. This mind is acted upon by our thought, and so our thought becomes the law of our lives. It is just as much a law in our individual lives as God’s thought is in the larger life of the Universe. (p. 11.3)

5. Mind, all Mind is right here. It is God’s Mind, God’s creative Power, God’s creative Life. We have as much of this Power to use in our daily life as we can believe in and embody. (p. 17.5)

6. We are living in a Universal activity of mental law, we are surrounded by a Mind which receives every impression of our thought and returns to us just what we think. Every man, then, is living in a world made for him from the activity of his thought. (p. 19.2)

7. We live and move and have our being in what we call an Infinite Mind, an Infinite Creative Mind, also infinitely receptive, operative, omnipotent, and all-knowing; and we have learned that this mind presses against us on all sides, flows through us, and becomes operative through our thinking. (p. 67.1)

Creative Mind and Success (1919):

1. Since all causation is mental, it follows that if all things are created by the Mind of God and man’s mind is part of God’s Mind, man is able, by thinking, to set in motion a Power that creates. Of course, man does not create that Power, neither does he coerce it. It is his to use either rightly or wrongly. It is always with him. It never deserts him. It operates every moment of his life. (p. v1.4)

2. All is mind, and we must provide a receptive avenue for it as it passes out through us into the outer expression of our affairs. (p. 14.3)

Religious Science (1932):

1. What is the mind? No man living knows. We know a great deal about the mind, but not what it is. By mind we mean consciousness. We are now using it. We cannot locate mind in the body, for, while the body is a necessary vehicle for consciousness here, it is not consciousness. We cannot isolate mind. All we know about it is not what it is but what it does and the greatest philosopher who ever lived knows no more than this, except that he may tell us more of how it works. (p. 16.2)

 Also in Consciousness

2. Mind, the Thing, Spirit, Causation is beyond, and yet not beyond, our grasp. Beyond in that It is so big; within, in that, wherever we grasp at It we are It to the extent that we grasp It, but since It is infinite we can never encompass It. We shall never encompass God and yet we shall always be in God and of God. (p. 16.3)

3. Mind comes under two classifications. There are not two minds, but rather, two names employed in describing states of consciousness – the objective or conscious, and the subjective or subconscious. We think of the conscious state as our conscious use of mind. The subconscious or subjective state of mind, sometimes call the unconscious state, is that part of mind which is set in motion as a creative thing by the conscious state. (p. 17.2)

4. The mind which we discover within us is the mind which governs everything. This is the Thing Itself and we should recognize its simplicity. (p. 23.3)

5. The Universal Mind contains all knowledge. It is the potential ultimate of all things. To It all things are possible. To us as much is possible as we can conceive, according to law. Should all the wisdom of the universe be poured over us, we should yet receive only that which we are ready to understand. (p. 37.2)

Can We Talk to God? (1934):

1. It does not seem necessary, to me, that we approach God through any formula or intermediary, but rather that the Spirit of God, the Eternal Mind, is the power by which we think and know. It is self-evident that the only God we can know is the God our consciousness perceives. (p. 75.4)

Questions and Answers on the Science of Mind (1935):

1. “Mind” may refer either to conscious Spirit or to the universal principle which is subjective to Spirit. Mind is a dual unity. As Spirit it is conscious; as Law it is subjective. In regard to a spiritual treatment (an affirmative prayer), the expression “involved” or “implanted” in Mind means that the essence of the prayer is now known in Mind and the answer will be revealed outwardly as the response to the prayer. Pure Spirit, which is the potential knowledge of everything, will now know the answer directly, through the individual’s use of Mind. (p. 6.4)

2. Q: What is Creative Mind?

A: No one really knows, just as no one really knows what life it. It is an aspect of Spirit that is subject to our thought. Creative Mind must be co-existent and co-eternal with Spirit. It was never created. It is a law of intelligence, executing the will of Spirit. It is an infinite medium, surrounding us and flowing through us. It exists everywhere. It is available at all times. (p. 7.2)

3. Q: What is the difference between a thought and an idea?

A: A thought is a conscious act of the mind, while an idea is an actual subjective embodiment. This raises the matter of how we get our images of thought, which is a great philosophic problem. Do we get them from outside or do they come from inside? (For example, eternal objects are recognized because they awaken an intuitive perception which must have been inherent before it was awakened.)

 In reality there can be but one Mind in the universe. This Mind contains everything that was ever thought or perceived. From it flow all ideas that are now inherent within it. Any demand made upon it creates a new idea. When we say “everything exists in Mind,” we do not mean in our individual conscious mind but, rather, in Universal Mind. Our thought interprets this Mind. Our images of thought, even though they appear to be external, really come from within. (p. 28.2)

The Science of Mind (1938):

1. What is the mind? No man living knows. We know a great deal about the mind, *but not what it is*. By mind, we mean consciousness. We are now using it. We cannot locate mind in the body, for, while the body is a necessary vehicle for consciousness while we are here, it is not consciousness. We cannot isolate mind. All we know about it is not what it is, but *what it does*, and the greatest philosopher who ever lived knows no more than this . . . except that he may tell us more of how it works. (p. 28.3)

 Also in Consciousness

2. Mind -- the Thing, Spirit, Causation -- is beyond, and yet not beyond, our grasp. Beyond, in that It is so big; within, in that wherever we grasp at It, we are It to the extent that we grasp It; but, since It is Infinite, we can never encompass It. We shall never encompass God, and yet we shall always be in God and of God! (p. 28.4)

3. . . . we are surrounded by a Mind, or Intelligence, that knows everything; that the potential knowledge of all things exists in this Mind; that the abstract essence of beauty, truth and wisdom co-exist in the Mind of the Universe; that we also exist in It and may draw from It. BUT WHAT WE DRAW FROM IT WE MUST DRAW THROUGH THE CHANNEL OF OUR OWN MINDS. A unity must be established, and a conscious connection must be made, before we can derive the benefits which the greater Mind is willing to reveal or impart to us. (p. 40.3)

4. Mind is, and Mind is both Universal and individual, i.e., It is not only Universal and abstract, It is also individual and concrete. The Mind which is personified is the same Mind which is Universal. (p. 76.3)

5. There is no such thing as your mind, my mind and God’s Mind. There is only Mind, in which we all “live and move and have our being.” (p. 87.4)

6. There have been many controversies about the use and misuse of the Power of Mind. Some claim that we *cannot* misuse this Power, since there is but One Mind and It cannot act against Itself. MIND CANNOT ACT AGAINST ITSELF; AND ANY PERSON WHO KNOWS THIS, and KNOWS THERE IS NO HUMAN MIND TO DESTROY, IS IMMUNE FROM MALPRACTICE.

 We need have no fear of the misuse of this Law, if we protect ourselves by the realization that there is but One Ultimate Reality, for “against such there is no law.” We recognize Subconscious Mind as the Great Servant of our thought, the Medium through which all treatment operates; and this Universal Subjective Mind *we contact within ourselves and nowhere else!*  Being omnipresent, It is in us; our use of It we call our subjective mind, but of Itself It is Universal. (p. 120.4)

7. In the great Universal Mind, man is a center of intelligence, and every time he thinks he sets Mind in action. Because of the Oneness of Mind, It cannot know anything outside Itself, and therefore cannot contradict any thought given It, but must reflect whatever is cast into It. We are immersed in an Infinite Creative Medium which, because of Its Nature, must create after the pattern our thought gives It. Jesus understood this, and in a few simple words laid down the law of life: “It is done unto you AS you believe.” No more simple and yet no more profound statement could be made. (p. 140.2)

8. There is but One Mind, that Mind is our mind now. It never thinks confusion, knows what It wishes and how to accomplish what It desires. *It is what It desires!*  (p. 291. 2)

9. The Medium of all thought is the Universal Mind, acting as Law. Law is always impersonal, neutral, receptive and reactive. (p. 320.4)

 Also in Law

10. The Mind of man is some part of the Mind of God therefore it contains within itself unlimited possibility of expansion and self-expression. (p. 390.1)

11. The subconscious mind of man is simply the Law of Mind in action. It is not a thing of itself but is the medium for all thought action. It is the medium by which man may call into temporary being whatever he needs or enjoys on the pathway of his experience. (p. 390.3)

12. In Universal Mind is contained the essence of everything that ever was, is or shall be. The seen and the unseen are in It and governed by It. It is the sole and only Creative Agency in the universe and all other apparent creative agencies are *It* working in different ways. Things exist in the Universal Mind as ideas. Ideas take form and become things in the concrete or the visible world. Thought calls things forth from the universal into expression. (p. 392.4)

13. The invisible essence of Mind is Substance. That is, an unformed stuff, an energy. It is energy plus intelligence. Intelligence is conscious energy working upon unformed substance in accord with law. (p. 393.3)

14. When man makes a demand upon himself or upon the Universe which flows through the self, he is making a demand upon Original Mind and Original Energy. Thus his demand causes Original Mind and Energy to produce certain specific things for him. Thus is new creation produced by the same Creative Force or Energy that produces all things. The Mind that man uses to conceive new ideas is the Original Mind of God. There are not two minds but One. The Universal and the individual are one in Essence. Any apparent difference is in degree only. (p. 393.3)

15. We can tap the reservoirs of the Universal Mind through the use of our own thought. We can use this power for the healing of the physical body or for the changing and the control of conditions around us, the reason being that both body and affairs are fluent. They are Mind held in form. (p. 394.3)

16. Man’s mind is the Mind of God functioning at the level of man’s understanding of his place in the Universe. Man contacts the Mind of God at the center of his own being. It is useless to seek elsewhere. “The Highest God and the innermost God is One God.” Through the medium of Mind man unifies with the Universe and contacts a Power that can do anything for him that he is able to conceive of Its doing. Of course, this Power will never deny Its own Nature. (p. 394.4)

17. The Universal Mind in Its subjective state is what we mean by the Law of Mind. The subjective Medium is limitless and can do anything that we may wish It to do. It must obey the conscious thought since It has no power to reason other than deductively. This is why conscious thought has power. (p. 397.4)

18. The Cosmic Mind is neither wishy-washy nor willy-nilly. It is positive, certain of Itself and sure of the outcome. (p. 451.1)

19. Divine Mind. There is no such thing as your mind, my mind, his mind, and God’s Mind. There is just Mind in which we all live and move and have our being. We think of Conscious Mind and Spirit as One and the Same. That which we call our subjective mind is, in reality, our identity in Infinite Mind . . . our center in the Universal Subjective Mind. Divine Mind is the One Mind. The Spirit within us is the Divine Mind. “Mortal mind” and “carnal mind” are terms used to describe that mind which gathers its information through the physical senses. Divine Mind is the Real Mind. (Glossary, p. 586.7)

20. Mind. No one has ever seen Mind or Spirit. The only proof we have of Mind is that we can think, but we are perfectly justified in believing that we have a mind. Actually, there is no such thing as *your* mind and *my* mind, *his* mind, *her* mind, and *God’s* Mind. There is just Mind, in which we live, move and have our being. Mind is both conscious and subconscious. Conscious Mind is Spirit, either in God or man. Unconscious Mind is the law of conscious Mind acting and is, therefore, subconscious or subjective. Mind is potential energy, while thought is the dynamic force which produces the activity for manifestation. The One Mind is all of Truth. Our mind, that point in God-Consciousness which we call our mind, is as much of Truth as we will allow to flow through and bless us. (Glossary, p. 612.3)

New Thought Dictionary (1942):

1. Mind. Mind in a conscious state has the same meaning as Spirit. Mind as law means the subjective reaction of thought, or the Law of Mind in action. (p. 93.7)

Lessons in Spiritual Mind Healing (1943):

1. Our simplest approach would be to think of the Universal Mind as containing the potential possibility of every legitimate desire; as being an ever-present friend ready to do everything for us; as being devoted entirely to our good, to the supplying of every need. When we learn to start from where we now are and, forgetting our old patterns of thought, which have limited us, begin to enlarge them, to increase our belief and faith, and to accept a greater good daily, we shall soon realize that we are dealing with an actual force. (p. 45.4)

This Thing Called Life (1943):

1. We should consciously unite our thought with the Divine Mind and consciously unite the creative Law of the Divine Mind with our affairs. If we can do this we are certain to succeed. (p. 119.5)

How to Use the Science of Mind (1948):

1. There is no hard or easy, no great or small. The entire universe is an infinite Mind knowing Itself to be what It is and manifesting Itself in infinite variations. (p. 95.3)

2. If there is but one Mind to give birth to ideas, then God goes forth anew into creation through every man’s life. The idea of shoes did not exist forever in the Mind of God, but the potential possibility was always there. The individual mind, feeling a need for shoes, conceives an idea, gives birth to a pattern, and the pattern gives birth to the object.

 The Law through which this takes place already exists. The substance which passes into form already exists. The Divine Mind which conceives all ideas already exists. This Mind is the mind of man. He is an individual in It and uses It. It is the Mind through which he thinks. The original Law is always acting upon his thought, or his thought is acting through the Law -- no one knows which. No matter which way we state the proposition, it amounts to the same thing. (117.4)

Words That Heal Today (1949):

1. The mind is the creative process within us. When it thinks only from the standpoint of externals it automatically encloses us in a prison of limitation. When it receives inspiration from on High, and through intuition thinks the thoughts of God after Him, it imparts new vigor to body and circumstance. (p. 122.4)

Seminar Lectures (1955):

1. We do not believe that there is any such thing as your individual subconscious or subjective mind. We do believe, however, that each one of us has an atmosphere in this universal field, which, because of the action of Law, makes it appear as though we have an individual mind, but we haven’t. (p. 17.2)

The Basic Ideas of Science of Mind (1957):

1. There is but One Mind; It is Omnipresent – It is all there is. Everything, visible and invisible, is but a manifestation of this One Mind – the result of Its Creative Action and the becoming of that which It creates. (p. 15.3)

2. Remember that one very important trait of Mind in Its action as Law is obedience; It creates with question. It responds to your firm convictions and beliefs. (p. 45.1)

A New Design for Living (1959):

1. Everything that is visible, everything that we experience, is but an effect of something that occurs in the invisible, something that occurs in the infinite Mind, or through our use of that Mind. In the intangible realm of the spiritual world, in the Mind of God, a pattern for everything we see originates and exists. (p. 22.2)

The Voice Celestial (1960):

1. . . . all things

Exist, but they exist in mind and are

From mind derived, for mind itself is all. (p. 129.3)

Living Without Fear (1962):

1. The infinite Mind must contain an answer to every legitimate question. Infinite Intelligence knows and will willingly respond to any and every properly made request. We have immediate access to this Intelligence and in a very real sense the answer to every question is potential within us, because we are within It. We should learn to consciously draw upon It.

 The reason no man has yet fully plumbed the depths of his own mind lies in the fact that his mind merges with the Universal and we can never encompass the Infinite. Herein is the possibility of everlasting unfoldment, the glorious concept of an eternal emergence in ever-widening circles. There is no circle so great but that another may be drawn around it. The questions which are unanswered today will be answered tomorrow. More questions will take their place and they in turn will be answered. (p. 94)

2. In seeking answers to our problems and questions we need to realize and know: There is an Intelligence in me which knows the answer to every question. There is nothing unknown to this Mind. It has the solution to every problem. This Mind is my mind. It is now working in me, through me. It is acquainting my intellect, my conscious mind, with the desired information.

 The riddle of the universe is a paradox. The question is its own answer, for the mind that asks the question is also of the Mind that answers it. (p. 94)

The Power of an Idea (1965):

1. Let us know that the Law of Mind -- the Law of God -- operates exactly like a mirror: It reflects back to us what we present to It. Let us learn to rightly use the Power greater than we are, accept It as ever present with us, responding to us, always reacting affirmatively when we do, always casting out the past as we let It, always creating that new future we accept. Let us begin to feel that we are worthy of the best we can envision. Let us get joy out of living and have a sense of happiness about it. Let us learn to trust where we cannot trace, feeling that each day is an adventure down the pathway of love and success. (p. 15.1)

 Also in Success

2. It seems self-evident to me that, since you and I did not put the stars in their courses or create any other aspect of the universe, there is a Mind-Principle which acts indepentently of us; but, of course, we cannot act independently of It. (p. 17.2)

3. There is One Mind, God-Mind, and this is the mind of man at the level of his understanding. Divine Intelligence stands ready to pour into our consciousness every idea of good, and an infinite Law within this Intelligence acts upon our acceptance or belief, make it visible in our experience. (p. 27.3)

4. We are surrounded by a universal Mind, a Divine Intelligence, which is creative and which automatically receives the impress of our thought and acts upon it or through it. (p. 70.1)

5. The conscious or the objective mind, the mind we are using right now to discuss things with, is personal, has self-awareness, and is creative. Just beneath this we have what we call the subjective or the subconscious mind, which is a deeper layer of creativity. We know that the subconscious mind is the builder of the body, the restorer of the body, and it perpetuates all of those bodily functions without which we could not continue to live. It is now known in modern medicine -- in the branch called psychosomatic medicine, dealing with body-mind relationships -- that in this deep subconscious or unconscious area we have laid down thought patterns, whether we are aware of it or not, which are automatically doing things to us. These thoughts, ideas, feelings, hopes, expectations, doubts, fears and faiths make up that thing within us which is attracting or repelling certain experiences. (p. 70.2)

 Also in Law of Attraction

6. Since there is such an intimate relationship between our subconscious thinking and everything we do in life -- and these deeper subconscious or subjective motivations, as we call them, work automatically -- doesn’t it seem reasonable that what we have done we ought to be able to change. If some subconscious operation of our thinking accounts for most of our diseases and a large percentage of our accidents, and I would add most of our unhappiness, I would go a step further and say that it is the same medium which is silently attracting or repelling what ought to be good. (p. 70.3)

 Also in Law of Attraction

7. Therefore, we may accept as completely certain that we are surrounded by an intelligent, creative Mind or Life-Principle which reacts to us the way we act within It. Then we can discover that things in our objective experience do not create themselves; they do not preserve themselves; they are but results and the cause is within our own minds. (p. 72.2)

 Also in Creative Process

8. Now, what must we accept? Just that it is done unto us as we believe by a Power greater than we are. We do not put creativity into It any more than we energize energy. We take it out. We use this Power and It operates upon us as we use It. Therefore, we should pay attention to what we are believing, and watch our own thought processes. (p. 73.2)

 Also in Creative Process

9. The greatest discovery that was ever made in the entire history of the human race, in my estimation, is that thing which shall finally deliver to us the hope of the ages; that thing, deep, cryptic, hidden, which came with us and shall go forth with us, is the creativeness of our mind -- the Spirit of God within us. (p. 74.3)

 Also in Creative Process

Observations (1968):

1. The universal creative Mind is the same mind you and I are using now and it is because of the unity of this Mind, the oneness, the indestructibility, the eternality, the changelessness of this Mind that we may be certain that our thought acts in and through this Mind in accord with the immutable Law of Cause and Effect. Therefore it follows that if we set up a vibrating point at the center of our own thought receptive to that which is good, to that which is beautiful and true, we shall irresistibly be attracting that condition into our own environment. (p. 34.1)

2. We must come to believe that at the center of our lives there is a Wholeness, and we should think of the mind as the door through which It enters. Therefore we should be very careful to guard what comes into our mind from the opinion of others, and to regulate what comes into it from any source. (p. 59.1)

 Also in Wholeness

It’s Up to You! (1968):

1. All we know about mind is that mind is that thing in me, whatever it is, which enables me to know that I am. It is that in you which enables you to know that you are. If I had a mind which was all mine, and you had one which was all yours, how could you know that I exist or how could I talk to you? Therefore we believe that there is only One Mind in the universe and It is incarnated in every one of us. (p. 74.2)

2. Mind is the one and only energy we know of in nature which is conscious of itself and, at the same time, conscious of other energies. (p. 82.2)

3. Whether we think we are dealing with our individual minds or with the universal Mind, we are dealing with the same thing. What we call the individual mind is merely the place where the individual uses the creative Power of Mind; man expressing God at the level of his intelligence. (p. 84.2)

The Spiritual Universe and You (1971):

1. There is a pool of Mind around us always, which has the potential possibility of doing through us anything that is ever necessary for us to do. Henry Ford spoke of ideas all around us. I think that every inventor listens to them. There is a communion with infinite Intelligence. It always speaks in a language that corresponds with our approach to It.

 We each are surrounded by a possibility -- Divine Mind -- which, whenever we expect It to do something for us, automatically knows how to do that something. But It can only do for us what we believe It can do, because our believing is the nucleus of Its doing. (p. 68.2)

2. When we stand in front of a mirror it reflects our image automatically, does it not? The reflection is identical and completely corresponds with the object in front of it. The reflection in the mirror did not put itself there. We cannot rub it out. We could deny it or affirm its opposite, or will or wish or pray or supplicate for it to go away, but as long as we stand in front of the mirror that object will be exactly reflected. However, as the object changes, the reflection changes.

 It is just that way in our lives and in our experiences. The object is our thought, the mirror is as the Law of Mind. If there are those things in our lives which ought not to be, they are what we have given to the Law of Mind and we are receiving back their correspondents or reflections. So we have to get busy and *change the object* -- the pattern of our own thinking, our inward state of awareness. (p. 86.4)

 Also in Creative Process

Your Invisible Power (1974):

1. All individual minds, your own included, are merely different activities of the Infinite Mind. This Mind of God is the Law of your life. When you speak, It speaks within you. Thus your thought becomes the law of your life because the Law of the One Mind already resides at the center of your being. (16.3)

Pray and Prosper (1974):

1. Man’s mind has been likened to the “Workshop of God” for it is here that the tools of thought consciously may fashion destiny, may carve out a new future. (p. 6.3)

Living the Science of Mind (1984):

1. The Mind which you use is the Mind which I use; It is the Mind which everyone uses. It is the Mind of God and, because the Mind of God is a complete Unity, It is Omnipresent. Therefore the Mind which you use and which is your mind now is the God-Mind in you. This Mind is in all people, envelops all, and is at the center of every thing. (p. 118.1)

2. This Mind which is God permeates every atom of your being. It is the governing Principle in every organ of your body. It is the Principle of Perfection within you. Your thought is the activity of this Principle. The Principle is Perfect, Complete, and Limitless, but your thought circumscribes Its action and causes the very Mind of Freedom to create conditions which you call bondage. (p. 118.4)

3. Since the Mind within you is the Mind of God, and since the Mind of God not only created everything that has ever existed but will create everything that is ever going to be, you already have within you the ability to project new ideas, new thoughts, new inventions. Therefore, whatsoever ideas you desire, when you pray -- when you listen to this inner Mind -- know that you are going to receive these ideas, for you are dealing with that Mind which is the Conceiver of all ideas. (p. 119.4)

4. There could be no such thing as psychosomatic medicine or body-mind relationships if the Ultimate Substance on which Mind works were different from the Mind that works on It. A spiritual mind treatment is not a process whereby thought spiritualizes matter or materializes Spirit. Your thought can have no effect for, in, around, or through anything if it is unlike the thing that it affects. (p. 225.2)

5. The mind which makes the request is the Mind which fulfills the desire, since there is but One Mind. If the practitioner can bear in mind that what he is destroying is belief, he will do well. (p. 281.2)

6. Thought alone can reverse thought, thought alone can handle thought, and only thought can demonstrate over that which is a result of thought. Therefore the mental practitioner theoretically resolves everything into Mind and proceeds upon the basis that Mind is form, or takes form, and that the form which it takes is still Mind. Our work is done in the realm of Mind alone. (p. 296.4)

7. But when it comes to a conscious use of the Principle of Mind we must not forget that we are dealing with such a Principle. Therefore our method of procedure is different. Instead of asking for something, we are accepting something. Instead of hoping that something will happen, we are endeavoring to know that it has happened or is happening. This is a fine point in the Science of Mind and it should not be overlooked. (p. 318.4)

Anatomy of Healing Prayer (1991):

1. The very key to spiritual mind healing is a consciousness that we are living in a spiritual universe now, a living universe now, and that there is no difference between mind and what mind does, because what mind does is mind doing what mind does, no matter how solid it looks; but in that reality it is liquid. (p. 49.1)

2. ... that evolution is the evolving of something which is completely, entirely, and absolutely already involved. There is nothing you and I can ever know outside that within us which knows. There is nothing we can know outside the Mind principle in us which is in all things and which relates everything in harmony to itself because it is unbroken and unbreakable. (p. 16.1)

Ideas of Power (1992):

1. Now suppose that you and all people, while we have independent thinking and are individualizations of God or the Universe, each one a little different, are in reality all using the same Mind. There is only one Mind. (p. 43.2)

2. You and I do not have a mind separate from God. We have the Mind of God. The scripture says, “Let this mind be in you which was also in Christ Jesus.” (p. 43.3)

The Philosophy of Ernest Holmes (1996):

1. There is a mental atmosphere all around us; it is Mind and it is Intelligence; it knows, feels, hears, sees, and understands everything. It is universal -- that is, it is ever present, it is always where we are. It is receptive -- that is, it receives our thought; it has power to do anything, to produce anything, to create anything. (p. 101.3)

2. We ARE surrounded by this Mind, and we can use it just as we use any other natural law. . . We both must confess to a limited understanding of what the law really is, yet we both know that it exists. The things of the Spirit and Mind are not seen. The most sensible thing to do is to take all natural law for granted and instead of arguing over it, find out how to use it and how to reap the benefits of our knowledge. (p. 102.2)

3. . . . this Mind is there to be used; it is Mind -- and the only instrument of Mind, the only tools of mind, are thoughts. . . Our word is our thought, so our word shall accomplish. (p. 103.1)

4. I say “creative Mind,” for man does not create, he simply uses creation; and creative Mind is going to take it up and is going to bring back to us the thing that we have thought of. (p. 103.2)

365 Science of Mind (2001):

1. There is one ultimate Thinker, yet this Thinker thinks through all of us. This is why our thoughts are creative. The Universal Mind is incarnated in everyone. Every person has access to It; every person uses It, either in ignorance or in conscious knowledge. The mind of each one of us is the Mind of God functioning at the level of our perception of life. (p. 53.1)

2. All of us are rooted in the Mind of God. We did not plan it this way; this is the way it is. God is still the Supreme Power, and the Divine Spirit is still present with us no matter where we are. We must learn to tune in to the Mind of God, for when we do, we are tuning in to the most dynamic Reality in the universe. (p. 105.1)

Science of Mind Magazine:

1. The approach to Spirit is directly in our own mind. But the mind cannot accept what it rejects. We either believe, or we do not. We cannot believe and disbelieve at the same time. We cannot walk two ways at once. We must learn that the mind can, if we desire, be controlled so that we can gradually come into the habitual state of thinking the way we choose to think. This can only be possible when we recognize that thoughts are things. (August 1962, p. 5)

 Also in Belief

2. It is fundamental to our belief that the Mind of God is the only Mind there is, and that because Life has entered into us, we are all using the Mind of God whether we know it or not. (March 1971, p. 12)

3. To say there is one Life, that Life is God, and that Life is my life now, is to speak the truth. To say there is one Mind, that Mind is the Mind of God, and that Mind is my mind now, is to speak the truth. For each of us is an individual personality in this infinite and perfect Mind. (March 1971, p. 12)

 Also in Personality

4. All of us are rooted in the Mind of God. God is the supreme Power; and the Divine Spirit is ever present with us, no matter where we are. We must learn to tune into the Mind of God; and when we do, we are tuning into the most dynamic Reality in the universe. (August 1971, p. 17))

5. Above everything else let’s tune into the comforting thought that there is a Love in the universe that by Its very Presence dissolves all hate; a faith in God that neutralizes all fear, a confidence that brushes aside every doubt. (August 1971, p 17)

6. Now, of course, there is a Principle involved in all this. This is the Principle which the Science of Mind teaches; it is simplicity itself -- it says that you are surrounded by a Creative Mind which acts upon your thought. It says that faith, hope and acceptance produce actual results in your life. (April 1978, p. 10)

7. Since the Mind within you is the Mind of God, and since the Mind of God not only created everything that has ever existed, but will create everything that is ever going to be, you already have within you the ability to project new ideas, new thoughts, new inventions. Therefore, whatsoever ideas you desire, when you pray -- that is, when you listen to this inner Mind -- know that you are going to receive these ideas, for you are dealing with that Mind which is the Conceiver of all ideas. When you call upon this Mind for an answer to your problems, it at once knows the answer because to it, there is no problem. In this way the answer to every problem already is in the Mind which you possess. (April 2001, p. 9)

8. There is one perfect life, one limitless love, one eternal God, and that one Mind, being the only Mind there is, is the Mind that we use. No other thought can influence us. (October 2002, p. 30)

# MIND - CONSCIOUS

The Science of Mind (1938):

1. Through that which we call our objective, or conscious, mind is the *spiritual mind* for which we have been looking, but it is not fully developed. *If this were not so, there would be no mind with which to look.* The objective mind must be the spiritual mind of man, since it is the only thing about him which knows that he has life and is conscious of itself! (p. 112.3)

2. We approach and contact the Larger Spirit through our own spirit or conscious mind. The doorway to the Absolute stands open at the center of our intuitive perception. We enter the Absolute through that which appears to be finite, because the finite must be drawn from the Infinite. (p. 112.4)

 Also in Absolute

3. Man is conscious mind or spirit; this stands for his objective faculty. The objective mind of man is his recognition of life in a conscious state – it is the only attribute of man that is volitional, or self-choosing. Consequently, it is the spiritual man. The conscious mind of man is the contemplator. (p. 196.3)

4. The conscious mind of man is self-knowing, self-assertive; it has volition, will, choice and may accept or reject. It is the only part of man’s mind which can think independently of conditions. (p. 390.2)

5. Man’s conscious mind is the consciousness of God in him. (p. 396.2)

6. Conscious Mind. The Self-knowing Mind in God or in man. The Intelligence in the Universe which reveals Itself in all Its creation. It is impossible for us to conceive of Universal consciousness, but we glimpse it though our use of “the One Mind common to all individual men.” (p. 580.7)

# MIRACLES

Questions and Answers on the Science of Mind (1935):

1. A miracle is merely something we are not accustomed to seeing or experiencing. In reality, there are no miracles, for what seems to be a miracle is but the effect of a supremely natural law. The faith that can bring about the least demonstration can bring about the greatest. Great and small exist only in the consciousness of humanity. In the Universal Mind there is but one element -- completion or perfection. (p. 18.5)

The Science of Mind (1938):

1. Because we fail to realize that Principle is not bound by precedent, we limit our faith to that which has already been accomplished, and few “miracles” result. When, through intuition, faith finds its proper place under Divine Law, there are no limitations, and what are called *miraculous* results follow. (p. 162.3)

2. There is a place in the mentality – in the heights of its greatest realizations – where it throws itself with complete abandonment into the very center of the Universe. There is a point in the supreme moment of realization where the individual merges with the Universe, but not to the loss of his individuality; where a sense of the Oneness of all Life so enters his being that there is no sense of otherness. It is here that the mentality performs seeming miracles, because there is nothing to hinder the Whole from coming through. We can do this only by providing the mental equivalents of Life, by dwelling and meditating upon the immensity of Life and the fact that, as vast, as immense, as limitless as It is, the whole of It is brought to the point of our own consciousness. (p. 358.3)

 Also in Oneness

New Thought Dictionary (1942):

1. Miracle. In its narrowest meaning, supernaturalism; an interference, by the Divine, of the laws of the universe; special providence. In its broader sense, miracle means that which is not supernatural but supernormal and is above and beyond the average experience and viewpoint. In the sense in which we use it, the word miracle means a wonderful result of the creative power of thought. (p. 96.1)

This Thing Called Life (1943):

1. Miracles never happen. Every manifestation of faith through prayer, every wonder and sign which has followed the devotional life, has been a logical, an inevitable and an irresistible result of some cause set in motion in the Life Principle. (p. 14.2)

Beverly Hills Lectures (1952):

1. We say this: in every religious shrine in the world where people have been healed – Catholic, Protestant, Jewish, Mohammedan – at any altar where people have worshiped – “miracles” have been provided. Did God intervene? No. Intelligence will say there is something in Nature which responds. Jesus said, “It is done unto you as you believe.” He knew that there is a Power greater than we are that operates upon our beliefs, operating on the Cosmic forces. All the different denominations – and they are all good, although not identical in their philosophic content – have these “miracles.” It is the belief that does it. That is the secret.” (p. 15.4)

The Basic Ideas of Science of Mind (1957):

1. The scientific religionist could not believe in miracles, but he would not deny the power of spiritual thought. Rather he would think that the so-called miracles performed as a result of spiritual faith have been in accord with natural law and cosmic order, and that they could be reproduced at will. That which the illumined have experienced and that which men of great spiritual power have proved, the scientific religionist feels should be deliberately used in everyday life. (p.94.1)

10 Ideas That Make a Difference (1966):

1. Miracles are natural! Every manifestation of faith through prayer, every wonder and sign which has followed the devotional life, has been an inevitable result of some hidden cause set in motion by the Life Principle. Every longing and yearning we have ever had, every secret desire of our soul, and every constructive ambition we have had is but a whispering of this Power, assuring us that we are One with It, that we are a manifestation or personification of It, that we are a center in It. (p. 45.4)

The Philosophy of Jesus (1973):

1. It was not the words that Jesus used that performed the miracle. It was his inner conviction of the Power that operated on and in and through his words. He called this faith and belief, and in so doing reduced it to a mental attitude or to a way of thinking that we all can understand. There is Something that operates on our belief and acts exactly like a law, because It is a law, and tends to bring about conditions which correspond to our faith, our belief, our way of thinking. (p. 15.4)

# MIRROR

The Science of Mind (1938):

1. One should never allow himself to think of, or talk about, limitation or poverty. Life is a mirror and will reflect back to the thinker what he thinks into it. The more spiritual the thought, the higher its manifestation. Spiritual thought means an absolute belief in, and reliance upon, Truth. This is both natural and normal. (p. 322.4)

# MOLD

The Science of Mind (1938):

1. We must say that all thought is creative, according to the nature, impulse, emotion or conviction behind the thought. Thought creates a mold in the Subjective, in which the idea is accepted and poured, and sets power in motion in accordance with the thought. Ignorance of this excuses no one from its effects, for we are dealing with Law and not with whimsical fancy. (p. 30.3)

 Also in Thought

# MULTIPLICITY

The Science of Mind (1938):

1. The Thought of God must be the Cause of all that really exists; and as there are many existing things, there must be many thoughts in the Mind of the Infinite. This is logical to suppose, for an Infinite Mind would necessarily conceive an infinite variety of ideas. Hence the world of multiplicity or many things. But the world of *multiplicity* does not contradict the world of *Unity*, for the many live in the One. (p. 69.2)

2. Multiplicity . . . Many. From One come many. All come from the One, and all live in, and by, the One. From Unity comes multiplicity, but multiplicity does not contradict Unity. It is like the soil: we grow many plants from one soil, but the Unity of the soil is never disturbed. So the One Mind, working through the Creative Medium of the Universe, produces many things. (Glossary, p. 613.6)

# MYSTICS

The Science of Mind (1938):

1. A *mystic* is not a mysterious person but is one who has a deep, inner sense of Life and of his unity with the Whole. (p. 327.1)

2. A mystic is one who intuitively perceives Truth and, without mental process, arrives at Spiritual Realization. (p. 327.2)

3. Who was there who could have taught such men as these? By what process of mentality did they arrive at their profound conclusions? We are compelled to recognize that Spirit alone was their Teacher; they were indeed taught by God. (p. 327.2)

4. The mystic does not read human thought, but rather he senses the atmosphere of God. The mystics of every age have seen, sensed and taught THE SAME TRUTH!. Psychic experiences, on the other hand, bear the exact opposite testimony; as they more or less contradict each other, for each psychic sees a different kind of mental picture. But the mystic experiences of the ages have revealed ONE AND THE SAME TRUTH! (p. 328.4)

5. Mystics have all sensed one identical Reality, and their testimony is in no way confusing, because the Spirit within them has borne witness to the same Truth. (p. 328.5)

6. The teaching of the mystics has been that there should be *conscious courting of the Divine Presence*. There should be a conscious receptivity to It, *but a balanced one*. (p. 329.3)

7. It is through the teachings of the illumined that the Spiritual Universe reveals Itself, imparting to us what we know about God. What we directly experience ourselves, and what we believe others have experienced, is all we can know about God. (p. 329.5)

8. All of the great mystics have taught practically the same thing. They have all agreed that the soul is on the pathway of experience, that is, of self-discovery; that it is on its way back to its Father’s House; and that every soul will ultimately reach its heavenly home. (p. 333.4)

9. They have taught the Divinity of Man. “I have said, Ye are Gods; and all of you are children of the Most High.” They have told us that man’s destiny is Divine and sure; and that creation is complete and perfect *now*. The great mystics have all agreed that man’s life is his to do with as he chooses, but that when he turns to the One, he will always receive inspiration from on High. (p. 333.5)

10. The mystics have taught that there is but One Ultimate Reality; and that this Ultimate Reality is here NOW, if we could but see It. The great mystics have been illumined. They have seen through the veil of matter and perceived the Spiritual Universe. They have taught that the Kingdom of God is now present, and NEEDS BUT TO BE REALIZED! And they have apparently sensed that this Kingdom is within. (p. 334.5)

11. The great mystics like Jesus have taught that as we enter into the One, the One enters into us and *becomes us* and *is us*. They have taught the “Mystical Marriage,” the union of the soul of man with the Soul of God, and the Unity of all Life. (p. 343.5)

12. A mystic is one who intuitively perceives Truth and who without conscious mental process arrives at Spiritual Realization. (p. 419.2)

13. All the mystics have recognized the absolute unity of God and man. Within the Infinite Mind each individual exists, not as a separated, but as a separate and distinct entity. We are a point in Universal Consciousness, which is God. We are not separated from Life, neither is It separated from us, but we are separate entities in It, individualized centers of God consciousness. (p. 419.3)

14. True mystics have not denied the reality of individuality. They have all agreed that the soul is on the pathway of experience, of self-discovery; on the way to its Father’s House. They have told us of the marvelous relationship which exists between God and man . . . of a close Union which cannot be broken. (p. 419.4)

15. One of the most illuminating truths which mysticism has revealed is that there is no ultimate reality to evil. NO DEVIL, NO DAMNATION OUTSIDE OF ONE’S STATE OF THOUGHT, NO PUNISHMENT OUTSIDE OF THAT SELF-INFLICTED THROUGH IGNORANCE, and no salvation outside of conscious co-operation with the Infinite. Consequently, they have taught that the answer to every problem is in man’s own consciousness. (p. 420.2)

16. Mysticism . . . Mystics. A mystic is one who senses the Divine Presence. Some people confuse mysticism with psychism, and it is important that we make a clear distinction. A mystic is one who intuitively senses Reality. The highest and best that we have in civilization – music, art, religion, philosophy, poetry, science, etc. – is the result of the mystic sense which has been perceived by a few in each age. The psychic capacity, at best, deals only with human thought; only reads subjective pictures and tendencies. A mystic does not read human thought but senses the Thought of God. (Glossary, p. 613.5)

# NATURE

Science of Mind Magazine:

1. We say that the mountains show forth the glory of God but it isn’t that way. The mountains *are* the glory of God in the same sense that Einstein’s second equation tells us that energy and mass are equal, identical, and interchangeable. This equation is fundamental to our philosophy, for Einstein isn’t saying that energy energizes mass. That is exactly what he isn’t saying. He is not saying that it flows through and influences and controls mass. He says energy *is* mass. Spinoza said, “Mind and matter are the same thing,” (June 2001, p. 15)

2. These mountains here do not reflect the glory of God, they *are* the glory of God. In other words, there is a mountain which God up there reflects into a mirror so that we see a mountain down here. The mountain is God’s idea of Itself that way. That is why we can commune with nature in her visible form, and that is why a tree can speak to us, which it most certainly can if we would develop the ability to listen. (June 2001, p. 15)

# NONRESISTANCE

The Science of Mind (1938):

1. “The meek shall inherit the earth.” This is a teaching of nonresistance. (p. 427.5)

2. Nonresistance. Fighting any adverse condition only increases its power over us, because we are making a reality of it. Someone has said that “the language of resistance is pain, but nonresistance finds the harmony of the universe and swings into its motion, going with the stream of power which nourishes and protects.” Resistance is the offspring of fear and ignorance; nonresistance is the offspring of love. (Glossary, p. 614.7)

3. Resist . . . Resistance. To resist is to obstruct, hinder, check, thwart, counteract, oppose. Resistance is the act of striving against. (Glossary, p. 629.3)

# NONVIOLENCE

Richer Living (1953):

1. All our work should be built upon the supposition that good overcomes evil, not by combating, but by transcending it. The noncombativeness of Spirit is the principle back of the law of non-resistance which Jesus so plainly taught. The Spirit has no opposites; It is always joyous, perfect and free. There is no difference in the essence between our spirit and the Spirit. The spirit of man is the Spirit of God in man – the two are one. (p. 16.1)

Thoughts Are Things (1967):

1. Gandhi built his whole philosophy of life around the theory of nonviolence. An ancient Chinese sage said that all things are possible to those who can perfectly practice inaction. Jesus said to “resist not evil.” Surely some truth must be contained in these simple thoughts. If so, and if there is a spiritual transcendence of consciousness which dissolves solid facts, then you ought to learn about it and use it.

 Think of an iceberg, with the sun’s rays falling on it. Soon it will dissolve. That which was an obstruction becomes liquid. Perhaps that is the meaning of spiritual transcendence, inner awareness, the power of nonviolence. The great, the good and the wise have known this. But too often that which is not liked is resisted rather than being overcome. (p. 35.1)

365 Science of Mind (2001):

1. There is a spiritual consciousness that, through the power of nonresistance, can change a condition that appears solid. By way of illustration let us think of an iceberg. When the sun’s rays daily fall on it, it will dissolve; that which was an obstruction becomes liquid. Such is the power of nonviolence. (p. 90.1)

# NOW

Creative Mind (1919):

1. Life is for us today. There will be no change for tomorrow unless we do the changing today. Today we are setting in motion the power of tomorrow. Today is God’s day, and we must extract from it what of life we are to live. Tomorrow in the divine course of events will care for itself. The soul that learns to live in the great gladness of today will never weary of life but will find that he is living in an eternal here and now. (p. 46.3)

The Science of Mind (1938):

1. What we know about Subjective Mind proves that It is unconscious of time, knows neither time nor process. *It knows only completion, the answer*. That is why it is written, “Before they call, I will answer.” Cosmic creation is from idea to object. It does not know anything about process; process is involved in it but not consciously. Correct practice should know that ultimate right action is now, today. If we say, “Tomorrow it is going to be,” then according to the very law we are using we hold the answer in a state of FUTURITY WHICH CAN NEVER BECOME PRESENT. (p. 289.4)

 Also in Time

2. Since Spirit is present in Its entirety at all times and in all places it follows, that all of Spirit is wherever we center our attention. (p. 406.1)

3. Have no fear of tomorrow; enjoy today. Refuse to carry the corpse of a mistaken yesterday. What untold misery is suffered through the burdens imposed by our yesterdays and the bitter prospects of our tomorrows! The good of the present day is too often sandwiched between these two impossible situations. The day in which we live is sufficient. We are to live today as though God were in His Heaven, while all is well with our souls. (p. 432.4)

4. Let us no longer fight the old; let us no longer remember that we were once on the outer rim; let us forget the past and live in the eternal present of God’s happy smile. Today is good; tomorrow will be even better, and that vista of tomorrows that stretches down the bright eternities of an endless future will all be good, for the nature of Reality cannot change. (p. 471.3)

5. … for yesterday is gone and tomorrow has not come, and today is rapidly slipping past. (p. 638.4)

Alcoholism (1941):

1. Metaphysical or spiritual mind healing is based on the assumption that we live in a spiritual Universe *now*, that we are spiritual beings *now*, that the kingdom of heaven is at hand *now*, that spiritual humankind is perfect *now*, that the mind of God and the energy of the universe are available *now*. (p. 19.3)

 Also in Alcoholism

Lessons in Spiritual Mind Healing (1943):

1. Spirit exists independent of time, space and form. Spirit is universal. The action of thought creates from; form automatically projects time and space. Spirit exists as pure Being whose sole activity is thought. Thought creates motion which gives rise to form. Time and space are its effects. Spirit conceives of neither time nor space, but only the immediate now. Ideas which give rise to things are in a universal here and an ever-present now. (p. 8.3)

 Also in Time

Words That Heal Today (1949):

1. Thinking of tomorrow is thinking of that which is not yet and which can never become. It is impossible to live in tomorrow. When tomorrow comes it will be today. In taking thought for today, tomorrow will take care of itself. Today’s actions produce tomorrow’s results. If today’s actions are noble, tomorrow’s reactions also will be noble. (p. 11.2)

2. . . . Jesus said, “Let the dead bury their dead.” We cannot live in our tomorrows or in our yesterdays. The mistakes, fears and doubts of yesterday we need not bury. They will liquidate themselves when they no longer find nourishment in today. That which we refuse to feed shrivels up and dies. (p. 187.3)

A New Design for Living (1959):

1. There will never be more of God, abundance, health, or happiness than is available to us today. And the only time we can experience what we may desire is today. We can’t do it yesterday, and tomorrow hasn’t arrived. We have to encompass right now in our thought all the good we can ever hope to experience. For out of that thought comes the joy of our life today and the pattern for our experience tomorrow. But the present moment can never provide us with more joy than we are able to embody. (p. 111.3)

2. This does not mean that every moment of our lives will be filled with complete happiness, with everything that the heart can desire. However, we should learn to take from each moment only the joy, the lesson, the good that is in it. If we take only the bad, is it not out of this bad that the next moment will be born? Life is often filled with undesirable situations and conditions, and it can become a bed of roses only when we are willing to pick the thorns out of our flesh and throw them away. (p. 116.4)

3. It is often very difficult for us to realize that we are living in a timeless universe, and the fact that as far as the Infinite is concerned everything exists to It as a present reality, bound neither by the past nor by the future. Rather life is something that is eternally made new. “Behold, I make all things new.” (p. 118.2)

4. Every time we think, something new is being done. God is not a static God and there is no time when creation begins; in the eternal *now* Spirit moves upon the face of the waters. In the eternal *now*, by thought, Spirit moves as the Law of the Universe and out of it arises a new creation. (p. 201.3)

 Also in Creative Process

The Voice Celestial (1960):

1. Defer not good until another day

Nor dumbly wait until time gives surcease;

There is no time nor place but NOW and HERE;

The past is gone, the future is a dream,

Eternity is drumming at your door. (p. 111.2)

Living Without Fear (1962):

1. The past is behind and whatever doubt it may have held is gone with it. The future is before, bright with prospects; the eternal sun of righteousness is ever ascending, never to descend. Let us look toward the high goal of lasting attainment, fearless and happy. Let us live in the present, looking neither backward in horror, nor forward with apprehension, but looking into the present with joy -- “abiding in faith.” (p. 26)

What Religious Science Teaches (1974):

1. The conventional idea of the future life, with its teachings of rewards and punishment, is not stressed: the gospel is the good news for the here and now. Religion, it says, if it means anything, means right living, and right living and right thinking wait upon no future, but bestow their rewards in this life – in better health, happier homes, and all that makes for a well-balanced, normal life. (p. 6.2)

Ideas of Power (1992):

1. We believe Heaven is now; God is now. There will never be a day in eternity better than the day in which you and I are living, or any different. It is a continuity. (p. 233.4)

365 Science of Mind (2001):

1. The only time to make use of the Creative Principle is now. The real secret to its practical application lies not in how much we know, but in the use of what we do know. The results, large or small, much or little, depend entirely on the degree of conscientious endeavor, enthusiasm and joy, conviction and faith that we can bring to bear on any particular situation. We have to become quiet and, in the solitude of our own thought, discover for ourselves what it is we actually believe; and then proceed to put that faith into creative action through patterns of thinking built around that faith. (p. 115.2)

# OMNIPOTENCE

The Science of Mind (1938):

1. Omnipotence. The All-Powerful one. God. (Glossary, p. 615.9)

# OMNIPRESENCE

The Science of Mind (1938):

1. The highest realization we can have is a recognition of the Omnipresence of Spirit. This will set greater possibilities in motion and will, automatically, provide a better concept of life. Consequently, those people who have had the greatest sense of the Divine Presence – wherever it has been coupled with the definite knowledge of the Universal Law of Mind – have had the greatest power over that Law. This was the secret of the power of Jesus. (p. 276.2)

2. Omnipresence. The Constant Presence of the Undivided Whole. … Omnipresence is everywhere present. (Glossary, p. 615.11)

# OMNISCIENCE

The Science of Mind (1938):

1. Omniscience. The All—Knowing, All-Perceiving Mind of God. (Glossary, p. 615.10)

# ONENESS

The Science of Mind (1938):

1. When we become conscious of our Oneness with Universal Good, beliefs in evil, sin, sickness, limitation, and death tend to disappear. We shall no longer “ask amiss,” supplicating as though God were not willing, begging as though He were withholding. (p. 150.5)

2. There is a place in the mentality – in the heights of its greatest realizations – where it throws itself with complete abandonment into the very center of the Universe. There is a point in the supreme moment of realization where the individual merges with the Universe, but not to the loss of his individuality; where a sense of the Oneness of all Life so enters his being that there is no sense of otherness. It is here that the mentality performs seeming miracles, because there is nothing to hinder the Whole from coming through. We can do this only by providing the mental equivalents of Life, by dwelling and meditating upon the immensity of Life and the fact that, as vast, as immense, as limitless as It is, the whole of It is brought to the point of our own consciousness. (p. 358.3)

 Also in Miracles

3. One, The. Means God. (Glossary, p. 615.13)

# OPEN AT THE TOP

Seminar Lectures (1953):

1. If I believed I had a “revelation,” I would shudder at the thought, for there is no man so hypnotized as the man who coerces himself. I have wondered if it is possible to avoid this mesmeric state. If any group ever avoids it, we will, but in order to do so we have to keep our minds open at the top for a new influx of wisdom, and we have to set up a sign which says “stop, look and listen; does this that I believe measure up to Truth?” for there are certain inevitabilities that the ages have declared to be true. (p. 106.4)

Discover a Richer Life (1961):

1. Science of Mind attempts to penetrate more deeply into the essence of the Spirit within man; its theoretical principle is that the real essence of man’s mind and life is pure Spirit. Hence, of necessity, Science of Mind must teach spiritual concepts and at the same time should include in such teaching the highest and most advanced thought that can be gathered from all sources. (p. 18.2)

 Also in Religious Science/Science of Mind

2. What we must avoid, however, is the confusion which arises from a belief in final revelations, from the belief that all truth is at last discovered, or that some one person or some one system of thought has delivered the last word. There are no finalities in any science, any philosophy, or any religion. Through the continual emergence of the creative Principle any last finality proves to be but the beginning of a new creative series. This eternal spiral, finding its base in the everlasting Reality, will never cease to emerge. (p. 20.2)

3. Science of Mind will never be a closed book but will continue to gather spiritual truth from every source and every man’s experience; and, combining them, will discover that the result is an ever-increasing revelation of the nature of the spiritual universe in which we live. (p. 20.3)

What Religious Science Teaches (1974):

3. Shorn of dogmatism, freed from superstition, and always ready for greater illumination, Religious Science offers the student of life the best that the world has so far discovered. (p. 2.1)

 Also in Religious Science/Science of Mind

Science of Mind Magazine:

1. Shorn of dogmatism, freed from superstition, open at the top for greater illumination, unbound and unlimited, Science of Mind offers the student of Life the most understandable and intelligent approach that the world has so far achieved. (October 1971, p. 16)

 Also in Religious Science/Science of Mind

# ORDER/ORDERLINESS

The Science of Mind (1938):

1. The Universe, both visible and invisible, is a Spiritual System. Man is a part of this Spiritual Order, so indivisibly united with It that the entire Cosmos is (or may be) reflected in his mind! (p. 337.2)

2. Harmony (from Glossary): Concord or agreement in facts, opinions, manners, interests, etc. The secret of all progress is getting into right relationship with the Universal. “In tune with the Infinite.” In tune with Infinite Order is harmony. Contacting Infinite Intelligence, recognizing the Father within, accepting the underlying laws of Creation and moving in Its mighty rhythm, is harmony. Such harmony adjusts our affairs and enriches our lives. (p. 597.3)

 Also in Harmony

3. Order. A condition in which everything is so arranged as to play its proper part, methodical or established system. (Glossary, p. 616.2)

How to Use the Science of Mind (1948):

1. We did not create this universal order nor project this universal effect. Each one is, however, an individual center in it. He does project his relationship to it, which may or may not be one of adjustment, happiness and success. He also projects his individual use of it in his immediate personal life, and the union of all people’s thought, or the majority of the consensus of human opinion, project human history.

 It is important for us to understand this and to realize the difference between projecting individual experience and human history and the projection of the universal order itself. In the moments of greatest human tragedy, individually or collectively experienced, nothing in nature is changed. The integrity of the universe is not violated nor the will of truth disturbed. The fundamental harmony, beauty, love and wisdom of the universe are not violated. (119.3)

 Also in Creating Conditions/Circumstances

Richer Living (1953):

1. The universe is an orderly system of intelligence, and we exist in it as orderly spiritual beings. Procrastination and delay are unknown to the divine Presence, and should be unknown to us. Time, spiritually understood, is an orderly method of living easily. Its sole value is measurement. Many people develop an unconscious resistance to time, and are habitually late for appointments. These same people usually find their demonstrations delayed, because they are in a consciousness of delay. (p. 52.1)

 Also in Time

Think Your Troubles Away (1963):

1. The Universe is not only a spiritual system, It is an orderly system. We are living under a government of Law, always, whether we deal with the mind, the body, or the Spirit; whether we are dealing with physics or metaphysics. (p. 52.1)

Freedom from Stress (1964):

1. We are to combine the idea of the engine -- a universe of law and order -- with the Engineer -- an absolute Intelligence which is conscious of Itself, setting in motion creative forces that produce the logical result of a Self-contemplation of Itself. We ourselves, by very reason of the fact that we exist, are some part of this system, and there is something which receives the impress of our thought and acts upon it. (p. 18)

 Also in Creative Process

Pray and Prosper (1974):

1. There is a Law of Mind which follows the pattern of our thought. This Law works automatically. It is a mechanical law and a mathematical one. It is the Law of Cause and Effect. We should not have any anxious thought concerning the operation of this Law; 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 praying in spirit and in truth, and according to law. And there must be law even in prayer, if there is to be Cosmic order. (p. 5.3)

 Also in Prayer/Spiritual Mind Treatment-General

# PARTNERSHIP

This Thing Called Life (1943):

1. You exist that this Power may have another, a unique, outlet for Its expression. The more life you express, the more of It flows through you. Therefore, every legitimate desire you have is the pushing of this Power through you into Its own self-expression. In this way you are in partnership with the Infinite. (p. 67.3)

 Also in Self/Human/Individual

Richer Living (1953):

1. We should believe that God is the invisible Partner in our lives and affirm that Divine Love goes before us and prepares the way. We should permit ourselves to be guided for there is something within us, deep at the center of our being, which knows what we ought to do and how we ought to do it. (p. 132.1)

2. The good in which you believe can triumph over every evil you have experienced. You have a silent partnership with the Infinite. This partnership has never been dissolved, it never can be. You are to have implicit confidence in your own ability, knowing that it is the nature of thought to externalize itself in your affairs, knowing that you are the thinker. (p. 269.1)

Thoughts Are Things (1967):

1. The good in which you believe can triumph over every evil you have experienced. You have a silent partnership with the Infinite. The partnership has never been dissolved; it never can be. You are to have implicit confidence in your own ability, knowing that it is the nature of thought to externalize itself in your health and affairs, knowing that you are the thinker. (p. 51.1)

 Also in Confidence

Spiritual Awareness (1972):

1. The heartbeat of the Universe is at the center of every living soul, and the Presence of God within us waits patiently for our recognition. We must awaken to the realization that a Divine Partnership has already been formed between the seen and the Invisible. We should daily feel a deeper union with Life, a greater sense of the indwelling God – the God of the seen and of the unseen – within us. (p. 14.4)

Your Invisible Power (1974):

1. We are in partnership with the Infinite Mind. The name of this partnership is “God and Company”. The supreme Intelligence, the universal Creative Order, the dynamic Law and the all-perfect Presence -- this is God, the Silent Partner. We are the Company. This partnership cannot be dissolved for this union was never created -- it always has been and always must remain. (p. 5.1)

 Also in Self/Human/Individual

365 Science of Mind (2001):

1. We should believe that God is the invisible Partner in our lives and affirm that Divine Love goes before us and prepares the way. We should permit ourselves to be guided for there in Something within us, deep at the center of our being, which knows what we ought to do and how we ought to do it. (p. 13.1)

 Also in Guidance

Science of Mind Magazine:

1. Think of yourself as being in partnership with this Divine Presence and Its creative Law. Learn to trust this Presence as you trust the simple fact that you are living. Do not be afraid to throw yourself in complete abandonment and with perfect acceptance into Its soft embrace, for It is closer to you than your very breath and near to you than your hands and feet. It is right where you are. (May 1972, p. 18)

 Also in Trust

# THE PAST

The Science of Mind (1938):

1. Accepting the lessons and experiences of the past, and taking the best from everything, we should press boldly forward, looking ever for the Truth, and ever ascending higher and higher into the heavens of reality. (p. 439.2)

The Voice Celestial (1960):

1. For he who looks into

The mirror of the past can only see

The ghosts of yesterday: unreal to him

Who looks into the mirror of today. (p. 45.4)

2. Your error, Farer,

Is found in that word “must.” There is no “must

In reasoned thought. No force compels, no God

Demands the blind acceptance of the past. (p. 132.5)

3. It is the memory

Of nature that you read, nor good nor bad,

But you are not the victim of the past,

Nor subject to a spell. Illusion lies

In this, that you accept the patterns of

The past as auguries of things to come;

*Effect* is thus accepted as a *cause*

Which you project into the present and

The future. It need not be; there is no

Fate, no god proclaiming that you “must.” (p. 133.4)

# PATIENCE

The Voice Celestial (1960):

1. Give time. The fruit must ripen on the tree.

So is it with man’s struggle toward the truth.

Impatience will not speed the harvest home. (p. 103.5)

# PEACEFULNESS/PEACE

Creative Mind (1919):

1. What more can we ask! What greater realization of life than to know that God is with us! From this great realization comes peace, a peace which the world little understands, and a calm which is as deep as the infinite sea of love in which he realizes himself to be immersed. (p. 25.2)

Creative Mind and Success (1919):

1. In the silence of the soul’s communion with the Great Cause of All Being, into the stillness of the Absolute, into the secret place of the Most High, back of the din and the ceaseless roar of life, we shall find a resting place and a place of real spiritual power. (p. 77.1)

 Also in Communion

The Science of Mind (1938):

1. Peace Be unto Thee, Stranger

Peace be unto thee, stranger, enter and be not afraid.

I have left the gate open and thou art welcome to my home.

There is room in my house for all.

I have swept the hearth and lighted the fire.

The room is warm and cheerful and you will find comfort and rest within.

The table is laid and the fruits of Life are spread before thee.

The wine is here also, it sparkles in the light.

I have set a chair for you where the sunbeams dance through the shade.

Sit and rest and refresh your soul.

Eat of the fruit and drink of the wine.

All, all is yours, and you are welcome. (p. v.2)

2. Whoever becomes receptive to the idea of peace, poise and calm – whoever embodies these divine realities – finds them flowing through him and he becomes peaceful, poised and calm. (p. 151.3)

3. We cannot be in peace until we know that the Spirit is the only cause, medium and effect in our lives. There is no past, present and future to It. Evil has no history and has never entered in to the being or the experience of Reality. The mind must come to know and to realize all these truths if it is to have real and lasting peace. (p. 264.3)

4. No man can demonstrate peace and cling to unhappiness. He can demonstrate resignation, and call it peace, but it will not be peace. (p. 267.2)

5. The peacemakers are called the children of God. We never associate warriors with the Divine Kingdom. Struggle and strife are outside the Kingdom; they cannot enter in because of their confusion. Only peace can enter the gates of Reality and sit at the table of love. The Divine Host serves not His bounty to confusion, but distributes His gifts to those who enter His gates with peace in their minds and love in their hearts. (p. 429.5)

6. Here is a hard saying. We cannot always please our fellowmen. Human experience has taught that this is impossible. What attitude, then, are we to assume? This: whether we please or whether we displease, we need to have no personal animosity toward others. The altar of faith is approached through peace and goodwill toward all. (p. 430.3)

7. Peace is the power at the heart of God. It is through the revelation of the self, to the self, that one understands life; that he approaches the power which is at the heart of God. This comes through a recognition of the unity of the individual, with the Spirit *back of, in,* and *through all*. (p. 444.3)

8. Peace is an inner calm, obtained through man’s knowledge of what he believes and why. Without knowledge, there is no lasting peace. Nothing can bring peace but the revelation of the individual to himself, and a recognition of his direct relationship to the Universe. He must know that he is an eternal being on the pathway of life, with certainty behind him, certainty before him, and certainty accompanying him all the way. (p. 445.2)

9. Peace is brought about through a conscious unity of the personal man with the inner principle of his life -- that underlying current, flowing from a divine center, pressing ever outward into expression. But this can never come by proxy. We can hire others to work for us, to care for our physical needs, but no one can live for us. This we must do for ourselves. (p. 445.3)

10. And that peace which comes from the innermost recesses of the Spirit is left with us; a peace which the world cannot take away, for it springs from the bosom of the Father of light, love, life and wisdom. (p. 481.1)

11. The unity of the Spirit is kept through the bonds of peace. Other than peace suggests confusion and separation. The Spirit is a perfect unit and we harmonize with this unity when we maintain a state of peace in our minds. (p. 493.2)

 Also in Unity

12. Peace. A state of inner calm. An inner calm so complete that nothing can disturb it. The Peace which comes only from the knowledge that It is All. Fathomless Peace is meant by the Peace of the Spirit. This is the peace to which Jesus referred when he said, “Peace I leave with you, my peace I give unto you.” The Infinite is always at peace because there is nothing to disturb It. A realization of our Oneness with Omnipresence brings peace, the peace which is accompanied by a consciousness of power. (Glossary, p. 617.4)

New Thought Dictionary (1942):

1. Peace. Perfect harmony, well-being. Peace is not an absence of activity, but a very vital, vibrant quality of joyous serenity, where everything is in harmonious relationship. (p. 108.8)

This Thing Called You (1948):

1. First of all you must arrive at peace of mind. It is only on the basis of peace that you can persist with absolute certainty. Peace alone gives poise. There is an intuition within you which already knows that you are one with good, that your destiny is certain, and you must listen to this intuition for it is the voice of God in you. (p. 27.3)

 also in Intuition

Words That Heal Today (1949):

1. God is peace. We enter this peace in such degree as we withdraw from confusion. (p. 25.2)

2. He (Jesus) does not imply that non-resistance means acquiescence, that it means we accept negative conditions or circumstances as being right. Non-resistance means non-combativeness. Instead of contending against evil we should think good; instead of fighting the devil we should worship God; instead of being overcome by grief we should enter the joy of living. (p. 34.2)

3. If there is anything we need it is peace of mind. Without it life is not worth while. Peace of mind comes only when there is a personal and collective sense of security. This sense of security comes when there is a sense of belonging to the universe. Jesus knew that no one is or ever can become sufficient unto himself. It is when the soul returns to its source and finds its true center in pure Spirit that it enters into that peace which the Wise One said the world cannot give. (p. 246.3)

Richer Living (1953):

1. We are established eternally in a peace which has never been disturbed. When the appearances of adversity and confusion confound us, it is indicative that definite meditation is needed to restore our thought in the peace that forever abides in fullness. God is never disturbed, hurt or aware of adversity. The Universal Mind only knows the peace, order and harmony of Itself. Within us this same Spirit knows these things for us in our individual worlds. As we remember this and affirm this, we are moved out of adversity into prosperity, out of error into truth. (p. 41.1)

2. Peace must exist at the center of everything or the universe itself would be a chaos. (p. 253.1)

3. God in the midst of us is instantly available as peace, order and harmony. All that is required is to turn within and think in His terms, His ideas. As we do this the panic flees and order is born. We are already in the Mind of God which always operates in peaceful and perfect ways. (p. 286.1)

4. At the center of my being is Peace – the peace that is felt in the coolness of evening, when men have turned from their labor and the first star shines in the soft light of the sky. There is a freshness, a vitality, a power underlying this Peace. It broods over the earth quietly, tenderly, as a mother watches over her sleeping babe. (p. 311.1)

The Basic Ideas of Science of Mind (1957):

1. Be still, still, in every way, and accept that Peace of God, knowing It now heals everything within you that hurts, and that Its calming action enfolds all your experience. Think Peace, feel Peace. Know that you are Peace, because you are a definite, specific expression of God manifesting as you. (p. 39.1)

Living Without Fear (1962):

1. If we find ourself surrounded by confusion we should meditate on peace until we feel a sense of peace. Then as the mind returns to its objective state it brings an atmosphere of peace with it which dispels the confusion just as light dispels the darkness. Thus our meditation becomes a practical thing; it has an actual value in everyday experience. (p. 96)

Thoughts Are Things (1967):

1. There is a peace at the center of your being – a peace that can be felt through the day and in the cool of the evening when you have turned from your labor and the first star shines in the soft light of the sky. It broods over the earth quietly, tenderly, as a mother watches over her child. (p. 45.1)

Observations (1968):

1. We must think peace if we wish to express peace. The mind that is always confused and distraught is not at peace; the mind that is continuously upset and agitated by the little, petty things of life is not at peace; it is at war with itself. It is only when the individual mind ceases combating itself that it will stop combating others. (p. 47.3)

2. Peace comes from the absence of fear, from a consciousness of trust, from a deep, underlying faith in the absolute goodness and mercy, the final integrity of the Universe in which we live, and of every cause to which we give our thought, our time, and our attention. (p. 48.2)

3. There wells up from within us a trust, a consciousness that we are surrounded by an infinite Goodness; and that thought of peace spreads itself beyond the confines of our own consciousness and helps that much in healing a sick world of the belief that it must fight. First at home, in the silence of our own thought, let us heal ourselves of fear, of doubt, of uncertainty. Let our lives be peaceful; let our lives be whole. Then shall that Peace which is God abiding within us radiate from us. (p. 49.3)

The Spiritual Universe and You (1971):

1. When we are confused and trying to go in forty directions at once, which is the most psychologically and physiologically disintegrating and devastating thing anyone can do, we should turn definitely from the confusion and get by ourself; then come to the realization of a Divine Presence and the strength and stability of Its inward Peace; recognize that there is but One Life, that Life is God, that Life is within us, and there is no confusion in that Life; and begin to identify with that Life. Identification is one of the great words in our language. We could say: “I am one with God’s Peace. There is no confusion in me. At the center of my being there is Peace. There is nothing to be afraid of. At the center of my being the eternal Peace forever dwells in security. I have no fear.” It does not matter how long it takes to do this if we really want peace, and after awhile confusion will no longer affect us. (p. 12)

Spiritual Awareness (1972):

1. A realization of our oneness with Omnipresence brings peace, the peace which is accompanied by a consciousness of power. Thought which is built upon a realization of the Divine Presence has the power to neutralize negative thought, to erase it, just as light has the power to overcome darkness. (p. 15.3)

Your Invisible Power (1974):

1. The Peace that is within you is not something separate from God. It is not something that bombards you from without. This Peace is something that expands from within. Always this Peace had been in you. Always this Peace has nestled at the center of your being, ready to reveal Its perfection and harmony.

 Peace stands at the door of your consciousness and awaits your acceptance of It. However, It does not stand outside your door, waiting for entrance, so much as It stands inside waiting to be expressed in everything you do. (p. 28.3)

2. Because God is Peace and because God is in you, the Peace of God must also be in you. You should no longer go in search of Peace, for this is confusion. (p. 29.3)

3. Peace is at the center of your own soul, it is the very Being of your being. This peace, which is at the center of your being, has never been disturbed. It has never been afraid. It never desired to harm anyone, therefore it never has been hurt. How, then, shall you use this great gift which nestles at the very center of your being? You are to use it consciously. You are to speak the Word of Peace wherever discord appears. And when you do speak the Word of Peace, let no doubt arise in your thought. You must know that Peace stills the tempest. You must know that your Peace has all Power because It is the Peace of God within you. (p. 30.2)

4. Above the wind and higher than the whirlwind, enshrined in the Heart of God, there is a Voice within you which says: “Peace! Be not afraid. It is I.” This “I” is YOU. This “YOU” IS GOD WITHIN YOU. This God within you IS Peace. (p. 31.1)

Creative Living (1975):

1. No matter how much we seek to attach our troubles to God, God is never troubled. God does not, as it were, come down and enter into our troubles to straighten them out. If He did He would be more confused than we are because He has more to be confused with, but there is no such thing as Cosmic confusion. (p. 67.1)

2. Reality abides in eternal peace, in everlasting calm. Consequently, we cannot carry our confusion into peace any more than we could carry darkness into light. But if we could let go of our confusion long enough to receive the peace, as the light shines in the darkness and dissipates it, so the peace would dissipate the confusion and it would not be there. (p. 67.2)

3. Since God is the reality of each of us, there is a part of us that has no problems. Our individual being does not contradict the equilibrium of the universe. Man is the only thing that is confused; nature is not. If we slaughter each other, the grass will still be green, water will still be wet, everything will still go on. (p. 68.3)

4. We have to believe in the transcendent Power, then we have to believe we can hook up with It because we are already one with It. Then we have to believe that when we speak our word we are tapping the source of infinite Harmony at a level higher than the finite discord, therefore our word of authority will take precedence over the discord. (p. 69.2)

5. We should seek an awareness of the infinitude and stillness of the everlasting Peace, the motion of the ceaseless Energy that flows through everything in majestic calm. We must believe that there is within us a pattern of living beyond all confusion, beyond all fear, and that it is here and now because the Universe in which we live is here and now. We must seek to feel it. (p. 70.1)

A Holmes Reader on Change (1995):

1. The Peace within you is not something separate from God. It is not something that bombards you from without as the earth is bombarded by cosmic rays. This Peace is something that expands from within. Always this Peace has been in you. Always this Peace has nestled at the center of your being, desiring to reveal Its perfection and harmony. (p. 59)

2. Peace stands at the door of our consciousness and awaits our acceptance of It. However, It does not stand outside our door, waiting for entrance, so much as It stands inside waiting to be expressed in everything we do. If the possibility of your peace were dependent upon some external event, some outside circumstance, some objective fact, then you would not have a Principle of Peace within you. You would merely be hoping that one might either develop or be imposed externally. (p. 59)

3. Peace is within you now. The Peace that passeth all human comprehension is there. The Peace that is at the very heart of the Universe is there. (p. 60)

4. God has implanted this Peace within you. Because God is Peace and because God is in you, the Peace of God must also be in you. You should no longer go in search of Peace, for this is confusion. “Search Him not out, but seek Him at the center.” (p. 60)

5. The Peace that is within you, then, is birthless, deathless, and changeless. It stands within and not without. And because Peace is within you, It is available. If It were somewhere else you would never find it. You can find that which already exists within. (p. 60)

A Holmes Reader on Practical Wisdom (1996):

1. There is a peace at the center of your being -- a peace that can be felt throughout the day and in the cool of the evening when you have turned from your labor and the first star shines in the soft light of the sky. It broods over the earth quietly, tenderly, as a mother watches over her child. (p. 21)

365 Science of Mind (2001):

1. Deep within the consciousness of each of us there is a center of peace and security where trouble and accidents do not occur, where truth and love reign supreme, where good is the only power. (p. 14.1)

2. Peace fills my heart and Life sings through me in radiant ecstasy. (p. 189.2)

Science of Mind Magazine:

1. . . . true non-resistance is the surrender of every arrogant attitude of mind to good and to good alone. Those who have made this surrender have found real peace of mind, happiness and wholeness in the only place it can be found, which is within themselves. (August 1993, p. 18)

2. Real peace of mind comes only from a deep and an abiding faith in the universe, in This Thing Called Life, and in the Power greater than we are. (Oct. 1993, p. 19)

3. Find me one person who is for something and against nothing, who is redeemed enough not to condemn others out of the burden of his soul, and I will find another savior, another Jesus, and an exalted human being. (August 2000, p. 8, from “Sermon by the Sea”)

4. God is Peace. This Peace which God is belongs to man and is some part of his Spiritual Nature. Whatever God is in the Universal, man is in the particular. The nature of God is incarnated in every living soul. (May 2003, p. 7)

5. The Peace that is within you is not something separate from God. It is not something that bombards you from without. This Peace is something that expands from within. Always this Peace has been in you. Always this Peace has nestled at the center of your being, ready to reveal Its Perfection and Harmony. (May 2003, p. 7)

6. Peace stands at the door of your consciousness and awaits your acceptance of It. It does not stand outside waiting for entrance; It stands inside waiting to be expressed in everything you do. (May 2003, p. 7)

7. Peace is within you now. The Peace that passeth all human comprehension is there. The Peace that is at the very heart of the Universe is there. (May 2003, p. 7)

8. Because Peace is within you, It is available. If It were somewhere else you would never find It. Act as though Peace already possessed your soul and It will possess it. (May 2003, p. 8)

9. Peace is at the center of your own soul; It is the very Being of your being. (May 2003, p. 8)

10. The Peace which is at the center of your being was not born from human struggle, evolution, or accomplishment. It is something that always existed. It was not given by the world. The world cannot take It away. (May 2003, p. 8)

11. Above the wind and higher than the whirlwind, enshrined in the Heart of God, there is a Voice within you which says:

 “Peace! Be not afraid. It is I.” This is *you*. This *you* is *God within you*. This God within you is Peace. (May 2003, p. 8)

# PERFECTION

The Science of Mind (1938):

1. The Principle that we have to demonstrate is perfect, and – in so far as we can compel the mind to perceive this perfection – so far it will automatically demonstrate. (p. 49.5)

2. Spiritual Man is perfect, but his individual use of Life and Law enables him to cover a perfect idea with an apparently imperfect cloak. (p. 177.2)

3. The practitioner must realize that back of the appearance is the Reality, and it is his business to uncover this Reality. He does this through a process of obliterating false thought. He must deny false conclusions, bring out the evidence of perfection, and produce the healing. *Disease is a fact but not a truth; it is an experience but not a spiritual reality.* (p. 213.2)

 Also in Practitioners

4. It is easy to believe that God is perfect. We must also believe that the spiritual man is perfect, and since it is difficult to believe that the objective man is perfect, we must confine our statements to a realization of the spiritual perfection of man. In such degree as our realization becomes a subjective embodiment, the objective healing will automatically take place. (p. 218.3)

5. Always the idea of perfected man must have been in the Divine Mind; involved within the *cause* is its *effect*. And in the Mind of the Eternal, man must be perfect. God is perfect Mind and cannot conceive imperfect ideas, hence the idea of man as held in the Mind of God, *must be a perfect idea*. The perfect man is the only man God knows! (p. 338.4)

6. The Spirit has already ordained that nature shall be perfect. It would be impossible for Spirit to ordain anything else since, in order to be at all, It must be perfect in Its nature. God is Will and Representation. A perfect cause must produce a perfect effect. The normal functions of life are harmonious but we interfere with these in our ignorance and thus bring discord into temporary being. (p. 395.1)

7. Whenever we are conscious of God, or pure Spirit, we are made conscious of perfect life, the body is healed. We must become unconscious of the imperfect and conscious of the perfect alone. Since our ideas of perfection are limited to our present understanding, we do not yet manifest perfection. With a greater unfoldment of Reality through our consciousness, we shall evolve a more perfect body. (p. 488.3)

8. Perfection. The real state of being; complete so that nothing is wanting. Ideal faultlessness; the divine attribute of complete excellence. The only way a treatment can possibly be effective is for the practitioner to see only perfection in his patient, regardless of appearances. (Glossary, p. 617.6)

# PERSONALNESS OF SPIRIT

Love and Law (2001; teachings 1918-1920):

1. God is the very essence of personality. Cause and effect are one and so the very recognition of our own personality must proclaim the Infinite personalness of that being or life which is the source of that which we are. Instead of losing a sense of a personal God, you will actually gain a sense of one. (p. 194.2)

 Also in Personality

Can We Talk to God? (1934):

1. We are thinking of God as a universal and infinite Being, as perfect law, the immutable law of cause and effect; and in doing this, discarding the ancient idea of a huge person in the nature of Deity, we are undoubtedly losing something; losing a sense of personal contact with this invisible power and we are liable to think of God only as law, or as an Infinite It. Now an Infinite It is a very adequate thing in certain respects, but in other respects it is very inadequate. We could not derive much comfort, pleasure or joy from talking to the principle of chemical affinity (yet we do derive a great benefit from learning that such a law exists). Neither can we hope to get much satisfaction from thinking of God only as an Infinite It. (p. 7.3)

2. It is fundamental to our belief that there is a Presence in the universe with which we may consciously communicate and which will consciously respond to such communication. We hold this as fundamental to any consistent philosophy or religion, not only because we long for and actually need it, but because such a Presence is an inevitable necessity. (p. 8.3)

3. But we must assume that this final Being is conscious of us as part of Itself, and if this be true, it must be true that we can communicate with It. But we realize that we cannot communicate with a God external to our own nature of being, for the simple reason that we cannot know anything beyond our own knowledge. In other words, there is an Intelligence and responsive Presence in the universe. There is a God who knows, cares, understands and responds, but only through our own nature. (p. 8.4)

4. . . . -- the idea of our personal relationship to the Deity -- is not there without a reason. It is a proclamation that the Deity indwells our own soul and that we are intuitively conscious of this Divine Fact.

 That instinctive sense of the Divine Presence which is inherent to us all, is there because it is true and in the state of each person’s intellectual capacity to perceive the truth, it comes out and to him becomes his God. It is forever proclaiming its own being. There is a Power and a Presence in the universe which responds to us so completely, so perfectly, that we shall be amazed when we realize how completely, and how perfectly, but it can only operate for us through us. Our communication with God must of necessity be, and always remain, an inner light; we communicate with the indwelling God. (p. 9.2)

5. There is something in us that longs for the sympathetic understanding, the kindly response, the sense of a presence which is warm, pulsating and colorful. We must have it and I sense that as we meet each other in love and friendship, in the warmth of a handshake and in good fellowship, it is God. What else could it be? The hand that gives is the hand of God, and the eye that sees is the eye of God. In each other, through each other, we contact God; but God is more than this. (p. 10.2)

6. I think that as we contact each other we are contacting a definite, direct manifestation of Deity; when we talk to each other, I think that God is talking to God; but I do not think that this is the only God there is. If it were, our finite knowledge would have exhausted the Infinite and there would be no God beyond our conversation. (p. 10.3)

7. . . . that we can talk to God just as consciously as we talk to people, and that if we expect it, believe it, and feel it, we will receive just as direct a response. We will not receive an audible word because God’s audible word is placed, in this creation, in the mouth of individuals. This is the only audible word God has on this plane. (11.3)

8. Know that there is something more than law; an intelligence to which we may come for inspiration, for guidance, for direction; a power responding to us, a Presence pressing against us, an animation flowing through us, a light within us. (p. 13.2)

Questions and Answers on the Science of Mind (1935):

1. Metaphysicians generally believe God is the Life Principle through which individuals derive their nature as intelligent, self-choosing entities; and that the mind in the individual is the Mind of God, since in unity there must be but One Mind. The particular “current” of this One Mind which people use to serve their own personal needs makes their experience of this Divine Mind, this Intelligence, personal to them as individuals. They can feel it as a deep sense of inner communion, as a spontaneous, irresistible union. Metaphysicians clearly see and feel this truth about God and individuals. (p. 8.3)

 Also in Communion

2. When we first transcend the old idea of God, we may lose something, because it was a God to whom we could go as we would to a human friend, a God we felt could hear and answer as a person would. When we think exclusively of a universe of law, we no longer have that human-like God to pray to and may be thrown into a spiritual abyss. But we pass through this state into the realization that we could not be conscious beings unless there were a First-consciousness in the universe. We could not have become personified unless there were an Infinite Personalness. So we begin to see that there is an Infinite Personalness in the universe, an Infinite Presence (not an infinite person), the universal cause of all personality. Then we begin further to realize that where our own life is personified, God is personified. So we regain the idea of a personal God, but without the limitations of a human God. The sense of a personal God returns to us and is in us. Prayer becomes a communion and not a petition. The wave arises from the ocean of Infinity and personifies itself through all people; hence, it is personal to all who sense its inner presence. (p. 10.2)

The Science of Mind (1938):

1. We should think of God, not only as Principle, forever pushing forward into expression; but as Infinite Person. In other words, if we merely think of an abstract Principle, and a mathematical Law of Cause and Effect, we shall lose all warmth and color. We should be very careful in abstracting the Principle not to forget the Essence. (p. 88.4)

2. PERSONALITY CANNOT EMERGE FROM A PRINCIPLE WHICH DOES NOT CONTAIN THE INHERENT POSSIBILITY OF PERSONALITY. In each one of us, to each one of us, through each one of us, something is personalized and that which is personalized is personal to its own personification. (p. 89.2)

3. All manifestation of Life is from an invisible to a visible plane, through a silent, effortless process of spiritual realization. WE MUST UNIFY IN OUR OWN MENTALITIES WITH PURE SPIRIT. To each of us, individually, God or Spirit is the Supreme Personality of the Universe -- the Supreme Personality of that which we, ourselves, are. It is only as the relationship of the individual to the Deity becomes enlarged that one has a consciousness of power. (p. 330.5)

4. . . . infinite as is the Divine Being, IT IS STILL PERSONAL TO ALL WHO BELIEVE IN ITS PRESENCE! It is entirely possible for a man to talk with the Spirit, for the Spirit is within him, and He who made the ears, can hear. (p. 333.6)

5. THE INFINITE IS PERSONAL TO EVERY SOUL WHO BELIEVES IN THE INFINITE. It is a mistake to so abstract the Principle that we forget the Living Presence. It is a combination of the two which makes work effective. A sense of real completion can come only to that soul that realizes its Unity with the Great Whole. Man will never be satisfied until his whole being responds to this thought, and then, indeed, will “God go forth again into Creation.” “To as many as believed, gave He the power.” (p. 334.4)

6. God, or Spirit, is Supreme, Infinite, Limitless Personality. And we should think of the Divine Being as such -- as completely responsive to everything that we do. There should come to us a sense of communion, a spontaneous sense of an Irresistible Union. If we had this, we would demonstrate instantaneously! (p. 362.3)

7. The realization that God is personal to all who are receptive to the Divine influx, enables one to communicate with the Spirit, receiving a direct answer from It. (p. 363.2)

8. Personalness. We do not think of God as a tremendous Person, but we do think of the Spirit as the Infinite Personalness in and through all Life. Infinite Self-Knowingness is the Abstract Essence of all personality. To think of God simply as an Infinite Principle would be to resolve the Divine Being into an Infinite IT, a cold, impersonal Law, containing no warmth or color, and certainly no responsiveness. Such a concept of God would rob man of his Divine Birthright and throw him, empty-handed, into an abyss of Law and Action, without motive or direction. No worse state of mentality could be imagined than one in which man thought of God simply as Principle. The very fact that man comes from the Universe in a self-conscious state, proves that behind all manifestation there is a Power that knows Itself; and a Power that knows Itself must be Personal. It is not, of course, limited. It must be Infinite. As wonderful as the concept may be, God is Personal to all who believe in Him. God is responsive to all who approach Him, and God is the Element of Personalness back of all personality. We could not be conscious beings unless there were a First-Consciousness in the universe. (Glossary, p. 618.2)

New Thought Dictionary (1942):

1. Personalness of God. The Spirit is personal to each one of us, since It is personified through us. (p. 110.6)

How to Use the Science of Mind (1948):

1. Instead of denying that God is personal to each, we should emphasize such personalness. It is one of the chief cornerstones of this spiritual philosophy. Each individual life is a unique expression of the universal Wholeness. No two lives can or ought to be alike. The one universal Life flows through everything. We give individual expression to It. (p. 4.3)

2. Everyone needs the warmth and color, the imagination and feeling of a sense of intimacy with the creative Spirit. Our intellect yearns toward It as naturally as a rose turns to the sun. In spiritual mind healing it is important that we sense an infinite Personalness back of, in and through everyone. Without this our work would have no warmth or color. It would be without feeling, therefore, unproductive, uncreative, dead. (p. 8.2)

Words That Heal Today (1949):

1. We all feel the need of an intimate and personal relationship with the Spirit. We need the personal experience, not only of conscious communion with God, but equally we need the assurance that God will respond. We must feel that when we talk to the Spirit we actually commune with It; otherwise, we shall have no sense of personal response. Communion means that something goes out and something returns; that we not only seek Him but that we find Him. There is no such thing as a one-sided communion. Unless the response is there, the attempt to hold communion ends in emptiness and futility. We must gain the assurance that God not only hears, He answers; that we are not talking to a vacuum or attempting to commune with the emptiness of space. (p. 136.1)

 Also in Communion

Seminar Lectures (1955):

1. We do believe that there is an infinite self-knowingness, which we call the Spirit. “Our Father which art in Heaven,” God, the first Cause, or This Thing Called Life. We believe that this is personal, warm, colorful, and responsive to that which communes with It, and that each of us is an individualized center in It, without being an individual separate from It. (p. 16. 1)

 Also in Individualized Expression, Self-Knowingness

2. ... we are uniquely individual to God, and God is uniquely personal to each one of us. (p. 16.1)

Freedom from Stress (1964):

1. There is a Presence in the universe, and if we would see back of the performance to It, then we should add color, joy, beauty, and harmony to the performance. This would mean that each one of us has a Divine and infinite Companion. It is the Spirit of which we are the direct individualizations. It is personal to us. It is more intelligent than our intellects, and the demand that our intellects make upon It is answered by Its own Self-pronouncement. (p. 22)

10 Ideas That Make a Difference (1966):

1. The whole life and teaching of Jesus was to show the intimate, immediate personal relationship that we all have with Life Itself -- with God, with the Spirit which is within us, around us, and through us -- and with that Divine Intelligence that governs everything. And this Divine Intelligence is neither old nor young. God is forever the same, and Life Itself is forever the same. (p. 13.2)

 Also in Christ/Jesus the Christ

2. If it is true that in our human relationships our desire for love and affection must be filled by that which loves in return, is it not possible that the greater Life which has given life to us must have this same desire? Of course It must, and we should learn to have confidence in It, to believe in It, to trust It, and to have faith in It. We must come to feel that It returns our love and confidence. As our love goest out to It, Its love returns multiplied. Love begets love, confidence inspires confidence, and faith is met with faith. (p. 53.4)

Your Invisible Power (1974):

1. We might say that the God within, being Infinite, appears to each one of us as the God who is believed in. And we worship the God whom we believe in, rather than the God who IS. But there is nothing wrong about this, since the God who is BELIEVED IN, is, at all times, some part of the God who IS. Therefore, whatever God you believe in, provided you believe this God is already in you, must respond to you at the level of your belief. This is why it is done unto each one of us as we believe. The Principle is infallible; the practice is what we make it. (p. 10.2)

What Religious Science Teaches (1974):

1. Religious Science teaches that God is personal, and personal in a unique sense, to everyone. It teaches that conscious communion with the indwelling Spirit opens the avenues of intuition and provides a new starting point for the creative power of the Almighty. (p. 17.4)

2. Every person is an incarnation of God, and since each person is an individual, everyone is a unique incarnation. We believe in the Divine Presence as Infinite Person, and personal to each. God is not *a* person, but *the* Person. This Person is an Infinite Presence filled with warmth, color, and responsiveness, immediately and intimately personal to each individual. (p. 53.5)

 Also in What We Believe

Living the Science of Mind (1984):

1. Religious Science teaches that God is personal, and personal in a unique sense, to everyone. It teaches that conscious communion with the indwelling Spirit opens avenues of intuition and provides a new starting point for the Creative Power of the Almighty. (p. 74.2)

 Also in Communion

2. . . . there is an impersonal Law as well as a personal relationship to the Spirit. This law exists for all, like the laws of mathematics or any other natural law, but the personal relationship is personified through each at the level of his consciousness, at the level of his comprehension of what God means to him. (p. 79.5)

3. We believe in the Divine Presence as Infinite Person, and personal to each. God is not a person, but the Person. This Person is an Infinite Presence filled with warmth, color, and responsiveness, immediately and intimately personal to each individual. (p. 96.6)

4. 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 man’s being. (p. 97.1)

5. All people desire a personal God, and in our system of thought we may be certain that Spirit is personal to everyone who personifies It. If the Spirit is Omnipresent and undivided, It is at the very center of our being, and each one of us is a unique representative of this Omnipresent One.

6. ... God is personal to everyone, and the wonderful thing is that each represents God in a unique way. Each individualizes God, and no two individualizations are identical. Thus the Personality of God is not only real to us, but It is uniquely real. (p. 115.1)

7. Instead of denying that God is personal to each one of us, we emphasize such personalness. Indeed it is one of the chief cornerstones of this whole spiritual structure, this whole philosophic system of thought. (p. 115.4)

8. ... many have spoken of this Life within you as both personal and impersonal: impersonal from the standpoint that It is Universal -- personal from the standpoint that this Universal Life Principle is personified in you. (p. 116.1)

9. You are not to think of the Power within you as a person. It is a Principle of nature, a Law of Cause and Effect, a medium. (p. 122.5)

10. God is Infinite Person individualized in each one of us, making our nature like God’s and giving us the same dominion in our field of action that the Universal Spirit has it Its field. (p. 209.2)

Anatomy of Healing Prayer (1991):

1. We have the concept of a divine Presence which is personal to us. That is the basis of all religions, all life -- of everything -- and believe it or not it is the basis of every man’s reaction to life. I don’t care who he is or where he came from, what he does or what he believes, fundamentally at the root of all his concepts of life is his conscious or unconscious sense of relationship to the Universe in which he lives -- whether he is at home in it and secure with it, or not. (p. 93.4)

2. We believe in the Presence which we commune with . . . (p. 96.1)

The Philosophy of Ernest Holmes (1996):

1. I believe that God is an overdwelling Presence, a universal Presence; but I believe this universal Presence is, within each one of us, the person that we are. I think this is the secret of life: the overdwelling Presence is the indwelling Person. Therefore even the Infinite is personal to me in a unique way. (p. 134.3)

2. God is real, personal to you and to me, to be communed with. “Speak to Him, then, for he hears./ And spirit with Spirit shall meet./ Closer is He than breathing,/ Nearer than hands and feet.” We shall have to speak to Him in each other and embrace Him in each other and love Him in each other -- in the child at play and the baby drinking from the fountain of nature and the young man and the chorus of angels in one grand accord -- that the Eternal may itself go forth through us anew into its own creation. (p. 137.4)

365 Science of Mind (2001):

1. There is an infinite self-knowingness, which we call the Spirit. It is ruled by law and impelled by love. Each of us is an individual center in it, without being an individual separate from It. We are rooted in the One, which produces limitless variety. Therefore, God is uniquely individual and uniquely personal to each one of us. (p. 56.2)

 Also in Self-Knowingness

Science of Mind Magazine:

1. As infinite as God is, the Spirit is personal to each one of us because it is the Divine incarnated in us. The realization of this incarnation is the birth of Christ in the human consciousness. (December 1984, p. 4)

2. This infinite Power, this infinite Being is, or has within itself, what we may call an infinite personalness. This does not mean that God is a person as we think of a person. It does not limit the idea of infinity to think that Spirit has the elements of infinite personalness. The fact that it has produced personality is proof that it possesses these elements. (July 1996, p. 11)

3. I think the Mind does know us but it knows us as a part of itself, not as separate or isolated. It knows us within itself. We are part of its self-knowingness. Therefore, I believe that our self-knowingness, what we know about ourselves that is really true, is the present level of our evolution, our present consciousness of God. (July 1996, p. 11)

4. Instead of denying that God is personal to each, we should emphasize such personalness. It is one of the chief cornerstones of this spiritual philosophy. Each individual life is a unique expression of the universal Wholeness. No two lives can or ought to be alike. The one universal Life flows through everything. We give individual expression to It. (April 2003, p. 83)

# PERSONALITY

Love and Law (2001; teachings 1918-1920):

1. God is the very essence of personality. Cause and effect are one and so the very recognition of our own personality must proclaim the Infinite personalness of that being or life which is the source of that which we are. Instead of losing a sense of a personal God, you will actually gain a sense of one. (p. 194.2)

 Also in Personalness of God

The Science of Mind (1938):

1. *Spirit is Changeless Reality*. That which we call personality is the instrument through which Spirit operates, but Spirit can operate *for* the individual only by operating *through* him. Spirit is never bound by the form It takes, and *is not affected by any apparent cause or condition*, but is forever free. Spirit not only fills all forms but surges around them and through them. Ice is formed from water, all ice is some form of water. Just so, God and man exist in an eternal state of Unity – the solid and the liquid are one substance. (p. 184.2)

2. There is a Universal nature of Man, inherent within him, which causes the manifestation of his personality. The Spirit of God. (p. 333.1)

3. Personality. That which constitutes distinction of person. Personality is the result of man’s experience; it is the sum-total of all he has said, done, felt, thought, hoped for and believed in; it is the result of his reactions to the events of life. Factors to be considered in the development of personality are heredity, race-suggestion, and, indeed, anything and everything that impinges upon consciousness. Therefore, we are what we are largely because of the nature of our accumulated consciousness. Personality is the objective evidence of individuality. Our Personality is the use we make of our Divine Individuality. Just as a fine architect uses only the best materials, and plans most carefully how to construct his building, so should we, in the building of personality, choose most carefully the kind of materials we wish to use. Each one builds according to the pattern of his own desires. (Glossary, p. 617.8)

New Thought Dictionary (1942):

1. Personality. The objective manifestation of individuality. The use made of individuality. Personality may become acquired or remolded; individuality is always a unique manifestation of the Infinite and cannot be changed. Sum total of all experiences as they manifest in our actions. Popularly, the physical and mental qualities of the individual as they impress others. Metaphysically, personality is the use we make of individuality. (p. 110.3)

Discover a Richer Life (1961):

1. God is One, not two. In this One, we are included, not excluded; for we are individualized centers in the Consciousness of God. Since there is only one final Person, God, we all live as personalities in that Person. This means that our personality is the use we are making of a Divine individuality that has been given us, the use we are making of our creative nature. (p. 55.3)

 Also in Individualized Expression

Observations (1968):

1. When we speak of this I Am we are speaking of the Power that sustains life, of the Intelligence that directs it, and the Wisdom that governs it. We are speaking of that Love, that warmth and color which awakes to consciousness in our own being, promoting what we call personality. (p. 14.1)

 Also in Self/Human/Individual, I Am

What Religious Science Teaches (1974):

1. *Religious Science teaches that human personality should be, and may become, the highest manifestation of God*. There is a reservoir of life and power as we approach the center; it is loosed and flows through us to the circumference as we realize the unity of the whole and our relationship to it. God is incarnated in all people and individualized through all creation without loss to Itself. (p. 14.3)

A Holmes Reader on Practical Wisdom (1996):

1. The Truth is one and indivisible. Since we exist, we must be part of that Truth. We are one with It. There is but One Person in the universe -- God, the supreme Spirit. Everyone’s personality is a unique representation of this One Person in whom “we live, move and have our being.” (p. 18)

 Also in Truth

365 Science of Mind (2001):

1. Personality is the use or misuse we make of a unique something back of us that is expressing through us. Within each of us there must be a Divine pattern of individualization that we but dimly perceive and even more inaccurately interpret. Personality has a possibility far beyond anything that is merely physiological or psychological, for it has the possibility, not of becoming a mask to hide Reality, but rather an open countenance through which Reality becomes expressed. (p. 86.1)

2. There is a pattern of God behind our personality, seeking unique expression through it, and to this we should surrender everything we are, for this surrender will not lead us away from Reality. It in not an escape but a revelation and in instrumentation of something greater than we appear to be. (p. 86.2)

Science of Mind Magazine:

1. To say there is one Life, that Life is God, and that Life is my life now, is to speak the truth. To say there is one Mind, that Mind is the Mind of God, and that Mind is my mind now, is to speak the truth. For each of us is an individual personality in this infinite and perfect Mind. (March 1971, p. 12)

 Also in Mind

2. This thing that we call the personality is the objective evidence of the use we are making of our invisible and subjective individuality, the projection of the power, presence, and intelligence in us, as us. In other words, consciousness itself is God -- one indivisible, infinite, and eternal reality. Our conscious use of our individuality personifies it. (February 2000, p. 7)

 Also in Consciousness

# DIVINE PLAN

New Thought Dictionary (1942):

1. Divine Plan. Refers to the nature of the Divine Being; that is, if God is Love, then the Divine Plan is Love. The inevitable necessity that the Creative Spirit shall project Its own Nature into experience in order that It may know Itself. (p. 36..6)

Richer Living (1953):

1. There is a purpose and a plan in all creation. The Divine Intelligence has always known what It was doing. (p. 237.1)

Living the Science of Mind (1984):

1. We have on the one hand the evolution of the individual life under the guidance of Divine Providence, which leads to harmony. In contrast there is the freedom to live under the false guidance of a sense of being separated from Good, which leads to disaster and chaos. (p. 47.3)

Anatomy of Healing Prayer (1991):

1. We believe in divine patterns, and not divine plans. (p. 184.2)

Ideas of Power (1992):

1. We are the offspring of a Universe that at least saw fit to give birth to us -- and I don’t believe God makes any mistakes; there can be no mistakes in the divine Plan. (We have plenty of them!) (p. 86.3)

# POSSIBILITY

The Science of Mind (1938):

1. Within us is the unborn possibility of limitless experience. Ours is the privilege of giving birth to it! (p. 161.4)

2. The world is saturated with Divinity, immersed in Reality, and filled with possibility. We must take this divine possibility and mold it into a present actuality in everyday experience. This is the way to freedom, the pathway to peace and happiness. (p. 490.7)

# POTENTIAL

The Science of Mind (1938):

1. The Spirit is not something apart from matter so-called, but it is something working through matter; the potential possibility of what we call the highest and the lowest is inherent in everything. They are not different things. They are the same thing functioning at different levels. (p. 124.1)

 Also in Body/Form

2. The Law has done all it can automatically do for man. It has evolved him to a point of individuality and must now let him alone to discover the secrets of life for himself. Man is potentially perfect but free-will and self-choice cause him to appear imperfect. In reality all he can destroy is some particular embodiment of himself. The Divine Spark is always intact in potential man. (p. 130.2)

3. ... believing that there is an Infinite Law of the Spirit, or Law of Life, which tends to multiply our gifts, because in so doing It multiplies Its own experience, Its own pleasure, Its own fruition; we may assume that spiritual man is already a success, is already supplied with everything he needs. The potential of all things exists in the Universal Wholeness. (p. 270.6)

 Also in Success

4. Potential. Inherent possibility. (Glossary, p. 620.4)

New Thought Dictionary (1942):

1. Divine Potential. That Spark of the Divine Flame of Life, within us, through which we may develop into a perfected human being – the Christ man, or the illumined one. The God-in-us that is mighty to do for us all that we can conceive ourselves to be. Through this infinite Potentiality for Perfection, in us, all things are possible. (p. 36.7)

Thoughts Are Things (1967):

1. Everything in the universe is a unique individualization or expression of the One Thing, which is the cause of all things. You should become aware that the one creative Power is expressing in you in a unique way and that It is always pressing against you, seeking a fuller outlet of Its infinite possibilities. You do not have to imitate or compete, for you are a special creation of God, as is everyone else, and you have full access to the unlimited potential of infinite Intelligence. (p. 77.1)

 Also in Self/Human/Individual

It’s Up to You! (1968):

1. We do not appear complete. We act as if we were temporal, limited, unprepared, and afraid. We are not so foolish as to think that people do not suffer; that they do not experience want; that they are not unhappy. But the potential I, the potential you, is just as perfect as the inherent God. (p. 63. 3)

2. It is not a matter of choice that we are potentially perfect. It is not a matter of conjecture. If we wish we might say it is the gift of God. (p. 63.3)

Creative Living (1975):

1. Every one of us personally has back of us the potential of the Universe. There is an irresistible potential pressing against everyone for self-expression. If we listen we shall hear it, not as a voice, but as a feeling, as a Divine urge to express. If we believe in it, it shall manifest through us, and if we keep our consciousness active and alive to it, the volume that flows through us by our consent will necessarily increase. But we have to believe it will. (p. 58.2)

Anatomy of Healing Prayer (1991):

1. But if the consciousness of God -- and this is what we are talking about -- or the Presence of God, or the Spirit is in everything, and if it is unbroken, and if it is undivided and does not express itself in fragments but in a totality, it is all everywhere -- then all of it is incarnated in everything, as far as its potential is concerned; but in each thing it must be incarnated as the idea and the potentiality of that thing in which it is incarnated, in which it is involved, invoking in this involution everything that is going to follow in the process of evolution. It is very important that we realize that involved, incarnated, encircled within us must be the potential of everything that we shall every evolve into. In other words, it’s certain that we will never become God, the Absolute, and exhaust the potential possibility of our own evolution because if we did and we were destined to be eternal, it would be an eternal hell -- if we could ever exhaust the potential possibility; but is that which is the Cause of the potential possibility, that which is the Absolute and the final and ultimate Reality is involved in us or incarnate in us, then there isn’t a part of it incarnated in us; all of it is there. The search for Divine Unity, the realization of Unity, necessitates the acceptance that there is no dividing line -- that we shall expand, progress, evolve, ad infinitum, in a sequence, from where we are to any stage that we shall ever become. Out of eternal being comes everlasting becoming. (p. 14.2)

 Also in Unity

365 Science of Mind (2001):

1. We should look across the new horizon of the greater possibility that resides within each of us and meet the living God and feel the embrace of God’s Presence and come at last to know the infallibility of God’s Power. From out of the great Mind that is God the way of life is made perfect and straight and immediate. It is made happy and whole and prosperous. (161.1)

Science of Mind Magazine:

1. It is very important for us to realize that already involved, incarnated, and encircled within us must be the potential of everything we shall every evolve into. So if that which is the cause of the possibility, that which is the Absolute and the final and ultimate Reality, is involved in us or incarnate in us, then there isn’t just a part of it incarnated in us -- all of it is there. (May 1995, p. 22)

 Also in Self/Human/Individual

2. Everything in the universe is a unique individualization or expression of the One Thing, which is the cause of all things. You should become aware that the One Creative Power is expressing in you in a unique way and that it is always pressing against you, seeking a fuller outlet of its infinite possibilities. You do not have to imitate or compete; you are a special creation of God and you have full access to the unlimited potential of Infinite Intelligence. (Sept. 1999, p. 8)

 Also in Creativity

# POWER

Love and Law (2001; teachings 1918-1920):

1. You are using a power which is and you have a right to use it and it will reach right up to your ability to use it. It is limited by our mental concept, absolutely. While it is the power that makes that planet and everything on it, it makes you and it makes me, when it comes to working in our life individually, over our conditions and over our bodies, it can only flow in through our consciousness, no other way, and what we want to do is to provide that great, big consciousness within. (p. 64.3)

 Also in Consciousness

The Science of Mind (1938):

1. We shall assume that neither Law, nor the Stuff from which form comes, has *conscious* intelligence, but must because of their nature be formed by the Word. This simplifies the whole matter and enables us to see that in the entire Universe, One Power alone really acts – the Power of the Word of Spirit, God or Universal Conscious Intelligence. (p. 129.2)

2. You must know that the Power you are using is definite, scientific, dynamic, spiritual, absolute, complete, and *that It will work*. Let no fear come into your thought. (p. 201.1)

3. The Universe is inexhaustible; It is limitless, knows no bounds and has no confines. We are not depending on a reed shaken by the wind, *but on the Principle of Life Itself*, for all that we have or ever shall need. It is not *some* power, or a *great* power, it is ALL POWER. All we have to do is to believe, never wavering, no matter what happens. As we do this, we shall find that things are steadily coming our way and that they are coming without that awful effort which destroys the peace of mind of the majority of the race. We know that there can be no failure in God’s Mind, and this Mind is the Power on which we are depending. (p. 302.3)

4. We are powerful only as we unite with Power. We are weak when we desert this Power. Not because God is jealous, but because this is the way things work. The idea of a false renunciation – of giving up of all pleasure and benefits in this life – is not even suggested in the teachings of Jesus. Self-effacement, the neglect of the body, the belief that we must be unhappy and poor in order to serve the Truth, all these are immature ideas which deny the divine birthright of the soul, the incarnated Spirit of the Most High within us. (p. 454.4)

5. To be filled with the fullness of God is to manifest our true nature, which is Christ, the Son of God – “the power that worketh in us.” This power is the power of God, and if we admitted no other, we should ever be satisfied, happy, prosperous, well and complete. (p. 492.6)

6. Power. The energy by which everything lives. The Creative Medium of Spirit is the great Mental Law of the Universe. The Universal Law of Mind. It is the one Medium through which all Law and all Power operate. And man’s creative power is marvelous; for every time he thinks, he sets the Law in motion. As his thought sets the Law in motion, he is specializing It for some definite purpose. This should give to all a sense of freedom and a realization that there is neither competition nor monopoly. It leaves each to work out his own salvation, not with fear and trembling, but with a calm sense of peace and assurance. Man may transmute as much of the Infinite Energy into degrees of power as he chooses to use. (Glossary, p. 620.6)

Alcoholism (1941):

1. . . . in spiritual mind healing it is unnecessary for the practitioner or the client to know just what caused the trouble. Wisdom, strength, courage, and all harmonious conditions are a direct result of spiritual power, with which we are already equipped. All power is from within, and as the client’s innermost being is awakened, weakness, fear, and failure disappear. Loss is converted into gain and weakness into strength. The remedy for weakness is to develop power. Perfect love casts out fear and joy transmutes sadness into song. (p. 16.2)

 Also in Alcoholism

This Thing Called Life (1943):

1. Inspiration and enthusiasm are necessary to the highest use of this Power -- quick joy in recognition and gladness in realization. There is something triumphant and transcendent about it. Don’t be afraid of these higher emotions. Consciousness of the Power will buoy you up, it will not pull you down. (p. 94.4)

 Also in Enthusiasm

How to Use the Science of Mind (1948):

1. Faith not only lays hold of a power which actually exists, it causes this power to respond as though it were a law of good operating for you. (v.5)

 Also in Faith

Richer Living (1953):

1. The limitless resources of the Spirit are at our command. The power of the Infinite is at our disposal. We have as much to use as we know how to take. But the taking is a thing of the thought, the will, the imagination. It is a thing of an inward feeling or interior awareness in that place where the mind has unified itself with the Living Spirit. (p. 70.1)

Think Your Troubles Away (1963):

1. Let us define spiritual Power as the dynamic quality of that invisible essence of life, intelligence, and law which we call God or First Cause. The conscious use of this Power comes from the recognition that It actually exists, really responds to us; that we can directly contact and definitely use It. (p. 45.1)

10 Ideas That Make a Difference (1966):

1. We know there is a Power far greater than we are, there is a Love that casts out fear, and a faith that overcomes all obstructions. We must permit ourselves through affirmative thinking to enter into this Power and this Love with complete confidence. If we can believe that the Spirit within us -- God -- makes perfect and happy the way before us, we then enter into conscious union with everything that lives and commune with the spirit in all people and all things. There then develops an intimate relationship to the Presence and the Power which controls everything, and we know we can trust It. (p. 35.2)

 Also in Affirmative Thinking, Confidence

Thoughts Are Things (1967):

1. You know that there is a God-Power at the center of everyone’s being, a Power that knows neither lack, limitation nor fear, sickness, disquiet nor imperfection. But because you are an individual you can build a wall of negative thoughts between yourself and this perfection. The wall which keeps you from your greater good is built of mental blocks, cemented together by fear and unbelief, mixed in the mortar of negative experience. It is not necessary that impoverishment and pain must accompany you in your experience through life. (p. 7.1)

 Also in Choice

Know Yourself (1970):

1. The originating Power descends into the consciousness which meditates upon It and receives It. The intellect abandons itself to the Divine Ideal. It is a feeling, a sense, an atmosphere. We do not have to energize this Power for It is the very Essence of all energy. It is Its nature to manifest our word; It will always remain true to Its nature. We do not have to wonder whether It will work or is working. It has to work. (p. 79.2)

 Also in Creative Process

The Philosophy of Jesus (1973):

1. So it becomes a question of whether our faith is greater than the obstruction; whether we are becoming confused over conditions or thinking peacefully and calmly about them. When it comes right down to a rock-bottom fact, the only question is whether or not we believe in a Power greater than we are that we can use, and whether or not we actually believe that this Power is ready, willing, and able to respond to us. (p. 21.1)

 Also in Belief

Creative Living (1975):

1. The Power behind all things is, of Itself, without limit. It is All-Power; in us It becomes what we permit It to be. Our destiny is in our own hands. When we rise to an elevated state of consciousness where we see all things in their completeness, and know that an all-wise Power is behind it all, we will see that the Infinite could wish for us only that which expresses Itself in limitless terms. (p. 20.3)

 Also in Abundance/Prosperity

Living the Science of Mind (1984):

1. The Science of Mind reveals that every man is a potential Christ. Every man has inherent God-Power within him. (p. 3)

 Also in Christ/Jesus the Christ

365 Science of Mind (2001):

1. Just as a plant turns to the sun, your thoughts turn to the Power and draw It down through your being, causing It to manifest through your word. In this act you are not losing your identity, you are more intensely self-conscious than ever before, but you are conscious in a larger, less obstructed manner. Whatever you decree, state, or affirm from this altitude of thought will produce definite results. (p. 48.2)

2. The Power of Life within you is a spiritual power, able to bring to you permanent peace, increasing happiness and joy, and greater material abundance. These things that have made man miserable can be eliminated through the conscious use of this Power. God could not visit fear or hate or impoverishment upon us, because God transcends these things. (p. 65.1)

3. There is a Power operating through me; a Presence, inspiring, guiding, and sustaining me. (p. 153.1)

Science of Mind Magazine:

1. Truly, our self-realization of the Power within us now is the beginning of the greatest adventure of our lives. So tremendous is such a realization that it automatically fires the imagination and the will to action. The Presence of God within is revealed to everyone who faithfully expects such revelation. (July 1972, p. 10)

 Also in Creative Process

2. The creative power of the word is not something we inject into the power but something we draw out from the power, but the power from which we draw is within. God is wisdom, life, power, beauty, joy, peace, wholeness, and happiness, and the abstract essence of what you and I call prosperity. But we, using the God power, are projecting not action but limitation, but the objective manifestations of our specific ideas which act as laws of limitation. (April 1996, p. 11)

 Also in Abundance/Prosperity

3. The Power that holds a grain of sand in place is the same Power that holds the planets in their places. There is nothing big or little or hard or easy as far as the Power is concerned. It is the same Power working in and upon everything. This is the Power we use. (March 2002, p. 36)

 Also in Creative Process

# PRACTICE

The Science of Mind (1938):

1. Practice is a definite statement in mind, a positive affirmation. It is an active, conscious, aggressive mental movement and in such degree as it embodies an idea – and there is no longer anything in our minds which denies the idea – *it will take form*, because it now becomes a part of the law and order of the Universe in which we live. (p. 277.2)

2. The way to learn how to treat, is to treat. At first one has the feeling in treating of wondering if anything is really happening, *until he finally realizes that this apparent nothingness with which he deals is the only ultimate something out of which tangible things could be made.* (p. 309.4)

# PRACTITIONERS

Religious Science (1932):

1. A practitioner uses thought definitely and for specific purposes and the more definitely he uses the Law the more directly will It respond to him. A false fact is neither person, place nor thing to the one who uncovers it, and once uncovered it has no place to hide. The illusion seen and understood is made negative in the experience of the one who suffered by it. (p. 49.3)

2. A practitioner consciously removes the apparent obstruction and leaves the field open to a new influx of Spirit. He resolves things into thoughts, dissolves the negative appearance in the condition by recognizing only perfection. The practitioner must know and must state that there are no obstacles in the pathway of Truth. He must know that his word, being the activity of the Truth, removes all obstructions from the pathway of his patient, or the one for whom he is working. (p. 56.4)

3. The mental attitude of the practitioner is one of denial toward every false condition that opposes the Principle of Life as one of absolute perfection. God’s world is perfect and this is the Principle we have to demonstrate. (p. 57.3)

4. A practitioner may as well know these facts for they must be faced in his work. Everyone cannot be reached, because there are many who will not allow themselves to be helped. We did not make the Law and it is certain that we cannot change Its fundamental principle, so it is useless to make the attempt. (p. 58.2)

Can We Talk to God? (1934):

1. When the practitioner has declared that his word is for the person whom he names, he has made the only connection with his patient that is necessary; the rest will depend upon the receptivity of the patient. On the spiritual plane there is no barrier to thought. (p. 70.5)

 Also in Prayer/Spiritual Mind Treatment-General

The Science of Mind (1938):

1. A practitioner uses thought definitely and for specific purposes, and the more definitely he uses the Law, the more directly will It respond to him. (p. 54.2)

2. A practitioner consciously removes the apparent obstruction, and leaves the field open to a new influx of Spirit. He resolves things into thoughts, dissolves the negative appearance in the condition, by recognizing only perfection. THE PRACTITIONER MUST KNOW, AND MUST STATE, THAT THERE ARE NO OBSTACLES IN THE PATHWAY OF TRUTH. He must know that his word, being the activity of the Truth, removes all obstructions from the pathway of his patient, or the one for whom he is working. (p. 59.3)

3. The mental attitude of the practitioner is one of denial toward every false condition that opposes the principle of Life as one of absolute perfection. God’s world is perfect, and this is the Principle we have to demonstrate. Spiritual things must be spiritually discerned and when we are ready and willing spiritually to discern, we shall find a ready response from the Invisible into the visible. Let us do our work conscientiously and thoroughly and leave the results to that Law which is perfect. (p. 60.2)

4. The one who attempts to heal himself or another through a recognition of the creative power of Mind and the ever availability of Good, is a mental or spiritual practitioner. Such a one refuses to allow negative thoughts to control his consciousness. He endeavors to greet the divinity in every man he meets. (p. 167.3)

5. The *professional* mental and spiritual practitioner is one who has dedicated his life – his time, his energies, his intelligence – to helping others, through mental and spiritual means and methods. (p. 168.2)

6. The first requisite for the mental and spiritual practitioner is a full sense of the sacredness of his trust; the sacredness of the confidence of his patient, which impels him to pour out his very soul. This confidence, a practitioner should keep sacred, inviolate. He should no more betray this trust than would a priest who officiates at the confessional, a lawyer who handles the business and finances of his client, or a physician who cares for the physical well being of his patients. (p. 168.3)

7. It is the practitioner’s business to uncover God in every man. God is not sick. God is not poor. God is not unhappy. God is never afraid. God is never confused. God is never out of His place. The premise upon which all mental work is based is perfect God, perfect man, perfect being. (p. 168.5)

8. Where does he do his work? IN HIS OWN MIND. Never anywhere else. Always in his own thought. A practitioner never tries to get away from the mind within. (p. 169.2)

9. A practitioner then, is one who, recognizing the power of Mind, definitely, specifically, concretely and consciously speaks from his objective mind into Subjectivity and gives direction to a Law, which is the Actor. (p. 169.5)

10. What the practitioner really does is to take his patient, the disease and everything that appears to be wrong, into his own mentality, and here he attempts to dissolve all false appearances and all erroneous conclusions. At the center of the practitioner’s own being, the healing work must be accomplished. (p. 169.6)

11. The more completely the practitioner is convinced of the power of his own word, the more power his word will have. THERE MUST BE A RECOGNITION THAT THE POWER OF THE WORD, OPERATING AS THE TRUTH AND REALITY OF BEING, CAN DO ALL THINGS. Therefore, the person whose consciousness is the clearest, who has the most complete faith, will be the best healer. (p. 170.2)

12. While it is possible that we might have to work on a case for some time, *there should be some sign of improvement from the first treatment.* If the practitioner admits to himself that it is going to take a long time, he is losing sight of the fact that he is dealing with the instantaneous *now* and the ever-present *here*. (p. 175.5)

13. A spiritual practitioner is one who recognizes man as a Spiritual Reality. *Since there is but One Mind, the practitioner makes this recognition within his own mind.* (p. 178.5)

14. One does not *hold thought* in mental healing; he looses thought. A practitioner does not try to suggest, hypnotize or mentally influence; he simply seeks to *know* that man is *now* a spiritual being, and he holds to that belief no matter what the appearance may be. Right mental treatment does not tire the one giving the treatment. (p. 179.2)

15. Our thought can bring out a condition as perfect as we can conceive. Therefore, the man whose thought is the most God-like – that is, the truest, the highest, the most noble, the most complete, the most peaceful – will be the best healer. His thought reflects a greater perfection. That is why we cannot divorce true mental healing from true spiritual work. (p. 197.5)

16. When a practitioner treats anyone, he does not just *hope* that his patient will get well, he does not *ask* that the patient may be healed, he does not simply *desire* that he may be healed; he convinces his own mind that the patient is perfect – a definite piece of mental work, bringing out in his own consciousness (in his own self-contemplative, conscious mind) an understanding that the patient is *healed* and *is perfect*. (p. 198.3)

17. In mental treatment, the practitioner deals solely with ideas, and treats neither bodies nor conditions. He never manipulates, nor should he lay hands on his patient. . . . He does not care where the patient is when he is treating him, or what he may be doing. *The practitioner’s work begins and ends within his own consciousness.* This should be constantly borne in mind. (p. 207.2)

18. The practitioner must realize that back of the appearance is the Reality, and it is his business to uncover this Reality. He does this through a process of obliterating false thought. He must deny false conclusions, bring out the evidence of perfection, and produce the healing. *Disease is a fact but not a truth; it is an experience but not a spiritual reality.* (p. 213.2)

 Also in Disease

19. The practitioner must realize that all power is given unto him. He must believe that man is spiritual and he must be certain that his statements about the spiritual man will find a corresponding outlet in the physical man. However, he is very careful never to treat the physical man, but to think of man’s entire being as spiritual, and if man’s entire being is spiritual, then his physical being must reflect spiritual ideas. The practitioner supplies these spiritual ideas and lets the Law of Mind do the rest. (p. 218.4)

20. Back of nearly every discord or disorder, there is some subjective complex, or mental knot, that needs to be untied; generally, some suppressed emotion, which perhaps is centered around the affections – likes and dislikes, the loves and passions, and everything which goes with them. These knots must be untied, and it is the business of the practitioner to untie them. (p. 225.3)

21. A practitioner must be filled with the spirit of Divine Compassion. He must have a deep, underlying sense of unity and sympathy, else he will do but little good; but he must not have sympathy with the disease. The only guarantee of our Divinity is in its expression through our humanity. Consequently, an enlightened soul understands the meaning of sympathy and exercises it, but not morbidly. (p. 238.2)

22. There is but one thing to treat, as far as the practitioner is concerned, and that is HIMSELF. The practitioner treats himself, the reason being that his patient’s mind and his own mind are in the One Mind. (p. 291.3)

23. In spiritual healing the practitioner deals with thought alone. He is not dealing with a sick body or a sick man. There is no one to be healed in the Truth and we must think in the Truth if we expect to heal. There is no material body to be healed and no material man to suffer pain or anguish. Disease is neither person, place nor thing to the one who wishes to heal. The practitioner must try to become conscious of perfection alone and nothing else. In whose mind is he to become conscious of perfection? In the only person’s mind he can ever be conscious of anything, in his own mind. The first man to be healed is the practitioner. (p. 408.5)

24. The practitioner works within his own mind until he is mentally satisfied, until the whole reaction in his thought causes him to understand that his patient is now healed. This healing is really the action of Spirit upon the mind of the healer, the active Principle of truth, goodness and harmony. (p. 409.3)

25. The practitioner treats, not a patient nor a disease; he seeks to heal the thought of its mistaken idea that causation is independent of good. To do this he must contradict what appears to be so. He would be an ineffective worker in this field who judged the possibilities of his work by observing outside happenings. (p. 413.5)

26. The practitioner knows that the spiritual man needs no healing but that this has not yet become revealed to the mind. What the healer does is to mentally uncover and reveal the Truth of Being, which is that God is in and through every man, and that this Indwelling Presence is already Perfect. We separate the belief from the believer and reveal that which needs no healing. Thought is sifted and that which does not belong to the real man must be discarded. Whatever is of a discordant nature does not belong to the Truth of our Being. We really heal the thought. The Spirit of man needs no healing for the Spirit of man is God. (p. 418.3)

27. Practice . . . Practitioner. A practitioner is one who practices mental and spiritual healing; and demonstrates for other than physical healing. The practitioner knows within himself the truth about his patient; and that self-knowingness rises into the consciousness of the patient. We treat man, not as a physical body, not as a diseased condition; neither do we treat the disease as belonging to him; we do not think of the disease as being connected with him nor a part of him. The practitioner realizes that man is born of Spirit and not of matter. Spirit is Changeless, Perfect and Complete. He realizes this until he sees his patient as a living embodiment of Perfection. (Glossary, p. 620.7)

Alcoholism (1941):

1. The practitioners must realize that the words they use are law unto the thing they are spoken to. They must have a calm, unfaltering trust in their ability to reveal the real person, and in so doing, to free the physical person from the false belief. They must know that their clients are pure Spirit and are wholly satisfied within themselves. The discouragement, the maladjustment, the inhibitions never existed in Spirit and can no long appear to exist in or operate through the ones they are healing. (p. 28.3)

 Also in Alcoholism

Lessons in Spiritual Mind Healing (1943):

1. Realizing that there is but One Universal Subjectivity, which flows through each person as what we call the individual subjective mind, the practitioner does his entire work within his own consciousness for his patient. The result is that the consciousness of right action which rises in the practitioner’s thought also, simultaneously, manifests as right action through the patient’s body. (p. 57.4)

 Also in Prayer/Spiritual Mind Treatment-for Others

Beverly Hills Lectures (1952):

1. There is something about this that makes only people who believe in spiritual things good practitioners. Only people who have a great love for people make good practitioners. Only people whose tolerance has passed into understanding make good practitioners. Only people who have a natural or developed inclination and a conscious and subjective ability to feel the invisible make good practitioners. (p. 56.3)

2. It is only the one who is able to abandon himself with a complete surrender to the genius of that spark of consciousness which seemed to come with us, that we had nothing to do with, who makes the best healer. (p. 56.4)

Living the Science of Mind (1984):

1. The mental science practitioner whose mind is filled with spiritual awareness will speak a more powerful word than the one who rests his claim solely on the Law of Cause and Effect. (p. 29.4)

 Also in Prayer/Spiritual Mind Treatment-General

2. A practitioner must continuously be conscious that all the Good there is, is his; not some part of It but all of It. It is not only available; It is workable. It is not only ever-present; It always responds to him. (p. 168.5)

3. The practitioner does not supply the mold of thought for his patient in any instance. He merely realizes that the mold which his patient supplies is filled by the Substance which forever flows into form. Therefore the practitioner has no personal responsibility. It is his business to realize the flow of Substance; it is the privilege of the patient to receive that Substance in the form of his own desire. (p. 283.5)

4. This practice would be impossible unless the practitioner could sincerely and truthfully resolve things into thought in his own imagination and proceed upon the basis that all manifest life is a thing of thought in form. He must be thoroughly and sincerely convinced that there is a Spiritual Man and that this Spiritual Man is Perfect; that the Kingdom of Heaven is now, and that a statement of Truth has actual Power. (p. 307.5)

 Also in Prayer/Spiritual Mind Treatment-General

Anatomy of Healing Prayer (1991):

1. Every practitioner in our field has a secret with God, and that is his realization of the divine Presence to him, in him, through him, as him -- because you and I will never awaken a corresponding realization in someone else beyond the level of that recognition, realization, and embodiment of the same thing. (p. 63.3)

# PRAISE

The Science of Mind (1938):

1. Praise. Praise is expressed appreciation and commendation. Applause, laudation, honor. All of creation responds to praise. It is said even vegetation grows best for those who praise it; animal trainers would never succeed without praise; children need approbation to stimulate and inspire them. It is even necessary that we praise our own ability. Through an inherent law of Mind, we increase whatever we praise. Praise yourself from weakness to strength, from ignorance to intelligence, from poverty into abundance! (Glossary, p. 621.2)

# PRAYER/SPIRITUAL MIND TREATMENT – GENERAL

Love and Law (2001; teachings 1918-1920):

1. Prayer is nothing but a mental attitude. Prayer is nothing you eat, nothing you smell, nothing you taste, nothing your feel, but you cannot pray without thinking. Every word is an audible expression of a thought, and therefore, the ultimate essence of prayer is your thought. . . . It is nothing but a simple and direct, positive believing, a mental attitude. That is all that prayer is. (p. 127.3)

2. Question: How often should you treat? What is a treatment?

Ernest Holmes: A treatment is inducing upon your subjective a state of thought. A treatment is complete when the induction is complete. Do it until you know it is done. Do it until the answer is yes. I would treat, not with a lack of confidence, but with a sense of treating until it is done and you know it is done. Principle never fails. We often fail to live up to it.

 Every movement we make in Mind is immutable. Every day my concept becomes clearer and clearer until at last all these things that hinder it are neutralized and the one thing in Mind comes out; that is why we repeat. We state every day that we know thus and thus is so, and it gradually comes out. All negatives must be neutralized. By repeating this thing, we are always treating ourselves. Just as rapidly as we think, there is a certain something happens. We have to think until we see clearly. (p. 177.2)

3. A treatment is the 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. (p. 200.2)

4. When you sit down to give a treatment, know that the act takes place in the Infinite Mind. This Infinite Mind is the actor and you are the announcer. You are the chooser. You choose to accept what is best and what is not best. We have the right to announce and mind does it unto us. (p. 225.3)

Creative Mind (1919):

1. One treatment would heal anything if it were not for the fact that people are constantly receiving false suggestions from the outer life. As it now stands we should treat until we get results, always expecting that it will happen at once. Every treatment should be complete, and at the close we should always realize that it is done. (p. 50.3)

Religious Science (1932):

1. A treatment is a statement into the Law, embodying the concrete idea of our desires, accompanied by an unqualified faith in a Law that we now understand works for us, as we work with It. (p. 40.1)

2. A treatment is an active thing. When one gives a treatment he is not sitting around, hoping that something may happen; he is definitely, constructively, actively stating, sensing, knowing some specific good. (p. 40.3)

Can We Talk to God (1934):

1. It is most worthwhile to talk to the Universal Spirit, when we talk in the right way. Do not talk at It; talk to It. Sense and feel that It is within you; that the approach to It is direct, through your own consciousness. That It is just as conscious of you as you are of It -- since your consciousness of It must be -- in the last analysis -- and is, Its consciousness of Itself. (p. 12.2)

2. Treatment is the act, the art and the science of specializing the universal Law of Mind for specific and individual purposes. (p. 27.3)

3. Remember that mental treatment is neither wishing nor willing, it is an affirmation of the presence, the power and the willingness of the Divine Law to specialize Itself for us, to meet every human need. (p. 28.4)

4. When we speak of the energy back of thought, or the power of faith and prayer, we are not thinking of willpower, but of Original Power. The thought, or the prayer, merely uses an energy which already is. The electrician does not put energy into electricity; he takes it out. (p. 30.2)

5. Effective treatment convinces the mind that our life is some part of God and that the Spirit is incarnated in us. Affirmations and denials are for the purpose of converting thought to a belief in things spiritual. The premise of correct treatment is perfect God, perfect man, and perfect being. Thought must be reorganized to fit this premise and must be built on this supposition. We must believe if we hope to successfully treat; we must have faith. (p. 64.2)

 6. When the practitioner has declared that his word is for the person whom he names, he has made the only connection with his patient that is necessary; the rest will depend upon the receptivity of the patient. On the spiritual plane there is no barrier to thought. (p. 70.5)

 Also in Practitioners

7. Where does the treatment, contemplation, meditation, prayer or aspiration for the other person take place? Where could it take place other than in the mind of the one giving the treatment? In other words, if one wishes to help a person who desires to receive such help, the only connection necessary is a definite knowledge on the part of the practitioner for whom and for what the word is intended. (p. 71.1)

The Science of Mind (1938):

1. Since some people have been healed through prayer, while others have not, the answer is NOT that God has responded to some and not to others, but that some have responded to God more than others. Their prayer (their thought) has responded by corresponding. The answer to prayer is in the prayer. But what is a prayer? A prayer is a movement of thought, within the mind of the one praying, along a definite line of meditation; that is, for a specific purpose. (p. 28.2)

2. The one who wishes to demonstrate some particular good must become conscious of this particular good, if he wishes to experience it. Therefore, he must make his mind receptive to it and he must do this consciously. (p. 46.5)

3. There is no hocus-pocus in a mental treatment. It is always definite, conscious, concrete and explicit. We are dealing with Intelligence, and should deal with It intelligently. (p. 46.5)

4. A treatment is a statement in the Law, embodying the concrete idea of our desires and accompanied by an unqualified faith that the Law works *for* us, as we work with It. (p. 47.1)

5. A treatment is an active thing. When one gives a treatment, he is not sitting around, hoping that something may happen. He is definitely, constructively, actively stating, sensing, knowing some specific good. (p. 47.3)

6. As a result of right treatment, the mold formed in the subjective mind by the treatment makes possible a concrete manifestation. The treatment is an intelligent Energy in the invisible world. It is a spiritual entity, working through the Law of Mind, and it is an actual force now consciously directed. Therefore, it must produce specific results. (p. 57.3)

7. A treatment is a spiritual entity in the mental world and is equipped with power and volition -- as much power and volition as there is faith in it, given to it by the mind of the one using it --- and, operating through the Law, It knows exactly how to work and what methods to use and just how to use them. (p. 58.2)

8. One should treat any given proposition until he proves his Principle, no matter how long it takes. We should treat until we get results -- until there comes into our objective experience the actual outpouring of our subjective words. (p. 59.2)

9. When we give a treatment, that treatment is a spiritual entity in a subjective world, and it has ways and means and methods to project itself, which the conscious mind knows nothing of, *and yet it is subject to the conscious thought*. (p. 97.3)

10. “Are prayers and treatments identical?” The answer to this question is both Yes and No.

 If when one prays his prayer is a recognition of Spirit’s Omniscience, Omnipotence, and Omnipresence, and a realization of man’s unity with Spirit, then his prayer is a spiritual treatment.

 If, on the other hand, one is holding to the viewpoint that God is some far off Being, Whom he would approach with doubt in his thought; wondering if by some good luck he may be able to placate God or persuade Him of the wisdom of one’s request -- then, there is but little similarity between prayer and treatment. (p. 149.1)

11. But we should bear in mind that the prayers which are effective – no matter whose prayers they may be – *are effective because they embody certain universal principles which, when understood, can be consciously used.* (p. 150.2)

12. Prayer is essential, not to the salvation of the soul, for the soul is never lost; but to the conscious well-being of the soul that does not understand itself. (p. 152.4)

13. Prayer is a mental approach to Reality. It is not the symbol but *the idea symbolized* that makes prayer effective. Some prayers are more effective than others. Some only help us to endure, while others transcend conditions, and demonstrate an invisible law which has power over the visible. In so far as our prayer is affirmative, it is creative of the desired results. (p. 155.2)

14. Effective mental treatment is propelled by a consciousness of love and a realization that the Creative Spirit is always at work. The practitioner does not feel that he must compel the Force to work. It is the nature of the Creative Power to take form, and it is the nature of man to use It. (p. 163.1)

15. A treatment should be given in a calm, expectant manner and with a deep inner conviction of its reality, without any fear or any sense that the human mind must make it effective. The work is effective because the Law is always in operation. (p. 163.2)

16. Treatment is the science of inducing, within Mind, concepts, acceptances and realizations of peace, poise, power, plenty – health, happiness and success – or whatever the particular need may be. (p. 164.3)

17. Treatment is not *willing* things to happen; it is to provide within ourselves an avenue through which they may happen. (p. 164.4)

18. Treatment opens up the avenues of thought, expands the consciousness, and lets Reality through; it clarifies the mentality, removes the obstruction of thought and lets in the Light; it removes doubt and fear, in the realization of the Presence of Spirit, and is necessary while we are confronted by obstructions or obstacles. We already live in a Perfect Universe, but It needs to be seen mentally before It can become a part of our experience. Every problem is primarily mental, and the answer to all problems will be found in Spiritual Realization. (p. 164.4)

19. The principle of spiritual treatment is implied in the Bible as well as in other sacred writings of antiquity, but one could not learn how to give a treatment from reading any of these Sacred Books. (p. 167.2)

20. We are practicing scientifically when the mind refuses to see the apparent condition and turns to the Absolute. A scientific treatment cannot be conditioned upon anything that now exists, upon any experience less than perfection. In treatment, we turn entirely away from the relative – entirely away from that which appears to be. (p. 169.3)

21. In giving spiritual treatments we find that the more completely the mind turns away from lack, the more completely the thought stops trying to figure out how the demonstration can be made, the more completely it refrains from will power, and, strange as it may seem, the less it tries to concentrate, THE MORE POWER IT HAS. Treatment has nothing to do with any effort which attempts to concentrate the Energy of God. The Energy of God is already concentrated *everywhere*. The gardener does not *will* potatoes and cabbages into being, but he has a willingness to comply with the law of nature, and provides the conditions which make it possible for this law to produce them. (p. 173.5)

22. A mental treatment begins and ends within the thought of the practitioner, because he is in the same Mind in which his patient lives. Treatment is the act of inducing right concepts on the subjective side of life. (p. 178.6)

23. A treatment recognizes that all is Mind, and that everything is mental. It dissolves all disease into thought; neutralizes the false thought and recognizes the true. Nothing can stop it from operating except a lack of faith in the reality of Truth and man’s ability to use It. (p. 179.6)

24. We cannot be too insistent on this all-important point: in treating, we must TURN ENTIRELY AWAY FROM THE CONDITION. Disease and limitation are neither person, place, nor thing. Turn entirely from the condition, or limited situation, to its opposite, to the realization of health, happiness and harmony. Spiritual treatment starts with Perfect God, Perfect Man, and Perfect Being, which statement consciously removes any belief which denies such manifestation. (p. 185.3)

25. A good treatment is always filled with the recognition of the Presence of God, or Good. This automatically wipes out any picture of undesirable conditions, for *the Spirit of God is a law of elimination and obliteration to everything unlike Itself!* (p. 186.4)

26. Treatment is the act, the art, and the science of inducing thought within the mentality of the one treating, which thought shall perceive that the body of the patient is a Divine, Spiritual, and Perfect Idea. (p. 198.4)

27. *Mental treatment is a direct statement of belief into Mind, coupled with a realization that the work is already an accomplished fact.* (p. 202.6)

28. When you are giving a treatment, you are *thinking*. You are meeting, opposing, neutralizing, erasing and obliterating suppression, fear, doubt, failure, morbid emotion and sense of loss – whatever the trouble may be. Every time your thought hits fairly and squarely, it erases just a definitely as one would erase a chalk line. Such is the mystery of the appearance and the disappearance of thought. (p. 204.4)

29. The treatment *must realize the patient as perfect*, must *recognize the word as power, must know that it breaks down every* man-made law and casts it out, that it is the law of harmony and the recognition of the Presence of Good, that within itself it is unbounded, and equipped with the power to execute itself – and *it must know that it does this*. It must know that there is nothing that can change it, that there is no belief which can hinder it; that it cannot be reversed, misplaced, mislaid, neutralized or destroyed by any opposing force; that *it does the thing it is supposed to do*. And it must know that it is continuous and unremitting *and will operate until it does* all it is supposed to do. (p. 211.3)

30. This is the only reason for repeating treatments, for one treatment would heal if there were not subjective doubts. Repeated treatments induce, within consciousness, a definite concept of an already established truth, even though the fact may not as yet have become objectified. This is why mental healing is scientific. There is no room for doubt in a treatment. (p. 220.4)

31. When you give a treatment, you are definitely setting a Universal Law in motion, *which must not only accept what you say but the way in which you say it*. If your treatment is given with a sense of struggle, it will manifest in that way. If it is given with a sense of peace, then it will manifest in a peaceful manner. (p. 221.5)

32. Each treatment should be a complete statement of the Reality of Being. The treatment *should be repeated daily until a healing takes place*. If it takes five minutes, five hours, five days, or five years, the treatment must be kept up until a healing is accomplished. This is the only method we know. It is not enough to say that everything is all right. This is only as true as we make it. Treat until you get results. (p. 225.1)

33. Treatment is not mental coercion; it is not will power; it is not concentration. We shall never arrive at a correct method of spiritual treatment merely by learning how to concentrate for any length of time on a particular object. This is not what we are striving to arrive at. There is a mental attention which is necessary, but neither fasting nor feasting, wailing nor praising will cause us to arrive at a place of acceptance. (p. 274.2)

34. Treatment is not something one does to another, not something one does to an environment, nor to a situation. *It is always the thing one does to himself.* Whatever method enables him to do this is a *good* method, a good *way*. Treatment is an action in thought alone. It opens up the avenues of thought, expands the consciousness and lets Reality through. It clarifies the mentality, removes the obstructions of thought and lets in the Light. We already live in a Perfect Universe but It needs to be mentally seen and spiritually experienced before It can become a part of our everyday life. (p. 274.4)

35. Treatment removes doubt and fear, lets in the realization of the Presence of Spirit, and is necessary while we are confronted by obstructions or obstacles. Every problem is primarily mental, and the answers to our problems will be found in Spiritual Realizations. (p. 277.3)

36. Prayer does something to the mind of the one praying. It does not do anything to God. (p. 280.1)

37. Correct, we have nothing new. We simply have a new approach to an old truth, a more intelligent, a more systematic way of consciously arriving at faith. This is what treatment is for. (p. 281.2)

 Also in Faith

38. No class of people on earth believes more in prayer than we do. Our whole theory is based not only on the belief in Spirit, but in the availability of It – Its immediate response. (p. 283.2)

39. Treatment is a thing of itself; it is an entity of Infinite Intelligence, Life and Action, and nothing can hinder its operation but unbelief or a lack of adequate mental equivalents. (p. 304.3)

40. If there is one thing we should learn it is that spiritual treatment must not be confused with mental concentration. A treatment is an active thing, if we are going to treat by a technique, by a method of procedure, if we are going to treat by a mental process. If we are going to reduce spiritual treatment to a mental science, then there is a method, a technique and a procedure in mental treatment. There is a certain mental attention we should have in giving a treatment, but this is different from the popular idea of mental concentration, as though we must hold the mind to one thought for a certain period of time. (p. 308.2)

41. Start with this simple proposition: The nature of God, of man and of being is perfect, harmonious, whole – Perfect God, Perfect Man, and Perfect Being – and in treatment conform your thought to this idea. Then let the treatment be a moving thing, a series of thoughts or statements follow by realization. (p. 309.2)

42. In mental and spiritual treatment, the practitioner endeavors to enter into the consciousness of a state of unity of all life, in which unity exists past, present and future; the person for whom he is working and the unborn but potential possibility of the condition for which he works. He is dealing not with mental suggestion but with a spiritual Presence, he does not seek to force an issue, but rather permits a Creative Intelligence to perform a certain act. (p. 309.5)

43. The power of Jesus is understood when we study His method of procedure. Consider His raising of Lazarus from the dead. Standing at the tomb, He gave thanks; this was recognition. He next said: “I know that thou hearest me always;” this was unification. Then He said: “Lazarus, come forth;” this was command. The method is perfect and we shall do well to follow it. This method can be used in all treatment. First, realize that Divine Power is; then unify with It; and then speak the word as “one having authority,” for the Law is “the servant of the Eternal Spirit throughout all the ages.” (p. 331.5)

44. We should be careful to distinguish day dreaming and wistful wishing from really dynamic and creative treatment. When we treat we do not wish, we KNOW. We do not dream, we STATE. We do not hope, we ACCEPT. We do not pray, we ANNOUNCE. We do not expect something is going to happen, we BELIEVE THAT IT HAS ALREADY HAPPENED. (p. 399.3)

45. The Law can know no conditions as such. It knows form but not size. Outline is real but limitation is unreal to Mind. In the Absolute nothing depends on anything but ideas. Ideas are form, condition, circumstance, cause and effect, and everything that happens between cause and effect. This is what a treatment is. It is a thing of itself if we know that it is. It is what we know it to be. (p. 404.1)

46. And since Spirit is both receptivity and creative responsiveness it follows that wherever we center our attention its image must concentrate substance into the form of such attention. This is fundamental to our concept of mental and spiritual treatment. For it is not by external power nor through objective might that our work is to be done, but through the Spirit and the Law. The Spirit guides and the Law executes. That which we can take is given us. (p. 406.1)

47. After using whatever words will bring conviction to our thought we pause and try to realize the presence of the All Power from which every special good comes. This is adding the Spirit to the letter of the Law. However we should never forget that both the letter and the Spirit are necessary in our work. The letter molds which the Spirit creates. The thought is the mold, conviction is the molten substance poured into this mold. One is not complete without the other and many people make the mistake of using only one of these essential states of consciousness. (p. 410.2)

48. Effective treatment must be independent of any existing circumstance whatsoever else it will not enter the realm of an Unconditional Causation. It will have fallen to the level of those secondary causes which seek to perpetuate themselves in human experience. To rise above the contemplation of conditions is to enter that field of Causation which makes all things new in our experience. From this viewpoint there is no hard and no easy case to handle. All cases represent but different phases of human belief and one would yield to the Truth as quickly as another if we were sure of our spiritual position. (p. 414.1)

49. Our prayers are to be made to God in the secret place of our own being. They are not to be shouted aloud for the ears of men. The soul must enter this secret place, naked and alone. This is how the One returns to the One. (p. 431.1)

50. A Formula for Effective Prayer (Matt. 21:21, 22)

THE THINGS WE NEED, WE ARE TO ASK FOR – and WE ARE TO BELIEVE THAT WE RECEIVE THEM! This plumbs the very depths of metaphysical and psychological law of our being, and explains the possibility of an answer to our prayers. (p. 458.2)

51. When we pray we are to believe that we have. We are surrounded by a universal law which is creative. It moves from the thought to the thing. Unless there is first an image, it cannot move, for there would be nothing for it to move toward. Prayer, which is a mental act, must accept its own answer as an image in mind, before the divine energies can play upon it and make it productive. (p. 458.3)

52. Mental Treatment. The act, the art, and science of inducing thought in Mind, which thought operated upon by Law, becomes a manifest condition. (Glossary, p. 611.6)

53. Treatment. Treatment is the art, the act, and the science of consciously inducing thought within the Universal Subjectivity, for the purpose of demonstrating that we are surrounded by a Creative Medium which responds to us through a law of correspondence. In its more simple meaning, treatment is the time, process and method necessary to the changing of our thought. Treatment is clearing the thought of negation, of doubt and fear, and causing it to perceive the ever-presence of God. (Glossary, p. 638.9)

New Thought Dictionary (1942):

1. In speaking of “treating in the Absolute,” we mean dealing with the Law back of material form; working in the higher planes of thought for the control of conditions on the manifest side of life. “Working in the Absolute” means attuning oneself to the invisible; contemplating the qualities which we believe to be a part of God, such as Love, Harmony, Peace, Wisdom, Strength, etc., and then seeing oneself as partaking, and being a part, of that Infinite Perfection. (p. 1.3)

 Also in Absolute

2. Prayer. Silent contemplation of the Divine Presence ever stimulating the thought, and the universal Law of Mind ever acting. The act of becoming still and knowing that God, the Creative Wisdom and Power, is moving in, upon, and through our affairs. (p. 115.9)

Lessons in Spiritual Mind Healing (1943):

1. There is a self-forming Intelligence at the center of every thing; at the root of all form. We have Spirit plus nothing from which all things are made. Spirit plus nothing leaves nothing but Spirit. Spirit, through thought, creates form; but is never caught in the form which It creates. Because Pure Intelligence is in everything, every thing must respond to intelligence. This is the secret of spiritual mind treatment. (p. 11.2)

This Thing Called Life (1943):

1. Just what is meant by “your word”? It means your conscious intention, your conscious direction, your conscious faith and acceptance that, because of what you are doing, the Power will flow through your word in the direction you give It.

 In the Science of Mind we call this giving a treatment. This does not mean that we are holding thoughts. It does not mean that we are concentrating the Power. It does not mean that we are willing something to happen. It does mean that we are providing a condition in our consciousness (our thought world) which permits the Power to flow through us. It will always flow through us when we provide the right condition. (p. 123.3)

 Also in Intention

This Thing Called You (1948):

1. You do not pray this Power into existence. Your use of It is not a prayer to the Power but a recognition of It. (p. 33.4)

How to Use the Science of Mind (1948):

1. The basis for spiritual mind treatment is a conviction that man’s life is pure Spirit. The practitioner recognizes this Spirit at the center of his patient’s being. This Presence is more than a manifestation of God, it is God in that person. God is all in all. God is all power, all presence and all life. Life at the center of the patient’s being is as perfect as it ever can become. (p. 25.2)

2. Many people think that when one says that God is all there is he is denying the reality of things, of the physical body, the physical environment and even his own personality. This is not the case. The spiritual practitioner denies nothing other than wrong relationships. He does not deny the physical body or environment. He takes off the glasses that make things appear to be inverted and affirms a body of divine ideas ordained and organized by the supreme Spirit for the definite purpose of Its own self-expression. Therefore, he declares that everything in this body of ideas is in its proper place. (p. 28.3)

3. Scientific mental practice begins and ends in the consciousness of the one giving a treatment. It is for someone else when he is treating another person. It is for himself when he is treating himself.

 In such degree as one becomes aware of the spiritual perfection of his patient, this awareness is transmitted to the patient and operates through him, eliminating his wrong beliefs and their negative results. In such degree as one is able to clear up his own thought about another, he will discover a corresponding clarity of thought in the mind of the one for whom he is working. (p. 33.1)

4. His entire treatment is based on the assumption that there is a spiritual pattern at the center of everything. The perfect was always there, it was implanted by the Spirit. The imperfect has been added by the human mind. What the human mind has put there, it can take away. What the Divine has implanted cannot be uprooted; it can only appear to be covered up. Spiritual mind practice is an uncovering of the Divine Nature. (p. 57.2)

5. Stated in its simplest terms, the spiritual practitioner, without denying the body, the environment, or the physical world, seeks to bring them into line with a recognition of spiritual and divine realities. (p. 72.3)

6. Theoretically, there is no reason why the first treatment should not meet any situation, provided there is a complete realization, because realization and accomplishment are one and identical. The question is whether or not one has gained a complete realization in one treatment. The proposition could be stated in this way: there is but one treatment to be given, whether it takes ten minutes or ten months. If and when the treatment is complete, a demonstration will be made. (p. 127.3)

Beverly Hills Lectures (1952):

1. Our treatment must do something! You are giving a definite, specific treatment for a definite, specific person. Everything you say, whether the person is sitting before you or is absent, is about that person. It is always about him, never to him. I have never used the word you in a treatment and never expect to. If you will watch carefully, the moment you use the word you, you block your treatment. It’s impossible to avoid it, because you are wondering if “you” is getting it. You block the freedom of your own thought. Instead, you make your declaration, your affirmation of what ought to be. And you deny what seems to be. (p. 43.2)

2. It is entirely scientific, if you’re treating somebody for the first time, or yourself for the first time, to remove all sense of guilt. That’s why Jesus forgave people their sins. He had a definite purpose in forgiving sin, because it was a block. What you are trying to do in a healing is to get rid of all the blocks so the spiritual equivalent can come down through the mind into the body. (p. 44.1)

3. The next is identification with the higher Power. I am a part of it; it is a part of me. There is one Mind, that Mind is God, that Mind is my mind now. There is one Life, that Life is God, that Life is my life now. You see, your whole action takes place in the mind, the movement of the mind upon itself. That’s the action and reaction of the whole Universe, the movement of Intelligence on itself and of itself, projecting and creating that which it conceives through the Law of its own self-existent recognition, its self-animating, self-propelling, self-sustaining, self-energizing realization. (p. 61.3)

Seminar Lectures (1955):

1. It is basic to our philosophy that we are surrounded by an Infinite Presence and that we are also surrounded by an Infinite Principle, and we never mistake the Principle for the Presence, or the Presence for the Principle. I do not think that a spiritual mind treatment is an intercession on the behalf of any individual. Instead, it is a recognition of man’s nature as complying with the Original nature, and the automatic and mechanical reaction to this recognition is the manifestation of this Nature at the level of our recognition. (p. 33.3)

The Basic Ideas of Science of Mind (1957):

1. Prayer is the contact of man’s mind with God-Mind, in a way that shall result in bringing to pass a desired good. (p. 78.5)

2. We have found that effective prayer is the cleansing of thought, perfect believing, clear affirmation, and right action; time spent in quietly knowing your right as a son of the One Father, realizing your privileges of sonship, and the giving of grateful thanks – all this is prayer. (p. 79.2)

Practical Application of Science of Mind (1958):

1. Since the individual himself is the only one who can hinder the desired result from taking place in his experience, then it naturally follows that success also resides in the nature of his own thought. This is one of the all-important points in our demonstrating the Science of Mind through spiritual mind treatment. It means that *all treatment is self-treatment*. If the Spirit is already willing, and if the Law must obey, it logically follows that the demonstration must first take place in the mind of the one giving the treatment, whether he is working for himself or someone else. (p. 29.3)

 Also in Demonstration

2. Effective prayer, based upon a faith that is logical and scientific, is an attitude of mind which is so convinced of its own idea -- which so completely accepts it -- that any contradiction is unthinkable and impossible. (p. 88.4)

Help for Today (1958):

1. PRAYER IS NOT AN ALADDIN’S LAMP to preserve us from having to work -- to learn -- to experience. Our Creator has provided us with the tools with which to work: our minds, our hands, our talents. We have been given an intellect which has a remarkable capacity to learn and profit thereby. Experience is a great teacher, and we can learn and profit from every experience, whether it be good or bad. (p. 199.4)

2. PRAYER IS NOT “A LETTER TO SANTA CLAUS.” It is not just an appeal devoted to securing things, although this type of thinking is often given a very prominent place in the prayer life of many people. (p. 199.5)

3. PRAYER IS NOT A MAGIC WAND used to change the order of the universe. Water cannot run uphill! Two and two always make four! The Laws of Nature are certain! If we cooperate with Nature, we prosper; if we oppose Nature, we suffer. There are no magical words to be used, nor is there a magical formula. (p. 199.6)

4. PRAYER IS NOT TELLING GOD WHAT TO DO! Prayer is a way to adjust ourselves to the Wisdom and Harmony of God. Pray does not change God! GOD IS THE SAME YESTERDAY, TODAY AND FOREVER. (p. 199.7)

5. PRAYER IS NOT BARGAINING WITH GOD. It is not saying, “I’ll be a better person, God, if You’ll just do this one thing for me.” No man can bargain with the Infinite. (p. 200.2)

6. The principle of effective, affirmative prayer is simply -- THE RESULTS WILL ALWAYS BE EQUAL TO THE INNER BELIEF OF THE ONE GIVING THE PRAYER AT THE TIME HE GIVES THE PRAYER! There are occasions when one gives a better or more effective prayer than at other times. This is because it is the inner spiritual awareness back of the prayer that is the motivating power, and at times our faith or spiritual conviction is stronger than at other times. (p. 200.3)

7. YOUR CARRY THE SECRET PLACE OF THE MOST HIGH WHEREVER YOU GO! There is no place other than that which is within you where you go to pray. There is only one point of contact with your convictions, and that is within your own self -- within your own soul. (p. 215.1)

A New Design for Living (1959):

1. ... inasmuch as every thought is creative, every thought may be considered as a form of prayer. From this point of view, what is the nature of our prayers? Do they affirm or deny the good we desire? Prayer is only a form of thought, and negative prayers can create negative experiences! (p. 20.3)

2. ... effective prayer, creative thought, should be a matter of declaration and acceptance, not a petition, a supplication, a begging. If we petition or beg what are we doing but attempting to make God prove that He is God! We would appear to be questioning God, expressing doubt as to His nature and reality. There would appear to be a complete lack of faith on our part. (p. 173.4)

3. Mind and Its action as Law is universal; each person is immersed in It, and a thought, prayer, or declaration made in our mind, part of the One Mind, for another at a place removed from us in space, is just as effective, just as creative as though it were for ourselves. In Mind there is no time, no space, no place; there is only wholeness, oneness, and eternity. (p. 194.3)

4. Most important to remember is that there is no God supervising a human kingdom, and there is no law of nature higher than another law of nature. Nature is not in conflict with itself. Nature is One System; God is One; Existence is One. Therefore spiritual mind treatment deals with disease, or any undesirable experience, not as an unreality in experience but as a wrong arrangement of things, largely the result of man’s own thought. And thought, rightly arranged, will automatically rearrange the conditions on the basis that Mind and matter are equal and interchangeable. (p. 197.3)

5. The use of spiritual mind treatment of necessity is based on the idea that there is an intelligent Law in the universe which receives the impress of our thoughts as we think them and acts upon them without question, without argument, without rationality. It creates for us in our experience that content of our thought with mathematical accuracy. This is the Law of Mind. To the degree we understand our unity with Spirit, or God, and give to the Law only ideas of good, we expand our thought and free ourselves from the negative consequences of our previous limited thinking. (p. 199.4)

The Voice Celestial (1960):

1. Your prayer is seed which strewn upon the soil

Of All-Creative Mind must grow for you

A harvest like the seed. If then your prayer

Affirms your doubt, declares your lack of faith

And loudly claims there is no love ---

Why, then, your prayer will justify your faith

In nothing! From nothing, nothing comes. (p. 51.1)

2. Prayer is a conscious union of the soul

With God, a recognition that the Whole

Is wholly present in the seeming part

*Around, above, below, within* the heart,

And in this work – this is of prayer the essence –

The hour-by-hour awareness of the Presence. (p. 94.3)

3. Throw off forever the vestments of tradition,

God is not won by groveling petition.

And if it be you have a need of health,

Of friendship, peace of mind or wealth,

Make first your union with the Source-of-All,

Your word contains the answer to your call. (p. 94.5)

Living Without Fear (1962):

1. If God is already perfect, free, deathless, and complete, it would be impossible for this Perfection to cognize anything less than Itself. We do not change the nature of Reality through prayer, and it would be superstitious to suppose that we do or can. But, through prayer and meditation we enter into the nature of Reality and partake of this nature. Not that God changes, but that we change our attitude toward God. (p. 15)

2. The nature of Reality is immutable Law and Order and it cannot be changed by prayer, but when we stand in the shadow of the Almighty we shall no longer be blown by the winds of chance. There is a warm responsiveness from the Spirit to all who contact It in the right way. But this is always Its way. Not our way, but the way of Truth. (p. 15)

3. What does one do when he prays? He talks to God. Where does he talk to God? He talks to God in his own mind, through his own thought or feeling. It is quite impossible for one to talk to God outside himself, for he cannot go outside himself. Whatever God he talks to is in his own thought or approached through his own thinking, feeling, and knowing. (p. 27)

4. When prayer removes distrust and doubt and enters the field of mental certainty, it becomes faith and the universe is built on faith. (p. 28)

5. To successfully use prayer, or spiritual mind treatment, we do not withdraw from life but enter into all legitimate human activities with enthusiasm, realizing that the Law fundamental to all creation should give joy in the everyday affairs of life. (p. 60)

6. A spiritual mind treatment is an act of the mind consciously conceiving the presence of some desired good which one has not before experienced. The principle involved is based on the theory that we are surrounded by a universal Law -- a creative medium which is receptive to our thought and acts upon it automatically in an intelligent manner. Consequently, a treatment is the formulating of our thought in such a way as to bring the attention of the mind to the realization of harmony or health, of happiness or success, depending upon the result desired. (p. 70)

7. A prayer or spiritual mind treatment is a conscious, definite centering of thought on some desire, uniting this desire with ultimate Reality, causing the mind to perceive that this universal Reality is forming Itself through the pattern of the thought or desire. (p. 71)

8. When we speak of using spiritual mind treatment for correcting undesirable conditions we are not suggesting that any mental or spiritual conjuring trick is involved, nor is the hope being held out that anyone, through imagination, will, or concentration, can bring into his experience that which is unlike himself. For instance, a man who knows nothing about music would be wasting his time visualizing himself as a grand opera singer. We must never forget that in dealing with spiritual and physical laws any energy must conform to the instrument through which it flows. This statement in no way can be construed as contradicting the limitless possibilities of Life nor the potential possibilities of man, but it is evident that whatever the Law does for us must be done through us. Hence it is necessary that we furnish adequate channels, as well as being receptive to It. (p. 81)

9. Spiritual mind treatment differs from the average prayer in this: The average prayer beseeches, while treatment acknowledges and accepts. But effective prayer or treatment in its highest form is the simple and direct communion of man’s soul or spirit with the Over-Soul or Spirit. There is no possibility of illusion in true prayer and treatment since it plunges completely through the present content of thought and is receptive only to the universal Mind. That such prayer and meditation find a corresponding response from some indwelling or overdwelling Intelligence is an undeniable experience. (p. 95)

Think Your Troubles Away (1963):

1. The act of prayer is an attempt on the part of an individual to communicate with the Universal and to sense a reciprocal action on the part of the Universal. (p. 17.2)

2. A spiritual mind treatment – effective prayer – is for the enlightenment of the mind that the mind may directly receive; it is for the enlightenment of the consciousness that the consciousness may sense its spiritual existence. (p. 18.2)

The Power of An Idea (1965):

1. The practice of spiritual mind treatment is a conscious, definite, deliberate act of causing the mind to see through any appearance of confusion; to see peace where there is the false face of confusion; and to know that the confusion does not have to be. The mind must get a degree of conviction of peace greater than the appearance of confusion, broader than the confusion, and rest in that conviction. (p. 55.3)

2. When prayer is made with faith something is going to happen because the immutable, inexorable Law of Cause and Effect is being used. But each man, in the integrity of his own conscious self, plants a seed -- an idea -- which is already impregnated with Divine Life, and all he is doing in prayer is nurturing this seed. He does not make the seed grow; he lets it grow! (p. 58.4)

3. Spiritual mind treatment, the art of spiritual healing, is based on the theory that man is a spiritual entity here and now. He is not evolving into one, he is not going to become something that he is not already -- “Beloved, now we are the sons of God . . . .” It is based on the proposition that we are living in a spiritual Universe now, whose government is Intelligence, and whose laws are Intelligence acting as laws. (p. 76.3)

4. Fundamental to spiritual mind treatment is the concept that everything in the visible world is attached to an invisible pattern, which is Absolute, Perfect, Divine, and Universal. Everything is, in a sense, a copy or an extension or a manifestation of a Divine pattern, and there will be no trouble within us if we never appear to be disconnected from the pattern. Of course, I do not think we can ever be disconnected from God, but we may behave and think as though we are. Spiritual mind treatment is largely, then, an act of consciously unifying our thought by a process of affirmation or realization with That from which we have never been separated. (p. 76.4)

5. It is established, in my estimation, that through this process there is available to everyone a spiritual Power which, rightly used, can neutralize, cast out, erase, or heal the result of negative human thought. (p. 77.3)

6. Spiritual mind treatment is based on the premise that through thought we deal firsthand with First Cause -- the Power that creates everything. (p. 78.3)

7. One of the baffling yet illuminating things about this principle and practice is this: One does not send out a thought, for there is nowhere to send it. One does not concentrate a thought, or suggest, will, or influence. What needs to be done is to realize something within ourselves about somebody or some situation. Therefore, one’s word or treatment becomes identified with a person, place, or thing because everything exists in the simultaneous and instantaneous medium of Unity in which all things are present at all times. (p. 79.1)

8. There is a delicacy, there is a subtlety, there is a beauty, and there is an artistry that come in spiritual mind healing. I consider it the greatest of all the arts because it is a thing of feeling. It is a science because it deals with Law. It is an act because it moves consciously. (p. 79.3)

 Also in Science

9. When in prayer we speak our word of affirmation, God has spoken through us and the Eternal Himself goes forth anew into His own creation. (p. 81.3)

10. The Universe is one system, and if any prayer was ever answered since time began there was a principle, a law operating, a way through which and by which the answer resulted. And if there is a way, anyone can understand it; and if anyone who understands it uses it, he will be able to prove it. (p. 82.2)

11. The two great fundamental ideas back of spiritual mind treatment, and basic to every great religious philosophy that has ever been given to the world, are these: a Divine Presence and a universal Law. We are persons; we are conscious; we know ourselves and each other; but everywhere we look we also see a certain mechanical aspect in nature. (p. 83.3)

12. In spiritual mind treatment one is affirming the Spirit, which is transcendent, so there must be a spiritual awareness of It. This Spirit is the true Source of every organ, action, and function of the physical body, and everything else, which when realized would “loose the imprisoned splendour.” Any true prayer will act as law in, for, and through the person the prayer is identified with, and at the level of the consciousness of the person giving it. (p. 87.3)

13. The Source of all life is reached by a realization that God is an immediate Presence in us as us. God is Love, Life, Truth, and Beauty. We recognize the Divine Presence within us, and our consciousness of the operation of that Presence through us as Law does establish the desired good as fact. This is the principle of prayer; the practice is what we make it, and in our use of it we must be imbued with the fundamental qualities of faith and confidence, trust and enthusiasm, and joyous expectation. (p. 87.4)

14. In the practice of spiritual mind treatment, effective prayer, one does not hold thoughts. It is not entering into a psychic or subjective state of consciousness. It is not tuning into someone’s thought for the purpose of influencing him. It is not transmission of thought from one person to another. It is not mental suggestion. It is not will power. It is not mental concentration or coercion.

 In spiritual mind treatment you are doing the exact opposite to all these things. You are clearing up your own thought and starting to think in accord with infinite Intelligence. You begin to have a complete reliance upon God. You straighten out your own consciousness and think constructively and affirmatively. (p. 88.1)

15. Try to understand that you are using the Mind of God at your own point of consciousness. It is a creative Power given you to create your world of expression and experience. This is the Mind that Jesus used, only he used It more perfectly than most of us do. But we need to learn to use It just as he did. (p. 88.3)

16. Your prayer work must be done definitely and with complete confidence. You must come to know that it is not your will which creates good, but your willingness to let it manifest in your life. Your word does not put power into the Law, but you do channel Its action by every thought you think. (p. 89.2)

17. Your treatment or your word has a power that corresponds to the strength of your belief and conviction, as much power as you mentally and spiritually acknowledge it has. Prayers do not have to be long to be effective, but you must come to know that all the good there is, is for you and with you this very moment. (p. 91.3)

18. If your prayer is a supplication, then you are assuming that God withholds from some but gives to others. Is this really true? If your prayer is a petition, then you are assuming that God can be argued with, which is an assumption that the Divine Mind fluctuates, is impressed by human opinion and can be coerced. Do you believe that you can bargain with the Almighty? Never!

 But if your prayer is real communion, it brings you closer to Reality and enables you to imbibe the spirit of Truth. Prayer is its own answer when, through the act of communion with the Divine Presence, it reaches out and accepts the Truth, the Beauty, and the Goodness which God is. Spirit, being all, is both cause and effect, and that which you accept in pure Spirit you accept as perfect Causation which creates Its own effect. (p. 93.4)

The Magic of the Mind (1965):

1. If any man’s prayer through the long history of the race has ever been effective, then thought in the form of prayer would appear to be independent of the nature of his religious convictions, although such may and can be influential factors. Prayer as a form of thought, stripped of all embellishments, still remains in and of itself a potent and creative factor in the life of the individual. (p. 13.4)

2. The main idea that we have to proceed with is that prayer is purely and simply a process of thought that takes place in our own mind. It cannot be other than an act or way of thinking. (p. 14.2)

3. As to what prayer is, and why it is effective in our experience, we find that as a form of thought it cannot help but be creative. Every thought we have must of necessity be creative in some degree, if any thought is. Through the way we think we are creating our experience for ourself all the time, but usually the creativity of thought is only channeled to our benefit when we frame it in the form of prayer. (p. 19.3)

Effective Prayer (1966):

1. Your concept of the Perfection of God as being now manifested in your experience is a spiritual power which heals. Treatment is the activity of right ideas asserting themselves through Law. Your constructive use of the Law of Mind, being on a higher plane of consciousness than the state of thought which produced any discord, must therefore erase it, and you must know that it will do so. (p. 40.3)

10 Ideas That Make a Difference (1966):

1. There is a key to right living, a golden key to happiness and success, and this key is in our own thought; it is our affirmative prayer. Such prayer is our direct line of communion with the Invisible. It is through this union that the mind is cleared of negative thoughts, of doubts and fears. This we must do if we are to become aware of the Presence of God within and around us. (p. 26.4)

2. Prayer is our intimate communion with this invisible Presence that is at the center of our being; it is our conversation with the God of all creation. Our conversation should be in the form of affirmative prayer, for there should never be anything negative in our communion with God. We should never say God cannot or will not, but always God can, will, and does. (p. 37.1)

3. We need to remember that there are two aspects to a spiritual mind treatment. There is the essence as well as the word. The essence involves what may be termed the spirit of the treatment, incorporating what is meant when the word “God” is used. The word is the specific declaration of the good we desire to see expressed in the life of John Smith. One is a feeling, an emotional awareness and conviction, which is the foundation for the intellectual statement and acceptance of the words pertaining to the situation. Both are necessary, and together they form what may be termed the technique of spiritual mind treatment. (p. 79.4)

4. In spiritual mind treatment we declare our word, decree that it is the law whereunto it is directed, accept that it is now accomplished, and just as surely as day follows night we will see results. And it shall gradually dawn upon us, through experience that grows out of practice, that there is an invisible, silent Power that responds to us. We will discover that It is the most real thing we can ever contact. In the last analysis we will know that we have touched, deep within us, the Source of all Life -- God -- which is the only healing power there is. (p. 81.3)

Observations (1968):

1. But how to make practical use of this Divine wisdom? It is not enough for us to say that God is all there is. That statement was true before we said it. But if we wish to demonstrate the availability of this higher Power in human experience, when we say “God is all the Life there is” we must add: “That Life is my life now.” “God is Good; that Goodness is mine.” “God is Substance; that Substance is now my supply.” That Divine thing within us, that creative Energy and infinite Intelligence which functions through us, which is God the living Spirit Almighty, must be directed in our lives. We must link our thought with the thought of the Infinite. (p. 14.4)

 also in Thought and Wisdom

2. If, then, we believe God is substance, God is food, God is shelter, God is happiness, God is life, and we wish to enjoy and experience that life which God is, we must claim for ourselves everything that we claim for God. For God and man are one. The mind by which we think is God. The great Teacher said: “. . . I speak not of myself: but the Father that dwelleth in me, he doeth the works.” (p. 15.2)

It’s Up to You! (1968):

1. The spiritual treatment becomes a statement of our belief, an affirmation of our investigation; and the ideas embodied in the treatment externalize in exact mathematical ratio as the beliefs which deny them are dissolved from our consciousness. (p. 56.1)

2. No matter how inclusive our spiritual treatments may be as to the omnipresence of good for all persons, when we are giving treatments we must be very specific. If we wish to demonstrate a companion or a position, we are not treating to heal some physical ailment. If someone asks us how to get to a certain place, geographically, we do not direct him in the opposite direction. Why, then, should we be chaotic in giving treatments? There is nothing more specific than spiritual mind treatment. (56.4)

3. We believe in prayer, but we call it something else. We call it spiritual mind treatment, which is the conscious act, through meditation and contemplation, of definitely accepting the presence of a good which the objective world cannot see, back of which is the belief that we are surrounded by a Creativeness or Law which intelligently responds to us. It is not a beseechment, because it rests upon the belief that the Universe already desires to do this, and must, because that is Its nature. Therefore, what we do in a spiritual mind treatment is to align the mind, the thought, with form, which is the manifestation of that Spirit. The physical universe is a mold and nothing else; it is an effect, never a cause. (p. 75.3)

4. Prayer is not something that should be reserved for the emergencies of life alone. Your whole life should be a prayer. Prayer is both a skill and an art, and, in a certain sense, it is the mental process through which spiritual Power flows into your everyday living. Prayer hooks up the dynamo of the mind with the Power greater than you are. It is your line of communion to It. (p. 93.4)

Know Yourself (1970):

1. There is something in us which was never put there by experience but of which all experience is the outcome. Let us consciously enter into the Spirit within which is, at the same time, both God and man. All the good there is, all the power there is, and all the God there is is the living Spirit of love and life, the Essence of beauty and of truth. The infinite stillness which we drink into the soul is from the great reservoir of the Universe. (p. 76.5)

2. It is not the spirit of man that needs to be made whole; it is his mental reactions to life that need healing. These mental reactions are both conscious and subjective. Successful spiritual mind treatment neutralizes negative reactions on both the conscious and the subjective levels. (p. 77.6)

 also in Wholeness

The Spiritual Universe and You (1971):

1. The prayer, affirmation, or acceptance -- spiritual mind treatment we call it -- operates as a law and as a science, a spiritual one. Every science is merely complying with the laws of reality -- God. Prayer is using but another one of such laws. We will begin to discover that our prayer becomes our life; how, I do not know any more that I know how a chicken comes out of an egg. (p. 13)

 Also in Science

2. I believe that when we pray or give a spiritual mind treatment a law is set in motion or reacts to it; that treatment is a Law of Mind in action which can only operate at the level of our faith and belief, of our conviction, feeling, and embodiment in that particular moment. Consciousness will externalize or manifest at its own level just because this is the way the Law works. God cannot be explained; our life cannot be explained, it must be accepted. (p. 14)

Light (1971):

1. I feel that if a spiritual mind treatment could be seen, it would be seen as a pathway of light. (p. 12.2)

Ideas for Living (1972):

1. Spiritual mind treatment, then, deals with a Power greater than we are and a Power right where we are, around and within us. We cannot change this Power. It exists from eternity to eternity. We might liken it to gravitational force on the surface of this Earth, which automatically holds everything in place, but the force of itself does not change the position of things. We have the freedom to walk about in the gravitational field, to change our position in it. We can stand on our heads or our feet -- and gravitational force will never ask, “Are you a Methodist or a Baptist?” or “Are you educated or uneducated? Are you cultured or crude?” It holds everything it its place. Gravitational force is intelligent, it is a power greater than we are that operates upon us and through us. (p. 74)

2. One of the mistakes we make is to think that if we say, “I believe in God, God is Good, God is the only Power there is, God is right where I am,” this is a spiritual mind treatment. This is a statement of conviction but not a creative prayer. We do believe that God is all there is, that God is right where we are and what we are. But we should not confuse a statement of our belief with a spiritual mind treatment which is a definite and active thing. Treatment is the activity of our consciousness, our awareness, based on a belief in the Divine Presence, used for a specific purpose, and identified with the purpose, place, or thing we wish to help, to change, or to heal. (p. 75)

3. In treatment we may have to deny something, and we should not be afraid of it. An affirmation and a denial are the same thing because the human mind can only affirm, but it can do so positively or negatively. So we should not worry whether we are affirming or denying. We are arguing to convince ourselves that God is all there is, that there is a Power greater than we are operating right where we are; all the confusion of thought or ignorance of this truth cannot change one bit of it. (p. 82)

4. All this we must feel. We are not sending out anything, holding anything, or concentrating anything; we are not supplicating anything, willing anything, or wishing. We are stating and knowing the nature of spiritual Reality. This is a spiritual mind treatment. (p. 83)

Spiritual Awareness (1972):

1. Effective prayer requires an understanding of the way it works. Prayer is both a skill and an art, and, in a certain sense, it is a mental process through which spiritual Power flows into our everyday living. Prayer hooks up the dynamo of the mind with the Power greater than we are. It is our line of communication with It. (p. 11.2)

2. We do not know the possibilities of man; and while we cannot believe that prayer will change the Divine nature, we can believe, without violating our intelligence, that prayer might awaken a deeper sense of our Divinity, a great possibility, and bring into our experience a greater good. (p. 11.4)

3. Prayer is not something that should be reserved for the emergencies of life alone. Our whole life should be a prayer. (p. 12.1)

4. To pray without ceasing is to doubt never, but to always trust in the Law of Mind. The farmer casts seed into the ground knowing that the law of growth will bring about a harvest. So we must learn to cast our creative ideas of good into the field of Mind, knowing that the Law of Mind will bring our desires to pass. No one who has tried this has failed. It would be impossible to fail when the Law is used in the right way through constructive thinking. (p. 17.1)

 Also in Law

5. When prayer is made with faith something is going to happen because the immutable, inexorable Law of Cause and Effect is being used. But in the integrity of his own conscious self, each man’s word is a seed which is already impregnated with Divine life, and all we are doing in prayer is nurturing this seed. We do not make the seed grow; we let it grow! The great Power is always near, ready at any time to help, but we must use It according to Its own nature, in harmony with Its Law. (p. 17.2

 Also in Faith

The Philosophy of Jesus (1973):

1. This is why Jesus told us that sometimes only prayer and fasting can bring about the desired result. He did not mean that God listens because we do a lot of talking. What he meant was that we should pray affirmatively and fast when it comes to negative thinking. This is the sacrifice we make in the surrender of our doubts and fears to the great affirmations of life. (p. 16.2)

 2. To pray without ceasing means to continue in an affirmative attitude of mind and to fast means to refrain from all negative thoughts and ideas. (p. 16.2)

Pray and Prosper (1974):

1. What is prayer? We pray either to an Infinite Mind or an Omnipotent Power. Prayer is always some form of communion with the Universal. (p. 3.1)

2. A belief in the Invisible is the very essence of faith. Prayer, or spiritual communion, demands a complete surrender to the Invisible. It knows that because the Creative Power of God is at hand, all things are possible. (p. 3.3)

3. The Spirit is not something that was, or that is going to be or become. The Truth is that which is; it exists at the very center of our being. To pray in spirit and in truth means to recognize this indwelling Spirit and to declare the truth about Its activity through us. (p. 4.1)

4. Always our prayer will be as effective as is the realization generated in the act of communion. Thus our words become “clothed upon” with the living Presence of an invisible Power ever projecting Itself into form through our meditation. (p. 5.2)

5. There is a Law of Mind which follows the pattern of our thought. This Law works automatically. It is a mechanical law and a mathematical one. It is the Law of Cause and Effect. We should not have any anxious thought concerning the operation of this Law; 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 praying in spirit and in truth, and according to law. And there must be law even in prayer, if there is to be Cosmic order. (p. 5.3)

 Also in Order/Orderliness

6. Even in divine communion we are dealing with the Law of Cause and Effect. Our prayer invokes this Divine Law and causes It to manifest in our external world at the level of our inner perception of Its working. Because this is true, prayer should always be definite, conscious and active. (p. 16.2)

7. Prayer ties us to a Power that is able, ready and willing to fulfill every legitimate desire; to bring every good thing to us; to do for us even more abundantly than we have expected. “… before they call, I will answer; and while they are yet speaking I will hear.” This shifting of the burden is important for when we feel isolated, alone and struggling against tremendous odds, we are no equal to the tasks before us. Life becomes a drudgery rather than a jubilant beholding. But if we know the burden is lifted and set upon the shoulders of the Law, then power and speed come to hands and feet; joy floods the imagination with anticipation. We must learn to shift the burden to perfect Law. (p. 19.1)

8. Prayer, then, is a mirror reflecting the images of our thought through the Law of good into our outward experiences. (p. 23.2)

9. Prayer does not concentrate Substance, it merely focalizes our attention upon It. The Spirit is already omnipresent. We do not gather the principle of mathematics together and pile it up or concentrate it for our use; we merely draw upon it. So it is in the act of prayer. It is attention and not concentration; willingness and not will. (p. 23.2)

10. We should not think it strange to speak of prayer as scientific. Science is a knowledge of laws and causes. The principle of any science has always existed. The discovery of such a principle and the gradual accumulation of facts relative to it prepare the way for a technique for its use.

 This is also true of prayer. We know that throughout the ages, at all times and under all situations, prayers have been answered by some invisible Agency which apparently is no respecter of persons, times, races, creeds or cultures, but which forevermore proclaims, “Whosoever will, may come.”

 The Agency which answers prayer is not concerned over particular religious convictions; never does it ask if we are intellectual, cultured or ignorant; it responds alike to all. It is impersonal. But since some prayers have not been answered, it is self-evident that the Power which answers, must do so only under certain conditions. It is reasonable to assume that the one praying, either consciously or unconsciously has supplied the necessary conditions which make it possible the granting of his request; that there is a science of prayer; that prayer deals not only with a Divine Beneficence but also with a law of Cause and Effect. (p. 34.4)

 Also in Science

What Religious Science Teaches (1974):

1. Prayer is a receptive mental and spiritual attitude, through which one expects to receive inspiration. (p. 12.3)

Creative Living (1975):

1. Since we know we cannot do anything to God – God is most certainly not influenced by our thinking – then we know prayer must do something to ourselves, and what we do has to be mental, a thing of thought. What can it be other than that we ourselves believe? That is really the secret of effective prayer. (p. 70.1)

2. There can be no problem that cannot be solved unless we assume that Divine Intelligence does not know what It is doing. We must realize that every human problem, whether it is personal or the problem of the survival of civilization, is not a problem that cannot be solved, but merely one that has not been solved because it has not been properly presented to the Intelligence that knows everything. The Universe is one system and if any prayer has ever been answered since time began there was a principle, a law operating, and a way through which and by which it happened. (p. 72.4)

Living the Science of Mind (1984):

1. Too many people in our field mistake a declaration of belief in Spirit for an effective mental treatment. No greater mistake can be made. We must not only believe that God, or Divine Reality, is all Power; we must use our belief in a definite way. (p. 7.4)

2. We are surrounded by a Creative Mind which reacts to our thought. This is the basis of all faith and all effective prayer. (p. 18)

3. The mental science practitioner whose mind is filled with spiritual awareness will speak a more powerful word than the one who rests his claim solely on the Law of Cause and Effect. (p. 29.4)

 Also in Practitioner

4. A subtle emanation of Spirit should flow through all the statements which he makes, for every statement must be based on the proposition of One God, One Man, and One Universe -- a spiritual system which is complete, Divinely organized, spiritual not only in its origin but also in its manifestation. (p. 30.1)

5. We are thinking of prayer as the communion of the soul with the Oversoul, with the Divine Creative Presence which is not only in the soul but which is the soul.

 Prayer in its truest sense is not a petition, not a supplication, not a wail of despair; it is rather an alignment, a unifying process which takes place in the mind as it reaches to its Divine Self and to that Power which is greater than human understanding. (43.2-30

6. However, prayer now becomes the communion of the lesser with the greater, which makes it possible for man not to reverse natural law, but to reverse his position in it in such a way that bondage becomes freedom. (p. 78.4)

7. Spiritual mind treatment is based on the belief or the theory, which we now feel has a sound basis, that there is a Principle of Intelligence in the universe which is not only creative, giving rise to objective form, but It is immediately responsive to our consciousness; and being universal, It is omnipresent; and being omnipresent, It is not only where we are but It is what we are. (p. 80.3)

8. In the practice of spiritual mind healing we start with this simple proposition: God is Perfect. God is all there is. God includes man. Spiritual Man is a Divine Being, 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. (p. 99.2)

9. Treatment is not for the purpose of helping us either to avoid reality or to endure unhappy situations. It is for the express purpose of changing situations, and unless situations or conditions are changed as a result of the treatment, we have missed the mark. (p. 293.4)

10. That which needs to be externally changed is not a thing in itself but a physical state of consciousness. This is the crux of the whole matter; it is the finest of all points in metaphysical practice; it is the essence of the subject, but unfortunately it is too often overlooked. The external condition is not a thing but thought externalized, and thought externalized is still thought. A mental conclusion objectified is still a mental conclusion. (p. 300.1)

11. And this is an important point in mental healing, for unless the practitioner of this science could resolve thing into thoughts he would have no mental method or procedure which would sound reasonable, sane, or scientific. Unless disease originates in consciousness, consciousness cannot change it. Whether we are aware of the fact or not makes no difference -- it has nothing to do with the Truth of the matter. (p. 303.2)

12. This practice would be impossible unless the practitioner could sincerely and truthfully resolve things into thought in his own imagination and proceed upon the basis that all manifest life is a thing of thought in form. He must be thoroughly and sincerely convinced that there is a Spiritual Man and that this Spiritual Man is Perfect; that the Kingdom of Heaven is now, and that a statement of Truth has actual Power. (p. 307.5)

 Also in Practitioner

13. A spiritual mind treatment in actual operation is a series of statements logically presented to the Principle of Mind, based on the assumption of Perfect God, Perfect Man, and Perfect Being. (p. 319.2)

Anatomy of Healing Prayer (1991):

1. The very key to spiritual mind healing is a consciousness that we are living in a spiritual universe now, a living universe now, and that there is no difference between mind and what mind does, because what mind does is mind doing what mind does, no matter how solid it looks; but in that reality it is liquid. (p. 49.1)

2. Our whole theory of practice is based on the assumption that truth known is, or will become, demonstrated by the law of its own being reacting to the word at the level of our perception when we speak that word -- and that is why it is some people’s treatments are better than others. . . . It is merely because at some time, some periods of time, for some reason -- whatever it may be -- we see more clearly, we think more clearly, we understand more definitely, the thing is more real to us: then is when you can do your best work. (p. 29.2)

3. There cannot be a physical universe that is separated from a mental, and a mental separated from a spiritual -- and the knowledge that there cannot be is the key to spiritual mind healing, consciously used. In other words, we neither materialize Spirit nor spiritualize matter; we are not using a spiritual power to make a material law work in accord with good, and we are not using a mental power to control a physical power which is out of line. These things have no existence outside our own imagination -- and in saying this, we are not denying either the physical form or its mental equivalent, but really postulating the theory that the mental image in mind, and the form it takes out there, are not two different things, but one and the same -- equal, identical and interchangeable -- and that consciousness is superior to both because they are the action of consciousness producing a two-faced unity of temporary liquidity and temporary solidness. (p. 47.1)

4. Now we know that a series of affirmations and denials will produce a result -- that is a technique. We know that gradually the denials turn themselves into affirmations. That is better -- that is recognition. We know that as the affirmations turn themselves into that indestructible state of consciousness which can no longer be analyzed, we have what we call a realization. (p. 68.3)

5. ... prayer is an act of the mind based on the belief of a Power greater than itself which responds to it. Prayer is the approach we make to this Power through our thinking and believing. (p. 77.2)

6. God is life; therefore if we pray for life we shall receive it, but if we pray for anything that contradicts life, we couldn’t hope to change the nature of God because of our petition. In other words, we pray rightly when we go along with the nature of God, and since God is love, peace, givingness, unity -- we could not hope to get results through prayer if we pray contrary to these Divine attributes. (p. 78.5)

7. There is nothing in the Universe that denies us anything unless that which we affirm denies the nature of the Universe in which we live, and if it does, there is nothing going to come back. If it came back, it would come back meagerly and for a very short duration of time ... (p. 88.2)

8. Few people realize that all in the world a treatment is a conviction or belief you put in your own words, and that the Universe is made out of words. . . . Our whole theory is based on the concept that there is no difference between the thought and what it does, there is no difference between the thought and the form it takes. Because how could thought change a form unless form were thought as form? It just couldn’t. (p. 137.1)

9. Now we have to feel the absolute independence of what we are doing, the absolute authority of what we are doing. I don’t believe words have much power unless there is authority in them. (p. 153.2)

10. Now our whole method of technique and practice proceeds on the assumption and basis and theory that Law is Mind in action, and that wherever we create a mental state relative to anything, and identify that thing with it, that which we recognize in our statements, realize and speak into them, tends to become true as to this situation; and because it does, whatever we put into the treatment will come out of it. (p. 177.2)

11. Now the next thing is why and how. Nobody knows. Don’t ever try to explain the why or the how, but only the way it works. (p. 177.3)

12. Now the whole principle and practice and possibility of the answer to prayer is the definiteness of the request, and the equal, inevitable, mathematical reaction of something mechanical to that definiteness, delineating that and not something else -- because while the Universe is a unity, as Emerson said, the center is unity but the circumference is multiplicity or variation. All things come from one thing. (p. 180.1)

Ideas of Power (1992):

1. That is what prayer and meditation does -- puts us in the right contact with the Presence and the Spirit and the Power. (p. 17.4)

2. . . . affirmative prayer means an affirmation the mind consciously uses for a definite purpose which it believes is accomplished as much as it can even though it hasn’t seen it. (p. 25.1)

3. The prayer has to be made in here; it has to be affirmative; it must be accepted; it must identify with something, if something is to happen, which shows we are dealing with Intelligence. (p. 26.3)

4. The creative power of our thought -- your ability to demonstrate, to give a treatment or say a prayer (I don’t care what you call it) that will be effectual and produce a result -- depends entirely on your knowing that you do not put anything in. You take it out. (p. 47.3)

5. . . . a treatment must be independent of the person who gives it. Now this is important. When I go out and plant a garden, I walk away and leave it, and I know something is going to make it grow. Its growth -- the law of its being, that which is going to react to it out of the Universe now -- is independent even of myself, though I planted it. I was the gardener only. We speak of “making” a garden. We plant one. Nature makes the garden; “God gives the increase.”

 . . . the person who uses this Principle the most effectively is the one who is the most deeply inwardly convinced of a simplicity and an integrity of the Universe, and that he is the one who can do it. No conceit about it: he can plant the garden; the garden is independent of him. (p. 151.4)

6. Now affirmative prayer -- prayer that gets results -- is one that believes in itself. We are surrounded by a Principle, a Law, an Intelligence, a Mind, a Creativity that receives the impress of our thoughts. (p. 231.2)

365 Science of Mind (2001):

1. To be effective, prayer must be affirmative, but it is not enough merely to affirm the Presence of God. We must add to this realization the thought that Divine Intelligence is acting in and through us now. Prayer is not wishful or wistful longing, nor is it an escape from objective reality. To become lost in our prayers might give us an unconscious desire to escape the activities of life. Therefore, we affirm that Divine Intelligence not only knows what to do, but also impels us to act on Its knowing. (p. 9.1)

2. A spiritual mind treatment or affirmation of Truth, or a prayer of faith, once made and completely accepted, is then acted upon by the Law of Mind, and the effect or result is independent of the person who has made the prayer. In order to understand this idea more clearly let us take a simple fact of nature. We bury an acorn in the ground and walk away from it knowing that someday an oak tree will grow. In the same way our word is acted upon creatively by some kind of intelligent Force, or Law; which knows how to create the form the word implies. Every scientist follows the same method in dealing with the principles of nature. (p. 68.1)

3. If we feel that our thought – by our own will and through the power of concentration – must go out somewhere in the invisible and compel things to happen, then we will put strain into our prayer or treatment. This is one of the things we must avoid. Our prayers are spoken in faith, then released to the Power of the Law. (p. 76.1)

4. Through the use of faith and belief in affirmative prayer, which we call spiritual mind treatment, something greater than ourselves acts upon us. If we had the same faith in spiritual laws that we have in physical ones, our faith would be complete and miracles would happen every day. (p. 76.2)

5. Spiritual mind treatment is an affirmation of the Divine Presence in and through all things, all people, and all events. There is one intelligent Law governing all things. We live in this Divine Presence and may consciously use this Universal Law. (p. 79.1)

6. There is a Power to which all things are possible. This Power or Law of Mind is right where we are and we use it with every thought we think. To come into the greater possibility of Good that is open to each of us we must use It constructively. This is what we do in giving a spiritual mind treatment, which we call practicing the Science of Mind. Taking our inspiration from God’s Spirit dwelling within us, we cause the Law to operate for us at this level of consciousness. (p. 80.1)

7. We are not making the prayer work or using spiritual mind treatment to force things to happen any more than we would be compelling a reflection of our likeness to be cast from a mirror when we stand in front of it. Such reflection is automatic; it is certain to look exactly like the image. In just such a manner our thought reflects into a creative medium that returns its image. (81.2)

Science of Mind Magazine:

1. The practice of spiritual mind treatment is a conscious, definite, deliberate act of causing the mind to see through any appearance of confusion, and to see peace where there is the false face of confusion and to know that the confusion does not have to be. (August 1962, p. 7)

2. Jesus said that when we pray we are to go into our closet. Of course, he was not talking about a physical closet. He was talking about going into ourselves, turning within where the kingdom of God is. And so far as you and I are concerned, this is the only place we could discover God; because we cannot know anything outside ourselves. All that we shall ever know, or hope to be, or remember, or anticipate, is an action or movement of consciousness within our own minds. (December 1968, p. 27)

3. Spiritual mind treatment is based on the belief or the theory, which we now feel has a sound basis, that there is a Principle of Intelligence in the Universe, which is not only creative, giving rise to objective form but is immediately responsive to our consciousness, and, being universal, is omnipresent, and being omnipresent, is not only where we are, but is what we are. (November 1974, p. 10)

4. . . . prayer, no matter how sublime, is an act of the mind, based on the belief that there is a Power greater than ourselves which responds to us and to our approach. It is the invoking of a higher Power and a Power to which we believe all things are possible. There is something about the human mind that knows that there is a higher Power, or else we wouldn’t pray at all. There is something about all of us that knows, as though God Himself had told us, that there is a law of Good which is available, not only in the time of our extreme need, but all times. For we couldn’t believe that God waits for us to become destitute before He comes to our rescue. Nor can we believe that divine Love withholds itself. It is this common belief in a Power greater than we are that is back of every man’s prayer. Prayer then, is the approach we make to this Power. And of necessity this approach must be made by the mind. That is, it is a thing of thought and belief. (June 1993, p. 15)

5. . . . prayer is an action of the mind, coming to believe in a Power greater than itself, having implicit confidence that this Power is available wherever we may be. (June 1993, p. 16)

6. God is life, therefore if we pray for life, we shall receive it, but if we pray for anything that contradicts life, we couldn’t hope to change the nature of God because of our petitions. In other words, we pray rightly when we go along with the nature of God. God is love and givingness. Therefore all our prayers should be based on love and givingness. And we are praying rightly when we pray with love. God is the great Unity that holds everything together. Therefore we cannot hope to get results through praying if we are trying to use one force to combat another. The ear of divine love cannot listen to hate. The mind of infinite peace cannot listen to confusion. The mind of joy cannot listen to sadness. (June 1993, p. 16)

7. The basic principle upon which spiritual mind treatment rests is that there is a creative power in thought, that truth known is demonstrated, and that right ideas are manifested by the law of mind. The power to act resides in Spirit. The action of Spirit is the movement of consciousness. Your understanding of this, your comprehension of spiritual power, enables you to use the law of mind for specific purposes. (Oct. 1996, p. 6)

# PRAYER/SPIRITUAL MIND TREATMENT - ACCEPTANCE

Creative Mind and Success (1919):

1. Always when we pray we must believe. Our idea of prayer is not so much asking God for things as it is believing that we already have the things that we need. As we have said before, this already-believing is necessary because all is Mind, and until we have provided that full acceptance we have not made a mold into which mind could pour itself and through which it could manifest. (p. 28.3)

Can We Talk to God (1934):

1. While there is a point of decision and choice in treatment, there must be no outline; if the treatment is the cause, the demonstration is the effect, and is already in the cause, as the flower is in the seed. . . . Treatment should be given with a complete acceptance that there is a power, an Intelligence and a law which operates upon the word; whatever the mind holds which denies this acceptance should be consciously neutralized, clearing the field of doubt and leaving the mind open to the Cause. (p. 32.1)

2. Prayer leads one to a place of mental acceptance but prayer without faith is ineffectual. Faith elevates the prayer to conviction, and acceptance. Where does God come in? God already is in and does not have to come from anywhere to anywhere. God is the entire process, both in our thought as individuals and in the universal as answering our individual thought. (p. 61.5)

 Also in Faith

3. A treatment is not a petition but an affirmation resting in the belief that it is the nature of Reality to give to us and to express Itself through us. From this sense prayer is an acknowledgment, a statement of acceptance, a belief that the desired thing already is. In such degree as this acknowledgment is complete, petition is transmuted into acceptance, and the mind actually feels that the object of its desire is already an accomplished fact. (p. 62.6)

The Science of Mind (1938):

1. Prayer is not an act of overcoming God’s reluctance, but should be an *active* acceptance of His highest willingness. Through prayer we recognize a spiritual law, that has always existed, and put ourselves in alignment with it. (p. 152.2)

2. In giving mental treatment, the practitioner first realizes his own being as spiritual; he then recognizes the spiritual state of his patient’s being; then he attacks the false claim and brings the evidence of Truth to bear against it, thinking in such a manner as to completely destroy the false claim and realize the Truth. In such degree as this acknowledgment is complete, petition is transmuted into acceptance, and the mind actually feels that the object of its desire is already an accomplished fact. (p. 180.2)

3. Prayer should reach a point of acceptance, an unqualified and undisputed place of agreement. Let us take the mental images of our desires to the bosom of the Creative Life, and here make them known by impressing them upon It with positive belief. If we do this, our prayers will be answered. (p. 458.5)

Words That Heal Today (1949):

1. Prayer is a movement of consciousness on the universe itself. It is the law of mind in action. Whenever our acceptance makes it possible there will be an answer to our prayer which mathematically corresponds to the use we have been making of this law of mind. (p. 147.5)

Living Without Fear (1962):

1. God gives some more than others because some accept more than others. The Divine Giver Himself knows nothing about size. Prayer should build up a greater acceptance of God’s Life, Truth, and Action, and when it does the response will be commensurate with the higher acceptance. When the whole emotion is aroused and the mental acceptance is complete, the answer will be certain. The Law has not changed, but has responded in a different way. (p. 29)

The Power of An Idea (1965):

1. Let us just think of spiritual Power as a *natural law*, and let us think of faith and prayer as the *right way* to use this law. Prayer is our communion with the Spirit, and faith is our definite acceptance that through this communion there is a response to us and to others according to our belief. Communion with the Divine helps us to arrive at a place of greater faith and acceptance; and it is this increased faith and acceptance that make prayer more effective. (p. 31.3)

 Also in Faith; Communion

2. Spiritual mind treatment involves the belief that our word, our prayer, is acted upon by Law, which is the action of God -- the living Presence -- as all laws must be. Also our word must have in it a conscious acceptance of the action and result which permits the Law to operate upon it at the level of our realization of such action. (p. 78.4)

The Magic of the Mind (1965):

1. If we would ever put any limitation on what prayer can do we would in effect be limiting the action of God through us. Simply stated, prayer is nothing other than the affirmation and acceptance in our experience of the perfection, the good, the harmony and the abundance which have to exist in the Creator of all that is. (p. 24.3)

2. A small cut the doctor can bandage, but as for the actual healing he can do nothing. Infinite Life knows how to renew the cells, knit them together, rebuild blood vessels and nerves. But, and this is an important point, through prayer we may assist, promote, and speed up the healing action. As we align our thinking with the creative action of infinite Intelligence, as we knowingly accept and permit Its increased action through the cut, this is what occurs. We are not responsible for creating that action, but we are responsible for knowing and permitting such action to take place in us. (p. 25.4)

3. Regardless of what it is in our experience that needs to be bettered, there is in the Mind of God all the knowledge, wisdom, and ability to do what needs to be done, and we can avail ourself of them. We do not need to be specific in the details as to the how and the way, but we must be definite and concrete in our mental acceptance of the results we expect to experience. (p. 26.2)

It’s Up to You! (1968):

1. Obviously, if we pray for understanding, for joy, for peace, for love, for prosperity, for any good, He will give it to us. It will not be a matter of overcoming God’s reluctance, it will instead be a matter of our acceptance of His highest willingness. This brings to our mind again the fact that no law is set in motion to answer our prayer; we simply recognize a Law that has always existed and put ourselves in alignment with It. (p. 72.2)

2. In spiritual mind practice a person does not just “wish” for things. He consciously uses his thought to set creative Power in motion and then accepts with expectancy the result. He is, in a certain sense, experimenting not with Mind Itself, but with his own thought, in seeing what use he can make of the creative Power of Mind. This Creativeness we do not inject into Mind; It is there already, a natural Law in the universe. (p. 82.2)

Know Yourself (1970):

1. A spiritual mind treatment is not a petition but an affirmation based on the belief that it is the nature of Reality to give to us and to express Itself through us. In this sense prayer is an acknowledgment, a statement of acceptance, a belief that the desired thing already is. In such degree as this acknowledgment is complete, petition is transmuted into acceptance and the mind actually feels that the object of its desire is already an accomplished fact. (p. 75.4)

2. The Universe withholds no good thing from us, but what belongs to us we must accept. In the case of prayer and treatment this acceptance is an act of the mind accepting its natural good. (p. 76.1)

Ideas for Living (1972):

1. The Law of Mind will produce good for us provided we first embody the idea and meaning of it in a spiritual mind treatment. By embodiment we do not mean merely wishing; we mean actual conscious and subjective acceptance of the meaning of the idea. Since Spirit is Life, Love, and Peace, and since It also must be Harmony, one cannot expect to embody spiritual ideas through hatred, confusion, or greed. Spiritual ideas must be spiritually discerned. (p. 66)

Spiritual Awareness (1972):

1. The secret of prayer and its power in the outward life depends upon an unconditioned faith in, and reliance upon, this inner Presence. Prayer has the power, not through repetition, but by belief and acceptance. (p. 10.2)

2. No doubt every prayer is answered when it complies with three definite conditions that Jesus laid down. The first condition is that we realize the Divine Presence – all that we call Love, Wisdom, Wholeness – the Source of every good thing. The second condition is that we understand that there is a creative Law which responds to us by corresponding to our belief. And the third condition is that we use It for definite purposes of good through praying affirmatively and through complete acceptance of the answer. (p. 11.2)

3. It is willingness, recognition, and acceptance which give entrance to the Divine Presence. It is faith and acknowledgement which permit Its creative Power to flow through our word. (p. 13.2)

4. Let us learn to make known our requests with thanksgiving and with acceptance, and having done this, in the silent communion of our soul with its Source, let us believe that the Law of Mind will do the rest. (p. 18.3)

5. The most singular and meaningful thing about the answer to prayer is that the one who prays accepts the answer in his own mind. In that communion of the soul with the Over-Soul – call it the Son with the Father, the human with the Divine, or man with God – there is a transcendence. (p. 21.2)

6. We find that the essence of the power of prayer is faith and acceptance. Prayer, which is a mental act, must accept its own answer as an idea in mind before the Divine energies can play upon it and make it productive. As we must plant a seed before we can reap a harvest, so we must believe before our prayers can be answered. Prayer should reach a point of acceptance, an unqualified and undisputed place of agreement. (p. 21.3)

7. Effective meditation or prayer is the moment when we focus our thinking and fully accept the answer to our desire. The mold of acceptance is the measure of our experience. The Infinite fills all molds and forever flows into new and greater ones. Within us is the unborn possibility of limitless experience. Ours is the privilege of giving birth to it! (p. 21.5)

8. It is willingness, acceptance, and recognition which give entrance to the Divine Presence. It is faith and acknowledgment which permit Its creative power to flow through our word. (p. 22.2)

9. Prayer is not an act of overcoming God’s reluctance, but should be an active acceptance of His highest willingness. Our demand, our affirmation, our prayer of acceptance, our communion with the Infinite, should always be based on the realization that God is in and through His creation, as well as around it. When we make this claim we acknowledge, accept, and agree with a Perfection that already exists. We identify ourselves with the Divine, recognizing Its presence, and accepting Its action in our lives. (p. 22.3)

10. With joy we accept this Spirit which indwells us, bringing with It as It must the life and love, the truth and beauty that are of God. Acceptance is a mental and spiritual act; the mind accepting its highest hope in complete confidence, placing its entire reliance on a Power greater that itself. (p. 23.2)

11. The Life of God must be the perfect, eternal essence of all things. That Life is God’s gift to His creation. Since we are self-choosing, even though Divinely endowed, we partake of our Divinity only as we let It through. We should give the best we have to each other and to the world in complete abandonment of the self to the larger Life. (p. 56.1)

12. How can we receive that which the mind refuses to entertain? Should we not, then, consciously develop the ability to receive more? We make life little and mean and limit our own possibilities when we refuse to accept the whole gift of the Divine. There will never be any point of saturation because God is infinite. (p. 72.1)

The Philosophy of Jesus (1973):

1. Here is where religion, faith, prayer, and science can combine. For communion with the Divine Presence helps us to arrive at the place of faith and acceptance, and it is this faith and this acceptance that make prayer powerful. (p. 27.2)

Pray and Prosper (1974):

1. 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 accept. This is the secret of the power of prayer. (p. 7.2)

2. It is not because of much speaking that we are heard, but rather because of deep, earnest and prayerful acceptance. In this divine communion we should not try to think out beforehand what words we are going to use. Instead of listening to what we are saying, we should say what we are listening to; there is a vast difference between these two mental attitudes. Our words should be the outcome of a deep inner conviction which goes beyond words, but which, at the same time, gives birth to them. (p. 39.2)

3. How can we anticipate unless we realize? How can we realize unless we recognize? And how can we recognize unless we believe? Spiritual communion anticipates the answer to its prayer, recognizes the presence of the answer and rejoices in a complete acceptance that the request is granted. It sees the invisible take shape and form. (p. 39.4)

Creative Living (1975):

1. We must set up a receiving center. No matter how abundantly the horn of plenty may pour out its universal gifts, we must hold up our bowl of acceptance or the gift cannot be complete. Life is ready to give us all that we desire, but we must first cast from us everything that hinders Its complete expression through us; let go of all struggle and strife, and accept the Divine bounty. (p. 65.1)

 Also in Abundance

Living the Science of Mind (1984):

1. The thing that happens when we pray aright is simple. We create an attitude of complete acceptance in our own minds. When we do this, the Law of Good, which is All-Powerful, begins to operate on this acceptance and begins to rearrange all the facts and activities of our lives in such a way that what we have accepted will actually transpire in our experience. (p. 268.8)

Anatomy of Healing Prayer (1991):

1. Why will a treatment do more good and become more effective at one time than another? It isn’t because God listens; it isn’t because we are better at one time than another. It is because there are times when we have a more complete acceptance of our own word than at another. (p. 140.2)

2. Jesus said, “It is done unto you as you believe”; therefore we have to accept that nothing can come out of the prayer unless it is put into the prayer. And yet no power is put into it. It is taken out. (p. 200.2)

Ideas of Power (1992):

1. We are surrounded by an intelligent creative Principle which operates upon our thought. Now that is the reason why some prayers are answered and some are not. Every prayer is answered in such degree as it accepts its own answer. (p. 149.3)

365 Science of Mind (2001):

1. Affirmative prayer means that we clear the mind of all doubt and fear and turn in faith to the great Giver of life. It means that we become aware of the Presence of God within and around us, here and now. It means that we affirm this Presence and accept It – quietly, calmly, and peacefully – in all of Its fullness. (p. 15.1)

2. We cannot doubt that the Spirit has already made the gift of Life – since we live. Ours is the privilege of acceptance. Thus we are to assume the attitude of a grateful beneficiary of the Divine gifts. This should be done simply and directly. The Spirit is not something that was, or that is going to be or become. The Truth is that which is; it exists at the very center of our being. To pray in spirit and in truth means to recognize this indwelling Spirit and to declare the truth about its activity through us. (p. 57.3)

 Also in Attitude

3. We have every reason to believe there is a creative Law that acts upon our acceptance. This Law already is equipped with the know-how to do what we accept It is doing. It is the same Law that has governed all prayers of faith throughout the ages and brought about the results that have always been looked upon as miracles. They are miracles in the sense that it is a miracle for an egg to hatch. Faith, affirmation, and acceptance are acted upon by some creative intelligence. (p. 68.2)

4. The secret of effective prayer lies in the realization that there is a Power for Good in the universe and that we can use It. That subtle Presence we call Mind or Spirit is the Giver and we are the receiver. But how can it make the gift unless we accept it? One of the first things to do is to learn to expect and to accept the Divine nature flowing through everything we do. God is eternally present, and we are the instruments of Its expression. But only as much of the Divine Essence is ours to use as we permit to flow through our complete and unrestricted faith. (p. 93.1)

Science of Mind Magazine:

1. “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.” This is very interesting; for Jesus likened all the laws of God to laws of nature, because God is nature -- nature is a part of God reflecting His Intelligence. All is governed by the Law that God is. God is both a Presence that wills and loves and feels in us and a Law that governs. We are surrounded by a Divine Intelligence, a Law of Intelligence, which reacts mathematically to us; therefore, we must be sure that our approach to It is one of acceptance. (December 1968, p. 28)

# PRAYER/SPIRITUAL MIND TREATMENT - ANSWERED

Science of Mind (1938):

1. IF GOD EVER ANSWERED PRAYER, HE ALWAYS ANSWERS PRAYER, since He is “the same yesterday, today and forever.” If there seems to be any failure, it is in man’s ignorance or misunderstanding of the Will and Nature of God. (p. 150.3)

2. “If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.” This gives great light on an important law governing the answering of prayer. *Abiding in Him*, means having no consciousness separate from His consciousness – nothing in our thought which denies the power and presence of Spirit. Yes, we can readily see why prayers are answered when we are *abiding in Him*. (p. 150.5)

3. Cause and effect are but two sides of thought, and Spirit, being ALL, is both Cause and Effect. Prayer, then, is its own answer. The Bible tells us: “Before they call will I answer.” Before our prayer is framed in words, God has already answered, *but if our prayer is one of partial belief, then there is only a tendency toward its answer*; if the next day we wholly doubt, then there is no answer at all. In dealing with Mind, we are dealing with a Force we cannot fool. (p. 153.2)

4. This Spirit flows through us. Whatever intelligence we have is this Spirit in us. Prayer is its own answer. (p. 153.4)

5. We are compelled to see that prayer is not an end of itself; it is a means to an end. Like the practice of the Science of Mind, it is a *way*. The principle governing faith is, that when the one praying becomes convinced his prayer will automatically be answered. Jesus announced the law of mind, saying: “It is done unto you as you believe.” The Universe exists by Its own self-pronouncement, by Its own affirmation. It only knows “I AM.” It knows nothing else. Therefore, wherever prayer, in faith, touches Reality, prays aright – prays according to whatever the Truth is – then prayer must be answered. (p. 157.4)

6. . . . the answer to prayer is in the prayer when it is prayed -- the belief of the one praying sets in motion the Law of Love, which is the fundamental Law of the Universe. (190.2)

7. If prayer has been answered, it is not because God has been moved to answer one man and not another, but because one man more than another has moved himself into a right relationship with the Spirit or the Principle of Being -- whichever one chooses to call It. (p. 281.1)

This Thing Called You (1948):

1. This is the secret of the answer to prayer. For, no matter what particular religious conviction the one praying may have, in the act of effective prayer he opens his consciousness to a Divine influx. That which is forever pressing against him flows through him, instructs his intellect, deepens his will, and executes its law through his act. (p. 105.2)

A New Design for Living (1959):

1. It is done unto us as we believe! When we consider this idea in connection with thought in the form of prayer, we must believe we have what we have prayed for, then we *will* have it. In this way prayer becomes its own answer through the creative nature of thought, whether it be used for the healing of illness or the betterment of conditions. And what is effective prayer other than the process of thought being clearly directed for a greater experience of good for ourselves or others? (p. 18.5)

Spiritual Awareness (1972):

1. Few people realize that prayer works irrespective of location or religious beliefs. If any prayer was ever answered since time began there was a principle, a law operating, a way through which and by which the answer resulted. And if there is a way, anyone can understand it; and if anyone who understands it uses it, he will be able to prove it. If prayer has been answered it is not because God had been moved to answer one man and not another, but because one man more than another has moved himself into a right relationship with Spirit. (p. 10.3)

A Holmes Reader on Change (1995):

1. Why are some prayers answered and others not?

 The answer to this question is not in the will of God but in the beliefs of the person praying. That which is life can will only life. That which is free can will only freedom. That which is sufficient unto Itself can will only self-sufficiency. We need not bother as to whether or not God’s will is that we shall suffer. Limitation and suffering are not imposed upon us by the Deity. They are the result of ignorance. Insofar as we express ourselves rightly, in accord with the Divine harmony, the Divine Self goes forth anew into expression through us; we are avenues through which God comes more completely into fruition. . . .

 Still there is the question: Why is it that some people’s prayers are answered and some are not? The answer is in the prayer. There are times when our prayers are in accord with reality and that prayer is going to be answered. In such cases, prayer is always answered, whether it is prayed in the name of Jesus, Buddha or, disregarding all methods, is used as a direct statement to God. If one embraces these three concepts -- the unity with Good, the belief in Good and the receptivity to, and mental equivalent of Good, one’s prayers will always be answered. (p. 33-34)

2. Every day and every hour we are meeting the eternal realities of life, and in such degree as we cooperate with these eternal realities in love, in peace, in wisdom, and in joy -- believing and receiving -- we are automatically blessed. Our prayer is answered before it is uttered. (p. 35)

3. What makes prayer answered? It is the affirmative acceptance that it is already answered! “What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.” (p. 54)

# PRAYER/SPIRITUAL MIND TREATMENT - FEELING

Science of Mind (1938):

1. But the letter without the Spirit does not quicken the flesh into newness of action. It is cold and unresponsive. Feeling is at the center of the Universe and reflected through man’s consciousness sheds its glow wherever the thought travels. Law governs its action and God Himself fulfills its promises. (p. 414.4)

How to Use the Science of Mind (1948):

1. All statements used in treatment must be felt with a feeling beyond words, beyond statements and phrases. It is from the essence of this feeling of Life and Spirit that the mind draws its conclusions, which presented to the Mind Principle, causes It to react in an affirmative rather than negative way. (p. 39.1)

Richer Living (1953):

1. It is this close and immediate feeling of the Divine Presence, actively stated, that gives power to our words. The words of themselves would have no power without this deep feeling back of them. It is because we do believe in a Power greater than we are that we can have this feeling, this inner conviction, this sense of certainty which all spiritual teachers have told us is necessary to effective prayer. Effective prayer is an acknowledgment of this Presence as close to us and this Power as acting on our acceptance. (p. 129.1)

A New Design for Living (1959):

1. The word we speak, the idea we declare, the thought we desire to become thing, must spring spontaneously from the heart, be vitally known and experienced in every corner of our mind, be vibrantly felt with every part of our being. (p. 185.2)

Living Without Fear (1962):

1. Prayer is a thought, a belief, a feeling, arising within the mind of the one praying. This feeling becomes a complete belief and a perfect acceptance when the mind is most completely in tune with the Infinite. The mind is the most completely in tune with the Infinite when the emotions are the most constructively aroused. The highest faith comes from the greatest spiritual awareness. (p. 28)

2. Spiritual mind treatment, prayer, is more than an act of the intellect; it is an act of one’s whole being, a complete giving of oneself to the realization of Perfection as being an ever-present fact in everyday experience. It carries with it a spiritual sense which cannot be put into words but which must be felt.

 The thought and the intellect have a definite and a necessary function in spiritual mind treatment, but the final effect, of necessity, must and can only be the result of an inner realization that is stronger than the belief which caused the disease or discord. Conviction reaches its own level just as water does. This is a natural law in the spiritual world. (p. 59)

The Magic of the Mind (1965):

1. Prayer is a definite creative thing, but it must be supported by a continuing belief and conviction so the creative force which flows through our thought is uninterrupted in the accomplishing of its mission. Otherwise we immediately cancel it out and in its place unknowingly start another causative course of action which is productive of results opposite to those desired. (p. 22.5)

It’s Up to You! (1968):

1. A spiritual mind treatment is a rational thing, but it is a thing of feeling too. What are we doing when we make our demand? We are invoking the Law on our behalf, that It shall do a certain specific thing for us, but we are not limiting the way the thing shall be done. (p. 64.3)

Ideas for Living (1972):

1. It is impossible, then, to divorce the spiritual consciousness from prayer or treatment. The primary step in spiritual mind treatment is an awareness of God. The person who gets the best results is the one who has the most complete conviction of the Divine Presence, and the deepest consciousness of spiritual harmony. The treatment must embody that inspiration, that feeling which comes alone from the Source of all life. The treatment must touch the seamless robe of unity and wholeness with conviction and feeling. The higher the spiritual awareness, the more Power will flow through it. (p. 78)

Spiritual Awareness (1972):

1. Our mental acceptance should be filled with conviction, warmth, color, and imagination. The creative Power responds to feeling more quickly than to any mental attitude. If our prayer is real communion, it brings us closer to Reality and enables us to imbibe the spirit of Truth. Prayer is its own answer when, through the act of communion with the Divine Presence, it reaches out and accepts the Truth, the Beauty, and the Goodness which God is. (p. 22.4)

2. The words, the thoughts, the statements used in spiritual healing give form to feeling, while the conscious intention for which these statements are made gives direction to the concept involved. In this way feeling is caught in form, while words, through definite intention, specialize this feeling for concrete purposes. This is what is meant by letting the Spirit bear witness to the words while the words give direction to the Law of Mind. (p. 27.3)

Pray and Prosper (1974):

1. Spiritual communion is deeper than intellectual perception. The prayer of the intellect may be perfect in form; but this form must be warmed and colored by feeling and conviction. The Bible refers both to the “letter” and the “spirit” of the Law. It implies that both are necessary. That is, we should not only state our word definitely, but we must believe it sincerely, deeply. (p. 6.2)

2. Prayer is more than an intellectual petition; it is a thing of feeling; a creative act. Just as an artist feels beauty, rather than sees it, so we feel the Divine Presence as warmth, color and life, ever responding to us. There is an artistry in spiritual communion: a combination of mental attitudes, of states of consciousness, of thoughts, words and feelings, which, combined, produce a subjective pattern of unity, harmony and beauty. (p. 34.3)

3. Prayer is both an art and a science. Scientifically, it has form; artistically, it has color, feeling, conviction. (p. 35.2)

Living the Science of Mind (1984):

1. He must have an unshakable conviction that Spiritual Man is Perfect, that he is One with God, and he must know that in such degree as he realizes, senses, feels, this Inner Perfection, It will appear. The physical healing itself is a result, an effect, of this inward consciousness. (p. 99.4)

2. The essence of the treatment, the feeling which the practitioner has, his interior sense of the Divine Allness, of that Spirit which is closer to him than his own breath -- this cannot be put into words, this cannot be taught. It can only be felt. (p. 312.4)

3. Treatment corrects the wrong use through its right knowing. Right knowing is an intelligent activity of mind which plunges beneath the surface and reveals Pure Spirit as the Invisible Cause of creation. The words that a practitioner uses should imply a feeling which lifts him above the appearance he wishes to change. (p. 313.3)

Anatomy of Healing Prayer (1991):

1. . . . there is a feeling that goes with your word. Now, I am not talking about an emotion, but a deep inward indefinable something that I don’t think anybody can give to anyone else. (p. 67.1)

A Holmes Reader on Change (1995):

1. When you pray, you must speak the words that make you believe the words you speak. Know that you believe; state that you believe; believe that you believe; affirm that you do believe, and deny everything which contradicts true belief. (p. 23)

 Also in Belief

# PRAYER/SPIRITUAL MIND TREATMENT - FOR OTHERS

The Science of Mind (1938):

1. Our theory is that the medium is a Universal, simultaneous Presence and in this Presence all live; and *that whatever is known at one point in It is known at all points, instantly*! So if we, practicing this Principle in Los Angeles, declare the truth about some John Smith who lives in New York (or at any other place in the world) the speaking of his name draws the Law into the vibration of his personality, his individuality. Mentally, physically, spiritually, he is now in It. We have, so to speak, tuned into the keynote of his being. This being is also at the center of our being, therefore, the *mental work is done in our being*, for him; but it must, and does, operate through Law. This Law is subjective. (p. 94.1)

2. Universal Mind, being Omnipresent, is wherever the man is who asked for help. If he is receptive to the harmony of the belief which the practitioner has poured into Subjective Mind, it will externalize for him at the level of the embodiment of the thought of the practitioner. (p. 165.3)

3. A practitioner works through the Law of Mind, definitely, for someone else. He declares the truth about the person whom he is treating, stating that this person is a Divine Being, complete, happy, satisfied, conscious of his own spiritual being; that this thing which is causing him to suffer now is not a law, has no right to be, is no longer effective through him, cannot suggest anything to him; that he is free from it; that this word – which the practitioner is speaking – removes any obstruction in mind, or obstruction in manifestation, and allow the flow of life through this individual. He makes such statements to himself, about this individual, as tend to clear up, in his own thought, his belief about the person whom he is treating, until finally he comes to a place in his treatment where he says that the person is *now* all right; he is free from that condition. It can never return. That this is the Truth about him; that this *now* is the Truth. This is a formed treatment, stated definitely – a scientific treatment. (p. 166.2)

4. There is no *absent* treatment, as opposed to a *present* treatment. When you know in one place, you know everywhere. When you give a treatment, you never send out a thought, or hold a thought, or make a suggestion. *A treatment is a conscious movement of thought, and the work begins and ends in the thought of the one giving the treatment. The practitioner must do the work within himself.* He must know the Truth within himself, and as he does this the Law unfolds; a thing which is known by any part of Universal Mind is known by every part of It, for It is an undivided Whole. (p. 171.3)

5. Absent and present treatments are the same, *for there is no absence in the One Presence*. So far as the practitioner is concerned, there is no difference between an absent and a present treatment. He needs only to know whom he wishes to help, realizing that in the field of Mind and Spirit there is no apartness, and then he speaks the word for the other person, in full confidence that the Law will operate upon it. He is not concerned where the person *is* whom he desires to help, or what he may be doing at that particular time. He is concerned only with his own thought relative to this person, endeavoring to bring out in his own mind the realization that this person is a spiritual entity, governed by a perfect Law, directed by positive Intelligence, and animated by Divine Life, Love, and Law. (p. 178.7)

6. The practitioner is in the same Mind in which his patient lives; consequently, since each is in the One Mind, the patient is sick in the same medium and in a certain sense in the same Mind in which the practitioner lives; and because this Mind is Indivisible, the practitioner can, in his own mentality, reach the thought which causes the patient to be sick. Whether we say he *sends out a thought*, or that he simple *realizes a thought*, makes no difference. The simplest way is to say that *the practitioner realizes, within himself, upon the One Mind, through the One Medium, in the One Law.* (p. 205.4)

7. The practitioner knows WITHIN HIMSELF, and this self-knowingness rises into the consciousness of his patient. It is like planting a seed in the ground, the practitioner sows the seed and the Creative Mind produces the plant. Does the soil operate on the seed, or does the seed operate on the soil? We do not know, but we do know that when a seed is put into the ground, the law pertaining to growth operates and a plant is produced, and that unless a seed is planted, no plant will be produced. (p. 205.5)

8. Both the patient and the practitioner think into one common Mind. Therefore, when a patient comes to a practitioner for healing, the practitioner does not try to hypnotize him, nor suggest anything to him. He declares the Truth about the patient. *To the degree that the practitioner brings his own consciousness to a true recognition of perfection* – provided there is a subjective receptivity in the thought of the patient – that man will be helped. (p. 206.3)

9. The practitioner does not try to *hold a thought* nor to *send out a thought*. He simply tries to convince himself of the perfection of his patient. The practitioner does not try to *make* his word operate through his patient, but only attempts to know the Truth of what he states. The patient must be receptive to the Truth, then the Truth will heal him. The practitioner is dealing with Universal Law, backed by omnipotent Power, which is Divine Principle. This is what Jesus meant when he said: “Ye shall know the truth and the truth shall make you free.” (p. 206.4)

10. It is sometimes thought that in giving or receiving a treatment, one must experience some physical sensation. A patient sometimes says, after receiving a treatment: “I felt nothing unusual during the treatment.” It is not necessary that the patient should feel anything unusual. There is no peculiar sensation which accompanies a treatment, neither is it necessary that the practitioner should feel anything, other than the truth of the words that he speaks. (p. 207.3)

11. Sometimes people who are being treated, as well as the practitioner, feel a great sense of peace, or elation, a vibration of light. Such a treatment – if it could be seen – might appear as light. People often do have a sense of light during the treatment; but it is not at all necessary that either the practitioner or the patient should experience any sensation out of the ordinary during a treatment. The practitioner does not work himself up into an emotional state. While it is true that the treatment is creative, it is also true that *whatever feeling there is, must be an effect and not a cause*. It must be the result of a conviction. (p. 207.5)

Lessons in Spiritual Mind Healing (1943):

1. Realizing that there is but One Universal Subjectivity, which flows through each person as what we call the individual subjective mind, the practitioner does his entire work within his own consciousness for his patient. The result is that the consciousness of right action which rises in the practitioner’s thought also, simultaneously, manifests as right action through the patient’s body. (p. 57.4)

 Also in Practitioner

2. The practitioner withdraws from the contemplation of disease, with its symptoms, and thinks of the patient as being as pure and perfect as is God, the Living Spirit. All of his affirmations are built upon this proposition. According to the law of subjective action and reaction, the result of this is to awaken a corresponding receptivity in the mind of the patient, which produces a corresponding flow of Life through him. (p. 58.1)

3. Whether the treatment is what we call absent or present, makes no difference. The only advantage in present treatment lies in the explanation of these principles to the patient. Aside from this, there is no advantage in what is called present treatment. (p. 58.2)

Beverly Hills Lectures (1952):

1. Q. When a treatment is given for a person who is absent, do they have to be receptive to it?

A. I’m glad you asked that. Receptivity has nothing to do with it. All you are doing is declaring the spiritual truth about some individual. It cannot influence him. It cannot hurt him. It can do nothing but liberate him. It probably removes that much more ignorance; and ignorance is all that’s wrong with anything. (p. 53.5)

2. You don’t have to know where the person is or what he is doing. You don’t care. Your word is given in your own mind. The idea that a person you are treating must have faith is all right if he is depending on faith healing, certainly. But this is not faith healing. The more faith we have in it, the better it will work, probably; but in a certain sense, if we could come to the place where we no longer had to have faith in it, because we knew it was true, then we would use it with complete assurance. Do we or do we not have faith when we press a button to get electric light? We do. Yes, but it’s more than faith. We have conviction – out of experience, out of usage. We know that it will work that way. And so we know that there will appear in the experience of the patient something at the level of our own recognition. (p. 55.3)

A New Design for Living (1959):

1. ... there is no difference between working for oneself or another. Distance means nothing. When one thinks, he is thinking with the mind within him which is an expression and individualization of the One Mind. The One Mind is everywhere present. What you may know and declare in your mind as the truth about Mary Jones is also known in Mind as the truth about her. It makes no difference whether Mary Jones knows that anyone is praying for her or not. But she experiences the result -- she is now better than she was before. (p. 192.4)

The Power of An Idea (1965):

1. . . . it would be superstition and gross ignorance to say that we should not pray for a person or treat him because a doctor was attending him or because he was in a hospital; or even because he did not give his own consent -- then we could not be able to treat for a mentally unbalanced person, because he certainly does not know what is being done. (p. 75.3)

Ideas for Living (1972):

1. It might be asked about John, the one whom we are treating, “Can he be helped unless he also believes?”

 If we cannot help a person unless he also believes, we will not be able to help many people. His belief has nothing to do with it. It is our belief that has to be transcended, and the transcendence of our belief will neutralize the negativity of his, and do it right where we are and in such degree as the activity of our affirmation takes place at a high level; not the level of concentration, for there is nothing to concentrate. (p. 82)

# PRAYER/SPIRITUAL MIND TREATMENT - METHODS

The Science of Mind (1938):

1. The argumentative method is just what the word implies, though the argument is never with another person – it is a process of mental reasoning in which the practitioner argues to himself about his patient. He is presenting a logical argument to Universal Mind, or Principle, and if it carries with it complete evidence in favor of his patient, the patient should be healed. (p. 170.4)

2. The realization method is one whereby the practitioner realizes within himself – without the necessity of step by step building up a conclusion – the perfect state of his patient. It is purely a spiritual and meditative process of contemplating the perfect man, and if the practitioner arrives at a perfect embodiment of the idea, without confusion or doubt, it will at once produce a healing. (p. 170.5)

3. *All argumentative statements merely conduct the mind of the practitioner to a place where he believes what he is saying!*

4. This *argumentative* method of treatment is a series of affirmations and denials, for the purpose of building up in the mind of the practitioner a state of realization and acceptance. The power is in the realization, but there is also power in the argument. The one giving the treatment believes that there is a Power and a Presence that responds to his thought. No matter what all the world believes, no matter what anyone says, *he must believe that this Power does respond to his word*. (p. 173.4)

5. We are to approach this Presence simply, directly and easily, for It is *within us*. We can never get outside ourselves; we shall always be interior in our comprehension, we are here and It also is here. (p. 173.4)

# PRAYER/SPIRITUAL MIND TREATMENT - PURPOSE

Questions and Answers on the Science of Mind (1935):

1. Treatment is not for the purpose of making things happen; it is to provide, within ourselves, an avenue through which they may happen. Treatment opens up avenues of thought, expands consciousness, and lets Reality through; it clarifies the mentality, removes the obstructions of thought, and lets in the Light. We already live in a perfect Universe, but this needs to be “seen” before it can become a part of our experience. Treatment removes doubt and fear, lets in the realization of the Presence of Spirit, and is necessary while we are confronted by obstructions or obstacles. The origin of every problem is ultimately to be found within us, and the answer to every problem will be discovered in Spiritual Realization. (p. 31.2)

The Science of Mind (1938):

1. Treatment is not for the purpose of making things happen; it is to provide, within ourselves, an avenue through which they may happen. (p. 274.2)

2. *Treatment is for the purpose of inducing an inner realization of perfection in the mentality of the practitioner, which inner realization, acting through Mind, operates through the patient.* (p. 170.5)

3. Treatment is for the purpose of inducing an interior awareness – an inner realization – in the mind of the practitioner, pertaining to the spiritual perfection of the person for whom he is working. (p. 183.3)

This Thing Called Life (1943):

1. In the Science of Mind, which is a conscious use of the creative energy of the Law of Life, mental treatment is the art, the act, and the science of using this Law for the purpose of producing a definite, objective, manifest result. (p. 46.3)

Words That Heal Today (1949):

1. The purpose of prayer, or spiritual communion, is to seek conscious union with the indwelling Presence. (p. 131.2)

The Magic of the Mind (1965):

1. The goal of constructive thinking, of entering into prayer activity, is for the purpose of providing a better way of living than we are now enjoying. (p. 11.2)

2. It is most important that we place no limitations on our prayers. Whatever is good, whatever may provide a fuller enjoyment of living that neither harms nor deprives another, these are the things which we should seek to experience through prayer. (p. 24.5)

3. Prayer is for the purpose of changing our thinking so we can get rid of what we do not like and have more of the good we do like. (p. 27.3)

4. Prayer is primarily for the purpose of changing ourself, changing our own way of thinking so that the immutable action and creativity of Law may flow through us into a new and better expression in our experience. (p. 27.5)

Spiritual Awareness (1972):

1. What is prayer? Prayer is a movement of thought, within the mind of the one praying, along a definite line of meditation; that is for a specific purpose. Prayer, like meditation or contemplation, is for the purpose of unifying our mind with the universal Mind, opening up the avenues of our thought to a greater influx. (p. 9.1)

Pray and Prosper (1974):

1. The purpose of prayer, or spiritual communion, is to seek conscious union with this indwelling Presence. Jesus claimed that the words he spoke were not his but were the activity of the Spirit within him. Since there is but One Mind this must be true. (p. 4.3)

Living the Science of Mind (1984):

1. Spiritual mind treating is not daydreaming, and it is more than meditation. Meditation is for the purpose of inbreathing the Essence of Reality; treatment is for the purpose of using this Essence in definite constructive ways. (p. 9)

# THE PRESENCE

The Science of Mind (1938):

1. “The Presence” is God. To meditate upon the Presence of God is to indraw the Universe into one’s own soul. God is not a person but a principle personified in each of us. Spirituality is the atmosphere of this Principle. Religion is Its outward form. (Glossary, p. 621.6)

# PRINCIPLE

Religious Science (1932):

1. Universal principles are no respecters of persons, the universe has no favorites and plays none. (p. 14.5)

The Science of Mind (1938):

1. Universal principles are never respecters of persons; the Universe has no favorites. (p. 27.3)

2. No one has seen Cause; because we see an effect, we know there must be a Cause. Nothing is more evident than the fact that we live; and since we live, we must have life, and since *we* have life there must be Life. The only proof we have of Mind is that we think. The Eternal Principle is forever hidden. (p. 75.3)

3. We do not create laws and principles, but discover and make use of them. (p. 95.2)

4. Principle is the Power that made everything. It is Absolute, It will not and cannot be denied. The only thing that can deny God is yourself. (p. 221.2)

5. Principle is Absolute, and in so far as any individual can actually induce, within consciousness, upon Principle, a definite, concrete acceptance of his desire . . . it will manifest, even though every thought on earth had to change to compel it! (p. 278.3)

6. Divine Principle. Spiritual Causation, operating through Universal Law. Such is the power of right thinking that it cancels and erases everything unlike itself. Place no limit on Principle. It answers every question, solves every problem, is the solution to every difficulty. We are limited, not by Principle, but by our ability to see perfection. One who understands the use of Divine Principle never tries to suggest or personally influence another. (Glossary, p. 586.3)

7. Principle. The Science of Mind is the study of the Principle of Being. The source or cause from which a thing results; a truth which is unchangeable. We first understand a principle and then relate it to our problem for a final test. (Glossary, p. 620.8)

Creative Living (1975):

1. Eternal unfoldment seems to be the law of our being. But what is it that unfolds? Is it the principle or the individuality? The answer is simple: we all know that principles do not evolve while people do. Our evolution consists of the constant acquirement of knowledge leading to a more profound understanding of principles, but our understanding of principles does not create them. Principles are immutable, changeless, and eternal. (p. 23.1)

 Also in Evolution

#  PSYCHIC

The Science of Mind (1938):

1. A psychic sees largely through his own, or another’s, subjective mentality. Consequently, his impressions are more or less colored by the vibration of his own or another’s thought. He is subject to hallucinations and false impressions of every description. That is why, generally speaking, no two psychics see the same thing. (p. 328.5)

2. Some have the ability to tune in on thought and read it more or less accurately. These people we call *psychics*, but all people are really psychic, since all have a soul or subjective mind. What we really mean is that a psychic, or medium, is one who has the ability to objectify that which is subjective – to bring to the surface of conscious thought that which lies below the threshold of the outer mind. (p. 351.2)

3. Each person in his *objective* state is a distinct and individualized center in Universal Mind, but in his *subjective* state (in his stream of consciousness, or at his rate of vibration) each is Universal, because of the Indivisibility of Mind. Wherever and whenever any individual contacts another upon the subjective side of life, if he is a psychic (if he objectifies subjectivity) he may see a thought form of that person, but *it does not necessarily follow that we would really be seeing the person*. (p. 352.2)

4. We need not be astonished when a psychic gives us the complete history of our family, even to reciting the things that engaged the attention of our ancestors while they were on earth. The psychic is merely reading from the subjective remembrance. (p. 352.3)

5. A psychic can enter the stream of thought of anyone whose vibration he can mentally contact, be that person in the flesh or out of it; and since we are all psychic – all having a soul element – we are all doubtless communicating with each other to the degree that we sympathetically vibrate toward each other. We do not all have the ability to objectify psychic impressions, and ordinarily they never come to the surface. However, they are there just the same. This is why we often feel uneasy in the presence of certain people, or when we mentally contact some condition and are aware of a disturbed inner feeling, without any apparent reason. (p. 353.1)

6. There are many normal psychics who can, while in a perfectly objective state, read people’s thoughts and perform many other wonderful feats of the mind. This is normal and no harm can come from it. It is, indeed, one of Nature’s ways of working and is most interesting. Any psychic power which can be used while in a normal state of mind is harmless and helpful; by this we mean one that can be used while one is in a conscious state. (p. 353.2)

7. Whether or not the spirits are present is uncertain. Just because a psychic *sees the picture* of a certain person around or near us, does not mean the person is actually there; for the pictures of all our friends are always in our mental atmospheres. It is imperative that we make this distinction, as people sometimes become unbalanced, from accepting *as real and actual* that which is only a picture . . . only a mental impression. It is quite absurd to suppose that *at any time we wish*, we can call anyone whom we ever knew and have him talk with us. We are unable to do so here, and the psychological and metaphysical laws are the same on every plane. TO SUPPOSE THAT WE CAN COMPEL THE ATTENTION OF ANYONE OUT OF THE FLESH, ANY MORE THAN ONE IN IT, IS AN ABSURDITY, and if we could, what we hope to gain? *People out of the flesh know no more than they did when in the body.* (p. 380.2)

8. However, I believe that we often do communicate with the subjectivity of those who are departed, whether they know we are doing so or not; but the messages that come in our present state of evolution are very incoherent. I believe that an unconscious communication goes on, more or less, all the time and that those people whom we have greatly loved are still conscious of us. (p. 380.3)

9. We all have psychic capacities but they should never be forced, for it is only when the subjective comes to the surface while we are in a perfectly normal state, that a normal psychic power is produced. To lose the self-consciousness, in order to let the subjective come through, is never good or right and furthermore is likely to be destructive. The psychic capacity is normal only to the extent that it can be used while in a self-conscious state. (p. 381.2)

10. It is a crime against individuality to allow the conscious faculties to become submerged. We should control the subjective and not let it control us. The teaching of *the illusion of mind* sprang up because men of wisdom perceived that people might mistake the shadow for the reality; the form for real substance; the hollow voice for revelation, and thereby be misled. This is why they warned against these things, and against having *familiar spirits*, and they were right. Never let any voices speak to you unless you are in control of the situation. NEVER ADMIT ANY MENTAL IMPRESSIONS OR IMAGES THAT YOU DO NOT WISH TO RECEIVE, OR THAT YOU CANNOT RECEIVE CONSCIOUSLY. (p. 381.4)

11. The only value that an understanding of psychic phenomena can have – and the only reason for introducing any discussion of it in this book – is that without a comprehension of it, we do not understand the complete workings of the mind. We do not understand the experiences which people often have, and in a consistent philosophy which deals with Mind, *the lack of an understanding of psychic phenomena would be inexcusable!* (p. 382.2)

12. Psychic Phenomena. Phenomena of the soul or subjective mentality. Whether psychic phenomena are caused by the agency of spirits, or by some inner power of our own mentality, that they are caused by mind power is apparent; for they are not caused by what we call physical force at all, but by some finer power than we, at present, understand. Some power, independent of the body, can see, hear, feel, smell, touch and taste without the aid of the physical instrument. Some power of intelligence within us can travel, communicate, project itself, recognize and be recognized, without the aid of the physical instrument. Such things, we call psychic phenomena, but there must be a natural and normal reason for all this. We do not yet understand psychic laws to any great extent. (Glossary, p. 618.4)

13. Psychic. A psychic is one who is able to consciously function in the subjective; able to see that which is pictured in the subjective, whether it be something which occurred in past ages or something at the moment. It might be either. A psychic power should always be under control of the conscious mind; it is not a normal, or balanced condition, to allow the subjective to control the conscious mind. When a psychic power is under the control of the conscious mind, it affords a wonderful storehouse of knowledge. All people are psychic, but all people are not mediums. A medium is one who objectifies the psychic sense. (Glossary, p. 622.6)

# PUNISHMENT

The Science of Mind (1938):

1. Punishment. There is no sin but a mistake and no punishment but an inevitable consequence. Wrong doing must be punished, for the law of cause and effect must be eternally operative. Right doing must be rewarded for the same reason. We do not say that man cannot sin; that he does not sin and that, therefore, there will be no punishment. What we do say is that MAN DOES MAKE MISTAKES AND HE IS THEREBY AUTOMATICALLY PUNISHED. He will continue to be punished until he finds the way. This does not mean that there is an evil power in the Universe. There is only One Power and that is God. But it does mean that there is an immutable Law of cause and effect running through everything and no human being can escape its operation. Sin is its own punishment and righteousness is its own reward. (Glossary, p. 623.6)

# PURPOSE OF EXISTENCE

The Science of Mind (1938):

1. Man does not exist for the purpose of making an impression upon his environment. He does exist to express himself in and through his environment. There is a great difference. Man does not exist to leave a lasting impression upon his environment. Not at all. It is not necessary that we leave any impression. It is not necessary, if we should pass on tonight, that anyone should remember that we have ever lived. All that means anything is that while we live, WE LIVE, and wherever we go from here we shall keep on living. (p. 270.4)

Lessons in Spiritual Mind Healing (1943):

1. In expressing more life we are expressing a greater degree of Infiniteness of the Spirit. We are more completely personifying It. This is the real purpose and meaning of existence. It is the nature of the Spirit to express through us, not in limitation, fear or want, but in freedom. (p. 30.3)

Beverly Hills Lectures (1952):

1. When we were born out of the Thing psychologists call the id, or the God of the Cosmos, we’re born for the purpose of individualizing and reproducing the Cosmos on a miniature scale. That’s the purpose of existence, so far as anyone can figure out. Therefore, it is only as we live creatively that we live happily. There is nothing beyond happiness. (p. 29.3)

 Also in Happiness

Living Without Fear (1962):

1. If we were to further inquire of our imagination what the ultimate purpose of evolution is, the most logical answer it could give would be that the purpose of Life is to produce beings who can consciously cooperate with It; that through such cooperation the evolving Principle Itself may more completely express. (p. 38)

 Also in Evolution

Freedom from Stress (1964):

1. It seems that man exists for the purpose of self-expression. There appears to be no other reason or excuse for his being. The Infinite has already implanted within man an instinctive intuition which is the spiritual knowledge of good, and his whole growth results from an inner awakening. (p. 24)

 Also in Awakening

Anatomy of Healing Prayer (1991):

1. I like always Aurobindo’s thought, as he says, “for the delight of God.” I have never anywhere heard a more beautiful expression of the mystical meaning of creation: he said it exists for the delight of God. (p. 118.3)

 Also in Delight

Ideas of Power (1992):

1. Why is Creation? . . . I think it exists for the delight of God. (p. 162.3)

 Also in Delight

2. The Universe must exist for the “glory” of God, in a sense, but really for the Self-expression of God and the delight of God. You and I are born out of It, and we are born out of a divine urge that creates. (p. 163.3)

 Also in Delight

The Philosophy of Ernest Holmes (1996):

1. Now we can’t put words in God’s mouth and say, “This is why God did it.” There is no reason, according to the greatest thinkers of the ages, why God “did it,” other than for the delight. (p. 53.3)

 Also in Delight

365 Science of Mind (2001):

1. There is One Life, that Life is God, that Life is our life now. Consciously we identify ourselves with It, definitely we affirm the One Presence and the One Power operating in, around, and through us. Anything that denies the supremacy of Good is itself but a mistake in judgment. As we come to open up our thought to a greater acknowledgment and acceptance of the Divinity that resides within us, we find ourselves on the pathway to achieving the purpose for which we were created: to express the nature of the Divine, the Source of our being. (p. 71.2)

# PURPOSEFULNESS

The Science of Mind (1938):

1. Spirit will mold our purposes when we allow It to do so. As we learn to depend more and more upon the perfect Law, we shall find that the outward things which are necessary to our good, will be provided. (p. 432.2)

2. Purpose. Determination with incentive. (Glossary, p. 623.7)

3. Purposefulness. When we speak of the purposefulness of Spirit, we mean that conscious mind has the ability to know what it wishes to express, and the power to express it. . . . The word “purposefulness” might be defined, in general terms, as the very antithesis of aimlessness; it is the spirit of significance, of importance, a commingling of desire and determination; an inner recognition of the Divine Urge. (Glossary, p. 623.8)

Help for Today (1958):

1. ... simply affirm that you belong to the universe in which you live. A Power greater than you are has put you here. Everyone has a place to fill in life and the world has need of you now. Therefore, you must affirm and believe: you are One with Life because you represent Life; you are one with Infinite Intelligence because you can think and reason and have the capacity to choose. You are a creation of Divine Mind, and therefore, a child of God. (p. 142.6)

# RACE CONSCIOUSNESS/SUBJECTIVE CONSENSUS

The Science of Mind (1938):

1. Although man is inherently a perfect idea, his individuality covers this idea with the forms of thought which he images. Man comes into this life subjective to the race consciousness and to his own environment, he unfolds his own personality and begins to create new subjective thought. He thinks and observes, draws certain conclusions and deductions, and incorporates them within his mentality, until at last they also become a part of the relative cause of his objective existence. (p. 197.2)

 Also in Creating Conditions/Circumstances

2. Man is Universal on the subjective side of life, and in this way is connected with the subjectivity of all with whom he is in harmonious vibration. Mental suggestion operates through the subjective mind, and a silent influence is always going on through this avenue in the form of race-suggestion. (p. 421.4)

3. Race-Mind. The race-mind is the subjective thought of the race. (Glossary, p. 624.2)

4. Race-Suggestion. Human beliefs operating through the mentality of the individual. The tendency to reproduce what the race has thought and experienced. This race-suggestion is a prolific source of disease. These accumulated subjective tendencies of the human race are operative through any person who is receptive to them. (Glossary, p. 624.3)

5. Race-Thought. This is another way of expressing race-suggestion. The way to protect oneself from it is by knowing that it cannot operate through him; by knowing that he cannot be affected by *suggestion*. (Glossary, p. 624.4)

New Thought Dictionary (1942):

1. Race belief – each has a tendency to repeat it. Thought patterns formed by the consensus of human opinion automatically operate through everyone, unless consciously rejected. (p. 120.6)

2. Race mind. The sum total of all human belief throughout the ages. The collective unconscious, race belief, race suggestion. (p. 120.8)

Effective Prayer (1966):

1. The creative nature of our thought involves the sum total of the content of our mind. This means that our habitual thought patterns are being reflected in all our images of thought. Also, the subconscious mind is a great creative reservoir. Then, we are all immersed in and experiencing the race consciousness, and it is operating through each one of us to a greater or lesser degree. Any negativity of thought we are aware of arising from such sources may be changed by consciously identifying ourselves with and maintaining only good positive ideas. Such new identification thus becomes the law of our life. (p. 25.4)

 Also in Healing, Sum Total

This Thing Called Life (1943):

1. Circumstances do not create themselves; they are always molded by someone’s thought patterns. In the collective life they are molded by the sum-total of all persons’ thoughts; in our individual lives they are molded by our own personal reactions. (p. 52.3)

 Also in Creating Conditions/Circumstances

365 Science of Mind (2001):

1. The Mind of God is the only Mind there is and we all use this Mind. But in the use of It we create a mental atmosphere that surrounds us and that is often thought of as the unconscious or the subconscious. This is not a separate mind, it is merely a reaction of the One Mind-Principle to the use we have made of It. You and I could no more have an individual mind than we could have an individual ownership of the principle of mathematics or of harmony or of beauty. Each of us is creating in an individual way; we are individualizations in this One Mind and no two of us are exactly alike. But we are all immersed in the collective thought of the whole human race. (p. 94.1)

 Also in Soul/Subjective

Science of Mind Magazine:

1. If God created you after His own nature (and there is nothing else He could have made you out of), then the thing you are after is already here within you.

 The only things that stand between you and it are the accumulated thoughts, beliefs, and emotions of the centuries. But there is nothing that has not been put there, either by yourself or the race; and what has been put there can be removed. These false beliefs are thought-patterns laid down through the ages and accentuated by your own experience, by your inherited tendencies and environment. However, there is no use wasting time speculating as to what avenue they came through. Your job is to reject them. This great thing within you, which is called will or choice, can decide your destiny. It can remove every obstruction and gradually implant new patterns in your mind. (May 1972, p. 16)

 Also in Choice

# REACTION

Religious Science (1932):

1. The subjective is a world of law and of mechanical order; in our lives it is largely a reaction, an effect, a way. It is never a person, although it often appears to act as though it were one. (p. 20.2)

Can We Talk to God? (1934):

1. Man, as we understand him, is the result of his conscious thought and act, plus his subjective reactions to life, plus that indefinable something which is the Spirit in him. This Spirit emerges through him, is aware of Itself and aware of him. (p. 25.1)

 Also in Self/Human/Individual

2. It is not our spirit that needs to be made whole; it is our mental reactions to life that need healing. These mental reactions are both conscious and subjective. Successful mental treatment must neutralize negative reactions on both the conscious and the subjective plane. . . .

 Mental healing is accomplished, not through a coercion of the consciousness, but through its illumination. (p. 65.2)

 Also in Healing

The Science of Mind (1938):

1. Reaction. Reciprocal, or return, action or influence. Heightened activity and overaction, succeeding depression or shock. An action induced by vital resistance to some other action. So when we speak of the Law of Action and Reaction, it is simply the law of cause and effect. (Glossary, p. 6246)

Lessons in Spiritual Mind Healing (1943):

1. We are not to think of the physical senses as opposed to Truth or Reality. The impression received by the average person is true so far as it goes. It is not the objective experience but our subjective reaction to, and interpretation of, it which matters. (p. 7.2)

2. Our subjective thought patterns are so filled with the belief in sickness and limitation, which has been handed down from countless generations, that we all have an unconscious conviction of the necessity of suffering. To get away from this we must plunge through these subconscious reactions and endeavor to merge into the realm of pure Spirit, the Unconditioned, the Perfect and the Absolute. (p. 56.3)

Anatomy of Healing Prayer (1991):

1. . . . there is no such thing as a human mind and a Divine Mind. There is no such thing as dualism. There is no such thing as God and Man -- there can’t be. There is only What Is and the way It works. There can be nothing in the Universe ultimately but action and reaction, the action being conscious intelligence and awareness, and the reaction intelligence unconsciously operating without an awareness. (p. 89.2)

 Also in Self/Human/Individual

Science of Mind Magazine:

1. All our reactions to life are related to our spiritual convictions. We cannot escape this. Just as a child needs to have confidence in his parents, so we all need the same confidence in the Power that is greater than we are. Science, psychology, and medicine -- as much as we need them -- are inadequate to meet all of the problems of life. It is only when we feel in partnership with life that we can hope to live together in peace and harmony. (May 1998, p. 9)

 Also in Confidence, Life

# REALITY

The Science of Mind (1938):

1. There can be no real enjoyment of life until we see that everything is animated by the Spirit, and as we see that things are thus animated, we are beholding the real Universe. The Essence of Reality is invisible, but the substance of the invisible is seen and heard, and *is a part of the everyday life of all!* (p. 114.2)

2. Reality. The truth about anything. Reality actually means that which is indestructible, incapable of decay. Reality is unchanging and everlasting. The self we see is what man has thought of himself, the form he has molded by his thought. The Real Self is Perfection, for God could not know anything unlike Himself. Our Sonship is Reality – Christ abiding in us. The Kingdom of God within is Reality. Reality, as concerning man, is that God in man, as man, is man. (Glossary, p. 624.7)

#  REALIZATION

The Science of Mind (1938):

1. We should turn to that Living Presence within, Which is the Father in Heaven, recognize It as the One and Only Power in the Universe, unify with It; declare our word to be the presence, power and activity of that One, and speak the word as if we believed it, because the Law is the servant of the Spirit. If we could stand aside and let the One Perfect Life flow through us, we could not help healing people; we could not help having a perfect realization of perfection. The word realization, at any time, means an impression of reality on the mind; a clear apprehension; an acceptance by the mind that a thought or condition is actual. In this textbook, when we speak of “a perfect realization,” we are referring to a realization of our Oneness with Good. There is a point in the supreme moment of realization, where the individual merges with the Universe, but not to the loss of his individuality; where a sense of the Oneness of all Life so enters his being that there is no sense of otherness. It is here that the mentality performs seeming miracles, because there is nothing to hinder the Whole from coming through. As immense and limitless as Life is, the Whole of It is brought to the point of our consciousness. Wex comprehend the Infinite only to the degree that It expresses Itself through us, becoming to us that which we believe It to be. Right here in our own nature is the path that gradually leads to realization. Subjective comprehension of Truth. (Glossary, p. 625.2

# REASONING – DEDUCTIVE AND INDUCTIVE

The Science of Mind (1938):

1. There are two ways of reasoning, the inductive and the deductive method. Inductive reasoning is an *inquiry* into the truth; it is a process of analysis. Deductive reasoning follows an already established premise. It is from the whole to the part. (p. 96.2)

2. Since inductive reasoning is an analysis, an *inquiry* into Truth, it follows that God can only reason deductively, since God *is* Truth. That which is Infinite does not have to *inquire* into the Truth. Consequently, there can be no inductive reasoning either in the Spirit or the Soul of the Universe. There can be no inductive reasoning in Spirit, *because It already knows all things*. There can be no inductive reasoning in the Soul of the Universe, because It is the Creative Medium, and if It could reason inductively, It could reject certain thoughts because It could analyze; and Soul or Subjectivity can never reject. (p. 96.3)

3. The Universe being deductive only, cannot refuse man anything. The very force which makes us sick can heal us, the force which makes us poor can enrich us, and the power which makes us miserable can make us happy. If this were not true, there would be a duality in the Universe and this is impossible. (p. 209.4)

4. Deductive Reasoning. Deductive reasoning is that process of reasoning which follows an already established premise. Inductive reasoning is an inquiry into truth; a process of analysis. God, therefore, could only reason deductively. That which is Infinite does not have to inquire into Truth. The conscious mind of man can reason both inductively and deductively. It can reason from the Whole to the part or from the part to the Whole. That which is subjective can reason deductively only. (Glossary, p. 583.4)

5. Inductive Reasoning. Reasoning from effect to cause. Deductive reasoning is that process of reasoning which follows an already established premise. It is from whole to part. Inductive reasoning is an analysis, an inquiry into Truth, so it follows that God can only reason deductively, since He does not have to inquire into that which is true. (Glossary, p. 601.6)

6. Reason. The mental ability to analyze, determine and form an opinion. The human mind can reason both inductively and deductively. The Divine Mind can reason only deductively. This must be apparent. Since inductive reasoning is an analysis, which is always an inquiry into truth and God IS TRUTH, it follows that God can reason only deductively. That which is Infinite does not have to inquire into the truth. So it follows that there can be no inductive reasoning in either the Spirit or the Soul of the Universe. There can be no inductive reasoning in Spirit, because It knows all things; there can be no inductive reasoning in the Soul of the Universe, because It is the Creative Medium and *if It could reason inductively, It could reject certain thoughts because It could analyze!* Soul or subjectivity can never reject; it is bound by its own nature to accept. Deductive reasoning is that process of reasoning which follows an already established premise. It is from the whole to a part. Spirit simply announces Itself to be That which It is. If we were to ascribe to It any reasoning power, we should be compelled to say that It reasons deductively only, or from the Whole to the part. (Glossary, p. 625.4)

# LAW OF RECIPROCAL ACTION

The Science of Mind (1938):

1. The parable of the Prodigal Son constitutes one of the greatest spiritual lessons in the history of religious education. It is an attempt, on the part of the Great Teacher, to show that God turns to us as we turn to Him; that there is a reciprocal action between the Universal and the individual mind; that the Spirit is ready to help us whenever we turn to It.

 The greatest lesson we have to learn is the unity of Love and Law; the necessity of law in shaping a divine individuality and the necessity of experience in awakening to this divine individuality. (p. 461.4)

2. God is Love and God is Law; the Love of God is omnipresent and the Law of God is omnipresent. The Love of God is the Divine givingness: the eternal outpouring of Spirit through Its creation. The Law of God is the Law of Cause and Effect, which says that we can have only what we take. Since this taking is a mental and spiritual (as well as physical) act, we can take only that to which we are receptive. Jesus taught that it is done unto us as we really believe. “The thought is ever father to the act.” (p. 461.5)

New Thought Dictionary (1942):

1. Reciprocal action. By this principle man draws into his experience those conditions and experiences which are in direct correspondence to that to which his thought is attuned. It is a part of the Law of Correspondences and is illustrated by the Hermetic

axiom “As above, so below” and vice-versa. Thus, if his thought is negative, or destructive, he finds himself ill or suffering lack, etc. If his thought is centered in a contemplation of fullness, abundance, and the joyousness of life, his experience will be in like nature. (p. 122.3)

Beverly Hills Lectures (1952):

1. The Prodigal Son dreamed up a separation from the Infinite – and as he awoke and came to himself, he turned to the Father, and the Father to him. We call this the law of reciprocal action. The seed you plant acts by reciprocal action, responds by a co-response, takes the thing from the darkness of its creative medium and shoves it up into the light. (p. 63.2)

2. Jesus didn’t say the world was bad. He just said, “I’ve overcome it. It is subject to me now. I’m no longer subject to it.” He added that the reason he did as he did was to please the Father. In the parable of the Prodigal Son, Jesus was telling us the way it works in our relationships, in our relationship to God and the Law. He said the same thing to the man who died with him on the cross: “In a few minutes thou shalt be with me in Paradise.” This is the reciprocal action. This is the law of Life. If today our thoughts cancel out the mistakes of yesterday by uprooting them and no longer indulging in them – they are not there! Jesus did not teach an easy salvation; he taught a sure one. He did not teach a soft principle; he taught an immutable one, impartial, one that always works. (p. 65.2)

Creative Living (1972):

1. We cannot change the fact that whatever we put into mind will be reflected back to us. But we can change that which is reflected. We can uproot the old, we can implant the new, we can neutralize what is already there. (p. 85.2)

2. If we want to be free from suffering we have to stop inflicting it. If we want love we have to love, no matter what anybody thinks of us. If we no longer want to be condemned we must no longer condemn somebody else. Without harm, without hurt, we may liberate ourselves and help to liberate others, lifting ourselves by the power of our creative imagination to the consciousness of the omnipotence of good and the omnipresence of the living Spirit. (p. 86.3)

#  RECEPTIVITY/RECEIVE

Love and Law (2001; teachings 1918-1920):

1. There is nothing but Mind and that which it manifests in the universe. Each of us is a center in this Mind, eternally thinking into it. Because of its absolute receptivity, its unconditional power of creation and of the impulse which makes it create everything that it holds, the moment you think, something begins to form around that thought. (p. 1345.1)

 Also in Mind

Religious Science (1932):

1. Therefore, our belief sets the limit to our demonstration of a Principle which, of Itself, is without limit. It is ready to fill everything, because It is infinite. So, it is not a question of Its willingness, nor of Its ability; it is entirely a question of our own receptivity. (p. 27.3)

 Also in Belief

2. For while it is true that we are immersed in an Infinite Intelligence, a Mind that knows all things, it is also true that this Intelligence can acquaint us with Its ideas only as we are able and willing to receive them. The Divine Mind is infinite. It contains all knowledge and wisdom, but, before It can reveal Its secrets, It must have an outlet. This outlet we shall be compelled to supply through our own receptive mentalities. (p. 31.1)

3. Our thought and conscious receptivity differentiate this Universal Possibility by drawing it through our minds and causing it to flow into particular channels through the conscious receptivity of our different faiths. One state of consciousness will differentiate one kind of result, another mental state a different manifestation. (p. 38.2)

The Science of Mind (1938):

1. . . . our belief sets the limit to our demonstration of a Principle which, of Itself, is without limit. It is ready to fill everything, because It is Infinite. So, it is not a question of Its willingness, nor of Its ability. It is entirely a question of our own receptivity. (p. 37.4)

2. . . . we cannot really become God, but we can and do partake of the Divine Nature, and the Universal does personify Itself through man in varying degrees, according to man’s receptivity to It. (p. 41.1)

 Also in Self/Human/Individual

3. The intelligence by and through which we perceive that there is a Spiritual Presence and an Infinite Mind in the Universe, constitutes our receptivity to It, and decides Its flow through us. (p. 41.4)

4. Each state of consciousness taps the same source, but has a different receptivity. Each receives what he asks for, according to his ability to embody. The Universal is Infinite; the possibility of differentiating is limitless. (p. 45.1)

5. Our thought and conscious receptivity differentiate this Universal Possibility, by drawing It through our minds and causing It to flow into particular channels, through the conscious receptivity of our different faiths. One state of consciousness will differentiate one kind of a result, another mental state a different manifestation. (p. 45.3)

6. The patient should try to be receptive, not to the will of the practitioner, but to the purpose of the Universe. That is, the patient should expect results and should be willing to give up anything and everything that would hinder the demonstration. Perfect belief is the beginning and the end of all good mental work. (p. 59.5)

7. There is a place in us which lies open to the Infinite; but when the Spirit brings Its gift, by pouring Itself through us, It can give to us only what we take. This taking is mental. If we persist in saying that Life will not give us that which is good (“God will not answer *my* prayer.”) It cannot, *for Life must reveal Itself to us through our intelligence*. The pent-up energy of life, and the possibility of further human evolution, work through man’s imagination and will. *The time is now; the place is where we are, and it is done unto us as we believe.* (p. 151.4)

8. Stay with the One and never deviate from It, never leave It for a moment. Nothing else can equal this attitude. TO DESERT THE TRUTH IN THE HOUR OF NEED IS TO PROVE THAT WE DO NOT KNOW THE TRUTH. When things look the worst, that is the supreme moment to demonstrate, to ourselves, that there are no obstructions to the operation of Truth. When things look the worst is the best time to work, the most satisfying time. The person who can throw himself with a complete abandon into that Limitless Sea of Receptivity, having cut loose from all apparent moorings, is the one who will always receive the greatest reward. (p. 282.4)

9. We must have a receptive and positive faith in the evidence of things not seen with the physical eye but which are eternal in the heavens. All is Mind, and we must provide a receptive avenue for It, as It passes out through us into the outer expression of our affairs. (p. 301.4)

10. We should endeavor to stop limiting God. All things are given unto us but we shall have to do the taking. God gives in the abstract, we receive in the concrete. The gift of Heaven is forever made. The receiving of this gift is an eternal process of forever expanding the finite. (p. 405.2)

11. God cannot give us anything unless we are in a mental condition to receive the gift. The Law cannot do anything *for* us unless It does it *through* us. Belief is absolutely necessary to right demonstration. (p. 470.1)

12. Receptivity. The power or capacity of receiving impressions. The quality of being able to absorb, hold, or contain … capacity. The Spirit can only give us what we can take, and since the taking is a mental process it is necessary for us to accept the fact that the SPIRIT HAS ALREADY PROVIDED EVERYTHING. We can increase our receptivity by treating ourselves something after this manner: “There is that within me which knows, understands, accepts, believes, recognizes and embodies. I know and I know that I know. I believe and am conscious that I believe. I am confident of the power of my own word, and have implicit reliance upon the truth. I expect the Truth to operate.” In this manner, one becomes more and more conscious of a Divine Presence, Power and Law responding to his word. Thus one consciously builds up his receptivity of Truth. (Glossary, p. 626.2)

New Thought Dictionary (1942):

1. Receptivity – no one gives to us but ourselves or takes from us but ourselves. Man is his own heaven and hell; prayer is its own answer; law is flowing through each at the level of his realization of the meaning of life; the Spirit can only give us what we will take; etc. (p. 122.2)

Words That Heal Today (1949):

1. The great lesson is that life delivers itself into our capacity to receive it. The outpouring from the cosmic horn of plenty can only fill the cup that is lifted up toward it. A pail turned on its side cannot be filled with rain from heaven. (p. 93.3)

 Also in Abundance/Prosperity

Richer Living (1953):

1. How can we receive what the mind refuses to entertain? Should we not, then, consciously develop the ability to receive more. We make life little and mean and limit our own possibilities when we refuse to accept the whole gift of God. We should open our consciousness to a receptivity of the Divine. There will never be any point of saturation because God is infinite. We cannot contract the Infinite, but we can expand the finite. (p. 209.1)

2. All of God is available to every person. Nothing is ever withheld from a sincere seeker of Truth. The Infinite Mind releases all of Its Ideas to every receptive consciousness. (p. 228.1)

The Voice Celestial (1960):

1. To none is given unless he first receive:

Nor can life’s wine be pressed from grapes of wrath.

Too oft men lift a down-turned cup and pray

That it be filled with life and love divine. (p. 89.3)

Living Without Fear (1962):

1. The self is a hidden reservoir, fed by a stream whose source rises in the Infinite. The Infinite appears to continuously flow out, and the Source and Its flow are one.

 Our life’s source is the Infinite. The flow through us equals our receptivity to this source. We did not place this Power within us and in the long run we cannot misplace It. (p. 47)

 Also in Self/Human/Individual

Thoughts Are Things (1967):

1. It is impossible for you to receive that which your mind refuses to accept. If you desire to receive more you need to consciously develop the ability to mentally encompass it. You make your life mean, little, and limit its possibilities when you refuse to accept the whole gift of God. As you open your consciousness to a greater receptivity of the Divine, to an enlarged concept of the good that can flood your experience, life will take on a new and wonderful meaning. (p. 71.1)

 Also in Acceptance

It’s Up to You! (1968):

1. But even God cannot give us anything unless we are in a mental condition to receive the gift. The Law cannot do anything for us unless It can do it through us. We live in the midst of eternal good, but it can only be to us what we believe it to be. We stand at the mouth of the river, but we must let down our own bucket if we wish it filled with the pure waters of Reality. (p. 22.4)

 Also in Good

Spiritual Awareness (1972):

1. The Spirit responds to us by a direct impartation of Itself through us, but It can give us only what we can take; It imparts of Itself only as we partake of Its nature. The Infinite Knowingness becomes our wisdom only in such degree as we embody Its Intelligence. Its nature is to impart, ours is to receive. (p. 14.4)

 Also in Acceptance

Science of Mind Magazine:

1. You should forever increase this receptivity, continuously extending and expanding your comprehension. Declare a hundred times a day: “Good and more good is mine. There is no limit to the good that is mine. Everywhere I go I see this good, I feel it, I experience it. It presses itself against me, flows through me, expresses itself in me, and multiplies itself around me.” (Oct. 1996, p. 8)

 Also in Good

# REINCARNATION

Love and Law (2001; teachings 1918-1920):

1. There are two things true: We either go out just as we are, or we go out just as we are minus what we call our objectivity. We either go out objectively or subjectively. If objectively, we continue as we are. If subjectively, we are, through the cycle of necessity, brought back to a rebirth which is reincarnation. I believe we go on just as we are. I think that all the cycle of necessity must have ceased long ago. (p. 215.2)

The Science of Mind (1938):

1. I do not believe in the return of the soul to another life on this plane. The spiral of life is upward. Evolution carries us forward, not backward. Eternal and progressive expansion is its law and there are no breaks in its continuity. It seems to me that our evolution is the result of the unfolding consciousness of that which already is, and need but to be realized to become a fact of everyday life. I can believe in planes beyond this one without number, in eternal progress. I cannot believe that nature is limited to one sphere of action. (p. 386.4)

2. Reincarnation. Rebirth in the flesh. To incarnate means to give actual form to, to embody in some living type. Re-incarnate merely means to incarnate again. The theory of reincarnation believed in by many, is that we live again on this earth (after the experience of death) in a different form (Glossary, p 627.2)

Living the Science of Mind (1984):

1. 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.” (p. 94.1)

The Philosophy of Ernest Holmes (1996):

1. If it is rebirth, I don’t happen to believe in that. Half the world believes in it, but I shall be surprised if they are right. But I can’t help it if they are; and if they are right, I am wrong and shall have to accept it. (p. 13.3)

2. . . . a number of our leaders believe in reincarnation, and to me it is ridiculous; but I won’t argue with them. (p. 107.4)

Science of Mind Magazine:

1. I lay no claim to authority, and what I write about reincarnation is merely my own personal opinion; nor would I wish it to be considered from any other viewpoint. I hasten to add that all other opinions on the subject are equally personal, so I will set forth some of the reasons why I do not believe in the theory of reincarnation; well knowing, of course, that if the theory is true I cannot change it, and if it is not true no one can make it so. (September 1971, p. 7)

2. First of all, I believe that evolution is straight ahead without any intermediate stages whatsoever. (September 1971, p. 7)

3. Let us now consider the idea of people remembering previous incarnations. To this claim I would answer that those who have even some slight knowledge of the psychic field must know that in a certain state of consciousness, or vibration of thought or whatever it may be, there are people who can remember anything that ever happened to anyone who ever lived. (September 1971, p. 9)

4. Again may I repeat that if the theory of reincarnation happens to be true, and I haven’t the slightest idea that it is, neither you nor I nor anyone else can change it, and all of us should arrange our lives so that by the grace of God and good intentions we need never return to this Earth again.

 I believe that the past has only as much to do with the present and future as we permit, and that in any split second if the consciousness is right the past is wiped out. (September 1971, p. 10)

5. The spiral of life is upward. I do not believe in the return of the soul to another life on this plane. Evolution carries us forward, not backward. Eternal and progressive expansion is its law and there are no breaks in its continuity. I can believe in planes beyond this one without number, in eternal progress. I cannot believe that nature is limited to one sphere of action. (June 1995, p. 30)

# OUR RELATIONSHIP WITH GOD

Can We Talk to God? (1934):

1. I believe that humankind is the direct representative of this Divine Presence on this plane of existence. I believe that the relationship between God and the individual is a direct one and that the avenue through which the Spirit expressed Itself to us, is through our mind. Our ability to think, to know and to act are direct channels through which the Universal Spirit flows. (p. 75.3)

 Also in Self/Human/Individual

The Science of Mind (1938):

1. We will say, then, that in spirit, man is One with God. But what of the great Law of the Universe? If we are really One with the Whole, we must be One with the Law of the Whole, as well as One with the Spirit of the Whole. (p. 34.2)

2. We can only see It by looking at It through our own eyes. Hence, we shall find a better God when we shall have arrived at a higher standard for man. If God is to interpret Himself to man, He must interpret Himself *through* man. And the Spirit can make no gift that we do not accept. (p. 36.3)

3. God exists in me, and because God exists in me, I am able to recognize other beings in whom God exists. Spirit is the medium through which I am conscious of myself, of others, and of my environment. (p. 77.1)

4. Mind, in Its self-conscious form, cannot be differentiated from Spirit. Mind, in Its subjective or subconscious state, is the Law of Spirit. Man is *a* spirit while God is *The* Spirit. Man is an individual, while God is the Universal; but since the individual comes from and is in the Universal, it follows that man is a little world within himself. This is what Jesus meant when he said that man has inherent life within himself. The meaning of *inherent* life is *real* life . . . creative life. (p. 86.5)

Again, we read, “Whatsoever ye shall ask in my name, that will I do.” This sounds simple at first, but it is another profound statement like unto the first; its significance lies in the phrase: “in my name.” *In His name*, means like His Nature. If our thought is as unsullied as the Mind of God, if we are recognizing our Oneness with God, we cannot pray for other than the good of all men. In such prayer we should not dwell upon evil or adversity. The secret of spiritual power lies in a consciousness of one’s union with the Whole, and of the availability of Good. God is accessible to all people. (p. 151.2)

5. The Mind of God is Infinite. The mind of man is some part of this Infinite, Creative Mind of God. Therefore the mind of man is as infinite as is man’s capacity to understand his true relationship to God or Spirit. The mind of man is continuously unfolding into a greater recognition of its real plan in the creative order of the Universe. It does not yet comprehend its own power or scope but it does know how, in some measure, to consciously co-operate with the Infinite. (p. 390.4)

6. The relationship between the individual and the Universal Mind is one of reflection. That is, what we image for ourselves, It images for us. (p. 411.2)

7. The Spirit cannot be, or become, antagonistic toward us. It is always flowing into us and ever expressing Itself through us. This self-expression of God is also the self-expression of man for the two are One. The “I AM” is both individual and universal. All individuality merges into universality. All forms are rooted in one common creative Mind and the Spirit of God is the Spirit of man. (p. 412.4)

Lessons in Spiritual Mind Healing (1943):

1. We are so intimately connected with the universal creative God Power that it is impossible to get away from It. Hence, we never have to wonder whether or not we are in touch with It. It is where we are and we are in It. It is in us; It is around us and flowing through us. We give direction to It. We have a perfect right to use It for any legitimate purpose of self-expression. If our whole intention is toward more life for ourselves and others, then nothing evil can result from our use of this Law. (p. 46.2)

 Also in Intention

The Basic Ideas of Science of Mind (1957):

1. You are a child of God and therefore you should have a very high opinion of yourself. No foolish self-conceit, but a reverent understanding of your wondrous relationship with God. Tell yourself over and over again that the quality of Love lies within you and that it is only natural for you to be expressing It. (p. 38.2)

A New Design for Living (1959):

1. When we say that the only God we will ever know we will discover within ourselves, we do not mean that such a God is a figment and creation of our own imagination. But rather that there is an indwelling God manifest through our own personal and individual relationship to the Infinite. In no way does this minimize God, rather it magnifies Him. (p. 173.2)

The Voice Celestial (1960):

1. . . . So God

In him and he in God exist as one.

The total power of All abides in each.

No attribute by God possessed

Is dispossessed in man. At every point

Within the Cosmic Whole exists the power

In *fullness*, of the All. (p. 45.2)

2. If God be One, and yet you, too exist

Then must it be that you are one with Him –

One Life, One Spirit and One Over-Soul

Combining all within the Cosmic Whole.

The One and Only is the central point,

The pivot of the ever-spinning wheel

Whose spokes are souls, but as they swiftly whirl

They are a plane, an undivided Whole. (p. 109.5)

3. Begin with this – there is within the self

A quality of *being* Absolute;

You are with It identified, for if

You are, and if the Absolute is All,

Then you are one with All. (p. 126.2)

4. If, then, as Ancients said,

That it is everywhere, IT IS IN MAN!

In ev’ry age, in many faiths and in

The minds of all the seers, this was the key

To the Unknown and otherwise Unknowable,

“He knows who knows himself” – the voice of MAN

Becomes the voice of God, and man is thus

The inlet and the outlet to the one

And Only God whom he can ever know. (p. 127.2)

Effective Prayer (1966):

1. I believe that man is the direct representative of this Divine Presence on this plane of existence. Man is the most highly evolved intelligence of which we have any knowledge. Man, being the highest representation of God here, is more nearly like God than any other manifestation on earth.

 I believe that the relationship between God and man, between the Infinite and the finite, is a direct one; and that the avenue through which the Mind of God expresses to the mind of man is through the mind of man himself. We have the ability to think, to know, to perceive, to receive, and to act. What are these attributes other than a direct channel through which the universal Spirit flows to us? (p. 10.3-4)

 Also in Self/Human/Individual

It’s Up to You! (1968):

1. This whole philosophy, spiritually conceived, is based on the assumption that such a Reality exists, that standing within and back of each one of us is God, the eternal Presence as us; that there is nothing between us and It but our belief. Therefore, the thesis is the every man is God, though in the germ; that within the most humble of us stands the personification of the Almighty; and that as much of this as we loose, through right knowing, constitutes spiritual Power. That is what is practiced. (p. 33.3)

2. In saying this I hasten to explain that I do not think I am God. There is a vast difference between saying I am God and saying God is what I am. Ice is water. All ice is some water, but not all water is ice. So we might say about the life of man: all of the life of man is some of the Life of God; some of the Life of God is all of the life of Man, but man is not all of the Life of God. (p. 44.2)

What Religious Science Teaches (1974):

1. 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 relationship between the individual and that Divine Presence which is both the Center and the Source of each person’s being. (p. 54.2)

 Also in What We Believe

Creative Living (1975):

1. The intimate relationship we have with the Infinite is a relationship with a dynamic Power, a creative Intelligence, a deathless Being, and something that is eternally in a state of intense activity. (p. 78.1)

2. We should realize that all the energy, action, vitality, enthusiasm, and purposiveness that there is in the universe is flowing through us. We should gladly open our consciousness to it and it will flow through everything we think, say, or do. As we reach back into the fullness of the stature of that which is incarnated in us we can, through recognizing the Divinity, redeem the humanity. (p. 79.2)

3. There is always the actor before the action, the creator before that which is created which stands in a unique relationship to the Creator of all that is. God must express Himself. We are His expression. We must also be His delight. This is the real person, this is what we are. (p. 80.1)

 Also in Delight

365 Science of Mind (2001):

1. We are at the center of the divine activity. All things are made of Spirit, and we must know that the Spirit not only can manifest through us, but that It wishes to do so. Struggle belongs to the old order; in the new order peace takes the place of confusion, faith answers the cry of doubt and fear, and the Spirit is supreme. (p. 26.1)

2. God is pure Spirit, filling all space. This pure Spirit animates your every act. There is a real you, which lives in a real God, and the two are one. To know this is to understand the secret of life. To realize this is to understand your relationship with the Divine Presence. To realize that the Law of God is written in your own mind is to make available to you a power that can meet every need. (p. 41.1)

3. Your place in Life is to become an outlet for Its wisdom, intelligence, love, beauty, and creativity. Your relationship to Life is that you are of like nature to It. You are in it and It is in you. Some part of you exists as pure, unmanifest Spirit. This side of your nature has never been troubled. Since you are fashioned from the stuff of the Invisible, Its nature is incarnated in you. Because of this, your word has the power in your world of localizing itself, of manifesting itself in concrete form. You are in Life. Life is flowing through you. It is you. It decrees, affirms, knows, and imagines. That which it decrees transpires. You are like it. You rule your own world. (p. 49.1)

4. The Divine Presence within each of us is both the center and the circumference of our real being. It is the Infinite Presence that inhabits eternity and finds a dwelling place in our own consciousness. We recognize It as the only authority there is. We know we are one with It and in It, for there is no separation from It. Our own consciousness is the very depth and height of Its Being and is one with all that It is. (p. 56.1)

5. In all the kingdoms that exist, in all the planes that exist, and deep within the self, hidden and yet felt, there is a High Priest ready to conduct us to the sacred and secret chamber of the self, where God and man are One. The search for union passes into the realization, that that we are just *with* or *in*, but that we are *of* God. One *with*, or One *in*, implies separation. The great realization is that we are *of* that which is; we are some part of it. (p. 111.1)

6. We must come to realize that God is not in some far-off place, but instead that God is an inward, intimate Presence closer to us than our very breath. God is not nor can ever be separated from us, but too often we separate ourselves from God. (p. 160.2)

Science of Mind Magazine:

1. I believe that the relationship between God and humanity, between the Infinite and the finite, is a direct one and that the avenue through which the mind of God expresses to any person is through the mind of that person. We have the ability to think, to know, to perceive, to receive, and to act. What are these attributes other than a direct channel through which universal Spirit flows to us? (Oct. 1996, p. 10)

# RELIGION

The Science of Mind (1983):

1. Religion. A man’s idea of God, or of gods. (Glossary, p. 627.5)

# RELIGIOUS SCIENCE/SCIENCE OF MIND

Religious Science (1932):

1. Religious Science is the science of Spirit, a culmination of the age-long search for Truth. Those responsible for this movement lay no claim to any special dispensation of Providence, or a special revelation of Truth. Religious Science contains the best thought of the ages and presents this thought in a manner than can be understood by all.

 In presenting these necessarily brief and incomplete statements the writer does not claim to have discovered any new Truth. (p. 9.1)

 Also in Science

2. The study of Religious Science is a study of First Cause, Spirit, Mind, or the Truth, that invisible Essence, that ultimate Stuff and Intelligence from which everything comes – the Power back of creation – The Thing Itself. (p. 13.1)

3. Religious Science is not the special revelation of any individual; it is, rather, the culmination of many revelations. We take the good wherever we find it, making it our own in so far as we understand it. The realization that good is universal and that as much good as any individual is able to incorporate in his life is his to use, is what constitutes the Science of Mind and Spirit. (p. 24.1)

Can We Talk to God? (1934):

1. Of what ultimate value would a religion or philosophy be to the world which simply taught it a few laws of cause and effect, or how to heal a pain? This is good and wonderful, but unless it teaches how to live and how to be, unless it gives something which is a divine certainty of life and being, it is useless. (p. 11.2)

The Science of Mind (1938):

1. The study of the Science of Mind is a study of First Cause, Spirit, Mind, or that invisible Essence, that ultimate Stuff and Intelligence from which everything comes, the Power back of creation -- the Thing Itself. (p. 26.3)

2. The Science of Mind is not a special revelation of any individual; it is, rather, the culmination of all revelations. We take the good wherever we find it, making it our own in so far as we understand it. The realization that Good is Universal, and that as much good as any individual is able to incorporate in his life is his to use, is what constitutes the Science of Mind and Spirit. (p. 35.1)

3. We have discussed the nature of The Thing as being Universal Energy, Mind, Intelligence, Spirit – finding conscious and individualized centers of expression through us – and that man’s intelligence is this Universal Mind, functioning at the level of man’s concept of It. This is the essence of the whole teaching. (p. 35.2)

4. The practice of the Science of Mind calls for a positive understanding of the Spirit of Truth; a willingness to let this inner Spirit guide us, with the conscious knowledge that “the law of the Lord is perfect.” (Psalms 19:7) And we must believe this to be a fact. IN SO FAR AS OUR THOUGHT IS IN ACCORD WITH THIS PERFECT LAW, IT WILL ACCOMPLISH AND NOTHING CAN HINDER IT. (p. 54.1)

5. Let us, then, approach the Science of Mind with awe, but not with fear; with a truly humble spirit, but not with any sense that we are unworthy, and certainly with no superstition. Let us approach it normally, happily, willing to accept it, glad to experiment with it, believing that as a result of our efforts we shall derive this great good – a better understanding of the natural laws of Life as they apply to the individual and his relationship to the universal scheme of things. (p. 75.1)

6. The Science of Mind, then, is the study of Life and the nature of the laws of thought; the conception that we live in a spiritual Universe; that God is in , through, around and for us. (p. 75.2)

7. Science of Mind is not a “get-rich-quick” scheme, neither does it promise something for nothing. It does, however, promise the one who will comply with its teachings that he shall be able to bring greater possibilities and happier conditions into his experience. (p. 266.1)

8. . . . this Science does not promise something for nothing. It does, however, tell us that if we comply with the Law, the Law complies with us. (p. 267.2)

9. The Science of Mind is based entirely upon the supposition that we are surrounded by a Universal Mind, into which we think. This Mind, in Its original state, fills all space. It fills the space that man uses in the Universe. It is in man, as well as outside him. As he thinks into this Universal Mind, he sets a law in motion, which is creative, and which contains within Itself a Limitless possibility. (p. 267.3)

10. The whole purpose of the Science of Mind is to reconcile the apparent separation of the spiritual world, *which must be Perfect*, with the material world, which appears imperfect. The Spiritual world is the CAUSE of the material; we are spiritual beings governed by mental law. ONLY THAT WORLD CAN APPEAR TO US WHICH WE MENTALLY PERCEIVE. Man’s experience is the logical outcome of his inner vision; his horizon is limited to the confines of his own consciousness. Wherever this consciousness lacks a true perspective, its outward expression will lack proper harmony. This is why we are taught to be transformed by the renewing of our minds. Since no one lives by proxy, but each unto himself, every individual must make the test in his own soul. (p. 448.1)

New Thought Dictionary (1942):

1. Religious Science. A spiritual philosophy which deals with the unity of all life and which proclaims that God Power exists at the center of every person. (p. 124.3)

2. Science of Mind. Science of the laws of thought as they pertain to man’s relationship to the universal creative Mind and to health, happiness, and success. (p. 129.5)

3. Science of Mind is not a new religion. It may be added to any spiritual system of thought and is a complement to all. (p. 129.6)

4. Science of Mind is not a revelation. Like other sciences, the Science of Mind is worked out as intuition guides personal intelligence to an understanding of the laws of cause and effect. This science is not only mental, it is also spiritual. The highest use of the laws of Mind is based upon spiritual perceptions which include love, unity, and conscious fellowship with the Invisible. (p. 129.7)

Lessons in Spiritual Mind Healing (1943):

1. The whole object of the Science of Mind is to understand the relationship between the individual and the Universal, and to learn how to make conscious use of the Universal Power for personal purposes for one’s self and others. (p. 36.1)

Seminar Lectures (1955):

1. Let us have this clear -- we have no dogmatic belief. (p. 15.1)

2. Religious Science is based on the concept that the Universe is one system and only one, not two; that it is ruled by law and impelled by love; that there is a self-existent Cause which didn’t make Itself. God didn’t make it, we didn’t make it, it wasn’t made. The Truth is that which is. It is inconceivable to think of a time when God began to be God, or Law began to be Law. We neither create God nor Law. (p. 15. 2)

3. Religious Science does not teach that there is an individual psyche or an individual soul, or even that there is an individual body. It does teach that out of a vast universality the Spirit is individualized as Spirit, as Soul, as Body, in a unique way as each one of us. (p. 17.3)

4. The basic proposition is that the universe in which we live is a combination of Love and Law, or Divine Presence and Universal Principle. We may call it a spontaneous Self-emergence and a mechanical reaction, or the Law and the Word, or the Personal and the Impersonal, or the Thing and the way It works. Everything we do, say, and teach; our methods of treatment and procedures; all is based not on a duality but on a dual unity or a two-sided unity of one and the same thing. (p. 33.1)

 Also in Unity

5. It is basic to our philosophy that we are surrounded by an Infinite Presence and that we are also surrounded by an Infinite Principle, and we never mistake the Principle for the Presence, or the Presence for the Principle. I do not think that a spiritual mind treatment is an intercession on the behalf of any individual. Instead, it is a recognition of man’s nature as complying with the Original nature, and the automatic and mechanical reaction to this recognition is the manifestation of this Nature at the level of our recognition. (p. 33.3)

6. We are a group of people who believe in a truth, which we are endeavoring to prove. What is it? It is that God is all there is, not up in the sky but right here. (p. 67.1)

7. We say, let God do it, only in the sense that God is all there is, or, let the God in me do it. In other words, a metaphysician is not one, in my estimation, who says that people are not sick or hungry, poor, weak or unhappy, or that they are not born in this world and die to it. Rather, he is one, it seems to me, who includes all that is in what is -- the ups and downs, the good and bad, without ever having to admit that there is any final dualism, any final evil, or any final problem of the Spirit. Problems are of the mind! (p. 72.1)

The Basic Ideas of Science of Mind (1957):

1. Science of Mind teaches you to so understand God’s Law that you can live happily, successfully, with good health, and gradually grow in your expression of God within you. Whatever will tend toward these results should claim your attention. This is the kind of practical spiritual thinking you want. (p. 42.3)

Practical Application of Science of Mind (1958):

1. The Science of Mind, with its definite technique for spiritual mind treatment, is a statement of principles coupled with a method of practical application. It not only affirms that God, Universal Spirit, is supreme, but it also follows this affirmation with the declaration that the Creative Principle of the Universe is active in human affairs; is doing something for us right now; is creating our experience for us according to the nature of our thought, feeling, imagination, and conviction. (p. 50.2)

Discover a Richer Life (1961):

1. When we approach the study of the Science of Mind in its practical application we are not denying material or physical laws; we are simply introducing the use of a higher law – the law that the higher form of intelligence governs the lower, but all is part of the unified whole. (p. 15.3)

2. Science of Mind attempts to penetrate more deeply into the essence of the Spirit within man; its theoretical principle is that the real essence of man’s mind and life is pure Spirit. Hence, of necessity, Science of Mind must teach spiritual concepts and at the same time should include in such teaching the highest and most advanced thought that can be gathered from all sources. (p. 18.2)

 Also in Open at the Top

Living Without Fear (1962):

1. Science of Mind in its broadest and truest sense includes all there is in science, religion, and philosophy. Science of Mind is not a personal opinion, nor is it a special revelation. It is the result of the best thought of the ages. It borrows much of its light from others, but in so doing does not rob anyone, for Truth is universal and never personal. We need the entire revelation of the whole world, and even with this we shall have little enough. (p. 30)

2. The spiritual universe is an intelligent organization bespeaking a universal Intelligence running through everything. Our own intelligence perceives this as an ultimate necessity and when our intelligence perceives it as an ever-present fact, we are practicing Science of Mind. The practice of Science of Mind, then, is the exercise of the knowing faculties of the mind functioning on the plane of self-recognition, and must ever be considered from this viewpoint. (p. 57)

What Religious Science Teaches (1974):

1. Religious Science is not a personal opinion, nor is it a special revelation. It is a result of the best thought of the ages. It borrows much of its light from others, but in so doing, robs no one, for Truth is universal. (p. 1.1)

2. Taking the best from all sources, Religious Science has access to the highest enlightenment of the ages. Religious Science reads everyman’s bible and gleans the truths contained therein. It studies all peoples’ thought and draws from each that which is true. (p. 1.4)

3. Shorn of dogmatism, freed from superstition, and always ready for greater illumination, Religious Science offers the student of life the best that the world has so far discovered. (p. 2.1)

 Also in Open at the Top

4. In its practice and teachings, Religious Science endeavors to include the whole life. It is not a dreamy, mystical cult, but the exponent of a vigorous gospel, applicable to the everyday needs of our common life. (p. 5.3)

5. Religious Science is an educational as well as a religious movement and endeavors to coordinate the findings of science, religion, and philosophy, to find a common ground upon which true philosophic conclusions, spiritual intuitions, and mystic revelations may agree with the cold facts of science, thus producing fundamental conclusions, the denial of which is not conceivable to a rational mind.

 It goes without saying that such conclusions cannot contradict each other. No system of thought can stand which denies human experiences; no religion can remain vital which separates humanity from Divinity; nor can any science which denies the spontaneous appearance of volition and will in the universe maintain its position. (p. 8.3)

Living the Science of Mind (1984):

1. Out of years of study and thought emerged the system we call Religious Science because religion is our idea of God, while science is a knowledge of facts, causes, and principles which exist independently of our thinking, just as gravitational force does. Religious Science is a compilation of the great thoughts of the ages, the deep mystical yearnings of minds in search of God, and the modern approach to a faith which can be demonstrated. (p. 69.5)

2. . . . a scientific religion. We do not mean that religion is reduced to coldness, without sentiment or feeling, but rather that law and order are added to the sentiment and the feeling. (p. 78.2)

3. Love is the lodestone of Life. There is nothing cold or unfeeling about the philosophy of Religious Science and the practice of the Science of Mind. To be effective, it must pulsate with deep feeling. As it reaches back to the Original Source, it must bring some knowledge of the Kingdom of Heaven into the consciousness of man. Coldness, criticism, unkindness have no place in this philosophy or in this science. (p. 253.4)

Anatomy of Healing Prayer (1991):

1. We are a teaching and a practicing order in the Christian Faith, who believe in two great fundamental realities -- the Divine Presence, personal to every living soul and uniquely personal to each and every one of us. That’s the first great cornerstone. The next is a Power for Good, and the Law of Good in the Universe greater than we are, that we can use for definite and specific purposes. (p. 132.5)

 Also in Are We Christian?

2. We are a teaching order, not a preaching order. We are a practicing order, not a proselytizing order... (p. 134.3)

Ideas of Power (1992):

1. this is the basis of Religious Science; there is but one Power, one Presence, one Life, one Mind, one Soul, one Spirit . . . There is one Life; that Life is God; that Life is my life; that Life is your life; that Life is incarnated in us. (p. 10.3)

2. Particularly in Ancient Hindu philosophy -- and basic to our philosophy, the philosophy of Emerson and Troward and modern science -- is the thought that we are all in the process of evolution, unfoldment. (p. 10.4)

3. I discovered the common denominator and made it the cornerstone of Religious Science. Now I didn’t discover the Principle, but the common denominator. That is all I ever want said about me. Anybody who thinks he discovered God hasn’t yet evolved to a low-grade moron. (p. 15.3)

4. I happen to believe -- and it is fundamental to us, and I put it there and said it is the most important thing in all of our philosophy -- that we are surrounded by God. God is in us, and it is the same God -- the God that is in you is the God that is in me, and that is how I can talk to you. . . And the God in you will respond, and that is how you can talk to me. (p. 17.4)

5. Religious Science in essence is not anything new in the world. In action it is new. It’s a putting together the highlights of the thoughts of the ages and seeing what they add up to; and it is an attempt also to use these thoughts and embody their meaning for life. It’s a life -- it’s a living -- based upon the best that the world knows. (p. 92.1)

6. Very simple things you and I believe -- very simple, fundamental things. We are spiritual beings in a spiritual Universe governed by laws of Intelligence. The Law of Mind in action is the final law of the Universe. (p. 236.4)

The Philosophy of Ernest Holmes (1996):

1. Now what do we teach? It is very simple: God is all there is. There isn’t anything else; there never was and never will be. That is what I am. There is nothing else I can be; I am compelled to be That. (p. 39.3)

2. Religious Science is a synthesis of laws of science, opinions of philosophy, and revelations of religion applied to human needs and the aspirations of man. (p. 77.3)

3. . . . the only avenues through which knowledge may come to the human mind are science, philosophy, and religion.

 Science is defined as a system of laws, causes in nature, and techniques for the use and application of them to human needs. (p. 78.2)

4. . . . philosophy is anybody’s opinion about anything, and revelation means intuition (which we all have) brought to the surface and perceived by the conscious intelligence. (p. 78.4)

365 Science of Mind (2001):

1. To understand our unity with God is the beginning of wisdom. To realize that we can express our Divinity today should be the start of a conscious practice that will gradually conduct us to a greater and greater experience of life. Thus, we will demonstrate not only that an infinite Good exists, but that it is now operating in our experience. This is the purpose of the practice of the Science of Mind. Our consciousness of the indwelling Spirit and the embodiment of Its gifts brings us into the dominion of Good. (93.2)

 Also in Wisdom

Science of Mind Magazine:

1. Science of Mind in its broadest and truest sense includes all there is in science, religion, and philosophy. Science of Mind is not a personal opinion, nor is it a special revelation. It is the result of the best thought of the ages. It borrows much of its light from others, but in so doing does not rob anyone, for Truth is universal and never personal. (October 1971, p. 12)

2. Shorn of dogmatism, freed from superstition, open at the top for greater illumination, unbound and unlimited, Science of Mind offers the student of Life the most understandable and intelligent approach that the world has so far achieved. (October 1971, p. 16)

 Also in Open at the Top

3. Science of Mind reads everyman’s Bible and gleans the truths contained therein. It studies all people’s knowledge and draws from each that which is self-evident. Only that which is self-evident can stand the test of reason and time. Without criticism, without judgment, but by true discrimination, that which is true and provable may be discovered and put to practical use. (October 1971, p. 16)

4. Now, the Power of God-Mind exists everywhere, just like electric energy. It is not enough just to recognize that It is there; we must make definite use of It. The use that we make of It is what we call the Science of Mind. (April 1978, p. 11)

5. It is our purpose in teaching and practicing the Science of Mind to individualize the Universal, and through individualizing the Universal to universalize the individual. (June 2001, p. 17)

# RESPONSIBILITY

Love and Law (2001; teachings 1918-1920):

1. I have no responsibility except to create the right kind of a mental receptivity. That is the truth. Thus we, who are seeking to demonstrate, we know that all we have got to do is to realize the truth, that is , use the mind in a positive formative way and the Mind, or the power which creates everything and projects it, will do the rest for us. Until we come to the point where we see that this is all we have to do, it is all thought; no matter how hard we struggle, we could not do anything else. All we have to do is to take up the attitude of the expectant receiver, realizing we are scientifically using the law. (p. 46.1)

 Also in Attitude

2. Relieve yourselves of all responsibility of making anything. You could not make anything if you tried to. The united intelligence of the human race from time immemorial summed up into one moment could not create one petal of one rose, because it does not know enough to do it, and it is good that it does not. But it can have created for it as many roses as it sees fit through using the creative principle which is, and it need not take the responsibility of that creative power at all. So when we come to our responsibility, it rests solely in providing the right atmosphere and nothing else. (p. 47.3)

3. There is no personal responsibility in healing. We should not feel that *we put the power into the word*. The practitioner directs the Power and lets It work. (p. 179.2)

The Science of Mind (1938):

1. Never say: “I am not sure that I have enough power to treat.” You can never heal with this mental attitude, *for that implies that you think you are doing the healing*. Rather, say: “As I let fall the forms of my thought, they are operated upon by Principles in which I believe. This is the law of God, the law of man, and the law of the Universe.” (p. 220.5)

2. Remember that you need assume no personal responsibility for the recovery of your patient, *but you do have a definite obligation, which is to give the treatment* . . . properly, clearly, fully, and conscientiously . . . when you have agreed to. Back of all appearance to the contrary, it is your business to mentally see the spiritual perfection of your patient. (p. 221.6)

3. No matter how great a responsibility may rest in that which must be done, never let one moment’s responsibility rest in your own thought about it, because That to which the mind gives birth, is, and EVERY IDEA IS BOUND TO PRODUCE AN EFFECT EXACTLY LIKE ITS CAUSE. (p. 305.4)

4. The responsibility of setting the Law in motion is ours, but the responsibility of making It work *is inherent in Its own nature*. We must know that we are dealing with the Substance from which all things are made. Nothing moves but Mind, and we are dealing with the Mind that is the Mover, the Creator, the Cause of all that is or is to be. We should sense that back of the word which we speak is the Power of the Universe, surging to express Itself. Then speak the word consciously, knowing that it is Law. (p. 305.4)

5. While in the use that we make of the Law of cause and effect in our individual experience we are responsible. We are given, or by the necessity of our nature have, the power and the necessity of using the Law as though It existed solely for us. It goes in the direction – in our mental affairs – that we give It. It can have no other direction for us and know no other. But, of course, in the Great Whole, the Universe is not run on the scale of man’s ignorance. Knowledge alone can free man from an ignorant and self-imposed bondage. (p. 395.1)

6. Responsibility. The word *responsible* means involving a degree of accountability. Liable. And responsibility . . . that for which anyone is responsible. We repeatedly state that we assume no responsibility to *make a treatment work*. We assume full responsibility for *giving* the treatment. It is the Law which makes it work. We do not create the power by which the treatment does the work. We merely set that power in operation. Therefore, we should not become more anxious over a cancer than over a headache. (Glossary, p. 629.5)

The Basic Ideas of Science of Mind (1957):

1. It is, however, an outstanding truth that every privilege brings its corresponding responsibility. The right and power to make your own decisions, bad or good, puts you in a very vital position. You now realize you are no longer an automaton, moved about by the caprice of circumstance, solely guided by instincts, or subject to some will superimposed upon you. You are free to choose! But you have to take the consequences of that choosing. You shall have, and do have, whatever you recognize and accept as yours. (p. 50.2)

Practical Application of Science of Mind (1958):

1. The power of choice with which man has been endowed is either his greatest blessing or his greatest curse. Properly understood, it can lift him to the heights; misunderstood, it can drag him to the depths. He is free to choose anything which he wishes, but he must accept the responsibility for his choices, because inexorable Law will create his experiences according to his choices. (p. 21.1)

 Also in Choice

# RESURRECTION

The Science of Mind (1938):

1. The resurrection is the death of the belief that we are separated from God. For death is to the illusion alone and not to Reality. God did not die. What happened was that man awoke to Life. The awakening must be on the part of man since God already is Life. (p. 413.2)

2. Resurrection. Rising from a belief in death. A restoring or a renewal. We recognize that life is an unfoldment and must necessarily culminate in a victory over death. Jesus make it plain that we should do “even greater things.” He taught us that the Kingdom of Heaven is not reached through the gateway of death but by overcoming our limited beliefs while here . . . by recognizing the Father within. (Glossary, p. 630.1)

# REVELATION

The Science of Mind (1938):

1. Revelation. Becoming consciously aware of hidden things. Since the mind that man uses is the same Mind that God uses, the One and Only Mind, the avenues of revelation can never be closed. But no man can receive the revelation for another. I cannot buy your revelation and you cannot buy mine. Remember when Simon wished to buy from Peter the power which spiritual understanding gives? “But Peter said unto him, Thy money perish with thee, because thou has thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God.” Nor does this revelation come any more for begging and beseeching than it does for buying. It is “the Gift of God.” Eventually we shall know that the priceless revelation of “my Lord and My God” comes only when we turn to the Father within, Who has been there all the time awaiting our recognition . . . waiting to give us our revelation. (Glossary, p. 630.2)

# REVERENCE

Love and Law (2001; teachings 1918-1920):

1. I notice this, that it is not to the sentimental ones who gush and gush, that big results come, it is to those who think deeply and simply and pertinently and persistently, and then, because they know. In what they believe, they know they will get a perfect result. This is the sum and substance of the whole thing, for you can then approach the Infinite Mind with a depth of understanding and thought, with a realization that you are dealing with reality, with a tremendous reverence that so far transcends the orthodox idea of prayer that you can compare them only as you can compare this planet with a mole hill. (p. 4.5)

 Also in Belief

# REWARD

The Science of Mind (1938):

1. Reward. The only reward we shall ever receive is that which is the inevitable consequence of the law of cause and effect. (Glossary, p. 6303)

# RIGHT ACTION

Questions and Answers on the Science of Mind (1935):

1. Right Action

Q: Is getting what we desire always a good thing?

A: Not necessarily. Nor should getting what we desire necessarily be the focus of prayer. True prayer is always “Thy will be done.” But this does not mean that we should expect a response to prayer to be morbid, for our being unhappy, sick, poor, or afraid is not in accord with divine will. Whatever the divine will is, it must be peace, joy, goodness, abundance, happiness, spontaneity, wholeness, opulence, and success.

Scientific prayer -- spiritual treatment -- works to reveal things in their original, divine wholeness, letting them flow into our experience along the lines of least resistance, which is the way all natural forces work. To pray for “Thy will” is to desire that this original, divine wholeness be expressed in its completeness. We should pray for the answers to our specific needs -- for abundance, physical healing, etc. -- by knowing we are in line with divine will. But we should not necessarily pray that everything we wish for might happen, because in our present state of evolution, we are not always wise enough to know what is for our highest good. (p. 106.3)

The Science of Mind (1938):

1. He then begins to fill his thought with the idea of faith, the expectancy of good and the realization of plenty. He senses, and mentally sees, right action in his life. He puts his whole trust in the Law of Good, and It becomes very real to him as he definitely speaks It into being -- into his being and into the being of his affairs. He denies anything and everything that contradicts his realization of this truth. (p. 55.2)

 Also in Expectancy

2. Let us return to the man who really wishes to demonstrate the supremacy of spiritual thought force over apparent material resistance. Let us put his treatment in the first person -- impersonating him for the purpose of clarity.

“I am a center in the Divine Mind, a point of God-conscious life, truth and action. My affairs are divinely guided and guarded into right action, into correct results. Everything I do, say or think, is stimulated by the Truth. There is power in this word I speak, because it is of the Truth and it is the Truth. There is perfect and continuous right action in my life and my affairs. All belief in wrong action is dispelled and made negative. Right action alone has power and right action is power, and Power is God . . . the Living Spirit Almighty. This Spirit animates everything that I do, say or think. Ideas come to me daily and these ideas are divine ideas. They direct me and sustain me without effort. I am continuously directed. I am compelled to do the right thing at the right time, to say the right word at the right time, to follow the right course at all time. (56.3)

3. The heart is the center of Divine Love and perfect circulation. Its action is harmonious, vital, adequate and complete. There is no false action and no wrong action. The pulsations of life are steady, unceasing and perfect. (p. 238.3)

4. We know that no idea of God ever comes too soon or too late, but always at the correct time. We know that right action prevails. (p. 251.3)

5. The criterion for any man as to what is right or wrong for him is not to be found in some other man’s judgment. The criterion is: Does the thing I wish to do express more life, more happiness, more peace for myself, and at the same time harm no one? If it does, it is right. It is not selfish. But if it is done at the expense of anyone, then in such degree we are making a wrong use of the Law. (p. 270.2)

6. When we treat for right action we should start with the supposition that right action already is. We do not create right action. Something must come into the treatment which is uncompromising and absolute. (p. 274.4)

Richer Living (1953):

1. Right action means that every legitimate and constructive purpose I have in mind shall be successfully executed. It means that I shall know what to do, how to think, how to act, how to proceed. (p. 316.1)

The Basic Ideas of Science of Mind (1957):

1. The good you have chosen and planted in the realm of Cause requires definite action on your part, and it needs to be Right Action too! (p. 68.2)

2. Now you have planted some great, sincere, worthy desire in the real of Cause and you are just as sincerely willing and eager to do you objective part in order that it shall be developed for you. This is Right Action. This is *Works*. Now *faith without works is dead*. (p. 68.4)

Thoughts Are Things (1967):

1. Right action means that every legitimate and constructive purpose you have in mind shall be successfully executed. It means that you will know what to do, how to think, how to act, how to proceed. You definitely know that if your thought is in accord with the Divine nature it actually is the Law of God enforcing Itself in your experience. Hence, there is nothing in you or around you which can limit your constructive thought. The Power of this Law is within you and the action which results from this Power produces harmony, peace, joy and success. (p. 19.1)

2. As you learn to release all your burdens to the right action of God, you will find that everything falls into its proper place. You let your problems slip away from you, realizing that a Power greater than you are, and a Presence that is within you, is ready, willing and able to guide you in all ways. Then peace, security and fulfillment come with ease and there is a sense of joy and accomplishment. (p. 89.1)

365 Science of Mind (2001):

1. Right action means that every legitimate and constructive purpose I have in mind will be successfully executed. It means that I will know what to do, how to think, how to act, how to proceed. I definitely declare that since my word is in accord with the Divine Nature, it actually is the Law of God in my experience enforcing Itself. Hence, there is nothing in me or around me that can limit this word. The power of this Law is with me, and the action that results from this power produces harmony, peace, joy, and success. (p. 175.1)

# SABBATH

Pray and Prosper (1974):

1. All of our memories of the past will be healed and all the pent-up energies of unexpressed desires will flow out from us in joyful expression, if our communion with nature and with the Spirit becomes complete. This is why quiet and secluded spots tend to rest us. But the only quiet and secluded spot in all the universe is at the center of our own being where pure Spirit reigns supreme. (p. 25.2)

# SAINT

The Science of Mind (1938):

1. *Saint* simply means an unusually wise and good man – all saints have been human beings just as we are, for God makes all people alike. The universe plays no favorites. (492.5)

2. Saint. A holy man. (Glossary, p. 631.4)

# SALVATION

The Science of Mind (1938):

1. We cannot believe that because we have subscribed to some creed, we have thereby purchased a seat in heaven, nor can we believe in any vindictive or malicious power in the universe, which damns us because we have erred through human ignorance. We believe in God and that He is Good. What more can life demand of us than that we do the best that we can and try to improve? If we have done this, we have done well and all will be right with our souls both here and hereafter. This leaves us free to work out our own salvation – not with trembling – but with peace and in quiet confidence. (p. 383.3)

2. Salvation. Salvation is not a thing, not an end, but a Way. The way of salvation is through man’s unity with the Whole. Grace is the givingness of Spirit to Its Creation. (Glossary, p. 631.5)

# SCIENCE

Religious Science (1932):

1. Religious Science is the science of Spirit, a culmination of the age-long search for Truth. Those responsible for this movement lay no claim to any special dispensation of Providence, or a special revelation of Truth. Religious Science contains the best thought of the ages and presents this thought in a manner than can be understood by all.

 In presenting these necessarily brief and incomplete statements the writer does not claim to have discovered any new Truth. (p. 9.1)

 Also in Religious Science/Science of Mind

2. Faith in a certain specific statement has power consciously to oppose, neutralize, erase and obliterate the opposite mental attitude. It is because of this fact that this study is a science that can be definitely used and we must accept it as such. (p. 42.3)

The Science of Mind (1938):

1. We all look forward to the day when science and religion shall walk hand in hand through the visible to the invisible. Science knows nothing of opinion, but recognizes a government of law whose principles are universal. Yet any scientist who refuses to accept intangible values has no adequate basis for the values which he has already discovered. Revelation must keep faith with reason, and religion with law – while intuition is ever spreading its wings for greater flights – and science must justify faith in the invisible. (p. 25.1)

2. Faith in a certain specific statement has power consciously to oppose, neutralize, erase and obliterate the opposite mental attitude. It is because of this fact that this study is a science that can definitely be used, and we must accept it as such. The mystery with which most people surround the search for Truth, relative to this Principle, is not read out of It, but is read into It. (p. 48.4)

3. It stands to reason that if thought and faith, prayer, hope and appreciation are anything at all, they are definite; and if they are definite, they must be specific; if they are specific, then they unquestionably must accomplish their desire. (p. 49.2)

4. True thought deals directly with First Cause; and this Science is the study of First Cause, Spirit, or the Truth, that Invisible Essence, that Ultimate Stuff and Intelligence from which everything comes – the Power back of creation – The Thing Itself. (p. 60.4)

 Also in The Thing Itself

5. Divine Science. The facts known about mental and spiritual law. Organized, orderly arranged, knowledge of the operation of the Laws of Infinite Mind; the study of the Creator and His Creation. (Glossary, p. 586.)

6. Science. Knowledge of laws and principles; organized knowledge. The results of science and the revelations of religion are growing closer and closer together. (Glossary, p. 631.7)

The Basic Ideas of Science of Mind (1957):

1. This is what is meant when we speak of a scientific religion. We do not mean that religion is reduced to coldness, without sentiment or feeling, but rather that law and order are added to the sentiment and the feeling. We have a perfect right to speak of a scientific religion or a religion of science. But upon what could such a scientific religion be based? It could only be based upon the principle of Mind, of Intelligence and Consciousness, which many outstanding scientists today assert is the ultimate and fundamental reality. (p. 92.2)

2. We might speak of a pure religious science as we would speak of a pure natural science, which means that study of natural causes. We might speak of pure religious science as that branch of science which studies the natural principles; the nature of Mind and Consciousness. Then we could think of applied religious science as the application of this principle to human needs for practical purposes, and this is where one encounters the study of the nature of prayer, of faith, and of mental actions and reactions. (p. 92.6)

A New Design for Living (1959):

1. The reason that we term the use of creative thought a science is the fact that it can be taught, it can be learned, it can be consciously applied with a certainty of definite and repeatable results. This is what we mean when we say there is a “science of mind.” (p. 195.1)

The Power of an Idea (1965):

1. There is a delicacy, there is a subtlety, there is a beauty, and there is an artistry that come in spiritual mind healing. I consider it the greatest of all the arts because it is a thing of feeling. It is a science because it deals with Law. It is an act because it moves consciously. (p. 79.3)

 Also in Prayer/Spiritual Mind Treatment-General

Effective Prayer (1966):

1. This Law is not a physical law as such. It is comparable to the laws of science but applies to the realm of Mind and Spirit. It is a Law which responds to our word; that is, our thought, mental image, or idea. Everything that is must first exist in the Mind of God, or our mind, as an idea which is then projected into form. (p. 24.2)

 Also in Law

The Spiritual Universe and You (1971):

1. The prayer, affirmation, or acceptance -- spiritual mind treatment we call it -- operates as a law and as a science, a spiritual one. Every science is merely complying with the laws of reality -- God. Prayer is using but another one of such laws. We will begin to discover that our prayer becomes our life; how, I do not know any more that I know how a chicken comes out of an egg. (p. 13)

 Also in Prayer/Spiritual Mind Treatment-General

What Religious Science Teaches (1974):

1. The thought of the ages has looked to the day when science and religion shall walk hand in hand through the visible to the invisible. A movement which endeavors to unify the great conclusions of human experience must be kept free from petty ideas, from personal ambitions, and from any attempt to promote one person’s opinion. Science knows nothing of opinion but recognizes a government of law whose principles are universal. These laws, when complied with, respond alike to all. Religion becomes dogmatic and often superstitious when based on the lengthened shadow of any one personality. (p. 7.2)

2. Religious Science gives us a definite technique for doing this. It teaches us exactly how to proceed on a simple, understandable basis. It is a science because it is built upon the exact laws of Mind, for the laws of Mind are as exact as any other laws in nature. They are natural laws. From a practical viewpoint, this is done by making certain definite statements with the realization that they have power to remove any obstacle, to dissolve any false condition, and to reveal humankind’s spiritual nature. (p. 70.2)

 Also in What We Believe

Pray and Prosper (1974):

1. We should not think it strange to speak of prayer as scientific. Science is a knowledge of laws and causes. The principle of any science has always existed. The discovery of such a principle and the gradual accumulation of facts relative to it prepare the way for a technique for its use.

 This is also true of prayer. We know that throughout the ages, at all times and under all situations, prayers have been answered by some invisible Agency which apparently is no respecter of persons, times, races, creeds or cultures, but which forevermore proclaims, “Whosoever will, may come.”

 The Agency which answers prayer is not concerned over particular religious convictions; never does it ask if we are intellectual, cultured or ignorant; it responds alike to all. It is impersonal. But since some prayers have not been answered, it is self-evident that the Power which answers, must do so only under certain conditions. It is reasonable to assume that the one praying, either consciously or unconsciously has supplied the necessary conditions which make it possible the granting of his request; that there is a science of prayer; that prayer deals not only with a Divine Beneficence but also with a law of Cause and Effect. (p. 34.4)

 Also in Prayer/Spiritual Mind Treatment-General

365 Science of Mind (2001):

1. We should come to believe in the exactness of this Law. We should use It definitely and consciously. This requirement applies in every science and it applies equally to the Science of Mind, for we are not dealing with chaotic laws that may or may not respond to us. We are dealing with the certainty of a reaction that is equal to the action or response that is equal to our own conviction. We are dealing with a definite principle, but the conviction is personal, a thing of warmth, of color, and of feeling. (p. 70.2)

 Also in Conviction

# SELF/HUMAN/INDIVIDUAL

Love and Law (2001; teachings 1918-1920):

1. This is one of the great truths of metaphysics -- God can become to the individual only what God can become through the individual. (p. 10.3)

2. If by physical you mean something that is unspiritual, there is no such thing. There is nothing but Mind or Spirit out of which a human can be made. We have been handling ourselves as if we are detached from Mind and Spirit, as if we were something entirely separate. There is no more intelligence in your finger than your mind puts in it. There is no physical human to operate in, upon, or through. (p. 23.1)

3. We are not a projection of God; we are not a manifestation forth from God; we are not a reflection of an image forth from God. We are at the center of God consciousness. And it could not be otherwise. There is nothing but what we call God to make you out of. Whatever there is of you is something or some part of God because there was nothing else to make you out of. So know that you are a center of God consciousness and that is why your word is infinite. (p. 41.3)

4. 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. (p. 146.1)

5. Humans are an identity of volition and choice in God, Infinite. There is no such thing as your mind and my mind. There is just Mind in this Infinite circle, this limitless circle without circumference. (p. 148.4)

6. We are not one with Infinite Mind, but one in it. Do you se the difference? We are in it; we are not with it. If you say “I am one with the Infinite Mind,” there is a subtle sense of God and you. There is no separation if you say “I am in God.” (p. 180.3)

7. People must realize that no matter how infinite the Infinite may be, it can only become to them what it can become through them. We must look at ourselves with our own eyes. If we could open up, clean house mentally, and get out of ourselves everything that ails us, I don’t care what the poverty is or the misery is, everything would be allowed because the Infinite cannot refuse anything. (p. 211.3)

 Also in Abundance

Creative Mind (1919):

1. Man must be the outcome of the desire of the Spirit to make something which expresses the same life that It feels. Man is made to be a companion of the Infinite; but to arrive at this exalted plane of being, he must have his freedom, and be let alone to discover his own nature; to return love to his Creator only when he chooses to do so. (p. 7.1)

2. Wake up! Your word is all-powerful, your consciousness is one of Omnipotence. Your thought is infinite. Your destiny is eternal and your home is everlasting heaven. Realize the truth -- I am living in a perfect universe, it always was perfect and always will be perfect. There never was a mistake made, there are no mistakes being made, and there never will be. I live in the great and eternal universe of perfection from cause to effect, from beginning to end, and “The world’s all right, and I know it.” (p. 69.2)

3. What is man’s place in the creative order?

Man is a thinking center in Mind, reproducing in a smaller scale all there is in the Universe. (p. 73.5)

4. What is the difference between God and man?

The very fact that man can say, “I Am,” proves that he is. Since he is he must be made out of life and must be some part of all that there is. This being so, man must be a part of God’s consciousness. The difference would be in degree only. He must be as much of Life as he recognizes himself to be. (p. 74.2)

 Also in I Am

5. But why is man so made that he can think two ways?

This is a question that can be answered only in one way. Unless a man can think as he wants to think he would not be a man at all but simply a piece of mechanism. Man is an individual and that means self choice, backed by a power that will produce the thing chosen. In discovering himself man chooses many things, uses them and passes to a higher choice, ever ascending in the scale of being. As fast as he chooses, he experiences the thing which he thinks about. (p. 74.5)

Creative Mind and Success (1919):

1. But where does man come in? He is. Therefore it follows that he, too, is made out of God, since God, or Spirit, is all. Being made out of God, we must partake of His nature, for we are “made in His image.”

 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. (p. 3.2)

2. Man’s mind is made out of God’s mind, and all that man is or ever will be, all that he has or ever will have, must partake of the Divine nature. Man did not make it so, but it is so, and he must accept the fact and see what he can do with it. (p. 4. 1)

3. Man’s inner life is one with the Father. There can be no separation, for the self-evident reason that there is nothing to separate him from God, because there is nothing but life. The separation of two things implies putting a different element between them; but as there is nothing different from God, the unity of God and man is firmly established forever. (p. 4. 2)

4. The question, then, naturally arises: Why did God create man and make him a free agent? If God had created us in such a way as to compel us to do or to be anything that was not of our choosing, we should not have been individuals at all, we should be automatons. (p. 5.3)

Can We Talk to God? (1934):

1. Man, as we understand him, is the result of his conscious thought and act, plus his subjective reactions to life, plus that indefinable something which is the Spirit in him. This Spirit emerges through him, is aware of Itself and aware of him. (p. 25.1)

 Also in Reaction

2. Here again we are brought to the realization that the Infinite is indeed Infinite, and that within this One there is ample room for individual expressions in the things created.

 Each is rooted in the whole and the Divine Nature manifests through everything. The spontaneity of our inner perceptions which enable us to know truth, either through experiment or by pure intuition, is ample guarantee that humanity is akin to divinity; and that within every person God is concealed, waiting to be revealed through purpose, thought and act. (p. 20. 3)

3. Each person is a center of self-conscious life; God is the Life Principle animating us. While this Life Principle is forever hidden from our objective view, we are continuously conscious of Its existence in us and animating all nature. The relationship between the Life Principle and that which It sustains is self-evidently one of unity. The highest perception of humankind has been our sense of this inner oneness with the Spirit. (p. 21.3)

4. The subjective law of our being is subject to our conscious use of it; of this fact psychology and mental science have ample proof. The subjective reactions to thought are not volitional. Man, as we understand him, is the result of his conscious thought and act, plus his subjective reactions to life, plus that indefinable something which is the Spirit in him. This Spirit emerges through him, is aware of Itself and aware of him. (p. 25.1)

 Also in Law

5. We are of like nature to this supreme Spirit. Everything exists within It. We exist within It, having arrived at a state of consciousness whereby we can consciously approach It, believe in It, receive It, and in receiving the Spirit, we receive the law which is Its servant and that law becomes our servant. (p. 56.5)

6. I believe that humankind is the direct representative of this Divine Presence on this plane of existence. I believe that the relationship between God and the individual is a direct one and that the avenue through which the Spirit expressed Itself to us, is through our mind. Our ability to think, to know and to act are direct channels through which the Universal Spirit flows. (p. 75.3)

 Also in Our Relationship with God

7. Therefore, I believe that God is to each one what that person is to God. The Divine Nature must be Infinite, but we know only as much of this Nature as we embody; in no other way can God be known to us. I believe the relationship between God and humankind is hidden within, and when we discover a new truth, or have a better understanding about an old truth, it is really more of this Infinite Mind revealing Itself through us. (p. 75.6)

8. I believe in a direct communication between the Spirit and the individual -- the Universal Spirit personifying Itself through each and all; this is a beautiful, a logical, and an unavoidable conclusion. (p. 76.2)

Questions and Answers on the Science of Mind (1935):

1. Q: What exactly is the Generic Idea of Man or the Generic Idea of Woman?

A: By these terms, we refer to the Original Creative Spirit, which, through its nature, has pushed itself forth via the Creative Medium into the forms we know as Man and Woman -- Humanity. Humanity, by its nature, is the image and likeness of the Universal Spirit, containing its every element and attribute. Humanity, then, is the actual incarnation of Universal Spirit. Every man or woman is the incarnation of the original Creative Spirit. The incarnation of Spirit in us, as us, is us. (p. 30.3)

The Science of Mind (1938):

1. There is Spirit -- or this Invisible Cause -- and nothing, out of which all things are to be made. Now, Spirit plus nothing leaves Spirit only. Hence there is One Original Cause and nothing, out of which we are made. In other words, we are made from this Thing. That is why we are called the “son of God.” (p. 36.2)

2. . . . we cannot really become God, but we can and do partake of the Divine Nature, and the Universal does personify Itself through man in varying degrees, according to man’s receptivity to It. (p. 41.1)

 Also in Receptivity/Receive

3. We are surrounded by an Infinite Possibility. It is Goodness, Life, Law and Reason. In expressing Itself through us, It becomes more fully conscious of Its own being. Therefore, It wishes to express through us. As It passes into our being, It automatically becomes the law of our lives. It can pass into expression through us only as we consciously allow It to do so. Therefore, we should have faith in It, and Its desires and Its ability to do for us all that we shall ever need to have done. Since It must pass through our consciousness to operate for us, we must be conscious that It is doing so. (p. 46.4)

4. God made the mechanical universe, the plant and animal life, but this did not satisfy Him, for He wished to create a being who could respond to and understand Him. So He created a being who had real life within *himself*.

He could do this only by imparting His own nature to this being whom He called man. He must make him in His own image and likeness. Man must be created out of the stuff of Eternity, if he is to have real being. Humanity must partake of the nature of Divinity if it is to have real life. So God made man from the essence of Himself and clothed this subtle essence with definite form. (p. 65.3)

5. No limit can be placed upon the spirit of man. It merges with the Universal Spirit for the two are really One. God is in us as we are in God -- the same essence, the degree apparently different. The one finite and the other Infinite, and since the Infinite cannot come from the finite, it follows that the finite must come from the Infinite -- a little circle within the big circle. (p. 87.2)

 Also in Excellence

6. If we realize that God is “Triune” and that man is a spiritual likeness of God we shall see that the whole scheme of Life, and the whole nature of the Divine Being, is reenacted through man. This, of course, does not mean that man is God. It means that in his small world of individual expression, his nature is identical with God’s. (p. 106.2)

7. Man is made out of and from Life. As effect must partake of the nature of its cause, so man must partake of the Divine Nature from which he springs. (p. 107.2)

8. We have shown that man’s nature is the same as God’s Nature; we should have no intellectual difficulty in realizing that an Infinite Intelligence could not make an automatic individuality, and this explains why man suffers on his road to self-discovery. His suffering is not God-ordained, because he creates his own experience as he becomes individualized. (p. 107.5)

9. We are in an Infinite Mind and Infinite Mind is also in us. It is by this Mind that we think. This Mind is eternal, therefore, we are eternal. This Mind is complete, therefore, we are spiritually complete, though we do not appear to be so. (p. 108.4)

10. The spirit of man is equipped with decision, will, choice, volition, intellect and purpose. It is the microcosm within the Macrocosm, which means the little world within the big world. It is also called the Image of God; it is Sonship, the Sonship of the Father; it is Emmanuel or God with us; it is the Christ or Logos, which means the Word, it can reason both inductively and deductively. (p. 113.1)

11. There is but One Mind in the Universe and man uses It. Man is an identity in the Universe . . . a center of God-Consciousness. (p. 132.10)

12. Spiritual Man is Perfect, but his individual use of Life and Law enables him to cover a perfect idea with an apparently imperfect cloak. (p. 177.2)

13. It is not enough to say: “There is One Life and that Life is God.” We must complete this statement by saying: “That Life is my life now,” because we must couple this Life with ours in order to express It. We are not becoming this Life, but are now in and of this Life. There is no other Life. God is not becoming: God IS. God is not growing; God is complete. God is not trying to find out something; God already knows. Evolution is not the expression of a becoming God, but is simply one of the ways that a God Who already IS, expresses Himself; and as such it is the logical result of involution and is eternally going on. (p. 292.4)

14. Nothing is real to us unless we make it real. Nothing can touch us unless we let it touch us. Refuse to have the feelings hurt. Refuse to receive anyone’s condemnation. In the independence of your own mentality, believe and feel that you are wonderful. This is not conceit, it is the truth. (p. 307.3)

15. The only God man knows is the God of his own Inner Life; he can know no other. To assume that man can know a God outside himself is to assume that he can know something of which he cannot be conscious. This does not mean that man is God; it means that the only God that man knows is within, and the only life man has is from within. God is not external but is Indwelling, at the very center of man’s life. (p. 343.4)

16. The answer to every question is within man, because man is within Spirit, and Spirit is an Indivisible Whole! The solution to every problem is within man. . . (p. 365.2)

17. There is more to us than we realize. Man is an eternal destiny, a forever-expanding principle of conscious intelligence . . . the ocean in the drop of water, the sun in its rays. Man, the real man, is birthless, deathless, changeless; and God, as man, in man, IS man! The highest God and the innermost God is One and the same God. (p. 388.3)

18. Man. The objectification of God in human form. The idea of God manifested in the flesh. The Sonship of the Father. Generic man is the Type, and the personal man is the concrete expression of the Type. The highest expression of God on this planet. (Glossary, p. 608.5)

This Thing Called Life (1943):

1. The Power of God within us is like a sleeping giant which must be awakened that it may spring into action. (p. 1.2)

2. Let us start with the simple proposition that Life, which is Spirit or Intelligence, is the sole and only creative agency in the universe. This Life Principle always existed and will always continue to exist. You are part of Its self-expression, therefore the whole desire of Life is to give you more life. And since It is all life, It has all life to give you. It loves you because, in creating you, It has given some part of Itself to you. You are dear to Life, beloved by It. In creating you it has poured Itself into you. You could not ask for greater love than this and more love could not be given. (p. 17.3)

3. Every longing and yearning you have ever had, every secret desire of your soul, every constructive ambition you have ever had, is a whispering of this Life assuring you that you are one with It. You are a concrete manifestation, a personification of It. You are a center where Life, passing through you, becomes a definite, distinct, unique, individualization of Itself. There is no one else like you in all the universe; there never will be. (p. 19.3)

4. You exist that this Power may have another, a unique, outlet for Its expression. The more life you express, the more of It flows through you. Therefore, every legitimate desire you have is the pushing of this Power through you into Its own self-expression. In this way you are in partnership with the Infinite. (p. 67.3)

 Also in Partnership

5. So it is with our life. Its Source is an infinite sea of energy, of power, of love and of wisdom. That which connects the outward man with this Source is his inward life, those inward thoughts and feelings which make up his consciousness. This consciousness is two-fold. We have a conscious consciousness and a subconsciousness. The former constitutes the thoughts and movements of everyday life. Our subconscious is the sum-total of all our conscious states, plus the influence of inherited tendencies and the accumulated thought of the race mind. (p. 97.2)

6. As water purifies itself by flowing, so an inner realization of the flow of Spirit through us purifies the stagnant pools of morbid thought, and in so doing eliminates stagnation in the physical body.

 As travelers crossing the desert, covered with dust and filled with weariness, seek the refreshment of an oasis, the shelter of a rock in a weary land, the cool shade under a spreading palm, so the mind, weary with confusion, exhausted with too much effort, must seek a spiritual oasis, an inner communion with the Invisible. This oasis is at the center of every man’s life. There is the shelter of a rock in every man’s soul. (p. 110.3)

7. Man is a center in the Consciousness of God, and since God is everywhere it naturally follows that we always stand at the threshold of divine Wisdom, infinite Peace and perfect Power. We may enter in and possess this kingdom of good if we have the will to do so. But first we must have faith that such a kingdom exists. (p. 112.3)

8. Spiritual man is perfect. There is a Divine Pattern hidden at the center of our being. “Be ye therefore perfect, even as your Father which art in heaven is perfect.” The wick of our being runs deep into the oil of Spirit. (p. 122.2)

9. Life at the center of your being is a silent Power. It comes to you as feeling, as conviction, as an inward awareness. Whenever you speak from this inward awareness, consciously recognizing that all the Power that there is, is flowing through your words, then you endow your words with great power. (p. 122.5)

 This Thing Called You (1948):

1. You belong to the universe in which you live, you are one with the Creative Genius back of this vast array of ceaseless motion, this original flow of life. You are as much a part of it as the sun, the earth and the air. There is something in you telling you this -- like a voice echoing from some mountain top of inward vision, like a light whose origin no man has seen, like an impulse welling up from an invisible source. (p. 3.3)

2. If Life made you out of Itself, which It most certainly did, and if you are an individual just a little different from all other individuals who ever lived, then Life not only created you as an independent being, It also implanted a unique something within you. It will never be duplicated. The spirit that accompanies you through your life is just a little different from the spirit of any other person -- not different in that it is isolated, because all are rooted in one being, but different in that it is individual. (p. 8.2)

3. The greatest gift Life could have made to you is yourself. You are a spontaneous, self-choosing center in Life, in the great drama of being, the great joy of becoming, the certainty of eternal expansion. You could not ask for more and more could not have been given. (p. 24.2)

4. There is a God Power at the center of every man’s being, a Presence that knows neither lack, limitation nor fear, sickness, disquiet nor imperfection. This Presence and Power is at the center of all people and all things. But because everyone is an individual, he can build a wall of negative thought between himself and this perfection. This makes it difficult for the true center to come to the surface. (p. 117.2)

5. We do not will this Presence into existence, nor do we by declaration, affirmation or demand, command It. We do not court It through false humility nor engage Its attention by admiration. The Presence, the Power, is already there. It is willingness, acceptance and recognition which give entrance to the Divine Presence. It is faith and acknowledgment which permit Its creative power to flow through our word. (p. 151.3)

Words That Heal Today (1949):

1. The life of man is God and God’s life is in man -- not as two, separate and distinct, but as one, united and eternal. (p. 248.1)

2. Life is the high gift of heaven. Our human experience is but a process through which we awake to a Divinity imposed upon us, a Presence forever incarnated in us, a relationship with the universe which we did not even choose. The final realities of life rest not in man’s desire but in God’s will. (p. 248.3)

The Basic Ideas of Science of Mind (1957):

1. Today the old idea of our being like God, the image-and-likeness concept, applies in a new and different but very important way. Since we are created of that which God is – Mind – we are made of and possess God-like qualities and we have the right and the ability to develop and use them. In fact it is necessary for us to do this if we are to fully express the Life within us. (p. 13.4)

Help for Today (1958):

1. One of the greatest realizations that man can achieve is: HE CANNOT SEPARATE HIMSELF FROM THE MIND OF GOD. The only reason we are able to think, to plan, to create, is because each of us is some part of the One Mind. The only reason we are living is because God is Life, and that Life is in us. (p. 68.3)

2. Just accept, then, that no matter what your experience may have been until now, the Truth about you is that while you were born of human parentage, the real YOU that came through this human parentage is an original, creative, wonderful being. You are God’s beloved child. This isn’t a myth! This is real! (p. 143.5)

A New Design for Living (1959):

1. The indwelling God is the greatest single factor in our whole lives. It means that there is nothing between us and God, there is no intermediary, there is no place to go to find God. God already exists in the midst of us and if we would try to seek Him elsewhere it would be like God trying to hunt for Himself. God is not lost, and neither are we lost or separated from God. The more completely we are able to see God in everything, the more completely will the One God in all things respond to us. (p. 173.2)

Discover a Richer Life (1961):

1. Since God is infinite, the possibility of man’s expansion is limitless. Therefore evolution or unfoldment is the eternal process through which Being passes into becoming. This does not make man God nor does man create God; but man at any and every level of consciousness is, at such a level, a manifestation of the original Mind. As a drop of water is in the ocean, and in its essence is like the ocean, but still never is the whole ocean; so man is in God, partakes of the nature of God, in essence is One with God, but never is God. Man could never become the whole God for then he would have exhausted the possibilities of the Infinite, which by definition is an impossibility. (p. 10.3)

 Also in Evolution

Observations (1968):

1. When we speak of this I Am we are speaking of the Power that sustains life, of the Intelligence that directs it, and the Wisdom that governs it. We are speaking of that Love, that warmth and color which awakes to consciousness in our own being, promoting what we call personality. (p. 14.1)

 also in I Am, Personality

2. We should all live and act and think from this concept: that there is within us something deeper, higher, finer and broader. There is within us something which can never want, something which cannot be sick, something which cannot suffer pain, which knows no fear and will never taste of death. It is an immortal Principle which triumphs over everything that is human, weak, finite, and frail. (p. 14.2)

 also in Immortality/Death

Living Without Fear (1962):

1. Man is a spiritual being, using the Law of Mind, living in a world of objective form, and being surrounded by an unfoldment in his experience which is the counterpart of his persistent pattern of thought. (p. 18)

2. While all people have the same origin, no two are alike except in ultimate Essence. One God and Father of us all, but numberless sonships. Each sonship is unique in a universe of Wholeness. Man is an individualized center of God-consciousness and spiritual Power, as complete as he knows himself to be, and he knows himself only as he really comprehends his relationship to the Whole. (p. 20)

3. Each of us, as a unique individualization of the Infinite, is complete. No two people look alike, act alike, or think alike. No two faces have the same expression. Our fingerprints are different. The emotional reactions of each are distinct and individual. All this, in order that individuality may not be lost in the great shuffle of life. God would not be a creative God if His creations were monotonous repetitions. (p. 21)

4. Man in an individualized center of God-conscious life, a point in the infinite sea of life, and an intelligent, self-knowing point. Man is the outcome of God’s desire to express Himself as individuality. The whole meaning of experience is to promote this individuality and thus to provide a fuller channel for the expression of the supreme Spirit of the universe. (p. 23)

5. The self is a hidden reservoir, fed by a stream whose source rises in the Infinite. The Infinite appears to continuously flow out, and the Source and Its flow are one.

 Our life’s source is the Infinite. The flow through us equals our receptivity to this source. We did not place this Power within us and in the long run we cannot misplace It. (p. 47)

 Also in Receptivity/Receive

6. It is unthinkable to believe in a God who creates man only to set him adrift in a nothingness, burdened with care, doubt, and uncertainty -- destined eventually to go to a suppositional hell because he does not know enough to go to an equally suppositional heaven. If we believe in a God who creates man out of Himself, we must believe that since this God has intelligence enough to make man, He has resources enough to provide for his well-being. (p. 49)

Freedom from Stress (1964):

1. Man walks back and forth enslaved by the shadows of the walls he has erected between himself and Reality. The barriers are phantoms, misconceptions; they are not real. The Truth alone has the power to let the sunlight of the eternal God shine through the shadows of his imprisoned soul and set the captive free to know himself. (p. 14)

Freedom from Stress (1964):

1. It seems that man exists for the purpose of self-expression. There appears to be no other reason or excuse for his being. The Infinite has already implanted within man an instinctive intuition which is the spiritual knowledge of good, and his whole growth results from an inner awakening. (p. 24)

 Also in Awakening

3. When God produced an instrument -- man -- through which God could consciously act, this advent of choice and will enabled man to accomplish that which nature had not done specifically. Our power, our energy, and our imagination is God individualized in us. (p. 69)

The Power of an Idea (1965):

1. You and I are not the creative Principle; we use It. We are not the creative Presence; we live in It. We are not the Mind of God; the Mind of God is operating through us at the level of our acceptance. (p. 13.3)

2. We must accustom ourselves to thinking that we are surrounded by a Divine Presence which wishes us good because we are expressing Its Life. (p. 14.1)

3. We are the instrument and the office through which That which is greater than we are performs the act of creation in us, through us, and for us. (p. 18.1)

4. Every man is a habitation of God Almighty. Something high, eternal, and magnificent -- a perfect pattern -- exists before we chisel away to reveal it. What must we chisel away? Everything that identifies us with disunion. (p. 61.2)

5. We must dare to believe that the Divine Image is here and now, and that It is everywhere. And we must chip away with the mallet of truth, the hammer of decision, and the chisel of precision everything that denies it. (p. 61.5)

6. The great identification, then, is to come to believe with absolute certainty that there is something in you that is Divine. It is eternal. It is transcendent. It is immanent. Gradually chip away everything that would hide the sight of the integrity of your own soul. It is the only thing you have. It is the only thing you brought with you. It is the only thing you will take with you into the beyond. “To thine own self by true.” That is the starting point. Trust yourself. Believe in yourself because you believe in God. (p. 62.2)

 Also in Trust

Effective Prayer (1966):

1. I believe that man is the direct representative of this Divine Presence on this plane of existence. Man is the most highly evolved intelligence of which we have any knowledge. Man, being the highest representation of God here, is more nearly like God than any other manifestation on earth.

 I believe that the relationship between God and man, between the Infinite and the finite, is a direct one; and that the avenue through which the Mind of God expresses to the mind of man is through the mind of man himself. We have the ability to think, to know, to perceive, to receive, and to act. What are these attributes other than a direct channel through which the universal Spirit flows to us? (p. 10.3-4)

 Also in Our Relationship with God

2. I believe, then, in a direct communication between the Spirit of God and man -- God personifying Himself through each and all. This is a beautiful as well as a logical concept, and an unavoidable conclusion. This makes of the human being a Divine being, a personification of the Infinite. (p. 12.2)

10 Ideas That Make a Difference (1966):

1. So the invisible Principle -- God, the universal Essence of Reality, the “I am that I am” -- is incarnated in us as the “I” which we are. There is the Universal I Am and the individual I. Each one of us is an individual rooted in the Universal I Am -- a personification at the level of our conscious perception of that invisible Presence which is both God and man. (p. 62.2)

 Also in I Am

2. Really we should not say man has a soul; man is a soul. We should live, then, as though we were a soul, but this soul is in such intimate relationship to the Over-soul that every time we try to separate ourself from It by seeking to hurt, we will be hurt. (p. 64.2)

3. We are a soul, we are an immortal being, we are the personality of God. Suppose we lived believing this? Would we still be intelligent? We would be most wise. The man who understands this will have an inspiration for invention that the materialist cannot have. The man who understands this will be a better philosopher than the materialist; he will be a better lawyer, preacher, farmer. Why? Because he is dealing with the Thing that existed before the seed, that existed before the human organism was projected. He is dealing with the Cause which understands Its own effect. As a result he will draw from It more inspiration, more illumination, greater power than the man who does not know. To know that one is the personality of God is the beginning of wisdom. (P. 64.3)

Thoughts Are Things (1967):

1. Everything in the universe is a unique individualization or expression of the One Thing, which is the cause of all things. You should become aware that the one creative Power is expressing in you in a unique way and that It is always pressing against you, seeking a fuller outlet of Its infinite possibilities. You do not have to imitate or compete, for you are a special creation of God, as is everyone else, and you have full access to the unlimited potential of infinite Intelligence. (p. 77.1)

 Also in Potential

Observations (1968):

1. We must learn that we abide in the Truth, therefore the Truth operates through us; we abide in the Law, therefore the Law is our servant; we abide in the Divine and eternal Light, therefore we walk in that Light, and in that Light there is no darkness at all. (p. 32.2)

Know Yourself (1970):

1. We must learn to go deeply into ourselves and to speak as though there were a Presence there which knows; and we should take the time to uncover this inner self, to penetrate this inner chamber of consciousness. It is most worthwhile to talk to the universal Spirit, when we talk in the right way -- not talk at It, talk to It. We should sense and fell that It is within us; that the approach to It is direct, through our own consciousness; that It is just as conscious of us as we are of It, since our consciousness of It must be, in the last analysis, and is, Its consciousness of Itself. As we recognize It, It recognizes us. As we go to meet It, It comes to meet us. (p. 24.2)

2. Each is rooted in the Whole and the Divine nature manifests through everything. The spontaneity of our inner perceptions which enable us to know truth, either through experiment or by pure intuition, is ample guarantee that humanity is akin to Divinity; and that within every man God is concealed, waiting to be revealed through purpose, thought, and act. (p. 27.2)

3. From the beginning the idea of perfect man must have been in the Divine Mind; involved within the cause is always the effect. God is perfect Mind and cannot conceive imperfect ideas, hence the idea of man as held in the Mind of God must be a perfect idea. The perfect man is the only man God knows. (p. 34.2)

4. What does it mean when we say that there is One Life, and that Life is God, and the life of John Smith now? It means that in reality there is nothing in this man’s life different from God, other than God, separate or apart from God, and that there is nothing in the Universe that desires to harm or hurt this man. (p. 70.4)

The Spiritual Universe and You (1971):

1. If there is hidden within us an incarnation of the Spirit, each of us should arrive at the concept: I am one with God, I am one with everybody and all life because God is One; and without being separated from the rest of life I am enough different so that nothing else like me has ever happened before nor will again; therefore, there is Something in me, which, if I let it, need not be subsidized nor competed for, but which will express Itself. (p. 11)

2. One part of the universe does not contradict the other. Our individual being does not contradict the universal side of us. Even though we are confused, it does not contradict the equilibrium of the universe. Man is the only thing that is confused; nature is not. We have to lose our littleness in something greater than we are. Man cannot live without faith because faith is real. He cannot live without love because love is beneficent. He cannot live without beauty because beauty is harmony. He cannot live without a song because life is a melody. Man cannot live without adventure because there is pressing against him the dynamic force of That which paints the sunset and causes the soft glow of the evening twilight, sings in the bird and plays in the child, announces Itself through each of us, and proclaims Itself at the level of our recognition of It. Every man is an inlet to the Divine. (p. 14)

3. I think we exist because God exists, because there is an irresistible urge in the Being of God to express Himself. We are one of the results of that urge. We exist that the Divine feeling, fire, imagination, and creativity shall be experienced through us. (p. 25.4)

 Also in Creativity

Light (1971):

1. When a singer sings it is God singing through him. It is not an imitation of God and individuality is never obliterated. Individuality only accentuates the song, it is the only thing that permits the song. (p. 18.3)

Ideas for Living (1972):

1. Man is a center of self-conscious life. Infinite Intelligence is the Life Principle animating man. While this Life Principle is forever hidden from our objective view, we are continuously conscious of Its existence in us and animating all nature. The relationship between the Life Principle and that which Its sustains is self-evidently one of unity. The highest perception of mankind has been his sense of this inner oneness with Spirit. The more completely we become conscious of this Divine union, the more power we have over our own existence. (p. 9)

2. The one sure thing that every man possesses, and that no man can rob him of, is the self; that Something within, the Spirit of God at the center of every man. We should learn to trust the self because we first have faith in God. Take time each day to reaffirm our intimate relationship to the Spirit; act as though we were the son of God, and we will surely discover that we are. Inspiration, hope, and joy will come with this revelation. (p. 39)

Your Invisible Power (1974):

1. We are in partnership with the Infinite Mind. The name of this partnership is “God and Company”. The supreme Intelligence, the universal Creative Order, the dynamic Law and the all-perfect Presence -- this is God, the Silent Partner. We are the Company. This partnership cannot be dissolved for this union was never created -- it always has been and always must remain. (p. 5.1)

 Also in Partnership

2. The life within you is God, whatever is true of God is true of your Life, since your Life and the Life of God are not two, but One. (p. 9.1)

3. But the God who IS ALREADY WITHIN YOU, being forever perfect and complete, needs no reunion with anyone and you need no reunion with this God, because this God already is in your every act, every thought, every movement, in your every plan, purpose and performance. (p. 11.1)

Creative Living (1975):

1. In the common medium of the Mind of God everything is individualized but at the same time it is Universal. There is some part of us that appears to be everywhere present. We are both Universal and individual at the same time because that which is Universal is the Presence that animates us, making us what we are, God in us. That which is individual is the manifestation of God in us as what we are. (p. 11.1)

2. If there is hid within us a Divine incarnation of the living Spirit, and if no two persons are alike, then there is another fascinating concept possible. Each can know: I am one with God, I am one with everybody and all life, because God is one, but without being separated from the rest I am enough different that there is something in me which, if I will develop it, need not subsidize or compete but will express itself. (p. 13.1)

The Anatomy of Healing Prayer (1991):

1. . . . Spiritual wisdom, starts the day that we know from now on every discovery is either a discovery of the self or related to the self in the Cosmic Mind. The self must raise the self by the self. (p. 15.3)

 Also in Self-Discovery

2. Thought creates all the conditions we experience somewhere along the line, but the thinker creates his thoughts. (p. 51.3)

3. We are each that incarnation of a divinity, and against each presses the insistent urge that will not let anyone alone because it is there: life and more life. (p. 62.1)

4. Every practitioner in our field has a secret with God, and that is his realization of the divine Presence to him, in him, through him, as him -- because you and I will never awaken a corresponding realization in someone else beyond the level of that recognition, realization, and embodiment of the same thing. (p. 63.3)

5. . . . there is no such thing as a human mind and a Divine Mind. There is no such thing as dualism. There is no such thing as God and Man -- there can’t be. There is only What Is and the way It works. There can be nothing in the Universe ultimately but action and reaction, the action being conscious intelligence and awareness, and the reaction intelligence unconsciously operating without an awareness. (p. 89.2)

 Also in Reaction

6. We are talking about two things only, which must suppose something back of them; perception supposes a perceiver, but we are talking about the perceiver and the thing perceived as being equal, identical, and interchangeable . . . (p. 111.2)

Ideas of Power (1992):

1. I do not think we should make such a claim to divinity that we forget we are human. The human proclaims the divine; and here we are, a lot of little human beings doing the best we can -- laughing and crying, singing and dancing, praying and exalting; then sometimes falling into the depths of despair. Everyone does this, and the man who says he doesn’t -- he does. And so what? Let us accept it, nonresistantly; otherwise we shall be so inflexible fighting life that we will get no fun out of it. (p. 44.4)

2. If God saw fit to make you and me, we belong, and we are needed, and God Himself would be incomplete without us -- or He never would have made us. (p. 120.3)

A Holmes Reader on Change (1995):

1. “God in the midst of me approves of me.” (p. 14)

2. “Nothing can harm you but yourself. You are heaven and hell. The God you seek shall be found in the upper confines of your own exalted consciousness. The secret place of the most High is at the heart of your own being. The tabernacle of God is within you. All, everyone who thirsteth, may come and drink.” (p. 20)

3. No greater good can come to you than to know that the Power already within you is the power to live, the power to create. Not only to create for yourself, but for others -- the power to do good, the power to heal, the power to prosper. You are to realize that the Power within you is a Divine Authority. It is a dispenser of the Divine Gifts. It is a giver of life, of joy. It proclaims the Kingdom of Heaven, the harmony of the soul, and the unity of all being. (p. 32)

The Philosophy of Ernest Holmes (1996):

1. Is it, then, that as the Spirit of God dwells in man, it follows that he is God? No! As the child is not its father, so man is not God. He is in union with the Father. (p. 96.2)

2. It is the simple, rich mentality of him who is in unity with the Spirit. Majestic is his power, satisfied is his soul, who, in the midst of the storm, despite the raging of men, in the chaos of material thinking, can enter into the silence and declare the absoluteness of his own being! (p. 98.2)

3. We live unto others because that which is myself is yourself; that which is yourself is myself; that which is ourself collectively and ourselves individually is the one and only self there is -- there is no other self. I believe we are living in a spiritual Universe right now, surrounded by perfect situations, by perfect people, and by perfect events. (p. 130.3)

Science of Mind Magazine:

1. Man is a center in the Consciousness of God, and since God is everywhere it naturally follows that we always stand at the threshold of Divine Wisdom, infinite Peace, and perfect Power. We may enter in and possess this kingdom of good if we have the will to do so. But first we must have faith that such a kingdom exists. Here is where the soul, as Emerson said, makes its great claim on God. We must dare to believe not only that there is a secret place of the most High, but that we are in it now. (Dec. 1962, p. 44)

2. God did not make a mistake when He created you, when He implanted His own Being in your life and breathed into you the breath of Life Itself. He made you to be happy and whole, complete and contented. (September 1970, p. 14)

3. We live because Life lives in us. We move because there is a universal Energy activating us. We think because there is a universal Mind thinking through us. We exist because the Spirit has seen fit to give us life. God never makes mistakes. This is why we are the temple of the living God. The Divine spark is in everyone. (September 1970, p. 15)

 Also in Divine Spark

4. It is not enough to say we came from God. It should be followed with the thought: we live *in* God. It is not enough to say that there is one Life and that Life is God. This thought is completed only when we add to it: God’s Life is my life now! (Feb 1971, p. 11)

5. To me, this is the most wonderful thought of all -- to realize that my life is the gift of God’s Life; that when I awoke to consciousness It was already here and I am merely using It. I have accepted this all my life without even thinking how significant it is; without even trying to figure out what it really means. I have always taken it for granted that I am alive and that the Life that flows through me is not something I thought up, or brought about, or created. (March 1971, p. 12)

6. Man is an individualized center of God-conscious Life, a point in the infinite sea of Life, and an intelligent, self-knowing point. Man is the outcome of God’s desire to express Himself as individuality. The whole meaning of experience is to promote this individuality and thus to provide a fuller channel for the expression of the supreme Spirit of the universe. (October 1971, p. 17)

7. The greatest gift Life could have made to you is yourself. You are a spontaneous, slef-choosing center in Life, in the great drama of being, the great joy of becoming, the certainty of eternal expansion. (May 1972, p. 17)

 also in Life

8. ... the Cosmos is reflected in, or manifested by or through, the individual. One cannot say, “Why is man?” any more than one can say, “Why is God?” Intelligence exists and man interprets It. Therefore, man is Its mouthpiece; man is a personification of the Infinite, governed by the same laws. But man is more than law, he is consciousness. (November 1974, p. 11)

9. If there is an infinite Creative Intelligence which makes things out of Itself by Itself becoming the thing that It makes, and if man exists and is conscious, then the Creative Genius of this Universal Mind is also the creative genius of Its individualization, which we call man. (November 1974, p. 11)

 also in Creativity

10. There can be no creation separate from the creator, and no person separate from God. (January 1991, p. 8)

11. The God Principle would be a God Principle if you and I did not exist, but so far as we are concerned as individuals, if It is going to express Itself in us and through us, as individuals, It can only do so as we permit It. It does not depend upon us to be the God Principle; It does depend upon us to be our unique individualization of Itself. (May 1994, p. 25)

12. We are the instrument and the office through which that which is greater than we are performs the act of creation in us, through us, and for us. (May 1994, p. 25)

13. There is an ancient fable which says that when the gods decided to create man and make him divine, they wished to hide his divinity in some place that would be difficult for him to discover. And so they held a consultation in which one of the gods said, Let us hide man’s divinity in the air. But another replied, No, someday he will create a machine and fly through the air and discover his divinity. Yet another god suggested that man’s divinity should be hidden at the bottom of the sea. While another said, No, we have given man such power and such an imagination that someday he will make a machine that will penetrate the depths of the ocean. So after much discussion, they all agreed that the best place to hide man’s divinity, the place where he would be least likely to look for it, would be deep within himself. Deep within, for they said, he will always be looking outside himself. And he will never think that he already has the thing he is looking for. And so they hid his divinity at the very center of his being and left him to discover it. But always there was an urge in him, a feeling that there way something that could make everything right if he knew how to find it and how to use it. (March 1995, p. 7)

14. We are surrounded by a Spirit of living intelligence, of eternal givingness, love, goodness, and power, that wishes to express itself through us. This is a divine urge within, ever pushing us forward toward the goal of greater expression. We also are surrounded by an immutable law of cause and effect. Because of our divine individuality and the necessity of experience in order to come to a realization of what and who we are, we are subject to the causes we have set in motion. All is love, and yet all is law. Both love and law are perfect, and we, as individuals, can experience only what we really believe and act upon. (April 1995, p. 30)

15. It is very important for us to realize that already involved, incarnated, and encircled within us must be the potential of everything we shall every evolve into. So if that which is the cause of the possibility, that which is the Absolute and the final and ultimate Reality, is involved in us or incarnate in us, then there isn’t just a part of it incarnated in us -- all of it is there. (May 1995, p. 22)

 Also in Potential

16. You are a center where life, passing through you, becomes a definite, unique, distinct individual. There is no one else like you in all the universe and there never will be. You are a divine original. (Dec. 1995, p. 31)

17. Each person is an individualized center of God-conscious life, a point in the infinite sea of life, and an intelligent point. Humanity is the outcome of God’s desire to express as individuality. The whole meaning of experience is to promote this individuality and thus to provide a fresh starting point for the expression of the supreme spirit of the universe. (Jan 1996, p. 18)

18. God is love. God, creative Intelligence, depends on His creation for expression, the expression depending on God for its existence. God could never stop creating or loving; neither can the creation cease loving or expressing God without limiting its experience of the Source of its existence, in which case it would gradually cease to be. The human mind is the only created thing which can consciously deprive itself of accepting God’s love, and when this is done the results are disastrous. Note that we said deprive. God’s love for us is always there, whether we care to recognize it or not. (May 1996, p. 26)

19. . . . I do not believe I am God. There is a great difference between saying I am God and saying God is me. Ice is water. All ice is water, but not all water is ice. So we might say of the life of humanity: All of the life of humanity is some of the life of God; some of the life of God is all of the life of humanity, but humanity is not all of the life of God. It is my conviction that whatever my life is, is God. There is no difference between my life and God in essence; the difference is in degree. Consequently, if that infinite I Am in me and in all of us is God, it accounts for the fact that in moments of illumination we are able to see that Thing that includes all of us. That infinite Thing knows me at the level of my ability to know it. Its self-knowingness is me and my self-knowingness is it. (July 1996, p. 11)

 Also in I Am, Self-Knowingness

20. I believe that each one of us in turning to the great inner life is turning to God, and yet an individual is never God. Whoever penetrates this inner life will find it to be birthless, deathless, fearless, eternal, happy, perfect, and complete. Gradually it becomes clear that God or the Infinite is flowing into everything. As individuals we must reeducate our minds, realize that we have as an ally a Presence and a law in which the past, present, and future and all people whom we call living and dead live and move and have their being, forever unfolding. (July 1996, p. 12)

21. We should learn to live by inspiration and to have joy in the thought that our light need not be borrowed from another, but that each is allowed to add his or her light to the sum total of human consciousness. (Sept. 1997, p. 10)

 Also in Light

22. We must climb over the rocks of unbelief, pass around the barriers of doubt, and plunge into the stream with faith. The stream will ever widen, and the barriers will gradually disappear; though we walk through the plains and valleys of indecision and doubt, the stream will still carry us back to the ocean of our being. (Sept. 1997, p. 10)

23. We are all children wanting to be loved and understood, wanting to be appreciated, wanting to have common purposes and common joys, and being willing to share in common troubles. (May 1998, p. 8)

24. We exist that Life may be expressed through us as individuals. It is not the obliteration of individuality or personality that we seek, but its self-expression. This can be brought about only by finding the Divine Center in the self and living from it. (July 1998, p. 17)

25. There is a Divine Self. The Hindus called this Atman. It has been called Buddha. The Gita called it Krishna, and the Bible calls it Christ. Socrates called this his Spirit or his Damon, which he said accompanied him through life. It is through an intuitive perception of this incarnated Presence that the idea of a Guardian Angel arose. (July 1998, p. 17)

 Also in Angels

26. I think we belong to God, we are *of* God, the very essence of God. Spirit, I believe, is incarnated in everything and in everyone. There is only One Spirit but innumerable incarnations. (May 1999, p. 7)

27. God is life; not some life but all life. God is action; not some action but all action. God is power; not some power but all power. God is presence; not some presence but all presence. God is pure Spirit, filling all space. This pure Spirit animates your every act. There is a real you, which lives in a real God, and the two are one. To know this is to understand the secret of life. To realize this is to understand your relationship with the Divine Presence. To realize that the law of God is written in your own mind is to make available to you a power that can meet every need. (February 2001, p. 9)

 also in God/Spirit

28. But the God who *is already within you*, being forever perfect and complete, needs no reunion with anyone and you need no reunion with this God, because this God already is in your every act, in every thought, in every movement, in your every plan, purpose, and performance. (April 2001, p. 6)

29. Man is not God. God is man. All ice is water; some water is ice, but all water is not ice; neither is ice all the water that is. In other words, we must be aware of an inner play of a Universality beyond us, forever extending, widening and deepening our individuality. This whole thing we are talking about is the emergence of life in us. It is what makes us sing and dance, and love, and create, and be born in this world and then die to it; all of which is a natural process, not as an evolution of the Spirit Itself, because It is an eternal changelessness, but the evolution of that nature which expresses, without which even God would not know. We are the self-knowingness of God at the level of whatever we are. (June 2001, p. 16)

 Also in Self-Knowingness

30. Jesus was the human person. We do not deny personality but we do affirm individuation of Universality. To me that is very important. There are metaphysicians who say you must not be a *person*. You can’t help being a person! There is nothing wrong with personality because it is the *echo* of the individuation. It is wrong only when it is separation from itself, divided against itself. We should have more personality; however, we do not develop it by studying to be dynamic, but rather by listening and knowing the generic pattern or idea which is back of it, the Christ, the Universal Individuation. (June 2001)

 Also in Christ/Jesus the Christ

31. There is something about you and me that is cosmic, universal, that stretches over time and space; let us learn to think better of ourselves. You know, you don’t have to be conceited to say, “God made me, and God cannot make mistakes. No matter what it looks like, God did not make a mistake when It made me.” God didn’t make a mistake. God cannot err. (July 2001, p. 11)

 Also in Acceptance

32. We are individual points in the consciousness of God or the original creative spirit of the universe. We are points where it thinks through us as us, or, as we say, God as man in man is man.” (Jan 2002, p. 93)

33. While all people have the same origin, no two are alike except in ultimate essence - “One God and Father of us all,” but numberless sonships, each sonship a unique institution in the universe of wholeness. Man is an individualized center of God-consciousness and spiritual power, as complete as he knows himself to be, and he know himself only as he comprehends his relationship to the whole. (November 2002, p. 29)

# SELF-CONTEMPLATION

The Science of Mind (1938):

1. The manifest universe is a result of the Self-Contemplation of God. *Man’s world of affairs is the result of his self-contemplation*. He is at first ignorant of this and so binds himself through wrong thought and action. As he reverses this thought, he reverses the condition attendant upon it. There is neither effort nor strain in knowing the Truth. Right will be compelled through right knowing. Therefore, when we know the Truth, It will compel us to act in a correct manner. (p. 322.1)

# SELF-DISCOVERY

Words That Heal Today (1949:)

1. Divine Love and Infinite Wisdom could not create us as spontaneous individuals without letting us alone to discover ourselves. In the process of self-discovery we misuse the law of cause and effect. This is our sin or mistake. It is through these mistakes that we learn how to use the law of life rightly. (p. 57.3)

 Also in Sin/Error/Mistake

Richer Living (1953):

1. The road to self-discovery often calls for the clearing away of the underbrush of ignorance, fear, superstition, and a sense of isolation which has made us feel that we were unworthy, unheld and lost. In the divine providence of good, salvation is unnecessary but self-discovery is essential. We do not save that which was lost, we merely discover that which needs to be found. (p. 5.1)

It’s Up to You! (1968):

1. If a man is seeking God, and if he happens to have the ability to think straight through, he will arrive at the inevitable conclusion that the discovery of God will have to come through the discovery of himself. This calls for an absolute unity between God and man, not a unity some day to be attained, but one that exists now, that existed before he found it out, and would have existed just the same if he had never made the discovery. Thus we realize that man is immortal now, whether he knows it or not. If this were not true there is nothing he could do to achieve immortality. (p. 41.3)

 Also in Immortality/Death

The Anatomy of Healing Prayer (1991):

1. . . . Spiritual wisdom, starts the day that we know from now on every discovery is either a discovery of the self or related to the self in the Cosmic Mind. The self must raise the self by the self. (p. 15.3)

 Also in Self/Human/Individual

2. The search of every man is the discovery of himself. He doesn’t know it. The search of every man is something that will make him whole. (p. 25.4)

A Holmes Reader on Meaning (1994):

1. The road to self-discovery often calls for a clearing away of the underbrush of ignorance, fear, superstition and sense of isolation which have made us feel we are unworthy, unheld and lost. In the divine providence of good, salvation is unnecessary but self-discovery is essential. We do not save that which was lost, we merely discover that which needs to be found. (p. 35.1)

# SELF-EXPRESSION

The Science of Mind (1938):

1. Fear blocks the more complete givingness of the Spirit to Its highest form of manifestation on this planet, which is mankind. Fear arises from that mental attitude which limits the possibility and the willingness of Spirit to give us the good we so greatly desire. There is nothing wrong in the desire for self-expression. God is more completely expressed through the man who lives largely than through the one who lives meagerly. (p. 404.3)

 Also in Fear

2. Whether it is through the remission of sins, or the salvation of the individual soul, *every act in the life of the individual is that such an individual may express himself.* For instance, the love of a mother for her children, a man for his wife, a patriot for his country, a preacher for his religion, an artist for his art – all of these are but ways of self-fulfillment. This is legitimate self-expression. (p. 269.3)

Words That Heal Today, (1949):

1. Man’s word is creative, not because he wills or wishes it, but because this is the nature of his being.

 Our impulse to create comes from the original creative Spirit which is in, around and through us. The urge to live creatively comes from the urge of the Divine Imagination which pushes Itself out through us into self-expression. This is man’s nature. He neither made it nor can he change it. He is compelled to live under its law. (p. 158.3)

 Also in Self-expression

Observations (1968):

1. The way out, if we are in trouble, is not through restriction, but through expansion. In other words, instead of looking on our problems as things difficult to solve, we should look upon every problem as but an added possibility, an added opportunity for self-expression. (p. 18.1)

2. If there is in life -- and there must be -- something which causes evolution out of Life Itself, why should it not follow that there is something within us that causes us to evolve, to progress? And our very problems, then, are merely situations which confront us with the opportunity for greater self-expression. (p. 19.2)

 Also in Evolution

Know Yourself (1970):

1. The insistent and universal desire for self-expression is the Divine Urge within us, even God Himself “tapping at the walls of our heart,” urging us on to a fuller life. (p. 83.1)

 Also in Creativity

#  SELF-KNOWINGNESS

The Science of Mind (1938):

1. SPIRIT MAKES THINGS OUT OF ITSELF THROUGH SOME INNER ACT UPON ITSELF. This inner act must, of course, be an act of consciousness, of self-perception, of self-knowingness. What God knows IS. This has been called the Word of God and the Self-Contemplation of God. (p. 64.1)

 Also in Creative Process

2. The first great discovery man made was that he could think. This was the day when he first said “I am.” This marked his first day of personal attainment. From that day, man became an individual and had to make all further progress himself. From that day, there was no compulsory evolution; he had to work in conscious union with Life. (p. 72.3)

3. Man’s self-knowing mind is the instrument which perceives Reality and cognizes or realizes Truth. All illumination, inspiration, and realization must come through the self-knowing mind in order to manifest in man. Vision, intuition and revelation proclaim themselves through man’s self-knowing mind; and the saints and sages, the Saviours and Christs, the prophets and seers, the wise and learned have all consciously perceived and proclaimed this fact. (p. 121.4)

4. The self-knowing mind of man proclaims itself in every thought, deed or act, and is truly the only guarantee of his divinity. It is his unity with the Whole, or God, on the conscious side of life, and is an absolute guarantee that he is a center of God-consciousness in this vast Whole. (p. 122.2)

5. This does not mean that God cannot know the mountain and the molehill. We have tried to make it plain that God knows form but not size. He knows both the mountain and the molehill, but not as big and little. The Infinite knows experience but not duration. *Anything that Spirit knows, is!* Because Its Being passes into becoming through Its Self-Knowing. (p. 312.2)

6. It is this Divine Self-Knowingness in man which distinguishes him from all other creation. It belongs to man alone. It appears full-orbed in man alone. Man alone is able to consciously work out his own destiny, to determine what manner of life he shall lead. (p. 391.4)

7. Self-Knowing Mind. The conscious mind. (Glossary, p. 632.6)

How to Use the Science of Mind (1948):

1. It is necessary that Life clothe Itself in form, else It would remain unexpressed. Creation is a result of the self-knowingness of the creative Spirit. Consciousness clothes itself in form in the individual life as well as in the universal. (p. 83.2)

 Also in Creative Process

Seminar Lectures (1955):

1. We do believe that there is an infinite self-knowingness, which we call the Spirit. “Our Father which art in Heaven,” God, the first Cause, or This Thing Called Life. We believe that this is personal, warm, colorful, and responsive to that which communes with It, and that each of us is an individualized center in It, without being an individual separate from It. (p. 16. 1)

 Also in Personalness of Spirit, Individualized Expression

Think Your Troubles Away (1963):

1. I believe that the infinite Mind knows us but I do not believe that It knows us apart from Itself. I think Mind does know us but It knows us as a part of Itself; It knows us within Itself, not as separate or isolated. We are part of Its Self-knowingness. Therefore, I believe that our self-knowingness, what we know about ourselves that is really true is our consciousness of God at the present level of our evolution. (p. 35.3)

It’s Up to You (1968):

1. I believe that infinite Intelligence does know us, but I do not believe that It knows us apart from Itself. I think we are part of Its Self-knowingness. Therefore I believe that our self-knowingness, what we know about ourselves that is really true, is the present level of our evolution – our present consciousness of God. (p. 43.5)

What Religious Science Teaches (1974):

1. From the infinite self-knowingness of God, our power to know arises, because our mind springs from the Universal Mind. (p. 17.3)

Living the Science of Mind (1984):

1. God’s self-knowingness energizes that which is known, and that which God knows takes form. The form itself has a Divine Pattern within it. (p. 87.5)

365 Science of Mind (2001):

1. There is an infinite self-knowingness, which we call the Spirit. It is ruled by law and impelled by love. Each of us is an individual center in it, without being an individual separate from It. We are rooted in the One, which produces limitless variety. Therefore, God is uniquely individual and uniquely personal to each one of us. (p. 56.2)

 Also in Personalness of God

Science of Mind Magazine:

1. . . . I do not believe I am God. There is a great difference between saying I am God and saying God is me. Ice is water. All ice is water, but not all water is ice. So we might say of the life of humanity: All of the life of humanity is some of the life of God; some of the life of God is all of the life of humanity, but humanity is not all of the life of God. It is my conviction that whatever my life is, is God. There is no difference between my life and God in essence; the difference is in degree. Consequently, if that infinite I Am in me and in all of us is God, it accounts for the fact that in moments of illumination we are able to see that Thing that includes all of us. That infinite Thing knows me at the level of my ability to know it. Its self-knowingness is me and my self-knowingness is it. (July 1996, p. 11)

 also in Self/Human/Individual, I Am

2. Man is not God. God is man. All ice is water; some water is ice, but all water is not ice; neither is ice all the water that is. In other words, we must be aware of an inner play of a Universality beyond us, forever extending, widening and deepening our individuality. This whole thing we are talking about is the emergence of life in us. It is what makes us sing and dance, and love, and create, and be born in this world and then die to it; all of which is a natural process, not as an evolution of the Spirit Itself, because It is an eternal changelessness, but the evolution of that nature which expresses, without which even God would not know. We are the self-knowingness of God at the level of whatever we are. (June 2001, p. 16)

 Also in Self/Human/Individual

# SELF-RELIANCE

Science of Mind Magazine:

1. Never lean on other people. You have strength of your own that is great enough to do all that is necessary. The Almighty has implanted genius within the sould of everyone and what we need to do is to unearth that inner genius and cause it to shine forth. WE will never do this while we look to others for guidance. (January 2003, p. 37)

2. Self-reliance is the word to dwell on. Listen to your own voice; it will speak in terms that are unmistakable. Trust in your own self more than in all else. All great men have learned to do this. Every person, within his own soul, is in direct communication with the Infinite Understanding. When we depend on other people we are simply taking their light and trying to light our path with it. When we depend on ourselves we are depending on that inner voice that is God, speaking in and through man. “Man is the inlet and the outlet to all there is in God.” (January 2003, p. 37)

3. When you want to do a big thing, get the mental pattern, make it perfect, know just what it means, enlarge your thought, keep it to yourself, pass it over to the creative power behind all things, wait and listen, and when the impression comes, follow it with assurance. *Don’t talk to anyone about it.* Never listen to negative talk or pay attention to it and you will succeed where all others fail. (January 2003, p. 37)

 Also in Success

# SERVICE

The Science of Mind (1938):

1. Law of Life is a law of thought -- an activity of consciousness -- the Power flows through us. The Spirit can do for us only what It can do through us. Unless we are able to provide the consciousness, It cannot make the gift. The Power behind all things is without limit, but in working for us It must work through us. (p. 141.2)

2. It is quite a burden lifted when we realize that we do not have to move the world – it is going to move anyway. This realization does not lessen our duty or our social obligation. It clarifies it. It enables us to do joyously, and free from morbidity, that which we should do in the social state. (p. 270.5)

3. Service. Service is the keynote of success and implies constructive work; also, loyalty to your work and all concerned in it. (Glossary, p. 632.12)

Alcoholism (1941):

1. Those who have been healed of alcoholism should be directed to some creative activity which gives them self-expression, the results of which compensate them for the apparent gratification they received through their addiction. It is generally accepted that some form of useful service to humanity, perhaps helping other sufferers, is one of the best possible ways of seeking permanent happiness. (Foreword)

 Also in Alcoholism

# SIN/ERROR/MISTAKE

Love and Law (2001; teachings 1918-1920):

1. There is no sin. There is a mistake and a consequence. It does not contradict anything. Every act bears its inevitable consequence. (p. 195.3)

Creative Mind (1919):

1. We must turn from all human thought and experience. We are not down trodden, depraved and miserable sinners, born in sin and conceived in iniquity and shame, some to go to heaven and some to hell and all to the eternal glory of God. This is a lie, it always was and always will be. But as long as we believe in a lie it seems to be present with us. (p. 34.1)

2. What is evil?

 Evil is the result of a lack of clear seeing, based upon a belief in two powers, and limitation and what we call sin is the result of man’s struggle to find himself. (p. 75.1)

3. Definition of sin -- lack of understanding. (p. 77)

Can We Talk to God? (1934):

1. When we shall learn to know as God knows, we shall be saved from all mistakes and trouble. This is heaven. (78.3)

Questions and Answers on the Science of Mind (1935):

1. Q: You teach that sin is only a mistake and an inevitable consequence the only punishment. By what gauge can we recognize what a mistake -- “a sin” -- might be?

A: Rather than contemplating and trying to determine what a “sin” might be, we should spend our time contemplating Truth, or Perfection. By keeping our eye “single” to the reality that only Truth -- which is our very life -- can manifest through us and for us, and by mentally accepting nothing to the contrary, we automatically forestall any tendency to make a mistake. This alone is our work. We shall then act with the sure knowledge that there are no mistakes and that the One Infinite Mind is consciously directing our destiny. We will consciously feel whatever we ought to do.

(p. 37)

2. Deliberately doing “wrong” is a flouting of the law of harmony, so the natural thing to expect is that disharmony will follow. People who wish to do wrong, knowing they are setting themselves in opposition to the law of their true nature, must anticipate experiencing whatever consequences are subsequently forthcoming. (p. 56.2)

 Also in Harmony

The Science of Mind (1938):

1. Thus sin and punishment, righteousness and salvation, are logical reactions of the Universe to the life of the individual. (p. 53.2)

2. . . . there is no sin but a mistake, and no punishment but an inevitable consequence. Wrong doing must be punished, for the Law of Cause and Effect must be eternally operative. Right acts are rewarded in the same manner. (p. 110.4)

3. We do not say that man cannot sin; what we say is, that he does sin -- or make mistakes -- and he is thereby automatically punished AS LONG AS HE CONTINUES TO MAKE MISTAKES; but bondage is not real to the Universe and sin is not real to God. This does not mean that we can do whatever we wish, with disregard for the consequences; nor does the fact that we are punished for our mistakes mean that there is an evil power in the Universe; it does mean that there is an immutable Law of Cause and Effect running through everything. We are not punished for our sins but by them. Sin is its own punishment and righteousness is its own reward! (p. 111.2)

4. . . . what we mean by evil is apparent limitation -- poverty, sickness, death and what we call sin, which is nothing more than a mistake. (p. 123.2)

5. It is not that we have made no mistakes, but if the belief in the necessity of mistakes stays in the consciousness, then there is bound to be a repetition. It is scientific practice to declare that there have been no mistakes in man’s consciousness, that if there have been they are now wiped out. There are none in the Divine Plan, and there is no plan for man other than the Divine Plan. (p. 290.3)

6. . . . the forgiveness of all sin is within man . . . (p. 365.2)

7. Can we think of reward and punishment from any other viewpoint than that sin is a mistake and punishment a consequence, that virtue and righteousness must find their corresponding effects in our experience? God neither punishes nor rewards. Such a concept of God would create an anthropomorphic dualism, a house divided against itself. Such a house cannot stand. Life is a blessing or a curse, according to the use we make of it. In the long run, no one judges us but ourselves and no one condemns us but ourselves. We believe in a law that governs all things and all people. If we make mistakes, we suffer. We are our own reward and our own punishment. (p. 382.4)

8. . . . the Divine Mind is too pure to behold evil and knows nothing about sin. (p. 438.3)

9. Why should it disturb anyone to be told that God knows nothing of his sin, nothing of his want, nothing of his lack of any kind? *The tragedy would be if God did know.* If God knew sin, He would be a sinner, for *what the Infinite Mind knows must BE!* Sin or mistakes are outside the province of Reality. (p. 438.4)

10. Self-condemnation is always destructive and should never be indulged in by anyone, it is always a mistake. There is no question but that all of us have done that which is not for the best. From this viewpoint, all have been sinners, because all have fallen short of the Divine Calling. If we have sinned, it is because we have been ignorant of our true nature and because experience was necessary to bring us to ourselves. (p. 465.4)

11. God does not know evil and therefore cannot talk about, or conceive it in any form. God does not even hear us, could not hear us, when we talk about sin or evil. If He could hear it, He would be conscious of it; if He could be *conscious* of it, He would not be wholly good. If God could know evil, then evil would be an eternal reality. But God is sinless and perfect and *nothing can reflect itself in the Divine, save a perfect image.* If God could know sin, He would be a sinner. It is enough to know that this cannot be. (p. 467.2)

12. Emerson tells us that there is no sin but ignorance. God knows only perfection; when we know as God knows, our troubles will be rolled up like a scroll and numbered with past illusions. (p. 486.1)

13. Anything that is not of faith is sin, or a mistake . . . (p. 498.4)

14. When our thoughts and acts are opposed to God, or Good, we transgress and are punished. “There is no sin but a mistake and no punishment but a consequence.” In like manner, Emerson tells us “there is no sin but ignorance,” and this is true, for if we knew the Truth, we should not misuse the law. (p. 500.3)

15. Sin means making mistakes, and while we continue to make them, we continue to perpetuate their dire results. We should come daily to the Spirit of Goodness for a complete washing away of all mistakes, fears and troubles. (p. 501.7)

16. Sin -- We have tried to show that there is no sin but a mistake and no punishment but a consequence. The Law of cause and effect. Sin is merely missing the mark. God does not punish sin. As we correct our mistakes, we forgive our own sins. (Glossary p. 633.3)

17. Error -- Error means incorrect thinking. It means thinking based upon the belief in some power or presence opposed to good. (Glossary p. 589.5)

18. Mistakes -- God makes no mistakes. All mistakes rest in the experience of man. “There is no sin, but a mistake, and no punishment but a consequence.” We must declare that no mistakes have been made, none are being made, and none are going to be made. If mistakes have been made we must neutralize their effect by the direct declaration that they no longer have power over us. (Glossary p. 612.6)

This Thing Called Life (1943)

1. Life does not condemn; It does not punish. There is no condemnation and no judgment other than the logical reaction of our own acts. Punishment and unhappiness are logical reactions to our acts. . . we shall be introducing a new law of cause and effect into our lives and the effects of our previous mistakes will disappear. (p. 14.1)

2. “There is no sin but a mistake and no punishment but a consequence.” *Forgive us our debts, as we forgive our debtors*, perhaps one of the greatest phrases in sacred literature, places immediate salvation within the reach of all, but automatically causes us to suffer so long as we impose suffering. We could not ask for a more complete justice, a greater givingness, nor a more exalted concept of the Divine Forgivingness. The nature of God is revealed as infinite tenderness coupled with exact law. (p. 65.1)

This Thing Called You (1948):

1. There is a law of cause and effect which automatically compels man to reap as he sows. The day he ceases to sow error he will begin to reap truth. (29.4)

2. Analyze what must have happened in the consciousness of Jesus when he healed the man blind from birth. The people around him said that either this man must have sinned in some previous incarnation or he must be suffering from the sins of his forefathers. So they asked Jesus if this man did sin, or his forefathers, that he was born blind. Jesus was confronted with this proposition: if reincarnation were true, this man was suffering from past mistakes; if the Mosaic law were true, the sins of his parents were visited on him.

You can imagine how the mind of Jesus must have worked. He knew that the Truth could set this man free. He knew that God already was incarnated in him and did not need to reincarnate. He knew that the Spirit of this man had never been born and could never die. Jesus wiped out the belief in all previous sins or mistakes through his awareness of the God Who is ever present, Whose vision never fails, and Whose all-seeing eye has never dimmed.

The anguish of condemnation, the dogma of false beliefs were entirely dissolved. He knew that this man was one with the Eternal Mind. Therefore, he knew that as this man turned from his consciousness of sin and mistake he was made free. All previous liabilities were wiped out. Every wrong was corrected. (p. 98.4)

Words That Heal Today (1949:)

1. Jesus, more than a sentimentalist, saw the universe as love acting through law. He explained that every mistake must bring with it a just retribution and every right act an equal compensation. (p. 48.4)

2. Divine Love and Infinite Wisdom could not create us as spontaneous individuals without letting us alone to discover ourselves. In the process of self-discovery we misuse the law of cause and effect. This is our sin or mistake. It is through these mistakes that we learn how to use the law of life rightly. (p. 57.3)

 Also in Self-Discovery

3. According to Jesus we are not punished *for* our mistakes but *by* them. Therefore, we cannot be saved *in* our sins or mistakes. Salvation is *from* them and not in them. When we cease making the mistake, the punishment also ceases. (p. 68.3)

4. Jesus knew the frailties of the human mind. Above and beyond these frailties he knew a Divine Power and a loving Presence whose whole nature is to bless -- the God of love who does not condemn. Would it be too much to say that he taught that there is no sin but a mistake and no punishment but a consequence? (p. 73.3)

5. To sin means to make a mistake. We all make mistakes, therefore we all sin. To deny that we make mistakes is but a psychological attempt to cover up our unconscious sense of guilt because of the mistakes we have made. (p. 133.3)

6. Jesus said, “I am the light of the world,” and, “Ye are the light of the world;” also, “Whoever committeth sin is the servant of sin. And the servant abideth not in the house forever, but the son abideth ever. If the son, therefore, shall make you free, ye shall be free indeed.” In saying that whoever commits sin is a servant of sin but the servant abides not forever, he meant that the night of human ignorance must finally vanish in a morning of spiritual enlightenment. Sin, darkness and the night are temporary. They cannot abide in the house of God forever, but the son does abide forever. Good will finally come to all. (p. 198.3)

Seminar Lectures (1955):

1. We do not have to worry about the integrity of the universe. We do not have to tell God what to do. God has already done it for us but we have failed to accept it because now “we see as through a glass darkly.” This is what sin is. It is the great mistake, the consciousness of separation, and we are trying to return to the Father’s house. (p. 64.4)

 Also in Worry

Practical Application of Science of Mind (1958):

1. There is no personal God who withdraws His favors from a person as we might from a stubborn child who refuses to cooperate. There is no such thing as punishment *for* sin. We are punished *by* our sins, but never *for* them. Every action, every thought that we think, carries within itself its own consequence, for good or ill. Every act is tied inseparably to its own result, and a man can no more get away from the consequences of his thoughts than he can get away from his own shadow. (p. 34.3)

The Voice Celestial (1960):

1. Of all the errors which do damn the race,

This is the worst, that man has sought to place

Causation on the outside, not within

Himself. (p. 125.1)

It’s Up to You! (1968):

1. But by reward and punishment I do not mean anything other than that sin is a mistake and punishment is a consequence. There could not be a God who either rewards or punishes. To believe so would be a concept of dualism, a house divided against itself, a king angry one day and loving the next. Unthinkable! I believe in Law, a Law that governs all things and all people. If we make mistakes, we suffer. We do this right here, now, and shall no doubt do so hereafter. Reward and punishment are the logical outcomes of the uses we make of life. (p. 16.4)

Ideas for Living (1972):

1. The original meaning of sin was to miss the mark, to make a mistake, to err in judgment, or to do something that separates us from the conscious daily realization that we already are one with the supreme Giver of life. (p. 18)

 Living the Science of Mind (1984):

1. We are all human and we have all made mistakes. The starting point for creating a better future for ourselves is to deliberately free our minds from the mistakes of yesterday and feel that they need no longer be held against us; they need no longer be a liability.

Too often our minds are so burdened because of the mistakes we have made that we do not take time to forgive ourselves and others and start over again. And so it is wise to occasionally review the past and try to find out just what we have been thinking and doing to create this burden in our minds. (p. 191.2)

2. We should be willing to admit that we are punished by our mistakes, and in common sense recognize that while we continue our mistakes we must of necessity continue to suffer; but always with the certainty in mind that when light comes darkness disappears, when forgiveness comes to our own mind we are forgiven, when we are willing to give we shall receive, when we learn how to enter into heaven we shall leave everything unlike heaven behind us. (p. 366.5)

3. The reason that Jesus forgave people their sins was that he recognized the fear and morbidity that had been built up throughout the ages because people were afraid of God. They feared Him rather than loved Him. And so Jesus forgave them all these mistakes and told them to think the whole thing over again until they finally realized that God is Love, God is Life, God is Peace, God is Joy, God is Givingness, God is Forgivingness. (p. 367.4)

4. After we have gone over it and learned by our mistakes, the thing to do is to correct those mistakes and forgive ourselves for anything that we have done. (p. 377.2)

5. . . . while we have all made mistakes there is no God of vengeance, no Divine Power that could will or wish harm toward anyone. (p. 377.4)

6. Sin belongs to no one; it is merely a *mistake operating through someone*. Evil of itself is not person, place, or thing. (p. 396.1)

7. We should not think of God as conceiving sin or arguing over mistakes. To think of the Creative Spirit as conceiving sin and mistakes is to think of it as both evil and limited, and if evil and limited, then self-destructive; if self-destructive, then you and I could not exist. (p. 396.3)

8. Sin is a mistake and punishment is a consequence. Nothing ever happens to the Law of Cause and Effect. We use It and we abuse It, but even when we abuse It, we are still using It. As long as we abuse It we find undesirable consequences coming to us and may feel that a vindictive spirit is punishing us because of our mistakes. But the Laws of the Universe are not vindictive. When we wish to escape from the wheel of the Law which seems ready to crush us, we must deliberately turn away from the mistake. (p. 396.4)

 Also in Cause and Effect

9. When we stop making the mistake, we are automatically forgiven; but, of course, we will be punished by a mistake while we continue in it. However, let no intelligent person say that, because the Spirit knows no sin, there is no mistake made by the human or the individual mind. (p. 397.4)

10. And when we have transcended previous mistakes they no longer exist, nor is there any effect of them. This means a complete salvation from the *sin* which was the *mistake*, and the *punishment* which was the *consequence*. (p. 397.5)

11. The whole thing is summed up in the thought that, in such degree as we embody the spirit of Love, Truth, Givingness, etc., we transcend hate and ugliness. We cannot continue in the mistake without continuing in punishment, but the moment the mistake ceases the punishment stops. (p. 397.6)

12. All limitation is sin, but of course some mistakes are more vicious than others. Some affect the individual personally, while others affect larger groups, and the Law of Cause and Effect says that every man must suffer while he imposes suffering. (p. 398.3)

13. ... the sense of sin is both individual and collective. (p. 398.4)

The Philosophy of Ernest Holmes (1996):

1. The whole miserable mess of sin and salvation (two ends of one morbid mistake) will have to be swept from the face of the earth; we will have to get it out of our own consciousness. There is no such thing as the fallen man; there is no such thing as the human apart from the divine. (p. 136.2)

365 Science of Mind (2001):

1. We are all human, and we have all made mistakes. The starting point for creating a better future for ourselves is to deliberately free our minds from the mistakes of yesterday and feel that they need no longer be held against us; they are no longer a liability. (p. 102.2)

2. We cannot go back over the past and relive it. We cannot make adjustments in the past. We have to make them in the present. It is not going to do us any good to sit around and cry over the past and bemoan our fate, because in the very day we are living, we are creating our tomorrows, which will become monotonous repetitions of our yesterdays. (p. 102.3)

3. Yesterday is forever past. We cannot relive it. Not matter how we may regret what happened yesterday, it is impossible actually to live it over again; but too often in imagination, we do live it over again and again, and in so doing bring all the misery of yesterday into today. Learn to forget yesterday. After we have gone over it and learned by our mistakes, the thing to do is to correct those mistakes and forgive ourselves for anything we have done. (107.2)

4. The wise Master Jesus taught that the knowledge of truth makes us free. All books of spiritual wisdom have said that it is not the one who makes the mistake whom we should seek to destroy; it is the mistake itself that must be erased. This means that evil has no existence in itself and has no history. No matter what the negations of yesterday may have been, the affirmations of today rise triumphant and transcendent over them. Thus, all the evils of our yesterdays disappear into their native nothingness. If we behold beauty instead of ugliness, then beauty will appear. If we persist in seeing the true rather than the false, then that which is true will appear. Let us, then cease weeping over the shortcomings and mistakes and evils of our yesterdays and, steadfastly beholding the face of the great and the divine Reality, let us resolve to walk in the light wherein there is no darkness. (180.1)

Science of Mind Magazine:

1. If we are suffering from the consequences of our own errors and wish to separate ourselves from the sequence of cause and effect which has cast its shadow across our experience, we cannot hope to extract ourselves from these consequences so long as we continue in our mistakes. (January 1991, p. 7)

2. This is the meaning of sin and salvation. Since sin means making a mistake or missing the mark, salvation must stand for the correction of the mistake or hitting the mark. (August 1995 p. 8)

# SONSHIP

The Science of Mind (1938):

1. There is Spirit – or this Invisible Cause – and nothing, out of which all things are to be made. Now, Spirit plus nothing leaves Spirit only. Hence there is One Original Cause and nothing, out of which we are made. In other words, we are made from this Thing. That is why we are called the “son of God.” (p. 36.2)

2. Sonship. We are all Sons of God and all partake of the Divine Nature. (Glossary, p. 633.5)

# SOUL/SUBJECTIVE

Love and Law (2001; teachings 1918-1920):

1. The subjective side of an individual’s thought does not mean another mind. It means the accumulation of race belief which we accept operating through us. The thought forms which we have created and with which we have surrounded ourselves, our mental beliefs underneath, the result of our objective thinking and receiving through race suggestions, is termed subjective consciousness; it is that power of attraction or repulsion which the individual mentally sets up within. That is the subjective side of your mind. It is not another mind. It is your own mind operating; that is all. Your life and mind depend upon the subjective of our thought. Who we are, as well as what we have in health, or wealth, or peace of mind will be the result of the accumulation of our thinking, always. It could not be anything else. (p. 47.2)

 Also in Law of Attraction

2. Subconscious does not mean unconscious. All subjectivity is creative, neutral, impersonal, plastic, cosmic matter, mind stuff, limitless thing. Every thought that you think is projected into it. Matter is spirit solidified and is all good. The fact that there is one substance, all of God, proves unity. The materialist sees an outside without an inside. The idealist sees the inside with no outside. (p. 148.7)

Religious Science (1932):

1. In the subjective mind of man we find a law obeying his word, the servant of his spirit. Suggestion has proved that the subconscious mind acts upon our thoughts without question or doubt. It is the mental law of our being and the creative factor within us. (p. 17.2)

2. Marvelous as the concept may be, it is no less true that man has at his disposal, in what he calls his subjective mind, a power that seems to be limitless. This is because he is One with the Whole, on the subjective side of life. (p. 17.3)

3. There are not two subjective minds. There is but one subjective mind; and what we call our subjective mind is really only the use that we are making of the One Law. (p. 18.3)

4, Within us, then, there is a creative field that we call the subjective mind; around us there is a creative field that we call Subjective Mind; one is Universal, the other is individual, but in reality they are one. There is one mental law in the universe and where we use it, it becomes our law because we have individualized it. (p. 18.7)

The Science of Mind (1938):

1. Marvelous as the concept may be, it is none the less true that man has at his disposal – in what he calls *his* Subjective Mind – a power that seems to be Limitless. THIS IS BECAUSE HE IS ONE WITH THE WHOLE ON THE SUBJECTIVE SIDE OF LIFE! Man’s thought, falling into his subjective mind, merges with the Universal Subjective Mind, and becomes the law of his life, through the one great law of all life. (p. 29.3)

2. The Subjective is a world of Law and of mechanical order; in our lives, it is largely a reaction, an effect, a way. IT IS NEVER A PERSON THOUGH IT OFTEN APPEARS TO ACT AS THOUGH IT WERE ONE. Right here, many are completely misled, mistaking subjective impulses for actual personalities. (p. 31.3)

3. This all leads to the conclusion that what we call *our* subjective mind is really the use that we, as individuals, make of a Universal Subjectivity. Just as radio messages are operative through a universal medium, so our thoughts are operative through a Universal Medium. (p. 77.4)

4. As we examine the Subjective, we find It to be both intelligent and conscious, without knowing that It is intelligent, and without being self-conscious. All law must be subjective; the soil knows how to take a seed and make a plant from it; it does not know whether it is making a tomato or a potato. If this were not true of the laws of nature, we could not depend upon them, we should be confronted with caprice. (p. 78.2)

5. It has always been taught that the Soul of the Universe is that *receptive medium* into which the Spirit breathes forth the forms of Its thought. It is subjective to the Spirit. That which is *subjective* is always impersonal, neutral, plastic, passive and receptive. Wherever we find subjective law, we shall find something that is compelled to receive that which is given it, and compelled also to act upon it. Consequently, the Soul of the Universe has been called “a blind force, not knowing, only doing.” It has been called “The Servant of the Eternal Spirit throughout the ages.” It is the medium of the thought, power and action of Spirit. (p. 83.2)

6. That which we call our subjective mind is, in reality, our identity in Infinite Mind. It is the result of our mental attitudes. It is our mental atmosphere, or center, in Universal Subjective Mind, in which are retained all of the images, impressions, inherited tendencies and race suggestions. We see then that our subjective mind is the medium through which experiences come to us. (p. 87.6)

7. We are using the word “Soul” in the sense of a Universal Soul, or Medium, through which Spirit operates. It is the Holy Ghost, or Third Person of the Christian Trinity. Like the creative soil, in which seeds are planted and from which plant life comes, the Soul of the Universe is the Creative Medium into which the Word of Spirit falls and from which Creation arises. (p. 90.2)

8. The term *Subjective Mind* is used in speaking of the Universal Soul, rather than the term *Subconscious* Mind to avoid the impression that *subjective* means *unconscious*. MIND NEVER COULD BE UNCONSCIOUS! The Soul is subjective to Spirit, receives impressions from Spirit. The Subjective Mind which we call Soul, is not a knower in the sense that Spirit is, i.e., It is not Self-Conscious. It knows only to do without knowing why It does. It is a doer or executor of the will of the Spirit and has no choice of Its own. It is the business of Soul to reflect the images that Spirit casts into It. (p. 90.3)

9. We know that matter comes from somewhere, and the teaching is that Soul-Stuff is the source from which it comes. We must, however, distinguish Soul-Stuff from Soul. Soul is Subjective Intelligence, the Principle just beneath Spirit; for, while Soul may not have the conscious Intelligence to choose, It certainly has the Intelligence to execute the desire of Spirit. IT IS NEVER IN ANY SENSE UNCONSCIOUS. The Soul of the Universe is next in Principle to Spirit and is the servant of Spirit. The term “Soul-Stuff” refers to the primordial or undifferentiated Substance from which all things are made. (p. 91.3)

 Also in Soul-Stuff

10. The same principle holds good in that greater Creative Medium of the Spirit, which we call the Soul of the Universe. It has the Intelligence and Power to produce, but no choice as to what It is to produce. Having no conscious mind of Its own, It receives all ideas given It, and tends to create a form around them. If It could choose, it could *reject*, and this is as impossible as for the soil to say, “You must not plant spinach this year, you must plant cauliflower.” (p. 92.2)

11. What is termed Subjective Mind, as the average person comprehends it, has no existence. In reality, there is no such thing as *your* subjective mind and *my* subjective mind. If our subjective minds were isolated and things of themselves, we would be so completely separated that there would be no means by which we could communicate with each other. The next great bridge that psychology must cross is a recognition that what is called your subjective mind and my subjective mind is merely the place where Universal Subjectivity, the Creative Medium Itself, reacts to our personal use of It. (p. 93.3)

12. Within us, then, there is a creative field which we call subjective mind, and around us there is a field which we call Universal Subjectivity. One is Universal, the other individual, but in reality they are one. There is One mental Law in the Universe and where we use It, It becomes *our* law, because we have individualized It. It is impossible to plumb the depths of the individual mind, because it is not really *individual* but *individualized*. (p. 93.4)

13. The Subconscious, or Subjective, is never an entity, although It acts as though It were. The Creative Medium is a medium only, never a person. (p. 97.2)

14. We find that on the subjective or soul side, man is subconscious; but the subconscious does not mean unconscious. Subconscious merely means subjective to the conscious thought, compelled by reason of its subjectivity to receive what is put into it. It is Karmic Law, because it is the use we are making of Universal Subjectivity. Karma means the Law of Cause and Effect. (p. 114.3)

 Also in Cause and Effect

15. We treat of *soul* as being that part of our mental being which is subjective to the conscious mind. From this viewpoint, the individual soul is an effect and not a cause. (p. 114.4)

16. The soul is the seat of memory, the mirror of mind in the individual. It is the creative power within us, creating from the patterns given it, and from the memories it contains. We gather soul, or subjective force, as we accumulate the right kind of experiences. The law of the soul is subject to the conscious spirit; tendencies set in motion in the soul, or subjective life, tend to produce their like in the objective world. From this is deduced the possibility of the healing power of the spoken word, operating through mental law, for the law of mind is always subjective. (p. 114.5)

17. The Universal Subjective Mind, being entirely receptive to our thought, is compelled by Its very nature, to accept that thought and act upon it no matter what the thought may be. (p. 118.1)

18. Whatever our subconscious mind holds long enough, is bound to be produced in our external affairs. Our subconscious Mind is the Medium in which we all live and move and have our being on the subjective side of life – our atmosphere in Universal Subjectivity – the Medium through which all intercommunication takes place on every plane. (p. 120.1)

19. In the subjective mind of man we find a law obeying his word, the servant of his spirit, the mental law of his being, the creative factor within him. This is our individual use of that greater Subject Mind of the Universe, which is the seat of all law and action. (p. 122.4)

20. Man’s thought becomes the law of his life, *through the one great Law of all Life*. There are not two subjective minds; there is but One Subjective Mind, and what we call our subjective mind *is really the use we are making of this One Law.* (p. 122.4)

21. Soul and Universal Subjective Mind have the same meaning, and are the Creative Medium of all thought and action. Soul is also the Substance of Spirit, the unformed Stuff, from which all forms are evolved. (p. 131.4)

22. Subconscious and Subjective Mind, Soul and Mental Medium, Universal Subjectivity and Law, all have the same meaning: that part of Reality which acts as Law. (p. 132.3)

23. If there is but One Subjective Mind in the Universe (and we have already learned the meaning and nature of Subjective Mind: It is deductive, receptive, plastic, neutral, impersonal and creative, It is the Stuff from which all things are made) you can impress upon It a certain image of thought, or a certain process of realization, and you will get a result, for It is the Actor. (p. 208.3)

24. The subjective state of a man’s thought decides what is going to happen to him in his objective experience. The subjective state of his thought is the sum total of his thinking and knowing. It is the medium between the relative and the Absolute, between the Limitless and the conditioned. Whatever is involved in it, will evolve. (p. 300.2)

25. The subjective state of thought is a power always at work; it is the result of the sum total of all beliefs, consciously and unconsciously held. The subjective state of thought may be consciously changed through right mental action. The conscious thought controls the subconscious and, in its turn, the subconscious controls conditions. (p. 322.2)

26. Our subjective mind is our mental emanation in Universal Subjectivity. It is our individual use of mental law. (p. 347.3)

27. … *the reason we have a subjective mind is that Subjectivity existed in the Universe prior to our use of It; and where we use It, It forms around us a subjective personification of ourselves, which is a result of the action and the reaction of our thought.* (p. 347.3)

28. The subjective mind of man is part of the Universal Subjective Mind of God. It is the place where every man individualizes himself on the subjective side of life. It is his use of the Law of Cause and Effect. It is his use of the Law of Karma. It is the Law of the Whole, now individualized as a law of the apparent part. It may produce either freedom or bondage according to the way that it is used. (p. 391.5)

29. Man’s use of the Universal Law makes it appear as though his subjective mind were an entity of itself. It never is, however, and this is one of the main points we should remember. It is not separated from the Universal, but is, in a certain sense, the property of the individual in the Universal. God and man are One, but God is greater than man. The Whole is greater than Its parts. (p. 392.1)

30. The Universal Subjectivity is Mind in an abstract and formless state. That is, it is a potential energy and a latent power, which means that It is unformed, but always ready to take form. It is Mind and Substance in an unformed or uncreated state of being. It is ready to become molded into any or all forms. It is unexpressed Power, Substance and Creativeness. It is unexpressed Mind. It waits to be called into form or expression. It exists in its original state, invisible but potential with all possible form. A creative, universal energy waiting to be used, to be operated upon. Willing, but having no volition of Its own. Ready, but having no initiative. Formless, but ready to take form. (p. 392.2)

31. The engine of the Subjective Mind must be guided. It is neither person, place nor thing of Itself. It is Subjective to the desire of man, consequently It has for him only the power he decrees It to have. (p. 395.3)

32. We should think clearly and allow the image of our thoughts to sink into a subjective state. We do not crowd them down, we let them sink into this inner receptivity with power and conviction. Our individual subjective mind is our place in the Universal Creative Law and immediately connects us with limitless power and energy. (p. 399.4)

33. Creative Medium. From the Universal sense, it is the World-Soul; and from the individual sense, it is the subjective state of a man’s thought. Like the creative soil in which seeds are planted and from which plant life grows, the Soul of Universe is the Creative Medium, into which the Word of Spirit falls, and from which Creation arises. We must be careful not to think of Soul and Spirit as separate, for they are really two parts, or aspects, of the same Reality, being Self-Existent and Coeternal, each with the other. (Glossary, p. 582.8)

34. Medium. A middle or intermediate thing; that which lies between; a substance through which a force acts or an effect is transmitted. The Universal Medium, or Soul, is receptive to the Spirit, and is impregnated with the Divine Ideas. This Creative Medium is neutral. The Creative Medium of Spirit is the great Mental Law of the Universe. It is the One Medium through which all Law and all Power operate. That which we call our subjective mind is the medium through which we contact the Universal Mind. (Glossary, p. 609.9)

35. Soul. The Creative Medium of Spirit; the subjective side of life; the Mirror of Mind, for It reflects the forms of thought which are given It. Man’s soul life re-enacts the Soul Life of the Universe. Soul is subjective because it takes the thought of conscious mind and acts upon it. Its nature is subjective and It cannot analyze or reject; It can only carry out the orders given It. Infinite in Its power and ability to do, but not knowing that It does. (Glossary, p. 633.6)

36. Soul of the Universe. The Universal Creative Medium. (Glossary, p. 633.7)

37. Subjective. Beneath the threshold of consciousness. The inner side. Subconscious. (Glossary, p. 634.12)

38. Subjective Activity. The inner action of the automatic law. (Glossary, p. 634.13)

39. Subjective Causation. The mental law set in motion. (Glossary, p. 634.14)

40. Subjective Side of Life. The inner side of life, as law. (Glossary, p. 634.15)

41. Subjective Side of Thought. The sum-total of all one’s thinking, both conscious and unconscious. (Glossary, p. 634.16)

42. Subjective Tendency. The subjective trend of thought. (Glossary, p. 634.17)

43. Subjectivity of the Universe. The Universal Soul or Mental Law. (Glossary, p. 634.19)

44. Unchoosing. By this we mean not able to choose. The Soul, unlike Spirit, has no choice of Its own. Being subjective, It is bound to receive but cannot choose. We must always bear in mind that Soul simply reflects the images that the Spirit casts into It. (Glossary, p. 640.2)

New Thought Dictionary (1942):

1. Subjective mind, our. The use we make of the One Law. There is but One Mind which we all use; but One Law of Mind which we all employ. What we call our subjective mind is merely our mental reaction in the One Law of Mind. (p. 143.9)

Lessons in Spiritual Mind Healing (1943):

1. The chief characteristic of the subjective mind is that it can only reason deductively. The objective mind can reason both deductively and inductively. Inductive reasoning means any process of analysis by which we arrive at a conclusion. Deductive reasoning means thinking from the standpoint of an established conclusion on the assumption that the conclusion is correct, disregarding whether or not it may be true.

 Experimentation has demonstrated that the subjective mind is incapable of inductive reasoning, therefore, it must follow the patterns given it. In doing this, however, it is always logical and works out every pattern, even to the minutest detail. Subjective mind may be controlled by the objective. It is upon this supposition that mind healing is based. (p. 15.1)

2. The subjective mind is entirely impersonal. Therefore its very nature compels it to assume any role given it. Naturally, it receives its realization of personality from our objective consciousness. It is because of this that “as a man thinketh so is he.” (p. 16.2)

3. If our belief in life and in goodness is greater than our belief in the negation of life and goodness, then this is the pattern which is being creatively operated upon by the inner Mind Principle. (p. 16.3)

4. We do not have two minds, but we do have an objective and a subjective consciousness. The objective is volitional; the subjective knows only to obey. However, the subjective is creative. Silently it receives the impress of our thought and acts as though it were true. Since it is deductive only, that is, since it cannot argue, deny or reject, it must, by reason of its very nature, accept our entire beliefs. (p. 16.4)

5. It is through our individual subjective mind that we reach into the Universal Creative Law, because our individual subjective mind is some part of It. Our own subjective thought patterns are the bridge over which passes the creative Power of the universe, through our imagination into our external life. The individual subjective mind, in this way, becomes an organ of the Absolute. (p. 18.3)

6. To arrive at the greatest possible use of the creative power of thought, we must realize that the Universal Subjective Mind is the essence of every form. It is entirely unconditioned. It is without limit. It is infinite in Its possibilities. Being subjective, this Universal Mind never thinks of Itself in relationship to other things. That is, It never thinks in any circumscribed manner. Once it has an idea, It works accurately and mathematically on that idea, always with the purpose of externalizing it, never with the idea that there is any limitation. (p. 19.2)

7. Our own individual subjective minds, containing, as they must, the sum-total of all our thought patterns, are always projecting these thought pictures into the Universal Creative Mind. This causes It to react toward us in such a way as to produce in our physical bodies and in our environment, the physical likeness of these thought patterns. (p. 20.3)

8. The Creative Medium is already here, we merely use It. Instead of concentration we need faith. We should always have a happy attitude toward the Law. We should realize that this act of creation is silent and invisible, but that it is also irresistible. It will certainly bring in to our experience the things we need if we trust Its invisible power. (p. 25.2)

 Also in Attitude

9. Nothing is more important than that we should understand our relationship with the subconscious self. In order to do this we must realize that our own so-called individual subconscious mind is merely the place where we use the Universal Law of Cause and Effect. This means that we are surrounded by an intelligent, Creative Force which acts upon our thought, but which can only act for us individually through our thought. Thus It automatically becomes to us what we are to It. In other words, It is a law of reflection. It is to us what we believe it to be. (p. 41.1)

10. Subjective Mind can deduce only. It knows nothing about processes of reasoning. It merely draws conclusions. If we would make the best use of It, we must be certain that our conclusions are both broad and deep, and, so far as possible, we must learn to think in universal terms, always realizing that the bigger the concept, the more dynamic will be our use of this Law of Mind. (p. 41.3)

11. It cannot be too often stated that our individual subjective mind is the medium between the whole creative process and our personal experiences. When we impress an idea upon our own consciousness, we are really impressing the idea upon the Universal Subjectivity. Our consciousness is the instrument through which It individualizes in our experience. Consequently, the bigger idea we have of ourselves, provided such an idea is true, the greater will become our experience. (p. 42.2)

12. … let us be careful to recognize that the Universal Subjective Mind is a Law. It is not a person. However, It acts as though it were personal when It responds to us. We impress an idea upon It. It at once sets to work to project this idea into definite form, a form which perfectly corresponds with the idea. Even if our idea were an entirely new one it would make no difference to this Creative Medium, since It is infinite in Its ability to accomplish. (p. 42.3)

13. Since our personal subconscious is really the place where we use the Universal Law of Mind, it logically follows that the images of thought and belief which are held in our consciousness automatically and continuously provide the patterns upon which the Law of Mind shall work for us. This is why it has been said that what any one is, and what he has, is a result of the subjective states of his own thought. (p. 43.3)

14. Because of the diversity of ideas which are held in the subjective, it is not always possible to know whether we are following pure intuition or whether or not we are being led by subjective but unconscious thought patterns which have accumulated through the ages, or through our own personal experience. Intuition would invariably be right if it were never hindered by subjective confusion. The best we can do at present is to watch these actions and reactions very carefully, always working to know that pure Intelligence alone leads, perfect Love alone guides, and Goodness alone controls. (p. 45.3)

 Also in Intuition

The Beverly Hills Lectures (1952):

1. It is God moving upon the face of the deep, it is divine Mind impregnating the womb or soul of Nature. This is the medium for the operation of the Law of Cause and Effect. It is the principle of Mind. Mind or intelligence in a conscious state is the power that knows itself. The subconscious, subjective, and even the unconscious of Freud all mean the same thing. (p. 9.2)

2. In other words, suppose each one of us goes out into an unknown country and works an acre of land. There are 250 acres, and each one will take an acre in the same land. There are not 250 different kinds of creative processes in the soil; there is only one kind of creative process common to the 250 acres. But we are people; so each one plants his plot the way he likes it. Then everything is different when it comes up, and people who see it say, “Here are 250 individual acres of land.”

 There is no such thing! There are 250 individualized plots of one creativity operating through this soil. Now, that is exactly the way it is with “your” subjective mind and “mine.” There is really no such thing as what the psychologist calls “your” subjective mind. Each of these acres did have different kinds of plants; but there was only one “principle” in the soil that operated upon different “ideas” to produce them.”

 So every man, as a result of his thinking, subjectifies that thinking. It passes into what we call “his” subjective mind; but his subjective mind is really a universal creativity flowing through everything and now surrounding him with the reaction of his own thinking, which in its turn is reacting on its own environment. This is the principle of our philosophy. Both the conscious and the subsconcious are Mind. Psychology says that the individual psyche is the whole mind, conscious and subconscious. We say that Mind – the Mind Principle, which is universal – is individualized. (p. 11.2)

 Also in Creative Process

3. It’s strange to speak of an infinite Intelligence as though it hadn’t any sense; but the creative soil doesn’t know the seed you put into it. Electric energy doesn’t know it’s made of light. We’ve got to think of an infinite Medium – Mind, Intelligence, Creativity – that knows how to create conditions and yet doesn’t know that it knows how to create conditions. (p. 64.4)

The Basic Ideas of Science of Mind (1957):

1. Subjective means “under the direction of” and this is true concerning that portion of Mind which acts as Law – the creative, obedient, formative Power. (p. 18.4)

365 Science of Mind (2001):

1. The Mind of God is the only Mind there is and we all use this Mind. But in the use of It we create a mental atmosphere that surrounds us and that is often thought of as the unconscious or the subconscious. This is not a separate mind, it is merely a reaction of the One Mind-Principle to the use we have made of It. You and I could no more have an individual mind than we could have an individual ownership of the principle of mathematics or of harmony or of beauty. Each of us is creating in an individual way; we are individualizations in this One Mind and no two of us are exactly alike. But we are all immersed in the collective thought of the whole human race. (p. 94.1)

 Also in Race Consciousness/Subjective Consensus

2. The larger part of our mental life is submerged. The habitual patterns of thought, which are subjective, automatically determine our physical and mental reactions. In this way, we are more or less hypnotized from the cradle to the grave. Inner impulsions of these subjective thought patterns are often stronger than the intellect, and willpower seems to have little effect on them. We must resort to imagination and feeling, to a deep conviction of, and an abiding faith in, something greater than our will, higher than our intellect. In this way we are redeemed. We stop using the Creative Power of the Universe to produce limitation in our life, and instead begin to awaken to our vast possibilities. (P182.1)

Science of Mind Magazine:

1. We are using the word “Soul” in the sense of a Universal Soul, or Medium, through which Spirit operates. (February 2003, p. 17)

2. The term *Subjective Mind* is used in speaking of the Universal Soul, rather than the term *Subconscious Mind*, to avoid the impression that *subjective* means *unconscious*. *Mind never could be unconscious!* The Soul is subjective to Spirit, receives impressions from Spirit. The Subjective Mind which we call Soul, is not a knower in the sense that Spirit is, i.e., It is not Self-Conscious. It knows only to do without knowing why It does. It is a doer or executor of the will of the Spirit and has no choice of Its own. It is the business of Soul to reflect the images that Spirit casts into It. (February 2003, p. 17)

# SOUL-STUFF

The Science of Mind (1938):

1. We know that matter comes from somewhere, and the teaching is that Soul-Stuff is the source from which it comes. We must, however, distinguish Soul-Stuff from Soul. Soul is Subjective Intelligence, the Principle just beneath Spirit; for, while Soul may not have the conscious Intelligence to choose, It certainly has the Intelligence to execute the desire of Spirit. IT IS NEVER IN ANY SENSE UNCONSCIOUS. The Soul of the Universe is next in Principle to Spirit and is the servant of Spirit. The term “Soul-Stuff” refers to the primordial or undifferentiated Substance from which all things are made. (p. 91.3)

 Also in Soul/Subjective

# SOURCE

Creative Mind and Success (1919):

1. Nothing in the universe every stops. Everything is built on a boundless basis, drawn from a limitless source, come forth from an Infinite sea of unmanifest life. We speak forth into this life and draw back from it all that we first think into it. Life is always limitless, and the only thing that limits us is our inability to conceive mentally, and we should draw more and more from that limitless source. (p. 73.2)

 Also in Abundance/Prosperity

Lessons in Spiritual Mind Healing (1943):

1. The best possible thing we can do, then, is to think of ourselves as forever One with the Eternal Mind, with the ever-lasting Spirit. It is not only the Spirit, it is our spirit, our real and true but invisible Source. This is the highest concept which has ever come to the mind of man, and the truest.

 Also in Unity

Discover a Richer Life (1961):

1. God, infinite Intelligence, is perfect, whole, complete, and can never be added to nor taken from. God is all that is. God is the Reality which is limitless in every respect and is the Source of, and is in all things – the same yesterday, today, tomorrow, and forever. But flowing from this infinite and eternal sameness there is always change in the form and manner of expression and manifestation. (p. 54.2)

2. There is One Source of everything in the universe, which takes the form of the supply we need when we need it. (p. 56.1)

3. We must identify ourselves with the limitless Source of prosperity, love, friendship, happiness, and spontaneous joy, and maintain this identification through new and consistent patterns of thought. (p. 57.4)

365 Science of Mind (2001):

1. In the unity of humankind with Spirit, there can be no lack or limitation; each of us is entitled to all that our Father has. The realization that God is an infinite Source is dawning upon our awakened thought, expanding our acceptance of greater abundance and dispelling all lack. (p. 75.1)

 Also in Abundance/Prosperity

2. When we know that there is but One Spirit in the entire Universe, we shall know that there is but one Source for all forms. We shall know that every form is some manifestation of this Source. (p. 104.3)

# DIVINE SPARK

The Science of Mind (1938):

1. To have faith in God is to follow this faith through by having faith in the self. The real self is God and as such is to be implicitly trusted. The spark which burns at the center of our own soul is caught from the living and eternal flame of the Spirit. (414.3)

 Also in Trust

Thoughts Are Things (1967):

1. You live because Life lives in you. You move because there is a universal Energy flowing through you. You think because there is an infinite Intelligence thinking through you. You exist because the Divine Spirit has sought to individualize Itself in and as you. This is why you are called the temple of the Living God. There is a Divine spark at the center of your being. But you need to recognize this, believe it and act upon your belief. (p. 95.1)

 Also in Individualized Expression

The Spiritual Universe and You (1971):

1. What is Life, in Its broadest sense? It is the impartation of the Spirit in us, the Source of everything we are, or hope to be, or have; and It gives in joy and without reservation, in complete abandonment. Life is a universal quality that is shared alike by all animate things, and in the human reaches its highest degree of expression. Everything in the universe lives only because it has a Divine spark incarnated in it; and we might say this spark appears to have different degrees of expression. It makes the grass grow, the bird sing. It is the genius of the artist, the dance of the dancer, the message of Jesus. The conclusion that God is all there is means that all that is is God-occupied, God-personalized, God-individualized, God in everything as that thing. God is the givingness! (p. 58.4)

 Also in Life, Givingness/Generosity

Science of Mind Magazine:

1. We live because Life lives in us. We move because there is a universal Energy activating us. We think because there is a universal Mind thinking through us. We exist because the Spirit has seen fit to give us life. God never makes mistakes. This is why we are the temple of the living God. The Divine spark is in everyone. (September 1970, p. 15)

 Also in Self/Human/Individual

2. All the power and intelligence of the Universe is already within, waiting to be utilized. The Divine Spark must be fanned into a blaze of the living Fire of your own divinity. (January 2003, p. 37)

# SPECIFIC

The Science of Mind (1938):

1. WE MUST BE SPECIFIC IN WHAT WE DO, while at the same time never outlining how it shall be done. Remember we are dealing with Intelligence. IT IS GOING TO EVOLVE OUR CONCEPT EXACTLY AS WE INVOLVE IT. If one could take a picture of his objective circumstances and a picture of his subjective mentality, he would find them to be identical, for one is the cause of the other. One is the image and the other is the reflection of that image. (p. 301.1)

# SPIRITUAL WORLD

The Science of Mind (1938):

1. But what do we mean by the *spiritual world*? We mean the world of conscious intelligence. (p. 31.3)

# SPIRITUALITY/RELIGION

Creative Mind (1919):

1. What is the Spirit, anyway? We all answer, “Why of course, it is God.” Where is the Spirit? It is present at all times and in all places. True spirituality must simply mean coming to realize the presence of the Spirit. It must be coming to rely upon it more than anything else. The one then who is the most spiritual is simply the one who relies the most; that is all. No matter where he is, he must rely, he must trust, he must believe. We do not have to give up anything but negative thought and act. (p. 55.3)

2. My idea of true spirituality is that a man should live a perfectly normal life, entering into and enjoying all in life that is clean and good. He should place himself absolutely under the divine guidance. Other than this he will seem just like other people, neither better or worse. . . . You are spiritual in so far as you trust in the Spirit, at all times, in all places, under all conditions. (p. 56.2)

Can We Talk to God? (1934):

1. Every person’s religion is an answer to the cry of the soul for something which is real, something which may be relied upon -- a resting place for which everyone instinctively feels a need. (p. 29.4)

2. Religion is a reaction to humanity’s spiritual inquiry, the outward form of an inner conviction. But all through the ages those who have been truly spiritual, no matter what outward form their conviction took, have had this in common; they have believed in something greater than they were, and a something which responded to them. This belief is the very basis of spiritual power; it is the fundamental principle of every religion. (p. 42.2)

3. I believe in every religion that exists, for it is an avenue through which people worship God. I believe in my own religion more than that of anyone else, because this is the avenue through which I worship God. (p. 78.2)

4. I believe in a religion of happiness and joy. There is too much depression and sorrow in the world. These things were never meant to be and have no real place in the world of reality. Religion should be like the morning sun sending forth its rays of light; it should be like the falling dew covering the land with fragrance and sweetness; like the cool of evening and the repose of night. It should be a spontaneous song of joy and not a funeral durge. From the fullness of a joyous heart the mouth should speak. (p. 78.6)

The Science of Mind (1938):

1. There is no stagnation in Spirit, nor should there be any in our idea of spirituality. To be spiritual is to create! The Spirit is alive, conscious, aware and active. (p. 67.2)

2. Spiritual experience is a fact. Spirituality may be defined as an atmosphere of good, the realization of God. It cannot -- and does not -- borrow its light from another, no matter how great or noble that other may be. It springs from within, coming from that never-failing fountain of life, which quenches every thirst, whose Source is in eternity; the well-spring of self-existence. It is a revelation of the self to the self, putting one back on the track of his own self-dependence on Spirit, his own at-one-ment with Reality. (p. 446.2)

3. Spirituality is natural goodness. God is not a person; God is a Presence personified in us. Spirituality is not a thing; It is the atmosphere of God’s Presence, goodness, truth and beauty. Religion is life, a living. (p. 308.1)

New Thought Dictionary (1942):

1. Religion. Our opinion about God. (p. 124.1)

This Thing Called Life (1943):

1. Never think that you can live disconnected from that which is Life. If you wish to call this conscious union with Life religion, well and good, for it is the essence of every religion. If you wish to call conscious union with the wholeness of things spirituality, well and good, for it is the very essence of spirituality (p. 108.4)

Words That Heal Today (1949):

1. It has been said that “religions are many, but Religion is one.” The varying beliefs of mankind are unnumbered, but the primal faith of the race is today, as of old, the One Faith, an instinctive reliance upon the Unseen. Religion is one. Faith is one. Truth is one. Old forms, old creeds are passing, but the eternal realities abide. Religion has not been destroyed, it is being discovered. God, the great innovator, is in His world and progress is by divine authority. (p. 213.2)

Discover a Richer Life (1961):

1. We need not be superstitious to be spiritually minded. Spiritual-mindedness is a persistent and consistent attempt to feel the Divine everywhere and in all things. It is the capacity not only to believe in but also to perceive, to feel, and to react to a unitary wholeness, an essence, an infinite personalness, a beauty, a love, and I also believe a laughter, which exists in the Universe – the Ultimate Reality. We too often get weighed down by our little virtues. Spirituality is normal, natural, spontaneous, effervescent, never studied or labored. (p. 23.3)

Living Without Fear (1962):

1. Religion is a man’s idea of God and the Bible is a written declaration of the belief in God held by a great race of people -- the Jews. It is, in many respects, the greatest book ever written and does truly point a way to eternal values. But it is only one explanation and cannot be considered the only light on religion; for there are many others, which taken together, weave the story of Truth into a complete and unified pattern. (p. 33)

2. Everyman’s religion is good for him though it may seem inadequate to others. Religion has ever been an answer to the cry of the soul for something which is real, something which may be relied upon -- a resting place for which every person instinctively feels a need. (p. 50)

3. To be spiritually minded is our natural impulsion toward Reality; it is normal, and should be spontaneous. To be spiritually minded is to believe in the Presence of Spirit and to trust in Its intelligent response to us in accord with Law. Spirit is but another name for Life. To be spiritually minded, then is to completely believe in Life and in the responsiveness of Life to the aspiration of the human soul. (p. 59)

It’s Up to You! (1968):

1. By spirituality we mean a constructive atmosphere of goodness, truth, beauty, harmony, and reality. Such an atmosphere comes in such degree as one comes to believe, to understand, and to make use of the invisible Presence, the invisible Intelligence, which is what we mean when we speak of the Spirit or God. To be spiritually minded is to be whole-minded. To be whole-minded is to be holy. It means that we realize the complete unity of God and His creation. If we, therefore, demand from ourselves, freely, openly, and emphatically, a spiritual reaction to success, it means that we understand the complete unity and close relationship of all life and can the more fully express prosperity and success. (p. 18.2)

Living the Science of Mind (1984):

1. From our viewpoint spirituality is one’s recognition of the Universe as a Living Presence of Good, Truth, Beauty, Peace, Power, and Love. And to this should be added Happiness, Joy, Enthusiasm, and Universal Harmony, which, like the great rhythm of Life, flows through everything. (p. 33.4)

2. Religion, if it means anything, means right living, and right living and right thinking wait upon no future but bestow their rewards in this life -- in better health, happier homes, and all that makes for a well-balanced, normal life. (p. 71.4)

3. We are using the term religion from the standpoint of universal religion, including all religious beliefs -- Christian, Buddhist, Mohammedan, or any other faith -- and we are thinking of prayer, communion, and the laws of consciousness as applied to any and all people. In short, we are universalizing the Principle which by nature is universal. Thus each religion approaches the same God, and must basically believe in the same God. But a scientific religion cannot believe in any concept of God which denies a universe of law and order, or which attempts to exclude anyone from its benefits. (p. 79.3)

Ideas of Power (1991):

1. Religion is a life -- a feeling we have to the Universe. It is a way of thinking and acting. It is a secret we have with each other. It is something that reveals us to each other in love, in purity -- and I am not speaking of purity in the ethical sense; I am speaking of the pure sacrifice, where the reality stands out -- where we have nothing to sell and do not wish to buy anything; and where we live a life which I believe no one can tell us much about, other than to say, “This is the Way.” (p. 89..2)

2. We shall never successfully practice our Science unless we do spend much time seeking that Thing within us which is beyond fear, beyond isolation, beyond separation, beyond good and evil, beyond what theology teaches -- that simplicity, that childlikeness which is not childish but is childlike: this is the essence of religion. . . (p. 91.2)

 3. . . . the difference between religion and theology. . . . religion is our faith in God; theology is the dogma that grows up around it that finally people come to believe is so because people believed in it. But religion itself is native to the soul. A person without a religion is not wide awake intellectually, emotionally, or spiritually.

 Religion is essential to the mind, because it is impossible for any person to feel that he must single-handed and alone combat the Universe. (p. 94.3)

4. I don’t know how spiritual “spiritual” is. How more spiritual can you be than to believe that God is all there is and to love and adore God and talk to God and know you live in God and God lives in you...

 . . . you are the person; this is the place; now is the occasion; right here is the time; the word is in your own mouth; you are good enough; you know enough; you are spiritual enough. (p. 153. 2)

The Philosophy of Ernest Holmes (1996):

1. . . . the intellect is absolutely necessary: rationally, logic -- all are necessary. But back of them all, and flowing through them all, there is something beyond them all -- a feeling, an intuition. That is what religion is; that is what revelation is. (p. 92.3)

Science of Mind Magazine:

1. The highest concept of true religion is the unity of good; God as one, God as universal and individualized, instantly responsive alike to everyone. God is within man; man will discover God in his own nature. (August 1962)

2. Religion is humanity’s idea of God and the Bible is a written declaration of the belief in God held by a great people -- the Jews. It is, in many respects, the greatest book ever written and does truly point in a way to eternal values. But it is only one explanation and cannot be considered the only light on religion, for there are many others, which, taken together, weave the story of truth into a complete and unified pattern. (Jan. 1996, p. 17)

3. Intellectual freedom and religious liberty are necessary to the unfolding soul. Whatever is true is free to all alike. We cannot cover the Infinite with a finite blanket. It refuses to be concealed. The universe has no pets and knows no privileged class. (Jan. 1996, p. 17)

4. I believe in a religion of happiness and joy. There is too much depression and sorrow in the world; these things were never meant to exist. They have no real place in God’s world. Religion should be like the morning sun, sending forth its glorious rays of light; it should be like the gently falling dew covering all; like the cool of the evening and the repose of the night. It should be a spontaneous song of joy. From the fullness of the heart, the mouth should speak. (Oct. 1996, p. 12)

5. By spirituality we mean a constructive atmosphere of goodness, truth, beauty, harmony, and reality. This atmosphere appears in such degree as one comes to believe, understand, and make use of the invisible Presence, the invisible Intelligence, which is what we mean when we speak of Spirit or God. (Aug. 1998)

# STEADFASTNESS

Creative Mind (1919):

1. We cannot demonstrate one iota beyond our mental ability to conceive and steadfastly to embody. Infinite as Creative Power is, receptive and quick as it is, it can only become to us what we first think into it. God can do for us only what He can do through us. (p. 39.1)

 Also in Creative Process

The Science of Mind (1938):

1. If we are to have an active faith -- the faith of God instead of merely a faith in God -- our thought must be centered in Universal Mind. We are convinced that under Divine Law all things are possible, if we only believe, and work in conformity with the principles of that Law. Such a faith does not spring full-orbed into being, but grows by knowledge and experience. No matter what the outside appearance, we must cling steadfastly to the knowledge that God is good, and God is all, underneath, above and round about. (p. 162.5)

 Also in Faith

2. But the practice of Truth is personal to each, and in the long run no one can live our life for us. To each is given what he needs and the gifts of heaven come alike to all. How we shall use these gifts is all that matters! To hold one’s thought steadfastly to the constructive, to that which endures, and to the Truth, may not be easy in a rapidly changing world, but to the one who makes the attempt much is guaranteed. (p. 423.2)

3. A steadfast determination to attain some purpose, the letting go of all that opposes it, a complete reliance upon the Law of Good, and an unqualified trust in Spirit -- this is true fasting and real prayer. (p. 455.5)

 Also in Determination

4. We are changed from glory to glory. This implies that the divine scale is ever ascending. There is no end to the Divine Nature and therefore no end to the possibility of our expressing It. BUT WE MUST BEHOLD IT, we must look steadfastly into this Reality, if we are to image It in our own minds. (p. 490.5)

This Thing Called You (1948):

1. 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. (p. 41.2)

Help for Today (1958):

1. Let us therefore light the candle of Love, Human Kindness, Forgiveness and Understanding in our own soul, and let it shine brightly. Let us not peer into the darkness, troubled and concerned because it is so foreboding and unknown. Rather let us remain steadfast in the radiance of that Spiritual Light of Truth within ourselves. Let us stand guard so that the winds of malice, cross purposes, ignorance or misunderstanding will not blow out the Light. Let us so live each day that the Light from our candle of Spiritual Knowledge will forever be clear and understood, not only by ourselves but by all with whom we come in contact. (p. 99.2)

 Also in Law

Science of Mind Magazine:

1. . . . hold your thought steadfast in the realization that God withholds nothing from you. Therefore, prepare yourself for a life of joy, love, happiness, and well-being. Believe in the divine freedom which is yours by birthright. (June 1997, p. 12)

# SUBSTANCE

The Science of Mind (1938):

1. Substance. The formless back of all forms. The *Primordial Substance* is the ultimate formless Stuff, from which all things come. (Glossary, p. 635.3)

# SUCCESS

The Science of Mind (1938):

1. Every time we think, we are thinking into a receptive, plastic Substance, which receives the impress of our thought. When we stop to realize how subtle thoughts are, how unconsciously we think negation, how easy it is to get “down and out” mentally, we shall see that each is perpetuating his own condition. This is why people go from bad to worse or from success to a greater success. (p. 206.5)

2. God is Spirit. Spirit is Substance and Substance is supply. This is the keynote to a realization of the more abundant life, to the demonstration of success in financial matters. It is right that we should be successful, for otherwise the Spirit is not expressed. The Divine cannot lack for anything, and we should not lack for anything that makes life worth while here on earth. (p. 262.3)

 Also in Abundance

3. ... believing that there is an Infinite Law of the Spirit, or Law of Life, which tends to multiply our gifts, because in so doing It multiplies Its own experience, Its own pleasure, Its own fruition; we may assume that spiritual man is already a success, is already supplied with everything he needs. The potential of all things exists in the Universal Wholeness. (p. 270.6)

 Also in Potential

4. Success and happiness are ours when we deal with Absoluteness. This is the attitude we should have. What we need to know is the Truth. This does not mean that we need not be active; of course we shall be active, but we need not compel things to happen. Only remember we are surrounded by a Universal Subjectivity, a Subjective Creative Consciousness, which is receptive, neutral, impersonal, always receiving the impress of our thought and which has no alternative other than to operate directly upon it, thus creating the things which we think. (p. 277.4)

 Also in Absolute

5. I stand in the midst of eternal opportunity, which forever presents me with the evidence of its full expression. I am joy, peace and happiness. I am the spirit of joy within me. I am the spirit of peace within me, of poise and of power. I am the spirit of happiness within me. I radiate Life; I am Life. There is One Life and that Life is my life now. (p. 292.3)

6. Successful people think about success. A successful man is filled with that subtle something which permeates everything that he does with an atmosphere of confidence and strength. (p. 296.2)

7. Nothing can hinder the man who knows that he is dealing with the One Power that creates all from Itself, and yet holds everything in its place. One with the Infinite Mind. (p. 296.4)

8. As all is Mind, and as we attract to us what we first become, until we learn to love we are not sending out love vibrations and not until we send out those vibrations can we receive love in return. (p. 298.1)

9. We should expect the best, and so live that the best may become a part of our experience. (p. 300.3)

10. So our success in business, the activity which we generate through the operation of the Law, depends upon our ability to conceive. At all times, we are either drawing things to us or pushing them away. (p. 301.2)

11. Know that no matter what others may say, think or do, you are a success now, and nothing can hinder you from accomplishing your good. All the power of the universe is with you. Feel it, know it, and then act as though it were true. (p. 302.2)

12. 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. If every day things are a little better, a little happier, a little more harmonious, a little more health-giving and joyous; if each day we are expressing more life, we are going in the right direction. (p. 306.3)

13. We must come to sense this marvelous Presence, for this is the secret of successful metaphysical work: God in all and through all. (p. 330.4)

14. The idea of a successful life will create success. This idea will find objective form in the outer world of the one who holds to it with conviction. It must first become established in the conscious mind. It will then transmit itself into a subjective embodiment and when this happens success will become habitual. (p. 400.2)

15. Could we see the mentality of a successful man, we should find the imprint of success written in bold letters across the doorway of his consciousness. The successful man is sure of himself, sure of what he is doing, certain of the outcome of his undertakings. As much gathers more, as like attracts like, so success breeds greater success, and conviction is attended by certainty. The whole teaching of Jesus is to have faith and to believe. (p. 450.4)

16. Each should train himself -- and do so consciously -- to conceive of himself as a success. Sailing on that boundless sea of livingness, upon whose bosom we are all carried forward, we should go from success to greater success. (p. 450.5)

17. Success. The favorable termination of anything attempted. (Glossary, p. 635.4)

New Thought Dictionary (1942):

1. Success. Fulfillment of legitimate constructive desires. Any form of satisfactory self-expression which harms no other person. (p. 145.6)

This Thing Called Life (1943):

1. There is a definite relationship between a successful life and one’s inward thought patterns. It is impossible for one to be successful unless he mentally identifies himself with his desire. Consciously or unconsciously he must have a mental pattern of what he wishes to become. (51.5)

This Thing Called You (1948):

1. If you wish to be successful you must identify yourself with success. The law of identity is a definite thing. That with which you mentally identify yourself sets up an image of thought in your consciousness which tends to attract the situations with which you are mentally identified. The subjective state of your consciousness, which means the sum total of your unconscious thought processes, is continually attracting or repelling. This process goes on beneath the threshold of the conscious mind. (p. 62.4)

 Also in Law, Sum total

2. Expectancy speeds progress. Therefore, live in a continual state of expectancy. No matter how much good you are experiencing today, expect greater good tomorrow. (p. 67.5)

 Also in Expectancy

Richer Living (1953):

1. Success does not mean the accumulation of wealth, the maintenance of position, nor a supremacy of power. Success means a life free from the burden of anxiety and liberated from the thralldom of fear. There is no successful life without peace or without that inner spiritual certainty which knows that the soul is on the pathway of good, forever expanding into the conscious union of God with man. (p. 194.1)

Practical Application of Science of Mind (1958):

1. Proper understanding of his relationship to the Universe, supported by intelligent, industrious work, will add materially to his measure of success. Work without vision is drudgery, but vision without work is self-deception. The well-balanced man can walk with his head in the clouds and still keep his feet solidly planted on the ground. Faith and work are ineffective when separated. (p. 39.2)

A New Design for Living (1959):

1. One of the most difficult things for anyone to realize is that he is always a success! As contradictory as this may seem it is nevertheless true. We are always being successful, we are always achieving the goal we have set up for ourselves in thought. Some people may win themselves terrific success at always being a failure in business. Others may succeed in always experiencing ill-health. Still others always succeed in being friendless. We always succeed, so our immediate problem is not one of success, but what *kind* of success we are having. (p. 129.1)

Living Without Fear (1962):

1. It is wrong to be unsuccessful, but success also means more than dollars and cents. Success means mental growth and spiritual attainment, and includes an abundance of those things which make living enjoyable. As the greater includes the lesser, so mental and spiritual growth includes material success, bringing with it personal happiness and temporal satisfaction. (p. 89)

2. When an idea to act comes to the mind the act should follow immediately, but without hurry or worry, for confidence is the keynote to success. Business is built upon faith -- faith in life, faith in people, and faith in oneself and what one is doing. Without faith there could be no business, no activity, no life -- nothing. (p. 92)

Freedom from Stress (1964):

1. It is not selfish for us to desire to succeed, to express life, to have everything that makes us happy. But it would be selfish if we desired such at someone else’s expense. If we take that which we will not give, by the same Law someone can take from us that which we cannot appear to get back. That is the only robbery there is. In the long run there is no law but our own soul shall set it, under the great Divine Law of Life. If we have no desire to hurt, if we believe absolutely in good, if we accept that a spiritual idea can cause the Infinite to manifest in our experience as supply, then we will find coming into our immediate environment everything that makes life worthwhile. (p. 29)

The Power of an Idea (1965):

1. So, if we carry the image in our own mind of the success we would like to attain, if we have a feeling about it, if we have an acceptance of it, if we know that the way will be opened and we think affirmatively, we will find in our experience a correspondence to that image. (p. 14)

2. Let us know that the Law of Mind -- the Law of God -- operates exactly like a mirror: It reflects back to us what we present to It. Let us learn to rightly use the Power greater than we are, accept It as ever present with us, responding to us, always reacting affirmatively when we do, always casting out the past as we let It, always creating that new future we accept. Let us begin to feel that we are worthy of the best we can envision. Let us get joy out of living and have a sense of happiness about it. Let us learn to trust where we cannot trace, feeling that each day is an adventure down the pathway of love and success. (p. 15.1)

 Also in Law

3. . . . anything that is legitimate and in accordance with Spirit can succeed, and one should boldly announce the principle of success to be inherent in everything that is constructive. (p. 54.2)

4. Many people wonder why they fail and why they continue to fail. Failure is not to be thought of as something outside of ourselves. A sense of failure is only the psychological and emotional reaction we have to experiences which are negative. (p. 56.2)

5. Failure does not mean the loss of something. Failure occurs only if the loss of that thing takes our enthusiasm, our courage, our zest for life, our faith, our conviction, and our happiness from us; that is failure indeed. (p. 56.3)

6. There is no success in life without happiness; without happiness all living is a failure. There is no success without an inner sense of security; nor a sense of worthwhileness without a complete conviction of the eternal evolution of our own soul. (p. 57.3)

 Also in Happiness

Observations (1968):

1. It is natural and logical to be successful, to be happy. This means not only wholeness, but naturalness. (p. 11.1)

It’s Up to You! (1968):

1. Success means that which is necessary to maintain a balance, an equilibrium. Subjectively, it means a state of well-being, a sense of happiness; objectively, an environment that reflects this inner state of consciousness. (p. 19.2)

2. A successful man will be at peace, and because he is at peace he will be happy; and because he is happy he will be surrounded by happy circumstances. He will have a sufficient consciousness of substance that his environment will reflect a degree of supply sufficient to enable him to have those things which make for a fuller life, whether we call it much or little. A successful man will have such a consciousness of the unity of good that this consciousness will find its objective correspondent in friendship, in love, in human interest. (p. 19.3)

Spiritual Awareness (1972):

1. Success does not mean the accumulation of wealth, the maintenance of position, or a supremacy of power. Success means a life free from the burden of anxiety and liberated from the thralldom of fear. There is no successful life without peace or without that inner spiritual certainty which knows that the soul is on the pathway of good, forever expanding into a greater awareness of the union of God with man. (p. 76.1)

Creative Living (1975):

1. If we believe, absolutely, that we can do a certain thing the way will always be opened for us to do it. If we believe that time has to elapse before we can achieve it, then we are making that a law, and time will have to elapse. If, on the other hand, we believe that Divine Mind knows just how to do it and never makes mistakes, and we accept this action, then it will be done now. (p. 41.1)

2. There is nothing selfish with wanting to be successful in all that we do. It would be selfish only if we had to rob someone else to attain it. We will be of value to the world, or to ourselves, only in such degree as our lives are happier and more fulfilled. (p. 42.3)

A Holmes Reader on Change (1995):

1. Success does not mean the accumulation of wealth, the maintenance of position, nor a supremacy of power. Success means a life free from the burden of anxiety, and liberated from the thralldom of fear. There is no successful life without peace, or without that inner spiritual certainty which knows the soul is on the pathway of good, forever expanding into the conscious union of God with humankind. (p. 17)

A Holmes Reader on Practical Wisdom (1996):

1. The true measure of success is the extent to which we are able to take from life and give back at the same time. (p. 40)

Science of Mind Magazine:

1. . . . it is held that right thinking will result in a greater experience of success and abundance. A successful man thinks success, and the Law of Mind that reacts has no other choice than to produce an effect corresponding to the causative idea. (October 1971, p. 14)

2. I am sure you have discovered that successful people mentally dwell on success. They expect to be successful. Their mental thought-pictures are pictures of success. Consciously or unconsciously, they think of themselves as being successful. (April 1978, p. 10)

3. For instance, he (Jesus) told us that when we pray for something we must believe that we have it. Have you ever tried to figure out what this really means? Have you ever carefully watched the thought processes of a successful man? You will always find that he has faith in himself; he has faith in what he is doing. In a certain sense, don’t you think he is praying and expecting an answer to his prayer? That is, heis thinking and believing in his own ideas. (April 1978, p. 12)

4. Success is that which brings fulfillment to our lives, which gives self-expression to the creative urge within us, and makes us feel that life really is worthwhile. (Oct. 1993, p. 16)

5. Persons who have made up their mind to succeed should not overlook small things. Following a canyon road may lead to a great mesa, following a narrow path often leads to broad fields, and following a stream to its outlet in a great river leads on to the ocean. Little things which seem unimportant in themselves, persistently followed, lead to great accomplishment.

 Great oaks start in small acorns. There must be a seed before there is a plant. There must be an idea before there is a form. There must be determination before there is accomplishment, and there must be a good-natured flexibility in one’s willingness to follow the little through to the big. We do not start at the top, but climb the ladder of life from the first rung. This law of evolution or unfoldment is in all nature. (Feb. 1994, p. 32)

6. What do we mean by “success”? A life that is complete. This does not necessarily mean the acquisition of a million dollars. Success means that which is necessary to maintain a balance, an equilibrium. Subjectively, it means a state of well-being, a sense of happiness -- objectively, an environment that reflects this inner state of consciousness. (Aug. 1998, p. 7)

7. When you want to do a big thing, get the mental pattern, make it perfect, know just what it means, enlarge your thought, keep it to yourself, pass it over to the creative power behind all things, wait and listen, and when the impression comes, follow it with assurance. *Don’t talk to anyone about it.* Never listen to negative talk or pay attention to it and you will succeed where all others fail. (January 2003, p. 37)

 Also in Self-Reliance

# SUFFERING

The Science of Mind (1938):

1. God never intended man to suffer. Suffering may be salutary in that it leads us to a place where we learn that it is unnecessary! We shall cease to suffer as we more and more comply with the Laws of the Universe, all suffering is the result of some infringement of these Laws. (p. 109.3)

2. How are we going to reconcile suffering and lack with the Goodness of God? The difficulty is solved when we realize that all creation is an *effect*. It is real enough – as real as it is supposed to be. As you look about you, the mountain is a mountain, and the molehill is a molehill, the dust storm is a dust storm; *but they are all effects*. (p. 123.3)

3. The Universe does not demand suffering! Suffering is man-made, through ignorance. It will continue until man learns how to make it negative in his experience. Someday we shall decide that we have had enough suffering. (p. 336.4)

4. Some suffer, some are happy, some unhappy, according to the way they contact life. No one judges us but ourselves. No one gives to us but ourselves and no one robs us but ourselves. We need not fear either God or the devil. There is no devil, and God is Love. The problem of good and evil will never enter the mind which is at peace with itself. When we make mistakes, we suffer the consequences. When by reason of enlightenment and understanding, we correct such mistakes, we no longer suffer from them. Understanding alone constitutes true salvation, either here or hereafter. (p. 383.2)

5. Suffering should teach us a lesson which could cause us to refrain from making more mistakes; it carries a blessing with it *when we learn how to garner knowledge from experience.* (p. 485.5)

Science of Mind Magazine:

1. God did not create the world so that we have to suffer part of the time in order that we shall not have to suffer the rest of the time. If the universe demanded suffering it would destroy itself. Why then do we suffer? The only reason is because we not yet know how not to suffer. How are we going to learn not to suffer? First of all, we should be absolutely certain that we can have confidence in the universe. There is a transcendent Something in us that rises triumphant over every disillusionment, fear, and failure. (August 1962, p. 4)

# SUM TOTAL

Religious Science (1932):

1. The sum total of all our thought, will, purpose and belief, creates a tendency in this law, that causes it to react to us according to the sum total of that belief. (p. 28.2)

The Science of Mind (1938):

1. We are thinking, willing, knowing, conscious centers of Life. We are surrounded by, immersed in, and there is flowing through us, a creative Something . . . call It what you will. The sum total of all our thought, will, purpose, and belief, creates a tendency in this Law that causes It to react to us according to the sum total of that belief. (p. 38.3)

 Also in Creating Conditions/Circumstances

2. The soul, being the seat of memory, already contains a record of everything that has ever happened to us. These memories as a whole, constitute the subjective tendency of the individual life; this tendency can be changed through constant effort and a determined persistency of purpose. The soul life of all people merges, more or less, and this creates the soul life of the race -- the collective subjectivity of all humanity -- called by some the “collective unconscious.” This “collective unconscious” contains a record of all human events that have ever transpired. We are all, more or less, subject to this collective thought, since it acts as a powerful race suggestion. The sum total of all erroneous human belief, binds until the individual mentally lifts himself above the law of averages into the higher law of Spiritual Individualism. (p. 115.2)

 Also in Creating Conditions/Circumstances

This Thing Called You (1948):

1. If you wish to be successful you must identify yourself with success. The law of identity is a definite thing. That with which you mentally identify yourself sets up an image of thought in your consciousness which tends to attract the situations with which you are mentally identified. The subjective state of your consciousness, which means the sum total of your unconscious thought processes, is continually attracting or repelling. This process goes on beneath the threshold of the conscious mind. (p. 62.4)

 Also in Law, Success

Richer Living (1953):

1. We are constantly thinking something, and the sum-total of our thinking comprises our mental attitude, our consciousness. This is what we give to the world and on the basis of what we give, the world responds in return. Its sole purpose is to respond to us and create forms for us. Knowing this, we stop our stupidities and hold fast to our right thinking. (p. 57.1)

The Basic Ideas of Science of Mind (1957):

1. Really, it is a sum total of particular impressions that makes up the main part of those influences enabling one to have the good qualities he now enjoys. The same is true in regard to the negative qualities. One really does not know how he came to have such attitudes, thought habits, or ways of reacting to certain conditions. (p. 44.1)

The Power of An Idea (1965):

1. We are thinking, choosing centers of awareness in this Mind; and according to the sum total of all our thoughts, we are either silently attracting good to us or repelling it from us. (p. 25.5)

 Also in Good, Law of Attraction

2. There is a creative power in the thought of everyone. When a person rightly believes this, he does not say, “all I have to do is sit down and say I am a millionaire.” Rather, he knows that as the sum total of his thinking is, so his life, experience, and expression must become. Not because he wills this to be so, but because this is the way thought works. (p. 52.3)

 Also in Thought

Effective Prayer (1966):

1. The creative nature of our thought involves the sum total of the content of our mind. This means that our habitual thought patterns are being reflected in all our images of thought. Also, the subconscious mind is a great creative reservoir. Then, we are all immersed in and experiencing the race consciousness, and it is operating through each one of us to a greater or lesser degree. Any negativity of thought we are aware of arising from such sources may be changed by consciously identifying ourselves with and maintaining only good positive ideas. Such new identification thus becomes the law of our life. (p. 25.4)

 Also in Race Consciousness, Healing

Thoughts Are Things (1967):

1. You are either attracting or repelling according to your mental attitudes. You are either identifying yourself with lack or with abundance, with love and friendship or with indifference. You cannot keep from attracting into your experience that which corresponds to the sum total of your states of consciousness. This law of attraction and repulsion works automatically. It is like the law of reflection – the reflection corresponds to the object held before a mirror. (p. 37.1)

 Also in Law of Attraction

Living the Science of Mind (1984):

1. Each one of us individualizes the Universal Mind by our use of It. The sum total of our mental and emotional reactions surrounds us with a field of thought which is operated upon by a larger field of Mind, Law, and Action. (p. 151.5)

 Also in Unity

2. It seems self-evident that the Law knows us as the sum total of what we believe ourselves to be, and when we add to this the fact that what we know ourselves to be, or think ourselves to be, is largely subjective or subconscious, we realize that the Law knows each individual from the viewpoint of what the race thought proclaims to be true about all individuals: that is, about each individual as one of a class, plus what the individual has learned to believe about himself.

 We should think this over carefully and come to a definite understanding of what it means, for it is of the utmost importance that we come to see that, as individuals, we have not really thought ourselves into limitation. What has happened is that the belief in limitation has operated through us, and our *agreement* with this belief has tended to vitalize it. (p. 210-211)

 Also in Creating Conditions/Circumstances

Science of Mind Magazine:

1. We believe in the creative power of thought. When a person rightly believes this, he does not say, “All I have to do is sit down and say I am a millionaire.” He means that as the sum total of his thinking is, so his life, experience, and expression must become. Not because he wills this to be so, but because this is the way the universe is organized. God is infinite, ever-present Spirit; not only in everything but also transcendent, more than that which It indwells. (August 1962, p. 5)

 Also in Creative Process

2. Each one of us individualizes the Universal Mind by our use of it. The sum total of our mental and emotional reactions surrounds us with a field of thought that is operated upon by a larger field of Mind, Law, and Action. (Jan 2002, p. 92)

 Also in Creative Process

# SUPPLY

The Science of Mind (1938):

1. Supply. Supply is the general term used to cover every conceivable need. The verb supply means merely to provide for, contribute to, accommodate with. *Supply*, the noun, as we use it so often through this textbook is synonymous with substance. And we have already learned that God is the substance of all things, and this Substance is Itself the *supply of* every demand that can be made. In political economy we learn that supply is the amount of a commodity available for a demand. In the Science of Mind, we learn that the supply of *every good* awaits our demand: “All that the Father hath.” Somewhere there is already provided a lavish abundance for every want – a supply equal to any claim that can be make upon it – BUT THE DEMAND MUST BE MADE! “As you believe.” Each has the power to demand his share of the gift God has provided of health, wealth and power. Each is supplied AS he believes. (Glossary, p. 635.7)

# TACT

The Science of Mind (1938):

1. Tact actually implies delicate and sensitive perception, sympathetic understanding, particularly with reference to that which is fit, graceful or considerate under certain circumstances. A discerning sense of what is right, proper, or judicious. (Glossary, p. 636.3)

# THANKFULNESS/GRATITUDE

Creative Mind and Success (1919):

1. The reason we can make our requests known with thanksgiving is because we know from the beginning that we are to receive and therefore we cannot help being thankful. This grateful attitude to the Spirit puts us in very close touch with power and adds much to the reality of the thing that we are dealing with. (p. 24.2)

 Also in Attitude

The Science of Mind (1938):

1. In everything give thanks. An attitude of gratitude is most salutary, and bespeaks the realization that we are now in heaven. How we love to do for those who co-operate with, and are grateful for, our small endeavors! Gratitude is one of the chief graces of human existence and is crowned in heaven with a consciousness of unity. (p. 497.2)

2. I will give thanks to my Inner Life for all Its Marvelous Wonders, and for all It’s Wonderful Works. I will sing and be glad, for I know that I am hidden with Truth in a Perfect Life. (p. 526.1)

3. Thanksgiving. It has been said that “the prayer of thanksgiving is the prayer of appropriation.” This was the manner in which Jesus prayed when he raised Lazarus from the tomb: “Father, I thank thee . . .” Recognition, unification, and realization are the three steps in prayer or treatment. When we speak the words of thanksgiving to the God within, knowing “before they ask will I answer,” there is something in this attitude of thanksgiving that carries us beyond the field of doubt into one of perfect faith and acceptance, receptivity . . . realization. Appreciation, gratitude and thanksgiving – the motive power which attracts and magnifies the hidden potentialities of life. (Glossary, p. 636.9)

The Power of An Idea (1965):

1. Gratitude is not only a virtue but it also is part of a practical philosophy of daily life. There is no wiser way of living than to remember every morning what Life has given us, and to lift up our thought in thankfulness for every bounty we possess. (p. 26.1)

A Holmes Reader for All Seasons (1993):

1. The attitudes of praise and thanksgiving are salutary. They not only lighten the consciousness, lifting it out of sadness and depression; they elevate consciousness to a point of acceptance. Praise and thanksgiving are affirmations of the Divine Presence, the Divine abundance and the Divine givingness. It is only when we live affirmatively that we are happy. It is only when we recognize that the universe is built on affirmations that we can become happy. (p. 62)

# THE THING ITSELF

The Science of Mind (1938):

1. If we try to find something difficult to grasp, then we shall never grasp it, because we shall always think of It as being incomprehensible. The mind which we discover within us *is the Mind that governs everything*. This is The Thing Itself, and we should recognize its simplicity. (p. 34.3)

2. The Thing, then, works for us by working through us and is us, always. It cannot work for us in any other way. It spreads Itself over the whole universe and shouts at us from every angle, but It can become power to us ONLY WHEN WE RECOGNIZE IT AS POWER. (p. 37.2)

3. True thought deals directly with First Cause; and this Science is the study of First Cause, Spirit, or the Truth, that Invisible Essence, that Ultimate Stuff and Intelligence from which everything comes – the Power back of creation – The Thing Itself. (p. 60.4)

 Also in Science

# THOUGHT

Religious Science (1932):

1. We must say that all thought is creative, according to the nature, impulse, emotion or conviction behind the thought. Thought creates a mold in the subjective in which the idea is accepted and poured and sets power in motion according to the thought. Ignorance of this excuses no one from its effects, for we are dealing with law and not whimsical theory. (p. 19.3)

 Also in Conviction

2. When we think, something happens to the thought. The field through which thought operates is infinite. There is no reason to doubt it. No matter how it is approached, to thought there can be no limit and so we say it is the nature of Being to react in this way. (p. 44.2)

3. We should learn to control our thought processes and bring them into line with Reality. Thought should tend more and more toward an affirmative attitude of mind that is positive and stable, and above all else, toward a real unity with Spirit that already is complete and perfect. (p. 48.4)

The Science of Mind (1938):

1. To learn how to think is to learn how to live, for our thoughts go into a medium that is Infinite in Its ability to do and to be. Man, by thinking, can bring into his experience whatsoever he desires – if he thinks correctly, and becomes a living embodiment of his thoughts. This is not done by *holding thoughts* but by knowing the truth. (p. 29.5)

2. We must say that all thought is creative, according to the nature, impulse, emotion or conviction behind the thought. Thought creates a mold in the Subjective, in which the idea is accepted and poured, and sets power in motion in accordance with the thought. Ignorance of this excuses no one from its effects, for we are dealing with Law and not with whimsical fancy. (p. 30.3)

 Also in Mold

3. Mental work is definite. Each state of thought taps the same Principle, each uses the same Law, is inspired by the same Spirit, but each draws forth a different result. Here is multiplicity proceeding from Unity. (p. 45.4)

4. Undoubtedly, each of us is now demonstrating his concept of life, but *trained* thought is far more powerful than *untrained*, and the one who gives conscious power to his thought should be more careful what he thinks than the one who does not. The more power one gives to his thought – the more completely he believes that his thought has power – the more power will it have. (p. 47.2)

5. When we think, something happens to thought. The field through which thought operates is Infinite. There is no reason to doubt it. No matter how it is approached, to thought there can be no limit, so we will say that it is the nature of Being to react in this way. Here and now, we are surrounded by, and immersed in, an Infinite Good. How much of this Infinite Good is ours? ALL OF IT! And how much of It may we have to use? AS MUCH OF IT AS WE CAN EMBODY. (p. 50.2)

 Also in Good

6. It have been proved that by thinking correctly and by a conscious mental use of the law of Mind, we can cause It to do definite things for us, through us. By conscious thinking, we give conscious direction to It, and It, consciously or unconsciously, responds to our advance along the line of our conscious, or subjective, direction. (p. 52.3)

7. Thought should tend more and more toward an affirmative attitude of mind that is positive, stable, and – above all else – toward a real unity with Spirit that is already complete and perfect. (p. 53.4)

8. If, through the Law, thought is creative, we cannot say that one thought will create while another will not. We must admit that all thought is creative, according to the impulse, emotion or conviction behind the thought. (p. 94.1)

9. Each individual maintains his identity in Law, through his personal use of Law, and each is drawing *from* Life *what he thinks into it*. To learn how to think is to learn how to live. Man, by thinking, can bring into his experience whatever he desires *if he thinks correctly*. This is not done by *holding thoughts*, but by knowing the Truth. There is a vast difference, a difference which too few realize. (p. 123.1)

10. Always man *uses*; he never *creates* anything. The united intelligence of the human race could not make a single rosebud; but our thought, centered in Mind, is using the Creative Power of the Universe. (p. 140.4)

11. Thought force is a movement of consciousness in a field of mechanical but intelligent Law. The movement of consciousness upon itself creates a motion or vibration upon Substance, *the force of which is equal to the embodiment of the thought set in motion.* For everything that happens in the objective world, there must be something in the subjective world which perfectly balances it. (p. 141.3)

12. First is Intelligence; then the Word, the idea, the image, the concept; then the movement toward the thing. Thought is an actual working power. Otherwise, there would be nothing by which the Universe could be governed. (p. 141.5)

13. Merely to abstain from wrong thinking is not enough; there must be active right thinking. We must become *actively* constructive and happy in our thinking – not merely *passively* so. New and wholesome ideas of life, vitality and hope must be accepted and incorporated into the sub-stratum of our mental life, so that a more wholesome externalization may manifest in our bodily condition and environment. (p. 143.1)

14. Thoughts are things, they have the power to objectify themselves; thought lays hold of Causation and forms real Substance. The word of man is the law of his life, under the One Great Law of all Life. Thoughts of sickness can make a man sick, and thoughts of health and perfection can heal him. (p. 145.3)

15. Thought is the conscious activity of the one thinking, and works as he directs, through Law; and this Law may be consciously set in motion. This Law will work for him to the fullest extent of his belief in, and understanding of, It. (p. 145.3)

16. God’s Creative Power of Mind is right here. We have as much of this power to use as we believe in and embody. The storehouse of nature is filled with infinite good, awaiting the touch of our awakened thought to spring forth into manifestation in our lives; but *the awakening must be within our thought!* The word that we speak is the law of our lives, and nothing hinders its operation but ourselves. We may use this creative word for whatever purpose we desire, and this word becomes the law unto the thing for which it was spoken. We are given the power to sit in the midst of our lives and direct their activities. Strife and struggle are unnecessary. We only need to *know*, but we must know *constructively*. (p. 146.3)

17. So we desire to live in a world peopled with friends who love us, surrounded by things beautiful and pleasing? There is but one way, and this way is as certain as that the sun shines. DAILY WE MUST CONTROL ALL THOUGHT THAT DENIES THE REAL; AFFIRM THE DIVINE PRESENCE WITHIN US; then, as the mist disappears before the sun, so shall adversity melt before the shining radiance of our exalted thought! (p. 147.2)

18. Thought which is built upon a realization of the Divine Presence has the power to neutralize negative thought, to erase it, just as light has the power to overcome darkness; not by combating darkness, but by being exactly what it is: LIGHT. “And the light shineth in the darkness; and the darkness comprehended it not.” (p. 183.2)

19. Such is the power of right thinking, that it cancels and erases everything unlike itself. It answers every question, solves all problems, is the solution to every difficulty. It is like the sunlight of Eternal Truth, bursting through the clouds of obscurity and bathing all life in glory. It is the Absolute with which you are dealing. ALL THERE REALLY IS, IS GOD! (p. 188.3)

20. Right thought, constantly poured into consciousness, will eventually purify it. Discord might be likened to a bottle of impure water; healing might be likened to the process of dropping pure water into the bottle, a drop at a time, until the whole is clean and pure. Someone might ask why the bottle could not be turned upside down and at once drain out all the impurities. Sometimes this happens but not often. Meanwhile, a drop at a time will finally eliminate the impurities and produce a healing. (p. 204.5)

21. Whether we say that thought *goes out*, or that it is operated upon by Principle, makes little difference. It is very evident that until a thought is created, there is no operation. It is evident that THINKING SETS CAUSATION IN MOTION. Whether the word used heals, or simply sets the law in motion, really is of small import. (p. 205.3)

22. There is a great difference between conscious and unconscious thought for trained thought is far more powerful than untrained. If this were not true, the thoughts of the metaphysical practitioner could not neutralize those which caused his patient to be sick. Even a small amount of right thought puts to rout that which is wrong. (p. 208.6)

23. We erase thought from consciousness by pouring in an opposite thought. This thought meets the other and neutralizes its effect. It rubs it out just as we rub a chalk mark off a board. We must maintain a consistent, positive, aggressive mental attitude in the Truth. (p. 279.1)

24. As God’s thought makes worlds, and peoples them with living things, so our thought makes our world and peoples it with our experiences. By the activity of our thought, things come into our life and we are limited only because we have not known the Truth. (p. 295.1)

25. Nothing moves but Mind. God makes things through the direct act of becoming the things which He creates. This is what we do, for our thought becomes the thing thought of. The thought and the thing are one in reality. WHAT A MAN HAS AND WHAT HE IS, IS THE RESULT OF THE SUBJECTIVE STATE OF HIS THOUGHT. (p. 304.5)

26. According to the Unity of Mind, thought is everywhere present, and so long as it persists it will remain present. What is known in one place, may be known in all places. Time, space and obstructions are unknown to Mind and thought. (p. 352.5)

27. Thoughts going into the subjective are like seeds; they act through the creative medium of Mind and must have, within themselves, the full power to develop and to express; but how could they express unless they were already known to Mind? THEY COULD NOT, so Mind must view the thought as already completed in the thing; and Mind must also contain the avenue through which the idea is to be expressed. EVERY THOUGHT SETS THE FULFILLMENT OF ITS DESIRE IN MOTION IN MIND, AND MIND SEES THE THING AS ALREADY DONE! (p. 355.2)

28. Conscious thought is the starting point of every new creation. Trained thought is far more powerful than untrained since the admission that thought is power gives it added power. This is one of the great secrets of Mental Science. Conscious thought is the starting point. The Subjective Law knows only to obey. It can do nothing else. It has no will of Its own. We impress our will upon It. We do not will, as though we were using an arbitrary force, we impress It. We should be careful to differentiate between these two attitudes of mind. (p. 400.1)

29. Thoughts of lack, poverty and limitation contain within themselves the conditions necessary to produce lack, poverty and limitation. Remember that we are not dealing with two powers, but with one, ever presenting Itself in varying guises. (p. 402.3)

30. Wherever the image of thought is set, there the Power to create resides. (p. 410.4)

31. Thoughts are more than things, they are the cause of things. Things have no independent existence since there can be nothing external to some comprehending mind. Our work is done in Mind alone and our entire equipment is thought and a knowledge of the Power which it utilizes. This Power is superior to the intellect in Its creativeness. (p. 414.2)

32. The Kingdom Is Like Leaven (Matt. 13:33)

“The kingdom of heaven is like leaven.” We know that thoughts planted in mind have the power to chemicalize opposing ideas, and leaven the whole lump of subjectivity. In this way, ideas gradually permeate the mind and influence all thought and action. (451.5)

33. Here is a lesson in the practical application of the Science of Mind. As the subjective state of thought becomes unified with goodness and love, it automatically reflects these in whatsoever direction the thought goes. The tendency of this inner thought sets the tendency of the outward life. (p. 475.3)

34. Let us make this plain. IF ONE IS NOT ATTRACTING GOOD INTO HIS LIFE, THERE IS SOMETHING WRONG WITH HIS UNCONSCIOUS THINKING. The subjective state of his thought is wrong. As the subjective state of his thought constitutes the sum total of his belief, it is his habitual *attitude* toward life and living. This inner thought content is the sole medium between the Absolute and the relative, between causes and conditions. (p. 475.4)

35. Positive and Negative Thought. Positive and negative thinking are merely two ways of using the same mind through the power of self-choice. Positive thinking is direct and affirmative, sure of itself and moving straight toward its objective. Light is a positive principle, as it were, and when set in operation, the negative condition of darkness is instantly overcome. The statements of Jesus were always positive. (Glossary, p. 620.3)

36. Thought. The movement of consciousness. It works through Law but that Law is consciously set in motion. (Glossary, p. 638.3)

37. Thought Forms. All thought has definite form on the subjective side of life. (Glossary, p. 638.3)

New Thought Dictionary (1942):

1. Thought. Movement of consciousness. (p. 149.7)

2. Thoughts are things. Thoughts are things in the sense that thought is like an image held in front of a mirror – the reflection in the mirror is the thing or the effect. (p. 151.2)

Lessons in Spiritual Mind Healing (1943):

1. There is a Universal Creative Spirit whose sole mode of operation is pure thought. This is the only way It can express Itself. Since thought is the primary creative agency, it exists prior to motion, time, space or form, and is the creator of them. Being Absolute Cause, It is independent of any effects. (p. 8.5)

The Power of An Idea (1965):

1. We can change our thinking, and by so doing enable the Law, the invisible creative Force, to act for us in an affirmative rather than a negative way. (p. 27.2)

2. There is a creative power in the thought of everyone. When a person rightly believes this, he does not say, “all I have to do is sit down and say I am a millionaire.” Rather, he knows that as the sum total of his thinking is, so his life, experience, and expression must become. Not because he wills this to be so, but because this is the way thought works. (p. 52.3)

 Also in Sum Total

3. Possibly the greatest discovery that has ever been made is the discovery that the mind is a creative center in man, and that thought is a directive agency in this creative center. This is the principle, and thoughts are the tools with which the individual works. (p. 53.2)

4. If we are to succeed, we must think success. If we are to be happy, we must think happily. If we are to be well, we must think healthful, constructive thoughts. If we are to get over confusion, we must think peace. To what extent can we prove in our lives that these things are so? To the extent that we believe. As we are able to become convinced, to accept that which the mind no longer repudiates, so we will experience. Definitely and deliberately we attempt to repattern our thoughts more to our heart’s desire. They thus become the new mold, the invisible cause, into which our actual human experience is cast. (p. 54.4)

5. There is only One Life-Principle, One Life-Essence, only One Spirit that animates everything. Therefore, where you and I contact the perfect pattern of our life is right in our own thought; only here shall we ever be able to prove the supremacy of what we call spiritual Power over apparent material resistance. (p. 86.3)

The Magic of the Mind (1965):

1. In considering the fact that thought is creative of what we encounter in our experience, we must remember that such creativity does not lie in the power of our thought itself. Rather, our thought, being an activity of the One Mind within us, provides a pathway for the flow of the ceaseless creative action of Law bringing into our experience a tangible manifestation of our thought. (p. 19.5)

2. In the One Mind there resides the idea for every created thing and in turn It becomes physically manifested as that thing. Thought becomes thing! (p. 21.1)

 Also in Mental Equivalents

Thoughts Are Things (1967):

1. Thoughts are things, so we find that different kinds of thoughts become different kinds of things.

 Thought is always creative; it must always create after its own type. It must always give form to something, and the something to which it gives form is not a thing of itself, because the thought that creates the form is a product of the thinker. The thinker comes first, then the thought, and then the form. (p. 1.1)

2. We are all bound, tied hand and foot, by our very freedom; our free will binds us; but as free will enables us to create the conditions which externally limit us, so it can uncreate or dissolve them.

 It is not enough to say that we attract what we think; we become what we think, and what we become we attract.

 Through an inherent Law of Mind we increase whatever we praise. Praise yourself from weakness to strength, from ignorance to intelligence, from poverty into abundance.

 Such is the power of right thinking that it cancels and erases everything unlike itself. (p. 20.1)

 Also in Freedom

Observations (1968):

1. But how to make practical use of this Divine wisdom? It is not enough for us to say that God is all there is. That statement was true before we said it. But if we wish to demonstrate the availability of this higher Power in human experience, when we say “God is all the Life there is” we must add: “That Life is my life now.” “God is Good; that Goodness is mine.” “God is Substance; that Substance is now my supply.” That Divine thing within us, that creative Energy and infinite Intelligence which functions through us, which is God the living Spirit Almighty, must be directed in our lives. We must link our thought with the thought of the Infinite. (p. 14.4)

 Also in Prayer/Spiritual Mind Treatment-General, Wisdom

2. We abide in that Divine Presence which is the universal Mind, the Parent Spirit, or God, the living Spirit Almighty, and because of that Life we have life. Therefore, when we are seeking to use the creative power of our thought consciously and for definite purposes, we must remember that the Life Force which animates everything, animates that thought, and it is this Life Force and Principle, this Law that surrounds us on all sides, which is the actor. This Divine Parent Mind is not some far distant person, but a universal Presence and Principle already in our own soul, already operating through our own consciousness. The creative power of our thought acts without relationship to will, without the necessity of concentration, but by virtue of the fact that we are sons of the Most High. (P. 28.3)

It’s Up to You! (1968):

1. I believe that the greatest single curative power known to the mind of man is a spiritual thought in the subjective mind. By spiritual thought I mean, here, an absolute inner conviction that one may trust in the integrity of the Universe and that sooner or later all things will be made right. Without that we have materialism, and a philosophy of materialism never yet created a great art, a great religion, a great philosopher, or a great anything. (p. 10.2)

2. But we must not overlook what we term negative thoughts: thoughts of hate, of lack, of jealousy, of greed. Creative Law takes these and gives them back to us, multiplied. (p. 30.3)

Creative Living (1975):

1. We have a mind and are surrounded by and immersed in an infinite Intelligence. This is simple enough. We think, and thought is a force definitely directed. There is no mystery about this, anyone can understand it. Intelligent thought is directed energy. What makes it so? No one knows. It is so. (p. 26.1)

 Also in Energy

2. Because energy does flow through thought, the more spiritual the thought the finer the results. What is spiritual thought? That kind of thought which believes that Good is the nature of the ultimate and absolute Power in the universe. (p. 26.2)

3. If we can come to know that one kind of thought will neutralize another, wipe it out, then we can set about to change our thinking and our world of experience. (p. 48.1)

365 Science of Mind (2001):

1. Our activity of thought is actually a Divine compulsion of the One Mind in us seeking an ever-increasing achievement and expression through us. (p. 116.1)

Science of Mind magazine:

1. If we learn to think of the Divine Life as flowing through our every action, we will soon discover that the things we give our attention to are quickened with a new energy, for we are breathing the very essence of Life into them. So when we think of ourselves as unhappy, depressed, or ill, we can learn to reverse the whole process. We can think ourselves into well-being, prosperity, and success. (June 1965, p. 27)

 Also in Action

2. Did you ever stop to think that you are a spiritual and mental broadcasting station? Messages are going out from you in all directions -- perhaps even while you are asleep -- which have an influence on your environment and the people around you. And since all energy returns to its source, and everything moves in circles, the messages you broadcast will come back to you. (August 1971, p. 14)

3. It is fascinating to think that we are both mental broadcasting stations and receiving sets. And it will be even more wonderful when we learn to broadcast only the kind of messages that we wish to have returned to us. This is one of the secrets of life! (August 1971, p. 14)

4. A person whose thought is filled with the fear of failure tunes into and picks up vibrations of failure wherever he goes. Therefore to his own negative thought these are added until finally the only thing he can think about is failure because he is tuning into so much negation.

 On the other hand, a person whose thought is filled with the idea of success, who has faith and confidence in himself and in what he is doing, will as surely tune into the successful thoughts around him -- the thoughts of faith and optimism and happy expectancy. Such a person finds his own good multiplied because he is sharing it with others. (August 1971, p. 15)

365 Science of Mind (2001):

1. Our thought is operated on by a universal Creativity that is infinite in Its capacity to accomplish. Thus, in taking thought we do not force anything; we merely decide what thought to follow, knowing that the result is automatic. (p. 6.1)

# TIME

Can We Talk to God? (1934):

1. All creation, ourselves included, is the result of the contemplation of this First Cause within and upon Itself. In taking form it gives form to the formless, thus expressing the reality of Its own contemplation, which expression of reality through any particular form produces the element of time, which Dean Inge tells us is a sequence of events in a unitary whole. (p. 19.4)

 Also in Creative Process

The Science of Mind (1938):

1. The Formless takes form in what we call “time.” “Time is a sequence of events in a unitary wholeness;” it is recollection, attention, and anticipation – past, present, and future – simply the measure of experience. Of course time is real, but never a thing of itself. If the Timeless did not manifest in what we call time, it would never come to self-fruition. Therefore, we have form and time, and what we call space, which is never a thing of itself but the possibility of outline. If there were not such an outline we would walk through each other without recognition. (p. 101.2)

2. What we know about Subjective Mind proves that It is unconscious of time, knows neither time nor process. *It knows only completion, the answer*. That is why it is written, “Before they call, I will answer.” Cosmic creation is from idea to object. It does not know anything about process; process is involved in it but not consciously. Correct practice should know that ultimate right action is now, today. If we say, “Tomorrow it is going to be,” then according to the very law we are using we hold the answer in a state of FUTURITY WHICH CAN NEVER BECOME PRESENT. (p. 289.4)

 Also in Now

3. In the natural processes of evolution, what we call time elapses – one day, one week, one month, one year – but in Spirit there is no time. The Spirit is Timeless. Therefore, the mental and spiritual practitioner must not deal with time, he must transcend time. (p. 317.2)

4. Time is only the measure of an experience, and space, of itself, is not apart from, but is *in*, Mind. (p. 352.5)

5. Time heals all wounds, adjusts conditions, explains facts; and time alone satisfies the expanding soul, reconciling the visible with the invisible. We are born of eternal day, and the Spiritual Sun shall never set upon the glory of the soul, for it is the coming forth of God into self-expression. We must give ourselves time to work out all problems. If we do not work them out here, we shall hereafter. There will be time enough in eternity to prove everything. Every man is an incarnation of eternity, a manifestation in the finite, of that Infinite which, Emerson tells us, “lies stretched in smiling repose.” (p. 387.4)

6. Time. “Sequence of events in a Unitary Whole.” An excellent definition given by Dean Inge, for of course, time is not a thing of itself. It is simply a measure of experience in eternity. Time does not contradict Eternity, but allows It to become expressed in terms of definite experience. Time is necessary since it allows experience to take place within the One, but time is never a thing of itself. It is impossible to measure time, for yesterday is gone and tomorrow has not yet come, and today is rapidly slipping past. If we were to attempt to put a finger on any period of time, it would be gone before we could point to it. But, illusive as time is, it is necessary to experience. (Glossary, p. 638.4)

New Thought Dictionary (1942):

1. Time. Any sequence of events. Any measure of experience. That which is created by attention. (p. 152.1)

2. Time and eternity. Time is any sequence of events in a unitary wholeness. Eternity means the possibility of endless sequences of experience. (p. 152.2)

This Thing Called Life (1943):

1. The Spirit of God is an undivided and indivisible Wholeness. It fills all time with Its presence and peoples space with the activity of Its thought. (p. 140.2)

 Also in Wholeness

Lessons in Spiritual Mind Healing (1943):

1. Spirit exists independent of time, space and form. Spirit is universal. The action of thought creates from; form automatically projects time and space. Spirit exists as pure Being whose sole activity is thought. Thought creates motion which gives rise to form. Time and space are its effects. Spirit conceives of neither time nor space, but only the immediate now. Ideas which give rise to things are in a universal here and an ever-present now. (p. 8.3)

 Also in Now

Richer Living (1953):

1. The universe is an orderly system of intelligence, and we exist in it as orderly spiritual beings. Procrastination and delay are unknown to the divine Presence, and should be unknown to us. Time, spiritually understood, is an orderly method of living easily. Its sole value is measurement. Many people develop an unconscious resistance to time, and are habitually late for appointments. These same people usually find their demonstrations delayed, because they are in a consciousness of delay. (p. 52.1)

 Also in Order/Orderliness

Seminar Lectures (1955):

1. Infinite time is not something experienced separate from Infinite Being but is the manifestation of Infinite Being. Therefore, to wait for that time when we are to become immortal is to wait for that which is philosophically, logically, and mathematically impossible. (p. 51.2)

 Also in Immortality/Death

The Power of An Idea (1966):

1. But we must remember that very frequently it takes what we call time for events to transpire, and therefore we should realize that the growth of thought into experience may take time to mature. He who trusts in God will not make haste; he will not be confused; he will contemplate the object of his desire and believe that he has it whether he sees it or not. He will know that always, by the silent processes of the Law, the harvest is gradually taking form. (p. 59.2)

 Also in Trust

# TOLERANCE

Richer Living (1953):

1. Only people with petty minds indulge in racial hatreds and distinctions. God’s perfect idea of man is the basis for every living soul, and we must believe this and act as though it were so. When we dislike people and groups, we are bearing witness to our small and limited viewpoints. The people in whom we fail to find good are born of the same Mind, operate under the same Law, and express the same Life as we do. Our inability to see their divine origin is our self-created stumbling block. Often, we are held back by our petty dislikes of other people. (p. 54.1)

Help for Today (1958):

1. The Power to think, remember, sense, taste, feel, love, appreciate, is precisely the same in others as in you. Therefore, we can and must affirm: “THERE IS ONE LIFE, THAT LIFE IS GOD, AND THAT LIFE IS MY LIFE NOW.” In doing this we create a new environment for good that operates in everything we do, and causes us to receive a new response from everyone we meet. (p. 90.5)

A New Design for Living (1959):

1. If once we let ourselves get past the outward appearance of the individual, we come to understand that Life at the center of his being is the same as at the center of our being -- Life which is never in conflict with Itself, never in a state of disharmony. We need never view human personality as something unreal or unworthy, but rather as an individualization of the Divine. It is the universal Spirit that is incarnated in each one in a unique way, and that gives warmth, color, and variation to that which otherwise would be an eternal monotony. (p. 149.1)

Ideas for Living (1972):

1. But love is also forgiveness. Love overlooks the little differences that we have and finds a point of reconciliation with others. Love creates tolerance and human understanding, without which we become really divided against ourselves and without which we almost unconsciously become filled with criticism, condemnation, and false judgment. No one can be happy or enjoy the greatest fulfillment in life until he has come to see that most people try to do about the best they can. And when we are able to reach out beyond the indifference and the coldness of life, reach through all intolerance and unkindness, only then do we meet that Divine center which is forever established within every person. (p. 42)

 Also in Love

2. I do not care very much for the word “tolerance” as though we tolerated each other. That is better than intolerance, but people who are tolerant because they have made up their minds to be tolerant are missing a lot. I like the word “understanding.” Everything that is understood will be forgiven. There is no question about that. I am not talking about forgiveness between God and man. God does not have to forgive for God is eternal forgiveness. But everything that we really understand between each other will be forgiven. I do not know when such understanding will come to the world so that nations will be able to lay down their arms. It will come, not today or tomorrow perhaps, as we measure time, but nothing can finally combat it. That process in infinite, painstaking, slow, but certain. Everything that is in line with unity is in the process of winning.

 Some day we will come to perfectly appreciate the fact that no living soul is more important than any other one, for in the eternal Kingdom of Reality they are all the same, king and slave, what we call rich and poor, what we call intelligent and unintelligent people, what we call worthwhile and not worthwhile people. (p. 62)

Creative Living (1975):

1. What is war? Fear! What is hatred? Fear! What is intolerance? Fear! Fear of what? Of the world we live in, and of God. Fear arising partly out of the past and partly out of contemplation of the future, because the past is largely molding the consciousness today. (p. 38.2)

 Also in Fear

2. Love begets tolerance, and tolerance begets understanding, which is being able to put oneself in the other person’s place and see why he acts as he acts, why he does what he does. Thus love can create a better world in which to live. It is the one Power which can and must bring peace to a changing world. (p. 62.3)

 Also in Love

A Holmes Reader on Practical Wisdom (1996):

1. Love is a language which is universal, interpreted through every living soul and understood by all. Love will find the solution to every problem, will answer every question, and will ultimately vanquish every foe. Love begets tolerance; tolerance begets understanding, an understanding which is able to put itself in the other person’s place. (p. 63)

 Also in Love

Science of Mind Magazine:

1. Our religious outlook is a universal one. There is tolerance in its concept, and inclusion. The Infinite is all-embracing. We work in harmony with all religious beliefs, since each in his own way seeks the ultimate Cause, God the “Father which art in heaven.” The one who understands the Science of Mind will be tolerant, kind, and sympathetic. (May 1992, p. 21)

 Also in Inclusion

2. Science of Mind has a universal concept of God. It thinks of the Divine Spirit as flowing through everything, personalizing everything, giving warmth and color to everything. Spirit meets with Spirit and communes with Itself even in our ordinary conversation. Never overlook nor underestimate this all-inclusive attitude. (May 1992, p. 21)

3. It is only when we meet God in each other that we comprehend the meaning of the Divinity of humankind. Humanity proclaims Divinity, and it is through humanity that Divinity reaches Its highest revelation. We understand that every person’s attempt to unify with the Divine is really an outcome of the Cosmic Urge which presses against everything, flows through everything, and proclaims Itself in everything. (May 1992, p. 21)

4. A person’s relationship to God should be direct, dynamic. Every person’s mind is an inlet to the Divine. There is tolerance in this concept, and inclusion. The Infinite is all-inclusive, all-embracing, all-comprehending. (November, 1996, p. 28)

 Also in Inclusion

# TRUST

Creative Mind (1919):

1. The highest attitude of mind, from which all else springs, is one of perfect calm and absolute trust in the Spirit. (p. 43.2)

 Also in Attitude

The Science of Mind (1938):

1. When we learn to trust the Universe, we shall be happy, prosperous and well. We must learn to come under that Divine Government, and accept the fact that Nature’s table is ever filled. Never was there a Cosmic famine. . . . God is God. No matter what our emotional storm, or what our objective situation, may be, there is always a something hidden in the inner being that has never been violated. We may stumble, but always there is that Eternal Voice, forever whispering within our ear, that thing which causes the eternal quest, that thing which forever sings and sings. (p. 33.3)

2. The Truth is instantaneous in its demonstration, taking only such time in Its Unfoldment as is inherent in the law of a logical and sequential evolution. In this invisible law of unfoldment, we must come to trust, and although we do not see the way, we must believe that the way IS and IS OPERATIVE. We must trust the Invisible, for It is the sole cause of that which is visible. . . . (p. 57.2)

 Also in Demonstration

3. Man is a center of God-Consciousness in the great Whole. He cannot deface his real being, but may hinder the Whole from coming into a complete expression through his life. Turning to the One with a complete abandonment and in absolute trust, he will find that he is already saved, healed and prospered. (p. 323.1)

4. With all the facts confronting us, we should learn to trust life. There is no power in the universe which wishes anyone ill. Life is good and God is Good. Why not accept this and begin to live? No man need prepare to meet his God, he is meeting Him every day and each hour in the day. He meets Him in the rising sun, in the flowing stream, in the budding rose, in the joy of friendship and love, and in the silence of his own soul. (p. 388.2)

5. To have faith in God is to follow this faith through by having faith in the self. The real self is God and as such is to be implicitly trusted. The spark which burns at the center of our own soul is caught from the living and eternal flame of the Spirit. (414.3)

 Also in Divine Spark

6. Jesus tells us that the child-like mind is more receptive to Truth than the over-intellectual who demand too rational an explanation of those truths which must be accepted on faith alone. What man can explain why he lives? The self-evident fact of living is the only explanation possible or necessary. In the whole life, and through the entire teaching, of this marvelous man, we find a child-like faith in the universe and an implicit trust in the goodness of God. (p. 443.1)

7. To trust in the law of good is to constantly believe that we are surrounded by a Power which can and will cast all fear from our minds, free us from all bondage, and set us safe and satisfied in a new order of living. (p. 481.5)

8. We have the Mind of Christ in such degree as we trust implicitly in the Universe, and no longer do those things which contradict the fundamental goodness. From this Mind, proceeds the perfect Law, which is the Law of Liberty. (p. 496.2)

9. “Pray without ceasing.” This means to be always on the affirmative side of life. To pray without ceasing is to doubt never, but to always trust in the Law of Good. This inner communion is essential to the soul and natural to the mind. It is a constant recognition of our relationship to that Presence in which we live and move and have our being. (p. 497.1)

Think Your Troubles Away (1963):

1. All we have to do is to state our desire, believe it, and let it alone. The hardest thing any man has to do is to learn to trust the Universe. We might say it should be the easiest thing to do, but it is not. We like to dabble with our request, pull our prayer back, give our spiritual mind treatment and then steal it back to see if it is taking root. In the last analysis a man must convince himself that he is in league with the only Power there is. (p. 40.4)

A Holmes Reader on Change (1965):

1. Trust life! There is no power in the universe which wishes anyone ill. Life is good and God is good. Why not accept this and begin to live? No one need prepare to meet God. We are meeting God in the rising sun, in the flowing stream, in the budding rose, in the joy of friendship and love, and in the silence of our own souls. (p. 46)

The Power of An Idea (1966):

1. But we must remember that very frequently it takes what we call time for events to transpire, and therefore we should realize that the growth of thought into experience may take time to mature. He who trusts in God will not make haste; he will not be confused; he will contemplate the object of his desire and believe that he has it whether he sees it or not. He will know that always, by the silent processes of the Law, the harvest is gradually taking form. (p. 59.2)

 Also in Time

2. If we know that God is for us, who can be against us? Therefore, there must come a trust so great that if ill winds blow the only thing that is shaken is the external. (p. 59.4)

3. The great identification, then, is to come to believe with absolute certainty that there is something in you that is Divine. It is eternal. It is transcendent. It is immanent. Gradually chip away everything that would hide the sight of the integrity of your own soul. It is the only thing you have. It is the only thing you brought with you. It is the only thing you will take with you into the beyond. “To thine own self by true.” That is the starting point. Trust yourself. Believe in yourself because you believe in God. (p. 62.2)

 Also in Self/Human/Individual

Science of Mind Magazine:

1. Think of yourself as being in partnership with this Divine Presence and Its creative Law. Learn to trust this Presence as you trust the simple fact that you are living. Do not be afraid to throw yourself in complete abandonment and with perfect acceptance into Its soft embrace, for It is closer to you than your very breath and near to you than your hands and feet. It is right where you are. (May 1972, p. 18)

 Also in Partnership

# TRINITY/TRIUNE NATURE OF GOD

The Science of Mind (1938):

1. If we study the true nature of man, then we shall have delved into the real nature of God, or First Cause, from which man springs. As we have found that man is threefold in his nature, we must deduce that God is threefold in His Nature, i.e., that God is Spirit, or Self-Knowingness; God is Law and action; God is result or Body. This is the inner teaching of “The Trinity.” God, as Self-Knowing Spirit, means the Divine Being Who we have always thought of and believed in, the Being to Whom we have prayed and Whom we have adored. God as Law means the *way* in which Spirit works, and Law in this sense would be the servant of the Spirit. God as Body means the manifestation of the Spirit. (p. 80.1)

2. Throughout the ages, this Trinity has been taught. Every great religion and every great spiritual philosophy has taught this Trinity. Father, Son, and Holy Ghost is the Christian Trinity. It is the Thing, the Way It Works, and What It Does. The Thing is Absolute Intelligence; the *way* It works, is Absolute Law; and What It does, is the result – manifestation. The action of the Thing Itself is what the Bible calls “The Word.” . . . Absolute Intelligence. (p. 80.3)

3. The whole action of Spirit must be within Itself, *upon* the Law (which is also within Itself) and upon the Universal Stuff, which is also within Itself. The three in reality are One – The Trinity. There is something called God that makes things out of Himself (or Itself) by becoming the things It makes, according to law and order. As nearly as the intelligence of the human race is able to judge, Spirit creates by contemplation. (p. 84.5)

4. The Body of the Universe is the result of the thought of Spirit, operating through the medium of Soul. The Father is Absolute, Positive Intelligence; the Son is the Offspring of the Father; the Holy Ghost is “The Servant of the Eternal Spirit throughout the ages.” Spirit is Absolute Intelligence, operating through the Soul of Receptive Intelligence, impregnating It with “the Divine Ideas.” (p. 88.3)

5. There is a Universal Presence that acts as though It were intelligent, and we may assume that It is. There is a Universal Intelligence acting as Law – we may also assume this to be true. There is a formless Stuff in the Universe, forever taking form, and forever changing form – this we may accept as being self-evident. (p. 129.1)

6. We have every reason to postulate a three-fold nature of the Universal Being, which we shall call Spirit, Soul, and Body. We shall think of Spirit as the great Actor, Soul as the Medium of Its action, and Body the result of Its action. We shall think of Spirit as the only Conscious Actor – the Power that knows Itself. We shall think of Soul as the blind Force, obeying the Will of Spirit; and we shall think of Body as the effect of Spirit, working through Law to produce form. (p. 129.2)

7. Man re-enacts the Divine Nature on all three planes. He is self-knowing in his conscious mind, creative through his subconscious reactions, and he has a body. He personifies the Trinity of Being. He is the son within the Father. The Father is greater than the son, but the son has the same life Essence as has the Father or Parent Mind. (p. 132.6)

8. Real man is in an eternal state of complete unity with the Whole. His conscious mind is his understanding of God; his subjective mind is his use of the Universal Creative Medium; and his body is one with the Body of Reality. (p. 132.7)

9. Man is a threefold principle of life and action; he is spirit, soul and body. From the Spirit he receives inspiration and guidance; in the soul he finds a perfect Law of life; and through the body he proves that he is a real individualization of the Invisible Principle. (p. 477.1)

10. Trinity. The three-fold Universe. A trinity of being appears to run through all Nature and all Life. For instance, there is electricity, the way it works, and what it does. There is the seed, the creative medium of the soil, and the plant. But through the Trinity of God and man, there runs a Self-Conscious Spirit, and this is what distinguishes man from the brute. Man duplicates the Trinity of God in spirit, soul and body. We are One with all matter in the physical world; One with the Creative Law of the Universe in the Mental World; and One with the Spirit of God in the Conscious World. Man as the little circle, God as the Big Circle. We are a point in Universal Consciousness, which is God; and God is our Life, Spirit, Mind and Intelligence. We are not separated from Life, neither is It separated from us; but we are separate entities in It – individualized Centers of God Conscoiusness. (Glossary, p. 638.10)

11. Triune Unity. The Trinity. (Glossary, p. 638.11)

New Thought Dictionary (1942):

1. Holy Trinity. Spirit as Absolute Intelligence; Mind as Law; form as manifestation. (p. 59.10)

Beverly Hills Lectures (1952):

1. There has never been a great system of thought which has not taught a trinity of Spirit – what we term mind, soul, body. When I wrote our textbook, I reduced it to its simplest common denominator because we are dealing with the great abstractions of the ages. The attempt was made to put it in a language that all can understand: The Thing, The Way It Works, and What It Does. (p. 95.3)

The Magic of the Mind (1965):

1. We find religion similarly designating these three aspects of God, only in different terminology. In the beginning is God (Intelligence), then there is the Word of God which becomes both the Law unto and the Substance (Energy in form) of that toward which It is directed. From the beginning all creation is an activity of God becoming that which He creates. (p. 18.1)

What Religious Science Teaches (1974):

1. In Religious Science, following the example of the Christian scriptures, we have named this trinity, “The Father, Son and Holy Ghost.” The Father, the supreme creative Principle; the Son (the Christ) the universal manifestation of the Father; and the supreme Law of Cause and Effect, the servant of the Spirit throughout the ages. (p. 58.3)

 Also in What We Believe

2. To return to our analysis of the Trinity – the Father is the Absolute, Unconditioned, First Cause; the Infinite Person; the Divine in Whom we live and move and have our being. The entire manifestation of the Infinite in any and all planes, levels, state of consciousness, or manifestations, constitutes the Son. (p. 62.2)

 Also in What We Believe

3. So far as we know from teachings handed down to us from antiquity, the Holy Ghost signifies the feminine aspect of the Divine Trinity. It represents the divine activity of the higher mental plane; the Breath of God, or the Law of Being. It is difficult for us to transpose the meaning of ancient symbols into modern language, but it seems to be the consensus among the scholars who have studied this subject that the Holy Ghost means the relationship between the Father and the Son, or the divine, creative fertility of the universal soul when impregnated by the Divine Ideas. If creation is to take place, there must be a Divine Imagination which is spontaneous and a creative medium through which It acts. This creative medium is the Law of Mind. (p. 62.3)

 Also in What We Believe

Science of Mind Magazine:

1. Every great religion and every great spiritual philosophy has taught this Trinity. Father, Son, and Holy Ghost is the Christian Trinity. It is the Thing, the Way It Works, and What It Does. The Thing is Absolute Intelligence; the way It works, is Absolute Law; and What It Does, is the result -- manifestation. (February 2003, p. 16)

# TRUTH

Creative Mind (1919):

1. What is the Truth?

The Truth is that which is. It is all that is. As there cannot be something and nothing, so the Truth, being that which is, must at the same time be all that there is.

Where is the Truth?

If the Truth is All, it must be everywhere; being all, there is no other substance to divide it with; being undivided, it is everywhere present. All Truth, which means all power, must be present at all points, or at any given point, at any and at all times.

Has the Truth changed?

A substance cannot change unless there is something for it to change into. Since the Truth is all, it cannot change, for there is no other thing for it to change into; whatever is the Truth, then, has never changed. (p. 71)

The Science of Mind (1938):

1. Because Truth is Infinite, It must be continuously unfolding in the consciousness of man and no one will ever have a *complete understanding of Truth*. A complete understanding of Truth would be a complete understanding of God, and a complete comprehension of God would be to become God. We know that more light will be given as we use that which we have, and we repudiate any belief which says that *all* of Truth has been given. (p. 191.4)

2. We should never hesitate to say that we know the Truth, because we do, for the realization of the Unity of God and man is the Truth. We simply need a greater realization of this. How are we to get it? Only by penetrating deeper and yet deeper into our own Divine Nature – pushing further and further back into the Infinite. Where are we to do this? THERE IS NO PLACE EXCEPT WITHIN THAT WE CAN DO IT. Who is to do it for us? NO ONE. No one can. Others can treat us; they can set the Law in motion for us and help us to become prosperous. This is both good and helpful, but the evolution of the individual – the unfoldment of personality, the enlightenment of the soul, the illumination of the spirit – can come only to the degree that the individual himself purposes to let Life operate through him. “Let this Mind be in you which was also in Christ Jesus.” (Phil. 2:5) This is the Mind of God – the only Mind – the Supreme Intelligence of the Universe. (p. 364.3)

3. As all forms of energy return again into their source, so the word of Truth is the word of God, no matter who speaks it, or when it is spoken. Man reveals, but does not absorb, the Divine Nature. (p. 480.3)

4. *The Holy Comforter (John 14:16)*

We are told that The Holy Comforter, the Spirit of Truth, will make all things known to us, for He is with us and in us. No more comprehensive statement could be made. The Spirit of Truth is in all people – not unto Jesus alone – but unto all alike . . . again the revelation of the self to the self; a divine awakening to the eternal Reality inhabiting eternity and finding its abiding place in time, through our own natures. (p. 480.5)

5. *God’s Will for His Creation (Romans 8:31)*

“If God be for us, who can be against us?” If God is all there is and the universe is One, *then there is no power, presence or law against the Truth!* One with the Truth is a totality. If our whole endeavor is to be, and to do, that which is constructive, then we are with God and we may be sure He is ever with us. God knows no outside. *He is ever inside. The outer rim of Reality is exactly at the center of Itself.*  (p. 486.2)

6. Truth. That which is. It is the Reason, Cause and Power in and through everything. It is Birthless, Deathless, Changeless, Complete, Perfect, Whole, Self-Existent, Causeless, Almighty, God, Spirit, Law, Mind, Intelligence, and anything and everything that implies Reality. By a process of axiomatic reasoning, we arrive at the conclusion that Spirit knows nothing outside Itself. The Truth is that which Is; and being that which Is, It must be Infinite and All. Being Infinite or All, the Truth can have nothing outside Itself, other than Itself, or unlike Itself, by which to divide Itself; consequently, the Spirit is Indivisible, Changeless and Complete within Itself. Itself is all that is – both Cause and Effect, the Alpha and the Omega. (Glossary, p. 639.3)

New Thought Dictionary (1942):

1. Truth. In its universal sense “The Truth” means God, Spirit, Reality; in a lesser sense the word truth designates anything that is true – a psychological truth, a spiritual truth, a physical truth. (p. 157.12)

Richer Living (1953):

1. The Truth is that which is really so, and God alone is Truth. (p. 220.1)

The Basic Ideas of Science of Mind (1957):

1. We need to keep clearly in mind the difference between a fact, something that is evident and concrete, and a truth, that which everlastingly is, whether we can see it or not. (p. 41.1)

The Voice Celestial (1960):

1. You shall not find Truth anywhere

Though long the quest or wide or high –

*Until* with opened inner eye,

Your searching soul shall find revealed

The secret which the gods concealed;

Look thou within, O Soul, and see

The god enveloped in the Me! (p. 81.2)

2. *Within yourself* the undiscovered truth

Lies hid; in *you*, the very goal you seek!

And though your quest should lead through lands afar

You will return and find truth where you are. (p. 126.2)

 Living Without Fear (1962):

1. There is but One Knower and what this One knows must be and is so, and this is true when this One knows through what we call the mind of man. The question might arise at this point: “Suppose man should know something which contradicts the Truth?” The answer would be: “Man cannot really know anything that contradicts the Truth.” He may suppose something which is not true; he can assume an opposite to Reality, but he cannot know that which is not so. For instance, we might believe that two and two make five, but they would still make four. There is a great difference between believing and knowing; we can believe anything, we can know only that which is true. (56)

2. One of the intellectual difficulties which we must overcome is our apparent inability to realize that there is an ultimate Truth and this Truth operates through our own mind in Its native and original being and power. But our perception of the Truth is an act of consciousness, as it is the inner perception which must recognize the Spirit. (p. 56)

Know Yourself (1970):

1. Truth knows no opposites. When we take away the belief in evil it flees with the dissolution of this belief. We must be continually reminding ourselves of the power of our word and of our ability to consciously use it for the good desired. We must know that Truth produces freedom because Truth is freedom. It is in quiet expectancy and in calm confidence that our work should be done. The results rest in the eternal Law of Mind. (p. 81.2)

 Also in Expectancy, Freedom

Pray and Prosper (1974):

1. Truth is One – “that they may be one, even as we are one.” Truth is never divided against Itself. It is always available. (p. 37.2)

A Holmes Reader on Practical Wisdom (1996):

1. The Truth is one and indivisible. Since we exist, we must be part of that Truth. We are one with It. There is but One Person in the universe -- God, the supreme Spirit. Everyone’s personality is a unique representation of this One Person in whom “we live, move and have our being.” (p. 18)

 Also in Personality

# UNCONSCIOUS

The Science of Mind (1938):

1. Unconscious. Not known or apprehended by consciousness. The Soul is subconscious, but certainly not *unconscious*. (Glossary, p. 640.3)

2. Unconscious Thought. Unconscious subjective thought. A man does not always *think about* the particular disease he finds himself experiencing, but his subjective mind may have been entertaining certain combinations of thought which logically produced certain diseases. If he were angry much of the time, poison would be secreted in his system and there would be a tendency to manifest as some disease. The manifestation of itself might be a disease he had never heard of and he would say, “How could my thought have anything to do with such a disease when I never even heard the name of it?” Yet it is not difficult to see how *his thought had been the causation back of the disease.* (Glossary, p. 640.5)

# UNDERSTANDING

The Science of Mind (1938):

1. Since an understanding of any law must pass first through our conscious mind before we can make use of it, it follows that with all our getting, we should get understanding. (p. 44.4)

2. By *spiritual understanding*, is not meant anything strange or unnatural, but merely that the belief in goodness must be greater than any apparent manifestation of its opposite. (p. 160.2)

3. The Law through which man operates is Infinite, but man appears to be finite; that is, he has not yet evolved to a complete understanding of himself. He is unfolding from a Limitless Potential but can bring into his experience only that which he can conceive. There is no limit to the Law, but there appears to be a limit to man’s understanding of It. As his understanding unfolds, his possibilities of attainment will increase. (p. 267.4)

4. It is impossible to divorce spiritual understanding from the proper use of mental law. The Spirit within man is God, and only to the degree that we listen to and seek to obey this Spirit shall we really succeed. (p. 275.3)

# UNITY

Love and Law (2001; teachings 1918-1920):

1. 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. (p. 48.2)

2. Many people make a mistake in thinking it is enough to claim that God is all. We must realize there is one Power, one God, one All, one Life, and that life is in me now. I am a manifestation of that One.

 Now you have a working principle. You can think of yourself as a sort of a center in this Divine Living Intelligence through which It operates. Begin to think of your consciousness as an activity of mind through which It flows. Begin to think of your word as the word of power going into it which shall create. That brings you to the One. This mind makes everything. The spirit, or God, makes everything by thinking, or speaking, and then the thing appears in the visible, and since that life is in you, in your word, you do the same thing. (p. 48.2-49.2)

3. We recognize unity and not duality. There is but one common Mind and one mind common to everybody. This Mind manifests itself through us. Mind is an individualized center of God consciousness. All law is Mind in action. (p. 160.2)

4. We are speaking about the infinite when we speak about life. There can be no two infinites because chaos and not cosmos would be the result. There is but one power and that one is indivisible. If that is all that there is, where would you find a line except an imaginary one? Because of indivisibility, unity is a necessity. The higher the concept which one has of this thing, the farther evolved he is. It is indivisible and one, and we are it and it is that which we are. (p. 202.2)

5. Unity is the basis of all that there is. There is but one God, but one mind, but one spirit, and but one power. When I embody myself in my thoughts selfishly, I am separating myself from that which I think would be my good. You may think this is a very subtle thing and could not be the reason for so much trouble. It is the foundation of most of our troubles. I am unconsciously separating myself from my good. (p. 218.2)

6. Within this Infinite Mind, each individual exists not as a separated entity but as a separate entity. We come to a point in universal consciousness which is God and God is our life or spirit. We are not separated from it. Neither is it separated from us but we are separate entities in it. (p. 231.4)

Can We Talk to God? (1934):

1. The secret of spiritual power is a consciousness of one’s union with the whole and the availability of good. We are one with a universal creativeness which is the God of theology, the Spirit of mysticism, the Reality of philosophy, and the Principle of science. God is accessible to all people. (p. 44.4)

2. Spiritual power arises from a consciousness of our unity with the whole and an awareness of the direct responsiveness of the Spirit to us. (p. 45.2)

3. I believe in the brotherhood of humanity, the Parenthood of God, and a unity being all together in one perfect whole. I believe the Spirit is in the wind and wave, and manifests Its presence throughout all Nature. But most completely, through our own minds and in our hearts, It proclaims our livingness and Its lovingness. (p. 79.2)

The Science of Mind (1938):

1. Here we have a dual unity – law and order, spontaneous choice, volition, conscious action, and automatic reaction. (p. 42.6)

2. Nothing could give form to a formless stuff, which has no mind of its own, but some Intelligence operating through it. Here, then, we come back to the Word as the starting point of all Creation -- God’s Word in the Great Creation, the Great World, and man’s word in the small world; One Spirit, One Mind, and One Substance. One Law, but many ideas, one Power but many ways of using It. One God, in Whom we all live, and One Law, which we all use. ONE, ONE, ONE!! No greater unity could be conceived than that which is already given. (p. 117.2)

3. We realize that mental healing must also be spiritual healing, for the two *cannot* be divorced. We know that a belief in duality – a belief in the power of Good *and* the power of evil – has helped to destroy man, and the understanding of Unity alone will heal him. We seek to realize this Unity with God in all our healing work. (p. 191.5)

4. We are, therefore, members of the Universe, and being members of that which unites everything, we are some part of each other! (p. 313.4)

5. There is One Infinite Mind from which all things come. This Mind is through, in, and around man. It is the Only Mind there is and every time man thinks he uses It. There is One Infinite Spirit and every time man says “I am” he proclaims It. There is One Infinite Substance and every time man moves he moves in It. There is One Infinite Law and every time man thinks he sets this Law in motion. There is One Infinite God and every time man speaks to this God, he receives a direct answer. ONE! ONE! ONE! (p. 323.2)

6. There is One Limitless Life, which returns to the thinker exactly what he thinks into It. One! One! One! “In all, over all, and through all.” Talk, live, act, believe and know that you are a center in this One. All the Power there is, all the Presence there is, all the Love there is, all the Peace there is, all the Good there is, and the Only God there is, is Omnipresent. Consequently, the Infinite is in and through man and is in and through everything. (p. 323.2)

7. Reason declares that that Which is Infinite cannot be divided against Itself. The Infinite is, therefore indivisible and consequently a Perfect Unit. (p. 330.2)

8. All of It is present at any and every point within Itself. It is not approaching a point nor receding from it, but is always at the point. The whole of God is present at any and every point within God. (p. 330.3)

9. In treatment there should always be a recognition of the absolute Unity of God and man: the Oneness, Inseparability, Indivisibility, Changelessness. God as the big circle and man as the little circle. Man is in God and God is man, just as a drop of water is in the ocean, while the ocean is the drop of water. This is the recognition which Jesus had when he said, “I and the Father are One.” There is a perfect Union, and to the degree that we are conscious of this Union, we incorporate this consciousness in our word; and our word has just as much power as we put into it, no more and no less. (p. 331.2)

10. The Unity of Good is a revelation of the greatest importance, for it teaches us that we are One with the Whole and One with each other. The Fatherhood of God and the actual Brotherhood of Man will be made apparent on earth to the degree that man realizes true Unity. (p. 332.3)

11. God is Spirit. That is, without parts. A Universal Unity and Wholeness. (p. 391.2)

12. *The Single Eye (Matt. 6:23)*

If our eye is single, we shall be filled with light. That is, when we perceive the Unity of Good, we shall perceive it in its entirety, an undivided whole. But if our eye be filled with evil, we shall remain in darkness. We must cleave to the good, and trust absolutely in the Law of God to bring about any desired end. (p. 432.2)

13. When we are willing to lose a personal sense of responsibility; when we let go of the thought of isolation and claim a real unity with God, then we lose the personal and find the Universal. But remember, as the greater always includes the lesser, so the Universal always includes the personal, which is a personification of Itself. (p. 454.5)

14. *We must be lifted up*, that is we must realize our Divine nature and relationship to the Truth of God. This relationship is one of complete unity. The cross represents the tree of life and may also be thought of as the tree of unity. (p. 472.6)

15. *When We Are Strong (John 5:19)*

“The Son can do nothing of himself.” We are strong only as we are in unity with good, which is God. But the Father showeth the Son, that is, it is revealed to us, through the innermost parts of our being, that there is a complete unity, a perfect wholeness. As this concept of unity takes place, it brings with it great authority. The Father quickens the Son, the Son quickens whom he will. (p. 475.2)

16. The unity of the Spirit is kept through the bonds of peace. Other than peace suggests confusion and separation. The Spirit is a perfect unit and we harmonize with this unity when we maintain a state of peace in our minds. (p. 493.2)

 Also in Peace/Peacefulness

17. “One God and Father of all, who is above all, and through all, and in you all.” It would be impossible to make a clearer statement of Truth: One Life behind all that lives! One, One, One . . . never two. The unity of all life. To learn this is to know a secret of the ages (p. 493.6)

18. Here is a mystical saying: God is in all, through all, and above all, which means that we partake of the One Life . . . It is all of us . . . but we are not all of this Life. No man can exhaust the Divine Nature, but all live by, in, and through It. It is in us but also above us; It is in us but also below us; It is in us but also around us – It is what we are but infinitely more than we are! We shall ever ascend into a greater expression of this One, but we can never completely encompass It. This is a glorious concept, and one which fills us with wonder at the majesty of our own being – forever hid with Christ in God. (p. 493.7)

19. Unity. The Oneness of God and man. The enlightened in every age have taught that back of all things there is One Unseen Cause. . . . The word *Unity*, we might explain here, signifies the union of parts, a result of many drawn together into one perfect harmonious whole . . . Oneness . . . One Life, of which we are a part; One Intelligence, which we use; One Substance, which is brought into manifold manifestation; One Principle, as Jesus taught: “That they may all be one, even as Thou, Father, art in me and I in Thee, and they also in us.” (Glossary, P. 640.6)

New Thought Dictionary (1942):

1. Unity. The Oneness of all life. Man’s inseparable union with nature, with the Christ Mind, and with God. (p. 161.7)

Lessons in Spiritual Mind Healing (1943):

1. Everything, including our own individuality, rises out of One fundamental Unity. This Unity is both universal and infinite. There cannot be two infinities. Because there is a fundamental Unity, all of It is present everywhere. (p. 13.1)

2. There is only One Power, therefore there is never any opposite, adversary or otherness. The One becomes the many, and the many are rooted in the One. There are never two, there is always One. (p. 14.2)

3. The best possible thing we can do, then, is to think of ourselves as forever One with the Eternal Mind, with the ever-lasting Spirit. It is not only the Spirit, it is our spirit, our real and true but invisible Source. This is the highest concept which has ever come to the mind of man, and the truest.

 Also in Source

This Thing Called You (1948):

1. The wick of your individual life runs deep into the oil of pure Being. There is but Life and that Life is your life now. (p. 75.3)

2. There is but one Presence in the universe. Since It is in and through everything, It must be in and through you. This Presence manifests Itself in and through all forms, all people, all conditions. This Presence is Life Itself. Its nature is love and givingness. (p. 114.3)

How to Use the Science of Mind (1948):

1. 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. (1.1)

 Also in Absolute

2. We find ourselves, not absorbed, but immersed, in a Universality, each one being a unique, individual and different manifestation of that which itself is one, undivided, indivisible, and whole. (p. 3.2)

3. When we say there is one Cause back of all manifest form, one Intelligence back of all consciousness, and one Spirit within all men, we are not denying the reality of created forms or individual experience. We are affirming the unity of all life, a unity which includes all variety. Unity passes into variety and multiplicity without division. In each creation Life brings Its whole nature to bear upon that individual expression. Thus every man’s life not only has God, but all of God, back of, within and through him. (p. 7.2)

4. This is a true spiritual relationship with the universe, for God is not some far-off event, but an ever-present reality. We should not think of the Spirit as separate from us, but as within as well as around us. While we entertain the concept of a God who is distant our search will be to re-unite ourselves with the Divine Source of our being. It is not really union with God that we are searching after. The search after union is merely one of the intellectual steps we take. Gradually this search after union must cease and we must learn to live from a unity which is forever established. (p. 61.2)

5. There is but one Cause. It is immediate in Its manifestation in and through everything. Spirit is the activity of everything -- not separated or apart from Its manifestations, but in them. (p. 85.1)

6. It is necessary for us to see that unity does not mean uniformity and that the changeless nature of the original Mind in no way imposes monotonous action It. (p. 91.3)

 Also in Change

Words That Heal Today (1949):

1. Unity does not mean uniformity. Life has set the stamp of individuality upon everything, from a blade of grass to a person. There is unity at the center, variety at the surface. These variations are separate and distinct without being separated or isolated. Variety feeds on the unity in which it is rooted and expands through a consciousness of being one with the whole. (p. 25.2)

2. To love God and to love our neighbor as ourselves means to see God in everything and to include everyone in one divine unity. On this admonition of the Master hangs the meaning of all divine law, all spiritual prophecy and all true revelation. (p. 40.2)

3. The garment of Jesus was made of one piece of cloth, cut in circular form, symbolizing the unity and wholeness of all life. Wholeness needs but to be touched to transmit its life-giving power to that which seems separated, to that which appears divided. (p. 192.2)

4. While we have one common source, Divine Wisdom has seen fit to make each an individual. Unity does not mean uniformity. There is unity at the center, with infinite variation at the circumference. (p. 242.1)

Seminar Lectures (1955):

1. The universe is one system and it is not a system where there is a vast spiritual system “up there” and a great mental one “right here” and then another physical system “down below.” The physical is the mental, the mental is the spiritual, the spiritual is the mental and the physical and it is all one universe. The mental and physical aspects are merely the modes of self-expression and it is all right where we are. (p. 20.2)

2. The basic proposition is that the universe in which we live is a combination of Love and Law, or Divine Presence and Universal Principle. We may call it a spontaneous Self-emergence and a mechanical reaction, or the Law and the Word, or the Personal and the Impersonal, or the Thing and the way It works. Everything we do, say, and teach; our methods of treatment and procedures; all is based not on a duality but on a dual unity or a two-sided unity of one and the same thing. (p. 33.1)

 Also in Religious Science/Science of Mind

Help for Today (1958):

1. THERE IS NO PLACE WHERE YOUR MIND LEAVES OFF AND THE MIND OF GOD BEGINS! There is no place where the nature of man leaves off and the Nature of God begins. THE POWER IS ONE INDIVISIBLE SPIRIT AND YOU ARE A PART OF IT! -- not as a fragment separate from It, but as an essence merged with It. (p. 211.7)

Freedom from Stress (1964):

1. All of our affairs are but thoughts cast upon the screen of experience as temporary events. In the silence of our own soul we walk back and back, turning away from the apparent condition until, finally, we emerge in the broader field where we are unified with the one Source of all things, (p. 8)

2. . . . we see that the first principle of Life is Oneness; the first performance of Life is multiplying Itself without dividing Itself. Life must be One and that One, in order to be expressed, must be many; but the many, in order to exist, must live in the One.

 We are bound into a supreme Unity; we are tied into an immutable Law of Cause and Effect -- that is the way Unity moves into action. Cause and effect is something that happens as a result of the recognition of Unity. Consequently, we are one even while we are many, and since each of us is a part of the Whole, if we seek to destroy each other we only ultimately hurt ourselves. This is the great lesson of Life. (p. 80)

The Power of An Idea (1965):

1. The highest concept of true religion is the unity of good; God as one, God as both universal and individualized, instantly responsive alike to everyone. God is within man; man will discover God in his own nature. (p. 52.2)

Thoughts Are Things (1967):

1. You are united with all. You are one with the eternal Light Itself. The Presence of Spirit within you blesses everyone you meet, tends to heal everything you touch, brings gladness into the life of everyone you contact. Therefore you are a blessing to yourself, to humankind and to the day in which you live. (p. 9.1)

2. To have your heart without fear is to have implicit confidence in the good, the enduring and the true. Fear is the only thing of which to be afraid. It is not the host encamped against you, nor the confusion around you, that you need to fear; it is the lack of confidence in the good alone which should concern you. Through inner spiritual vision you know that good alone is permanent and all else is transitory. You know that right finally dissolves everything opposed to it. The power of Spirit is supreme over every antagonist. Therefore, you should cherish no fear, and when you neither fear nor hate, you come to understand the unity of Life. (p. 21.1)

 Also in Unity

It’s Up to You! (1968):

1. The only way we can ever use spiritual Power is by a conscious sense of unity. There is One Creativeness in the universe. We did not put It there and God Himself did not put It there. It is God, and God did not make God. It is individualized in each one of us. (p. 51.3)

2. We are dealing with an infinite and final Unity, which, though It appears to break down into multiplicity, never breaks down Its unity. (p. 63.1)

The Spiritual Universe and You (1971):

1. Every sacred book is a Divine document insofar as it is true. Any note of pure harmony ever struck on any instrument or by the human voice is a harmony of God, a revelation of God, an action of God, and an impersonation of God. Every step in a dance that is pure symmetry and grace is that which is the essence of loveliness. Every essay ever written that speaks the truth is God proclaiming it. There is only God; and we must not deny the slightest fact to affirm the omnipresence of God -- over all, in all and through all. (p. 20.3)

Spiritual Awareness (1972):

1. Life, which is a unity, expresses through variety in order that that which is unity may not be monotonous. Every experience we have takes place in the field of Unity – a union of all life in which variation in no way disturbs but merely give individualized expression to It. We should feel as though the Whole were expressing through us at every moment. (p. 92.1)

What Religious Science Teaches (1974):

1. Behind all is a unity, through all is a diversity; saturating all is a divinity. (p. 15.4)

2. Unity is a symbol of the soul’s oneness with the Higher Nature, implying complete freedom from bondage to anything less than itself. All positive religions have taught that the supreme end of humanity is a union of the soul with God. (p. 50.4)

 Also in What We Believe

Creative Living (1975):

1. We cannot only embrace ourselves; somehow our arms must find themselves around the shoulders of all humanity. We cannot worship a God who belongs to us alone. Only as we enter into a feeling of the Essence that diffuses Itself everywhere, then at last we can look at each other and say, “I worship God in your form.” (p. 52.1)

Living the Science of Mind (1984):

1. It (Religious Science) also teaches a direct relationship between God and man. God is incarnated in all men and individualized through all creation without loss to Himself. Within the One Supreme Mind exists the possibility of projecting limitless expressions of Itself, but each expression is unique and different from any other. Thus the Infinite is not divided but multiplied. (p. 73.4)

2. Religious Science not only emphasized the Unity of God and man; it teaches us that in such degree as our thought becomes spiritualized it actually manifests the Power of God. (p. 74.3)

3. There is One Life of which we are a part; One Intelligence, which we use; One Substance, which takes manifold forms. (p. 94.5)

4. This is the basis of all New Thought teaching, the Spiritual Union of all Life. (p. 95.2)

5. Unity is a symbol of the soul’s Oneness with the Higher Nature, implying complete freedom from bondage to anything less than itself. (p. 95.4)

6. Religious Science teaches an absolute union of man with his Source. So complete is this union that the slightest act of human consciousness manifests some degree of man’s Divinity. Man is not God, but he has no life separate from the Divine; he has no existence apart from his Source. He thinks God’s thoughts after Him. He is Divine neither by will nor through choice, but by necessity. (p. 96.2)

7. There is no place where we begin and God leaves off. We can find God only within ourselves.

 At first this seems almost blasphemous, as though one were setting oneself up as God, but such is not the case. One is merely setting oneself up as a center in the consciousness of God, forever One with God, an Incarnation of the Universal. (p. 111.2)

8. This Supreme Being is at the center of each one of us. To it we may come for guidance, and from It we may draw both inspiration and the Power to live, stand, walk, or sit. Every act is an outcome of consciousness, every movement is within the Divine Being, and since the Divine Being is everywhere It must also be at the center of our own life. (p. 114.2)

9. The God within you is a Unity and not a duality. This Unity is changeless, forever revealing Itself to each. (p. 116.4)

10. There is a great difference in believing God to be within you or outside you. For if God is outside you, how are you going to reach this God who, not being some part of you, must be separate from you? How can you hope to unite things which are different from each other? But the God who is already within you, being forever Perfect and Complete, needs no reunion with anyone; and you need no reunion with this God, because this God already is in your every act, every thought, every movement -- in your every plan, purpose and performance. (p. 117.2)

11. There is no such thing as an individual anything in the Universe. For instance, we as individuals do not have an individual gravitational force that holds us in place. We do not possess an individual law of mathematics or principle of harmony. Rather we are immersed in all of these things, and they individualize through us in accord with the use that we make of them. (p. 151.4)

12. Each one of us individualizes the Universal Mind by our use of It. The sum total of our mental and emotional reactions surrounds us with a field of thought which is operated upon by a larger field of Mind, Law, and Action. (p. 151.5)

 Also in Sum Total

13. We are individual points in the Consciousness of God or the original Creative Spirit of the Universe. We are points where It thinks through us as us, or as we say, God as man in man is man.

 But the God that is in man is the same God that is Universal. There is no wall of separation, no barrier, no place where one begins and the other leaves off. (p. 152.5)

14. Man as an individual does not disappear because God is incarnated in him or because his life is God, nor does the Universal Law dominate him in his personal choice. It is complete cooperation based on Unity. (p. 153.2)

15. Unity does not mean uniformity. Our unity with other people does not mean that we must think and act as they do. All it means is that we should get along with them. We should unify with everything, while at the same time keeping intact and whole that God-given something at the center of our being which is the Spiritual Ego. (p. 172.2)

16. The search for union passes into the realization, not that we are just with or in, but that we are of God. One with, or One in, implies separation. The great realization is that we are of that which is; we are some part of it. (p. 179. 6)

Anatomy of Healing Prayer (1991):

1. There is no such a thing as a part of God. In an indivisible unity, all of everything is present everywhere all the time. (p. 14.1)

2. But if the consciousness of God -- and this is what we are talking about -- or the Presence of God, or the Spirit is in everything, and if it is unbroken, and if it is undivided and does not express itself in fragments but in a totality, it is all everywhere -- then all of it is incarnated in everything, as far as its potential is concerned; but in each thing it must be incarnated as the idea and the potentiality of that thing in which it is incarnated, in which it is involved, invoking in this involution everything that is going to follow in the process of evolution. It is very important that we realize that involved, incarnated, encircled within us must be the potential of everything that we shall every evolve into. In other words, it’s certain that we will never become God, the Absolute, and exhaust the potential possibility of our own evolution because if we did and we were destined to be eternal, it would be an eternal hell -- if we could ever exhaust the potential possibility; but is that which is the Cause of the potential possibility, that which is the Absolute and the final and ultimate Reality is involved in us or incarnate in us, then there isn’t a part of it incarnated in us; all of it is there. The search for Divine Unity, the realization of Unity, necessitates the acceptance that there is no dividing line -- that we shall expand, progress, evolve, ad infinitum, in a sequence, from where we are to any stage that we shall ever become. Out of eternal being comes everlasting becoming. (p. 14.2)

 Also in Potential

3. You can have an individuation of anything and of all things, so that each individuation merely comes to a point of universality, like that, flowing down into this point. Therefore, all of the universality of that thing is epitomized and pressing against this particular point in its infinity, which differentiates the universality without destroying its unity. It individualizes it without destroying the universality back of this individuation. It is necessary for us to conceive this because back of what you are and back of what I am is all that there is, surging to express what you are and what I am, and for us and to us nothing else. (p. 25.2)

4. . . . there is no such thing as a human mind and a Divine Mind. There is no such thing as dualism. There is no such thing as God and Man -- there can’t be. There is only What Is and the way It works. There can be nothing in the Universe ultimately but action and reaction, the action being conscious intelligence and awareness, and the reaction intelligence unconsciously operating without an awareness. (p. 89.2)

5. That which is a unity -- whether we think of a unity small or large -- because it is indivisible, it is present in its entirety at any and every point. That is what is meant by the Omnipresence of God. (p. 186.2)

6. There is no dualism in the Universe; on this we agree. There appears to be, and on this we are agreed too. We have to get to a place where appearance is not something to be contested against or fought, but merely be clarified by knowing it isn’t. (p. 194.1)

 Also in Appearance

Ideas of Power (1992):

1. I believe the power that makes us sick is the only power that can make us well. The power that impoverishes us is the only thing that can enrich us. If it were not so, the Universe would be a dualism and there would always be an evil contending against the Good; and God is One. (p. 48.3)

2. I believe there is only one Life Principle. God is One. (p. 97.2)

3. The truth that makes us free, enabling us to claim our freedom, must of necessity be a truth that does not deny the Unity of Good. Our freedom cannot be at the expense of others. (p. 127.3)

A Holmes Reader on Meaning (1994):

1. All things and events are rooted in some coordinated and intelligent principle which we call ‘Divine.’ Any name limits it. God is in and through all life, the cause back of it, the effect in it, the power through it, the law sustaining it, the impulse projecting it, and the unity binding it together. The system is a complete unity. Our lives are rooted in this unity, and our relationship to it is instantaneous and mutual. (p. 5)

 also in God/Spirit

2. Perhaps the most difficult thing for us to perceive is that there is one Life running through everything, one Presence manifest in everything, and one Person individualized through everyone. The perception of unity sees through all differences to one universal sameness. Yet unity does not mean uniformity. We do not all have to be alike, think alike, or act alike; but the world is learning we must all act in union. The Infinite One manifests in infinite variations, each rooted in the One, but each divinely unique in its own right. Good, bad; high, low; across, above and beneath, are all one to the Infinite Mind. (p. 49)

The Philosophy of Ernest Holmes (1996):

1. We consider the whole universal system to be a unitary wholeness, undivided and indivisible. Therefore its entirety is at the point of our perception, always. (p. 81.3)

2. Logic and reason compel us to accept that the Universe is a unitary wholeness, but we do not stop to think what this means -- that it is a unitary wholeness. That which is one, naturally, is undivided and indivisible. Therefore all of it appears at any and every point within it; the totality of infinity is whatever you are thinking. All of God is right where you are. (p. 83.1)

3. The fact that you and I can talk to each other is proof enough that we exist in a medium which, Emerson said, “is common to all individual men.” (p. 83.1)

4. We say we are one with God and one in God. This is a mistake; we are one of whatever the nature of God is. Whatever it is, it is one. (p. 85.2)

5. There is no such thing as good and evil in the Universe, no such thing as right and wrong, no such thing as God and man, no such thing as a manifest Universe separate from what manifests it -- the manifestation is the Manifester in the manifestation. (p. 157.2)

365 Science of Mind (2001):

1. It is right and necessary that we should be individuals. If two persons were exactly alike, one would be unnecessary in the scheme of things. Emerson said that imitation is suicide. The Divine Spark never made any two things alike – no two rosebushes, two snowflakes, two grains of sand, nor two persons. We are all just a little unique, for each wears a different face but behind each is the One Presence – God. Unity does not mean uniformity. Unity means that everything draws its strength, it power, and its ability to live from One Source. One Life does flow through everything, but this Life is never monotonous; It is forever doing new things in you and in me. (p. 29.1)

Science of Mind Magazine:

1. It is this unity with life which makes our thought creative. Thought is creative not by will, wishing, longing, prayer, or supplication, but merely because its nature is to be creative. Humankind is a microcosm within the macrocosm, a little world within the big world. But because human beings are individualized expressions of God consciousness, they must consciously enter the temple. This is, they must come into conscious union with the Spirit. (August, 1995, p. 9)

2. God loves all creatures as God. . .God enjoys all Creatures, not as creatures, but enjoys the creatures as God. In the same enjoyment in which God enjoys the Godhead, God enjoys all things. (November 1996, p. 24)

3. Knowing that there is but one Spirit in which every one of us lives, moves, and has our being, you are to feel this Spirit not only in your consciousness but in your affairs. You are to hold conscious communion with this Spirit in humanity. In a handclasp you can feel its warmth and color. In the exchange of thought you are to feel the presence of the Divine. You are to sense it in everything.

 You are united with all. You are one with the eternal Light itself. The presence of Spirit within you blesses everyone you meet, tends to heal everything you touch, brings gladness into the life of everyone you contact. Therefore, you are a blessing to yourself, to humankind, and to the day in which you live. (June 1997, p. 7)

4. The perception of Universality, the indivisible Oneness of all life, gives us the perception of nearness, of closeness. If we suppose that the Infinite is the Infinite Knower, then we must suppose that this Infinite Oneness and Closeness is the Knower acting through us, around us, about us, and within us. In other words, the highest God and the Innermost God is the One God. (June 2001, p. 15)

5. If nature and life are one, if God is one -- and we know that God must be one, for the universe cannot be divided against itself -- then all is tied together into an indivisible unity. We shall have to get back to this unity to find the meaning of freedom. Nothing in any part of the cosmic whole could be considered as freedom which would destroy the liberty of some other part of it. That would be self-destruction, would it not? So we know that true liberty must spring from this great unity. (July 2002, p. 37)

 Also in Freedom

6. Life must be one and that one, in order to be expressed, must be many, but the many, in order to exist, must live in the one. (July 2002, p. 37)

7. Science reveals eternal principles; mathematics, immutable laws; and illumined minds reveal the Eternal Spirit. Behind all is a unity, through all is a diversity, saturating all is a divinity. (November 2002, p. 29)

8. Learn to see God in all manifestation, in all people, through all events. The ordinary person sees only the lump of matter. Not so with the awakened soul. He sees in all things the Divine Mind at work molding out into expression what it feels itself to be of life, of color, of form and beauty. (December 2002, p. 36)

9. 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. (April 2003, p. 82)

# UNIVERSE/WORLD

Religious Science (1932):

1. The Universe is impersonal. It gives alike to all. It is no respecter of persons. It values each alike. Its nature is to impart, ours to receive. (p. 32.3)

The Science of Mind (1938):

1. We must know definitely and consistently that the Universe is for us and not against us. (p. 109.4)

2. We may be quite emphatic in saying that we think the Universe exists for the expression of Spirit, and man exists for self-expression, because he is the expression of Spirit. (p. 270.3)

3. Spirit, then, is all there is at this very hour and all creation is spiritual. The Universe is a Spiritual System impregnated with Divine Ideas and peopled with Spiritual Forms. The ideas of God are perfect laws on their way to producing complete and perfect effects. The Universe is alive, conscious, awake and aware. It is love and life. It is law and order. It is a Cosmos. (p. 407.4)

4. Universe. The Cosmic World. In the entire universe, One Power Alone really acts, the Power of the Word of God. If the Universe were not Perfect It could not exist for a single moment. It is self-evident, then, that everything in It must be perfect. The student of Truth must realize and maintain that he lives in a Perfect Universe, among perfect people. “Perfect God, Perfect Man, Perfect Being.” This is our premise. Thus the soul acquaints itself with God and is at peace. (Glossary, p. 641.2)

New Thought Dictionary (1942):

1. Spiritual universe. The universe as a spiritual system governed by the Laws of Mind. The Real Universe. The only true universe, which includes what we call the physical. (p. 141.11)

Lessons in Spiritual Mind Healing (1943):

1. The effect of the creative power of Thought is not an illusion. Rather, it is an inevitable and necessary conclusion, without which even Spirit could not come into fruition. The physical universe is a result of the meditation of God. It is a projection of the Absolute Cause upon a screen of experience. It did not make itself and cannot change itself. It is real enough as experience, but never a law unto itself. (p. 9.2)

Beverly Hills Lectures (1952):

1. The whole basis of spiritual science, of the philosophy of metaphysics and its practice, lies in the concept that the Universe is self-existent, self-energizing, self-propelling, self-knowing, and self-acting – and that everything that is, takes place within one infinite Self which is undivided and indivisible, but which, out of its own unity, creates this vast multiplication of Itself, this great variation of life. (p. 93.2)

Richer Living (1953):

1. The universe remains forever in perfect balance. No thought or creation of man can confuse the eternal heavens. The perfect action of Intelligence maintains Its creation in peace, order and harmony. (p. 226.1)

Discover a Richer Life (1961):

1. We do have a spiritual universe, we do have a mental universe of conscious thought, as well as a physical universe of tangible things; in essence they are all the same – they are but different aspects of that which we call God or infinite Spirit. Spirit is the all-inclusive source; thought becomes the directive factor, with manifestation being the result. But in and through all there is law which functions at every level. (p. 17.1)

The Magic of the Mind (1965):

1. What do we mean by “spiritual” universe? As a starting point we mean that that which is seen comes from that which is not seen. The tangible proceeds from and out of the intangible. The source and maintenance of the physical universe resides in that which is nonphysical. (p. 16.1)

Anatomy of Healing Prayer (1991):

1. The Universe is governed by intelligence, but we believe that on top of intelligence there is consciousness, self-awareness -- there is a perceiver as well as the act of perception, and the law set in motion by the perception. (p. 83.2)

2. There is nothing in the Universe that denies us anything unless that which we affirm denies the nature of the Universe in which we live, and if it does, there is nothing going to come back. If it came back, it would come back meagerly and for a very short duration of time. . . (p. 88.2)

The Philosophy of Ernest Holmes (1996):

1. . . . the entire Universe -- all that God is, all that destiny may ever become, all that evolution shall ever produce -- exists in its entirety at the standpoint of every manifestation within it, whether you and I call it big or little; good, bad, or indifferent; consequential or inconsequential -- it doesn’t matter. It doesn’t know about these things. . . . The finite is not the infinite, but the infinite is the finite. (p. 87.2)

2. Genius -- the possibility of everything, all that God is, all that the Universe has -- exists solely that this rose shall bloom, that this man may paint this picture, that this girl may now go out and sing, that a child may make a mud cake and a mother nurse her baby -- all of these. Isn’t this a magnificent concept! The trivial is not incidental; it is merely the mode of manifestation of all things. The laughter of a child is as important to the Universe as the creation of a planet. (p. 89.3)

3. A Universe without Law could never take form; a Universe without consciousness could never be creative. It is always a combination of the two: the thought and the feeling. (p. 90.4)

4. . . . we are not spiritualizing matter, we are not materializing Spirit: we are living in a spiritual Universe right now.

 We are merely experiencing the Universe in which we live. (p. 133.2-3)

5. Our whole theory is based on the assumption that we are living in a spiritual Universe right now, governed by laws of intelligence. Intelligence, moving, acts as law. The Universe contains not only a will, but a force, an energy, an action. It is its nature to continuously express itself in form. There is no barrier. There is nothing but it. God is everything. (p. 153.4)

Science of Mind Magazine:

1. We do live in a spiritual universe, a universe that is intelligent and creative, and it is a thing of law and order. It is God’s universe, a Divine idea and thought that has become manifest; God becoming that which He has created through the Law of His nature. It is one stupendous Whole, with God as both cause and effect. Idea and manifestation, and the Law by which one becomes the other, are all one in the inherent nature of God. (October 1971, p. 17)

2. We are living in a world of continual change, a world in which thought, thing, and experience are all in a constant state of flux. It is the very nature of the universe that there should be continual change and variation. It is a living world, the creation of a living creative Intelligence, not a static world created by a God now dead or departed who has left it to decay. No. It is vital and alive. The Mind that created it is not apart from it, but is always active in and through it. (Jan 2001, p. 7)

 Also in Change

# VIRTUE

The Science of Mind (1938):

1. Virtue is sweet as the morning dew, soft as the evening star, and brilliant as the noonday sun. Could the dew tell why it is sweet, the star say why its light is soft, or the sun say why it shines? When we learn to put away our petty virtues with our petty vices, then shall we see clearly – not what either virtue or vice is – but what Truth is! (p. 457.5)

# VISUALIZE

The Science of Mind (1938):

1. Visualize . . . Visualization. The art of mentally projecting a thought form into the Universal Creative Medium. Visualizing means mentally seeing the things that you wish to have or to do. When you mentally see the things you desire – and see them clearly – you are presenting Universal Mind with images of thought; and, like the creative soil of the ground, It at once tends to project them into form. If the thought image is clear, it provides a good mold; if it is imperfect the mold is a poor one. This does not mean one must set his mind or hold thoughts; it simply means that he must think clearly. (Glossary, p. 643.5)

# VOLITION

The Science of Mind (1938):

1. Volition. The power to act independently. The power of conscious choice. There is but the one volitional factor in the Universe, and this is Spirit, or the Self-Knowing Mind. The Spirit cannot stop knowing. (Glossary, P. 645.4)

# WAR

Beverly Hills Lectures (1952):

1. The whole thought and idea of war would disappear from the human consciousness if there were enough people who understood the Principle we’re talking about – and used it. The world would solve its problems because enough divine guidance would come down into the intellect and the emotions. The solution lies in spiritual awareness. Spiritual awareness to us is the conscious interior awareness that we are one with the divine Presence – the source of inspiration, illumination, intelligent guidance, and the consciousness that there is such a divine Presence, that there must be a universal Spirit and Mind which we use – and an awareness that there is a Law of Mind in action which acts mathematically, mechanically, but intelligently, having no purpose or intention of its own, but apparently following the consciousness which (mostly unconsciously) directs it. The awareness that each one of us, individually, has access to Intelligence as Spirit, and to the reactive, creative Intelligence as Law, is the whole basis of our teaching. (p. 57.2)

365 Science of Mind (2001):

1. In such degree as I know that the God in you is the God that is in me, I cannot seek to do you ill. It would be unthinkable, because all that I could do would be to hurt myself. When all of the nations of the world see God incarnated in one another, then we will no longer have use for weapons. We must stop believing that God is somewhere apart from us, or somewhere apart from the person or situation that is still in bondage of some kind. (p. 52.2)

# WATER

The Science of Mind (1938):

1. The symbol of water is used to express the idea of a complete immersion in Spirit. As water flows in and around, so we are immersed in an everlasting Spirit which flows around, in and through us. To be immersed in water symbolizes our recognition that we are surrounded by pure Spirit. It is the outward sign of an inner conviction. But water alone cannot make us completely clean or whole. We must be born of the Spirit, for “that which is born of the Spirit is Spirit.” (p. 471.5)

# WHAT WE BELIEVE

What Religious Science Teaches (1974):

*We believe in God, the Living Spirit Almighty …*

1. God is defined as the Deity, the Supreme Being; the Divine Presence in the universe permeating everything; the Animating Principle in everything; as Love, and the Source of all inspiration and power; the Source of guidance and of divine protection. (p. 23.3)

2. The sacred books of all people declare that God is One; a unity from which nothing can be excluded and to which nothing can be added. God is omnipotent, omnipresent, and omniscient. (p. 23.5)

3. God is our Heavenly Father and our Spiritual Mother; the Breath of our life. God is the Changeless Reality in which we live, move, and have our being. (p. 23.6)

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

1. In Religious Science, *self-existent* is defined as “living by virtue of its own being.” An absolute and self-existent Cause, then, means that Principle, that Power, and that Presence which makes everything out of Itself, which contains and sustains everything within Itself. God is absolute and self-existent Cause. Therefore, the Divine Spirit contains within Itself infinite imagination, complete volition, and absolute power. (p. 26.7)

2. 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. (p. 27.2)

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

1. Religious Science defines *creation* as “giving of form to the substance of Mind…. The whole action of Spirit must be within Itself upon Itself.” Creation is the play of Life upon Itself; the action of a limitless Imagination upon an infinite Law. (p. 27.5)

2. What God thinks, It energizes. The universe is God’s thought made manifest. The ideas of God take innumerable forms. The manifest universe springs from the Mind of God. (p. 28.2)

3. 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 the form. The manifest universe, then, is the Body of God. (p. 28.6)

 Also in Body

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

1. God’s self-knowingness energizes that which is known, and that which God knows takes form. The form itself has a Divine pattern to it. (p. 29.1)

2. One of the problems addressed by Religious Science is to distinguish between that which is temporal and that which is eternal. God, or Spirit, is the only Reality; the One Substance or Essence. The material universe is real as a manifestation of life, but it is an effect. (p. 30.1)

3. Back of all form 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. (p. 30.5)

4. 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. (p. 31.1)

5. There is a Divine Pattern, a spiritual prototype, in the Mind of God which gives rise to all form. (p. 31.2)

6. All scriptures warn us to beware of false judgments; to judge not according to appearances, but to plunge beneath or through the objective form to its spiritual cause. This does not mean that the physical universe is an illusion; it does mean that it is a logical and necessary expression of the Divine Mind. If we were to think of the physical universe as the shadow of its spiritual Reality, we should be rightly interpreting it. (p. 31.4)

7. Religious Science translates physical form into mental and spiritual causation. It does not do this by denying the form, but through a right interpretation of it. The visible is an evidence of the invisible. The invisible is the cause, the visible is the effect. (p. 32.2)

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

1. All scriptures declare that each person is the spiritual image and likeness of God. (p. 32.2)

2. Every person is an incarnation of God. Since God is the Universal Spirit, the one and only Mind, Substance, Power and Presence that exists, and since all people are individuals, it follows that each person is an individualized center of the Consciousness of the One God. (p. 33.3)

3. When Jesus said, “I and my Father are one,” but “my Father is greater than I,” he was stating a mathematical proposition. Every person is an incarnation of God, but no single incarnation of God can exhaust the Divine Nature. Everyone can use the figure “7” to infinity without ever exhausting its possibility. The more Divine Power we use, the more Divine Power is placed at our disposal, for “there is that which scattereth, and yet increaseth.” (p. 34.2)

4. 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. (p. 34.3)

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

1. If each person is an incarnation of God, then our spirit is God individualized, and as such it must be eternal. Since it is impossible to exhaust the limitless nature of the Divine, our expansion must be an eternal process of unfolding from a limitless Center. (p. 38.1)

2. 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. (p. 38.2)

 Also in Immortality/Death

3. God is Life, and that which is Life cannot produce death. What we call death is but a transition from one plane or one mode of expression into another. “In my Father’s house are many mansions.” (p. 38.3)

 Also in Immortality/Death

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

1. The Kingdom of Heaven means the kingdom of harmony, of peace, of joy, and of wholeness. It is an inward kingdom. This is why Jesus said that we should not lay up treasures on earth, but “lay up for yourselves treasures in heaven.” (p. 39.4)

 Also in Heaven

2. Heaven is not a place but an inward state of consciousness. It is an inward awareness of Divine Harmony and Truth. (p. 39.5)

 Also in Heaven

3. The Spirit has placed divine intuition within everyone. This divine intuition is the gateway through which the inspiration of the Almighty enters the mind. This is why the Psalms tell us to “lift up our gates.” That is, lift up the intuition and permit the Divine Light to enter. (p. 40.2)

 Also in Intuition

4. When Jesus said that we are to be perfect even as God within us is perfect, he certainly implied that there is such a Divine Kingdom already established within each person. (p. 40.3)

5. The kingdom to which Jesus referred is not external but within. It is not to be placed outside of the self, “Neither Lo here! Or, lo there!” but it is to be perceived as an everlasting dominion within. The Kingdom of Heaven is something we possess but have not been conscious of. It is not some far off divine event, “for the kingdom of heaven is at hand.” (p. 40.4)

6. Jesus likened the Kingdom of Heaven “…unto treasure hid in a field; the which when man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” The treasure of the inner kingdom is already hid at the center of our being, and when we discover it, great joy follows. Our whole desire is to possess this inner kingdom; to drill deep into the wellspring of our being and bring up the pure oil of Spirit; to tunnel the granite rock of our unbelief and at the center of our being, discover “the pearl of great price.” (p. 41.3)

7. God has ordained that forever man shall be one with His own being, that the kingdom of good shall forever be at hand. Since we are individuals, God has also ordained that our good shall make its appearance when we recognize it. (p. 42.2)

8. The Kingdom of God is not something we create, not something we purchase, but something that we must realize – it something we become inwardly aware of. There is a perfection at the center of each person’s being. (p. 45.3)

*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.*

1. 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.” (p. 47.2)

 Also in Evolution

2. The original sources of spiritual thought from which the great religious conceptions of the ages have been drawn, have taught that evolution is an eternal manifestation of life on an ascending scale. As we ascend from a lower to a higher level, the limitations of the previous experience must drop away from us. Since the Kingdom of God or the Kingdom of Reality is already established in Spirit, our transition from one plane to another is a matter of consciousness, and since all persons are incarnations of the Divine Spirit, every soul will ultimately find complete emancipation, not through losing itself in God, but rather, through finding God in itself. (p. 47.4)

 Also in Evolution

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

1. The enlightened in every age have taught that back of all things there in One Unseen Cause. (p. 48.4)

2. There is One Life of which we are a part; One Intelligence, which we use; One Substance, which takes manifold forms. “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.” (p. 49.2)

3. All sacred scriptures have proclaimed the unity of life; that every man is a center of God Consciousness. This is the meaning of the mystical marriage, or the union of the soul with its Source. Jesus boldly proclaimed that he was one with the Father. This is the basis of all New Thought teaching, the spiritual union of all life. (p. 50.2)

4. Unity is a symbol of the soul’s oneness with the Higher Nature, implying complete freedom from bondage to anything less than itself. All positive religions have taught that the supreme end of humanity is a union of the soul with God. (p. 50.4)

 Also in Unity

5. Religious Science teaches an absolute union of man with his Source. So complete is this union that the slightest act of human consciousness manifests some degree of man’s divinity. Man is not God, but he has no life separate from the Divine; he has no existence apart for his Source. He thinks God’s thoughts after Him. He is divine neither by will nor through choice, but by necessity. The whole process of evolution is a continual process of awakening. It is an understanding of this indwelling union which constitutes the Spirit of Christ. (p. 52.1)

6. Christ is the Higher Self, the Divine Life proceeding from the Father. This Christ enters the world of manifestation and animates all things. Christ is in everything; we are rooted and centered in Him who is “the way, the truth, and the life.” (p. 52.3)

7. Christ is the supreme ideal which Jesus made manifest through the power of his word. Christ is the Divine Nature of all being and the Supreme Goal of Union toward which all individual and collective evolution moves. (p. 52.4)

 Also in Christ/Jesus the Christ

*We believe that God is personal to all who feel this indwelling Presence… We believe in the direct revelation of Truth through the intuitive and spiritual nature of the individual, and that any person may become a revealer of Truth who lives in close contact with the Indwelling God.*

1. Every person is an incarnation of God, and since each person is an individual, everyone is a unique incarnation. We believe in the Divine Presence as Infinite Person, and personal to each. God is not *a* person, but *the* Person. This Person is an Infinite Presence filled with warmth, color, and responsiveness, immediately and intimately personal to each individual. (p. 53.5)

 Also in Personalness of Spirit

2. 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 relationship between the individual and that Divine Presence which is both the Center and the Source of each person’s being. (p. 54.2)

 Also in Our Relationship with God

3. 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. (p. 54.3)

4. The main body of the Christian religion is built upon three grand concepts: first, that *God is an Over-dwelling Presence*; next, that *God is also an Indwelling Presence*; and third, that *the conscious union of the Indwelling and the Over-dwelling, through the mind of humankind, gives birth to the divine child, the Christ, the Son of God*. It was this revelation which enabled Jesus to perform his wonderful works. He became so conscious of his union with God that the very words he spoke were the Words of God spoken through him. (p. 54.4)

5. The only way that the Power of God can be manifest through humankind is by our realization that it is the Father who dwelleth in us who doeth the works. Everyone should practice this close and intimate relationship between the individual and the Universal. Everyone should practice the Presence of God. This Presence is a reality; the one, great, and supreme reality of life. (p. 55.2)

*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.*

1. 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 and active aspect of God, as distinguished from the passive, receptive, and form-taking aspect. Spirit imparts motion and manifests Itself through form. (p. 56.5)

2. In Religious Science, following the example of the Christian scriptures, we have named this trinity, “The Father, Son and Holy Ghost.” The Father, the supreme creative Principle; the Son (the Christ) the universal manifestation of the Father; and the supreme Law of Cause and Effect, the servant of the Spirit throughout the ages. (p. 58.3)

 Also in Trinity/Triune Nature of God

3. To return to our analysis of the Trinity – the Father is the Absolute, Unconditioned, First Cause; the Infinite Person; the Divine in Whom we live and move and have our being. The entire manifestation of the Infinite in any and all planes, levels, state of consciousness, or manifestations, constitutes the Son. (p. 62.2)

 Also in Trinity/Triune Nature of God

4. So far as we know from teachings handed down to us from antiquity, the Holy Ghost signifies the feminine aspect of the Divine Trinity. It represents the divine activity of the higher mental plane; the Breath of God, or the Law of Being. It is difficult for us to transpose the meaning of ancient symbols into modern language, but it seems to be the consensus among the scholars who have studied this subject that the Holy Ghost means the relationship between the Father and the Son, or the divine, creative fertility of the universal soul when impregnated by the Divine Ideas. If creation is to take place, there must be a Divine Imagination which is spontaneous and a creative medium through which It acts. This creative medium is the Law of Mind. (p. 62.3)

 Also in Trinity/Triune Nature of God

5. In Religious Science, it is made clear that there is a universal Law of Mind which receives the impress of our thought and acts upon it. This Law is not God, but the servant of God. (p. 63.2)

6. The ancients called this Law the “Feminine.” Realizing that there must be an active, energizing principle which is God (the Masculine), they also recognized that there must be a creative principle in nature (which they spoke of as Feminine), whose business it is to receive God’s thought and bring it into creation. (p. 63.3)

7. We know that in such degree as we inwardly realize the Truth, this Truth which we realize, operating through a universal Law of Mind, will find outward or physical manifestation in the world of form. This is what we mean when we say that the Spirit operates through a Law of Mind; that we are surrounded by this Mind, which receives the impress of our thought and acts upon it. (p. 65.2)

8. The whole teaching of the Bible may be simmered down to this simple statement, presented to each one of us individually as though a Divine Hand delivered it unto our individual keeping:

 You are one with the creative Spirit of the universe. There is a universal, divine Spirit which will inspire, guide, direct and companion you, but there is also a universal Law of Cause and Effect which sees to it that every act, every thought, every motive, must be accounted for. Finally, through suffering , you will finally learn to distinguish right from wrong; you will live in conscious union and in conscious communion with the Divine Spirit. (p. 67.3)

9. The whole problem of evil, as stated by the different scriptures of the world, is not a problem of dealing with an entity of evil, but with the misuse of a dynamic power which, rightly used, alone guarantees freedom. (p. 68.3)

 Also in Evil

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

1. 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 feelings, 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. (p. 69.5)

2. Religious Science gives us a definite technique for doing this. It teaches us exactly how to proceed on a simple, understandable basis. It is a science because it is built upon the exact laws of Mind, for the laws of Mind are as exact as any other laws in nature. They are natural laws. From a practical viewpoint, this is done by making certain definite statements with the realization that they have power to remove any obstacle, to dissolve any false condition, and to reveal humankind’s spiritual nature. (p. 70.2)

 Also in Science

3. True mind healing cannot be divorced from spiritual realization, therefore, the practitioners of this science must have a deep and an abiding sense of calm, of peace, and of their union with the Spirit. They must have an unshakable conviction that spiritual man is perfect, that they are one with God, and they must know that in such degree as they realize, sense, or feel this inner perfection, it will appear. The physical healing itself is a result, an effect, of this inward consciousness. (p. 70.3)

4. In spiritual mind healing, thought becomes a transmitter for Divine Power, therefore, the thought must always be kept free from confusion. (p. 72.3)

5. It might be said of Jesus that he was a practical idealist. He did not believe that the Kingdom of God is some far off event, to him it was an ever-present reality; it was always at hand waiting merely to be perceived by the inner spiritual intuition, which is the voice of God operating through humankind. (p. 74.3)

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

1. Religious Science teaches that through right knowledge, we may definitely and consciously demonstrate (that is, prove or show forth) practical results of spiritual thought. Countless thousands have proved this principle, and there is no longer any question about its effectiveness. (p. 78.5)

2. The greatest guide we have for this is found in the inspired writings of the Christian scriptures. “Prove me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.” And he shall pray unto God and he will be favorable unto him.” “For every one that asketh receiveth: and he that seeketh findeth; and to him that knocketh it shall be opened.” “Ask, and it shall be given you.” “And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.”

 Whether we choose to call this *faith* or *understanding* makes no difference. It really is faith based upon understanding; it is belief elevated to the mental position of unconditioned certainty. (p. 79.1)

3. There is a Law of Mind which follows the patterns of our thought. 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. (p. 79.4)

4. We have been told to do this according to the pattern shown us on the Mount. This means that we are to formulate our ideas on the premise that there is an all-sustaining Power and an all-pervading Presence around us, and an immutable Law ever serving us when our lives are in harmony with the Divine Nature. Through an exact law, demonstration follows the word of faith. This calls for a surrender of the intellect to a spiritual conviction which dares to believe, disregarding any evidence to the contrary. (p. 80.3)

5. Even in divine communion, we are dealing with the Law of Cause and Effect. Our prayer invokes this Divine Law and causes It to manifest in our external world at the level of our inner perception of Its working. Because this is true, prayer should always be definite, conscious, and active. (p. 83.3)

6. Prayer, then, is a mirror reflecting the images of our thought through the Law of Good into our outward experiences. (p. 84.4)

7. We are also told to pray without ceasing, to maintain a steadfast conviction, disregarding every apparent contradiction, obstruction, or appearance that would deny the good we affirm. (p. 85.3)

8. A righteous person means one who is right with the universe; one who lives in accord with the Divine Will and the Divine Nature; one who lives in harmony with good. (p. 85.3)

*We believe in the eternal Goodness, the eternal Loving-kindness, and the eternal Givingness of Life to all.*

1. 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 imbibing the Spirit of Truth, which is the Power of God. (p. 86.3)

2. 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 his own. (p. 86.4)

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

1. All people are not only a center of God Consciousness; they are immortal beings, forever expanding, forever spiraling upward, forever growing in spiritual stature. Not *some* people, but *all* people are immortal, for everyone will finally overcome or transcend any misuse of the Law which they have made in their ignorance. Complete redemption at last must come alike to all. (p. 87.5)

 Also in Immortality/Death

2. What transformations must ensue, what changes of consciousness must take place before that is finally brought about, the finite has not yet grasped, but through the whisperings of divine intuition we know that 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. (p. 88.2)

# WHOLENESS

The Science of Mind (1938):

1. The Universe is a perfect, undivided whole, and healing can take place only when one is unified with It. How can anyone, then, be healed in part? Let us seek wholeness above all else. (p. 447.2)

2. If we would come to the Universal Wholeness, we must approach it through the law of its own nature. This means that we must give our undivided attention to the spiritual unit back of all things. Since all else is included within this unit, we find our particular good only through unity with life. The conscious unity makes our mind receptive to completion, since Life Itself is complete. This perception is always an inner light, for the individual can use only such knowledge as he inwardly possesses. In reality, we know God or Truth, only as we ourselves embody God or Truth. AND SINCE IT IS IMPOSSIBLE TO EMBODY ANYTHING OUTSIDE OURSELVES, THIS KNOWLEDGE MUST BE AN INNER LIGHT. The Truth Itself is Infinite, but we only embody the Infinite in degree. To the degree that we do embody Reality, we become poised and powerful. (p. 447.3)

3. Life is one perfect Wholeness. The Universe is a Unit. God is One. IT IS IMPOSSIBLE FOR MAN TO FEEL SEPARATED FROM THE SPIRIT WITHOUT FEELING LOST AND IN WANT. This is why Jesus said he would do nothing of himself, but could work only as the currents of divinity ran through his personal mentality. That subtle something which runs through all things and which we call “*the Thing Itself*,” that *energy* without which nothing can be energized, that *Life* without which nothing can live, that *Power* without which nothing can move, and that *Spirit* without which nothing can be – IS GOD. It is only as we live in conscious union with the Spirit, and consciously let It work through us that we really live. (p. 462.2)

4. Whole. When we speak of “the Whole,” we are speaking of God. Man’s self-knowing mind is his perception of Reality. It is his Unity with the Whole, or God, on the conscious side of life, and is an absolute guarantee that he is a Center of God-Consciousness in the Vast Whole. (Glossary, p. 645.5)

This Thing Called Life (1943):

1. This is a Universal Wholeness seeking expression through everything. We are calling it simply Life. . . . Life is infinite energy coupled with the limitless creative imagination. It is the invisible essence and substance of every visible form. Its nature is goodness, truth, wisdom and beauty, as well as energy and imagination. (p. 3.3)

 Also in Life

This Thing Called Life (1943):

1. The Spirit of God is an undivided and indivisible Wholeness. It fills all time with Its presence and peoples space with the activity of Its thought. (p. 140.2)

 Also in Time

Richer Living (1953):

1. … since God is everywhere, and since the subtle essence of the Infinite is invisible, we do not have to search out the Divine Spirit, but, rather, we should recognize It as the center of all life. That which we see is merely a reflection of this invisible Presence. The Spirit Itself cannot be seen, but It is felt. Just as we do not see the essence of beauty, but do feel its presence, so we do not see God but we do feel the Divine in everything. The Creator is revealed in His creation. The Formless gives rise to the formed. We should consciously unite ourselves with this invisible Essence which pervades everything, that which our lesson says is eternally unconditioned and undivided. To do this is to find wholeness. (p. 9.1)

2. The Spirit of God is an undivided and indivisible Wholeness. It fills all time with Its presence and people space with the activity of Its thought. (p. 267.1)

The Voice Celestial (1960):

1. In ev’ry drop, the sea; in ev’ry cell,

The universe; in ev’ry soul, the life

Of God; and each contains full power of all. (p. 74.3)

2. Since Life is One, there’s nothing to exclude,

All things that move must move within the Whole;

And though he seems to travel far from home,

Each must return to that from which he came. (p. 105.3)

3. There is one law of being everywhere

In earth and sky, in ocean or in air;

One law of light, one law of heat and power,

One principle that holds from hour to hour

The galaxies that throng through outer space

And keeps earth’s spinning satellites in place. (p. 105.3)

4. Within a circle perfect and complete,

Which is designed to demonstrate the Whole,

Conceive “self-knowing” as the center point

And from this point draw circle after circle

Expanding to infinity. Observe

Two facts, self-evident: Infinity

Will still remain infinity and each

And every seeming part retain in full

The nature of the whole throughout all time. (p. 106.1)

5. The Perfect Whole cannot exist in parts,

For ev’ry seeming part contains the fact

The fullness of the Whole, for God is All.

All else is Naught and adding naught to naught,

Subtracting naught, dividing all by naught

Leaves all unchanged; there is no opposite

To Truth; no absolute of evil, death

Nor hate nor greed that can divide the soul

From All. (p. 111.1)

Thoughts Are Things (1967):

1. The Spirit of God is an undivided and indivisible Wholeness. It fills all time with Its presence and permeates space with the activity of Its thought. Your endeavor, then, is not so much to find God as it is to realize God’s Presence and to understand that this Presence is always with you. Nothing can be nearer to you than that which is the very essence of your being. Your outward search for God culminates in the greatest of all possible discoveries – finding God at the center of your own being. Life flows up from within you. (p. 55.1)

2. You are some part of the Divine Whole, and the Power and the Presence of the Spirit is in the word you speak, and that word instantly and perfectly and permanently makes whole. Know that you are an individualization of the Spirit – the Source of wholeness, love, reason and intelligence. Empty yourself of any and every thought that denies this. Know that, silently but effectively, the Divine Power of the invisible Spirit is working in you here and now. (p. 67.1)

Observations (1968):

1. We must come to believe that at the center of our lives there is a Wholeness, and we should think of the mind as the door through which It enters. Therefore we should be very careful to guard what comes into our mind from the opinion of others, and to regulate what comes into it from any source. (p. 59.1)

 Also in Mind

It’s Up to You! (1968):

1. Spiritually, we are the offspring, if we wish to put it that way, the manifestation or emanation of a universal Wholeness. This universal Wholeness is in us in a very true sense of the term because, as the originating principle of life we have God, or universal Spirit, out of which anything and everything was made. Therefore every man is truly born of God. If this is true, then man is primarily and fundamentally perfect, no matter what he has done to himself. (p. 54.4)

Know Yourself (1970):

1. It is not the spirit of man that needs to be made whole; it is his mental reactions to life that need healing. These mental reactions are both conscious and subjective. Successful spiritual mind treatment neutralizes negative reactions on both the conscious and the subjective levels. (p. 77.6)

 Also in Prayer/Spiritual Mind Treatment

Spiritual Awareness (1972):

1. Spiritual experience is deep, calm, and self-assertive; it is the result of actually realizing that Presence which binds all together in one complete Whole. God comes silent and alone to each one of us in the stillness of our own souls. (p. 15.4)

2. Since each of us represents an individualization of the nature of God, there is freedom of circulation of the Divine love, reason, peace, joy, and perfection through the human. But we must cooperate with this Wholeness of Life if we wish to be made whole. Therefore, we should maintain a calm and expectant attitude, endeavoring to realize that we are some part of infinite Life. (p. 94.1)

 Also in Attitude

A Holmes Reader on Practical Wisdom (1996):

1. The Spirit of God is an undivided and indivisible Wholeness. It fills all time with Its presence and all space with the activity of Its thought. Everyone is an incarnation of God, and a unique incarnation. All are rooted in the One Life. Your endeavor, then, is not so much to find God as it is to realize God’s Presence and to understand that this Presence is always with you. Nothing can be nearer to you that that which is the very essence of your being. Your outward search culminates in the greatest of all possible discoveries -- finding God at the center of your own being. Life flows up from within you. (p. 18)

# WHY

The Science of Mind (1938):

1. We need not ask *why* these things are so. There can be no reason given as to why the Truth is true. We do not create laws and principles, but discover and make use of them. (p. 31.6)

2. Facts admit of proof, Life announces Itself. We know that we are; even a flat denial of our existence would constitute a bold affirmation of its reality. If we were to push our history back to some *beginning*, we should still be compelled to make the simple statement that man is. If man’s life is of God, then it comes from a Source that had no beginning, so the question as to WHY he is, must forever remain unanswered. God could not tell *why* God is! To suppose that Life could give an excuse or reason for being would be to suppose an absurdity. Life IS, and right at this point all inquiry into Truth starts, and from this point alone must this inquiry continue. (p. 372.4)

# WILL

Questions and Answers on the Science of Mind (1935):

1. Because the will is a directive, not a creative force, you should use will to keep your mind and your thoughts focused. Do not use will in an attempt to force things to happen. (The Law, having been given a direction, is what causes things to happen.) Will is an instrument of the intellect, not of the imagination. Use your will in making decisions and your feeling and imagination in bringing power to them. Remember that when imagination and will are in conflict, imagination invariably wins. This is because emotion strikes deeper in the wellsprings of being than does the intellect. (p. 53.4)

The Science of Mind (1938):

1. There is no mental coercion in this. We do not will things to be done; things are brought into being, not by will, but by the power of the self-assertive Truth. (p. 39.1)

2. The will is directive but not creative. Will is the conscious, directive power of the intellect and as such has a very important place in the creative order but in no case is it to be used as though it could force things to happen. (p. 192.3)

3. But this teaching should not be confused with the idea that we can show people how to get what they want, regardless. True prayer must be, “Thy will be done,” but the implication relative to the *Will of God* in this prayer is not a submission to the inevitability of evil or limitation; it is a knowledge that the Will of God is *always* GOOD. (p. 268.4)

4. How do we know what the Will of God is? We do not, other than this: The Will of God cannot be death. Why? Because if we assume God to be the Principle of Life, the Principle of Life cannot produce death without destroying Itself. The Will of Life has only to BE Life. The Will of that which is Infinite can never be finite. Everything then should tend to expansion and multiplication in the Divine Plan. THAT is the Will of God. (p. 268.5)

5. Therefore, we should interpret the Will of God to be everything that expresses life without hurt. This seems to be a fair, logical, sane and intelligent criterion. Anything that will enable us to express greater life, greater happiness, greater power -- so long as it does not harm anyone -- must be the Will of God for us. As much life as one can conceive will become a part of his experience. (p. 269.1)

6. The will of God is always toward that which expresses life and happiness. To suppose that the will of God could be in opposition to the advancement of our lives would be to think of Spirit as being self-destructive. It is always seeking self-expression through us and will never deny us anything. The Law says that if our desires are destructive we shall suffer from them until the lesson is learned. And what is this lesson? It is simply that the Universe is One and never two. It refuses to operate against Itself. It is fool proof. (p. 412.3)

7. Will. Will means decision coming into execution. To will is to determine by an act of choice. Volition, choice and will must be attributes of Spirit. They mean practically the same thing. We must be careful, however, not to think of these qualities of Spirit in terms of human or limited thought. When we choose, we make a selection, which means there are two or more things to choose from; but when Spirit chooses, It simply announces. The Spirit does not have to *will* to make things happen; things happen because it is the will of Spirit that they should be. *This will*, then, is simply the execution of a purpose; and since Spirit is Absolute, there can be nothing to deny Its Will. Choice, volition, and will are necessary and real attributes of Self-Existent Power; for without them there would be no channel though which the Ideas of God could be expressed. In man these qualities – volition, choice, and will – are limited, but in God they are limitless. (Glossary, p. 645.6)

New Thought Dictionary (1942):

1. Will and willingness. Spiritual mind treatment is not an exercise of will power, but rather of a mental willingness to believe that the Law responds to our word. (p. 167.3)

2. Will as a directive but not a creative power. The office of the will is to choose, decide, deliberately exercise volition, etc. It is the Principle of Mind Itself which creates; our part, having directed the Power, is not to compel It but to permit It – not will, but belief and willingness. (p. 167.4)

3. Will of God. The nature of God. That is, if the Nature of God is peace, then the Will of God must be like His Nature, hence the Will of God must be peace. (p. 167.5)

Lessons in Spiritual Mind Healing (1943):

1. The will is a directive power rather than a creative agency. Man never really creates anything, he merely uses a Creative Force. This Creative Force is not coerced; It is recognized and used. It is the office of the will to hold thought in place long enough to do this. We combine and distribute the operation of a Power which already is. (p. 50.1)

2. The will consciously decides what we are going to think, but it is never the real creative agency. If we think of the will as directive rather than creative, and think of the inner feeling of conviction as giving real life to our intention and receptivity, and also think of faith in the invisible as necessary to all our work, we shall probably have a right mental attitude and outlook. (p. 50.3)

 Also in Intention

3. The will is a conscious directive power but never seeks to compel. We should develop the ability to focus by definite intention rather than to concentrate by any form of coercion. In doing this, the will should surrender itself to the thought that once having given direction to the Creative Power, it must be willing to take any part in objective life that is necessary. It may now relax and permit the Power to work for it. It does not try to peer around the corner to see if the thing is really going to happen. (p.51.2)

 Also in Intention

4. The will gives us the self-control not to compel nor to coerce, but to live in constant agreement with our own word. (p. 51.3)

5. If we try to will things to happen or spend too much time in strenuous mental concentration, we are likely to defeat the very purpose we wish to attain. The very strenuous approach is a denial of the spontaneous flow of the Power we are using. We must free the mind from all anxiety. (p. 51.4)

 Also in Worry

6. The will is given us to use as a directive agency but not as a creative force. The will never coerces, compels or supplicates; it merely comes into agreement with. It merely determines to hold thought in place long enough to permit right action to take place. (p. 52.4)

7. The Great Life Principle is always surging to express Itself and needs no coercion. It does, however, need direction, just as we would direct electricity or any other natural force. The will is a tool, an implement. Backed by feeling and conviction, by acceptance and grateful recognition, the will permits the Great Creative Force to do something for us. It does not concentrate this Force, it merely looses It into definite action. (p. 53.2)

This Thing Called You (1948):

1. This process is not so much a problem of will as it is one of willingness. The only important role the will plays is in a decision to keep thought poised long enough to permit the law to operate. This is not a prayer of beseechment but a recognition or acknowledgment of right action. (p. 19.4)

How to Use the Science of Mind (1948):

1. The only will power used in the process -- if it could be called will power -- is a determination to keep the thought clear, to think about what ought to happen rather than about what ought not to happen, to be actively aware of harmony rather than discord, to believe that good will always overcome evil as light dissipates darkness. (12.3)

Think Your Troubles Away (1963):

1. Metaphysical practice is not the use of will power, not is it an exercise to develop the will to the extent that one can concentrate on a given thought or object for some period of time. That kind of will, though popularly thought of as attending metaphysical practice, is contrary to the way in which Life operates. We use the will merely to decide what it is we are going to do. (p. 23.2)

It’s Up to You! (1968):

1. Will power has nothing whatever to do with success or prosperity. The abundant life is the result of the operation of Law. We cannot conceive of any amount of will power having anything to do with two and two making four. All the will we need is the knowledge that they do make four. (p. 25.2)

2. When I say “the will of God” I mean the nature of Being, because that is the will of God. God cannot will anything other than His own nature, and the will of God is the spontaneous nature of God everywhere. Therefore, the will of God is for the creativeness of man – the manifestation of the Divine in what we call the human – and that will cannot be more for one person than another. (p. 50.3)

The Spiritual Universe and You (1971):

1. Today there are still some very beautiful souls who say, “If it is God’s will that I prosper, then I will prosper.” That is sincere, but not clear thinking. For if we believe that it is God’s will that we suffer, we would never go to the dentist or doctor, or take any constructive action about our welfare.

 God’s will could not be different from God’s nature. If we want to find out what the will of God is, we must find out what the nature of God is. If the nature of God is Wholeness, the will of God is Wholeness. If the natural order is Beauty, we will discover that the will of God is toward the beautiful. It is toward living and not death, because the nature of God is Life. “God is not the God of the dead, but of the living.” The will of God is Truth, Beauty, Love, Happiness, Wholeness. Therefore, our intelligence bears witness that our inspiration is true. (p. 70.4)

Your Invisible Power (1974):

1. The Power that is within you is the power of your word. This Power is not so much a will, as it is a willingness; that is, you will never have to WILL things to happen, you will merely have to KNOW that they are happening. (19.3)

Living the Science of Mind (1984):

1. The Power that is within you is the Power of your word operated upon by Law. This Power is not so much a will as it is a willingness. You will never have to will things to happen; you will merely have to know that they are happening. (p. 122.3)

2. ...the Nature of God, is Perfect; therefore the Will of God, which can never be divorced from God’s Nature, must always be a Will toward our Wholeness, Peace, Poise, Power, and Self-Expression. (p. 137.2)

3. God’s Will for every person is Happiness, Peace, and Joy. God’s Will for all creation is Self-Expression, since creation is an expression of this invisible Cause which we call God, nor can it be considered to be anything else. (p. 138.2)

4. God’s Will is always toward Life and more Life. (p. 138.3)

5. We must patiently, persistently, and insistently show people that the Will of God cannot be toward anything other than that which is Good; that the Will of God and the Nature of God are identical and must forever remain so; that there is nothing in the Universe which opposes their Good except their misuse of the Law which of Itself is Good. This Law must present Itself to each individual according to his belief. (p. 138.5)

6. If some sincere person says to you, “Then if all this is true, I can do exactly as I please since God has no Will for me,” explain to him again that God’s Will and God’s Nature are One, and one part of God’s Nature is the immutable Law of Cause and Effect. Every man must reap as he sows. (p. 139.1)

7. The Nature of God, the Will of God, and the Power of God are one and the same thing. It matters not that countless millions of people through endless generations have misinterpreted this Will of God, and thought that It meant limitation and suffering. The nature of God is demonstrated when It is understood. It is proved when It is known. (p. 140.4)

8. Jesus announced the Principle of Substance and Supply, or the Law of Opulence. He clearly taught that it is right for us to have what we want provided we subject our desires to the Divine Will and Divine Necessity. Just what do we mean by Divine Will and Divine Necessity? Divine Will means the nature of God or Spirit, and Divine Necessity means the Law of Cause and Effect. (p. 341.2)

9. Jesus stated this proposition in its most simple terms when he said, *Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you*. He was describing the necessity of our union with the Divine Will, to which *all else* is added, and the all else he included in *what things soever ye desire*. (p. 341.5)

365 Science of Mind (2001):

1. We all wish to be free, but at the same time we should realize that liberty is not license. To say that we are free with the freedom of God does not mean that we are free to do that which contradicts the Divine nature. We are free only in that freedom that God is – the freedom to be alive, to enjoy living, to enter into the activities of everyday living with enthusiasm and interest. We are free to love and to be loved. We are free to give full and complete expression to every capacity we possess, provided this freedom harms no one and hurts no thing. This is freedom enough because if we were free to do that which is destructive we should ultimately destroy ourselves. And, in so doing, we would not only deny but would defame the nature of Divinity Itself. Therefore, we always pray, “Thy will be done,” but within this Will we know there is scope enough for self-expression – plenty of room to move around and express life to its fullest. (196.1)

 Also in Freedom

# WISDOM

The Science of Mind (1938):

1. The Divine Mind is Infinite. It contains all knowledge and wisdom, but, before It can reveal Its secrets, It must have an outlet. This outlet we shall be compelled to supply through our own receptive mentalities. (p. 40.1)

2. The Universal Mind contains all knowledge. It is the potential ultimate of all things. To It, all things are possible. To us, as much is possible as we can conceive, according to law. Should all the wisdom of the universe be poured over us, we should yet receive only that which we are ready to understand. This is why some draw one type of knowledge and some another, and all from the same source -- the Source of all knowledge. (p. 44.5)

3. As man unfolds in his mentality, the Law automatically reacts to him. The way to work is to begin right where we are and, through constantly applying ourselves to the Truth, we gradually increase in wisdom and understanding, for in this way alone will good results be obtained. If day by day we have a greater understanding and a clearer concept, if daily we are realizing more of Truth and applying It to our actions, then we are on the right path and eventually we shall be made free. (p. 271.4)

4. What did Jesus teach? “It is written that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

 Who eats of bread alone, will continually hunger. To the physical benefits of the human board must be added the spiritual strength of divine wisdom. (p. 427.3)

5. A man may desire to fast, and be wise, or he may desire to feast and still be wise. VIRTUE IS INDEPENDENT OF ANY MATERIAL FORM WHICH IT MAY TAKE. The children of wisdom look to the inner, and not to the outer, for justification. Wisdom knows neither publican nor sinner, but is conscious only of herself, though she may dress in many garments.

 If one believes that virtue consists in fasting, then virtue appears to him through fasting; but to him who finds no virtue in fasting, feasting may appear to be a greater virtue. We are over-concerned with non-essentials, straining at gnats, while swallowing mountains of superstition. (p. 442.3)

6. We should be wise in the ways of the world, as well as imbued with Divine wisdom. We are not to mistake a counterfeit for the real, nor accept every man’s doctrine lest we disagree. The Truth is positive but non-combative; It is sure of Itself, but never argumentative. It loves sincerity and abhors deceit. Above all else, the Truth is wise, It represents the All-seeing Eye, from which nothing can be hidden. (p. 459.6)

The Basic Ideas of Science of Mind (1957):

1. Sit quietly by yourself and know that as God’s child your wisdom is unlimited. Believingly, know that Universal Spirit, All-Wisdom, is now making known to you everything you need to know in order to make right decisions, correct choices, proper plans. You need to convince yourself, again and again, that infinite Wisdom is yours to use as you choose. Know that It responds immediately to your every demand. Believe it. Joyously accept it. Continue to assert this and your way will be made plain to you. (p. 38.4)

Help for Today (1958):

1. YOU HAVE THE POWER TO DRAW UPON THE GREAT RESERVOIR OF INFINITE WISDOM, CAPABLE OF SOLVING YOUR EVERY PROBLEM THROUGH THE CHANNEL OF AN ALL-INCLUSIVE FAITH. However, such faith is in action only when you have completely surrendered all your doubt, resentment, and all your fears whether they be big or little. Remember, faith is natural; fear is unnatural. Faith is positive; fear is negative. Faith is affirmative; fear is a denial of Life. (p. 159.3)

 also in Faith

The Voice Celestial (1960):

1. It is thyself, my friend, thyself alone

In whom the answer lies. All that there is

Of wisdom, truth or light is found intact

Within each human soul. (p. 68.2)

2. There is a *wisdom* absolute from *which*

A knowledge of the truth may be derived

Which opens to the heart by faith; to mind,

By both divine and human reasoning. This

Did the Ancients teach through ages dim –

That Truth reveals itself at every point

In time and space to every man who thinks

His way behind the thing he knows to what

He does not know. For truth self-evident

Exists that all may know and understand. (p. 104.3)

The Power of An Idea (1965):

1. As you listen to the Divine Wisdom within you, you will receive your inspiration and guidance. As you speak your word, think your thoughts, or make your affirmations with complete conviction, you will discover that you are using a Power that actually is, and that actually does respond to you. The Spirit within you is God, the infinite Source of your intelligence and wisdom and creative power. (p. 94.2)

Observations (1968):

1. But how to make practical use of this Divine wisdom? It is not enough for us to say that God is all there is. That statement was true before we said it. But if we wish to demonstrate the availability of this higher Power in human experience, when we say “God is all the Life there is” we must add: “That Life is my life now.” “God is Good; that Goodness is mine.” “God is Substance; that Substance is now my supply.” That Divine thing within us, that creative Energy and infinite Intelligence which functions through us, which is God the living Spirit Almighty, must be directed in our lives. We must link our thought with the thought of the Infinite. (p. 14.4)

 Also in Prayer/Spiritual Mind Treatment-General, Thought

It’s Up to You! (1968):

1. The ever-availability of Good, through the use of our mind, means added wisdom for anything and everything we undertake. (p. 84.3)

Creative Living (1975):

1. The first part of wisdom is to accept the miracle of Life and know that only faith is real and God is not an illusion. (p. 40.1)

365 Science of Mind (2001):

1. To understand our unity with God is the beginning of wisdom. To realize that we can express our Divinity today should be the start of a conscious practice that will gradually conduct us to a greater and greater experience of life. Thus, we will demonstrate not only that an infinite Good exists, but that it is now operating in our experience. This is the purpose of the practice of the Science of Mind. Our consciousness of the indwelling Spirit and the embodiment of Its gifts brings us into the dominion of Good. (93.2)

 Also in Religious Science/Science of Mind

Science of Mind Magazine:

1. In actual practice suppose you find yourself confronted by a problem which you seem unable to solve.

 Instead of thinking about the problem, turn from it to a recognition that the Life-Principle has no problems. Know that the Mind within you already understands the solution to this problem. State definitely that the Mind within you knows what to do. Affirm that you are inwardly guided by the supreme Intelligence of the universe. Affirm that everything you ought to know you do know. Affirm that you are compelled to make right decisions. Know that there is Something within you which will not permit you to make a mistake. (Dec 1962, p. 44)

# WONDER

The Science of Mind (1938):

1. The Law knows us only as we first know ourselves. We make up Its mind because Its mind is subjective. The Spirit controls the Law. This is the great mystery, the limitless wonder of the universe -- that, which out of nothing, can make something. But Its nothing is really the Substance of every something. (p. 402.3)

This Thing Called You (1948):

1. This Spirit is happy, whole, free, filled with joy, eternal in Its existence, and can provide you with everlasting expansion. All your highest hopes and dreams have come from It. The echo of Its being is in your intellect, the voice of Its unspoken word is in your mind, the feeling of Its light and life is in your heart, the emotion of Its imagination is in your soul. (p. 11.2)

 Also in Joyfulness

# THE WORD/WORDS

The Science of Mind (1938):

1. As the primordial Word of the Creator is the only thing which explains creation, so *every man’s word* – partaking of this original nature as it does – must reproduce the creative function in his life, at the level of his consciousness of One life back of, in, and through all. (p. 58.1)

2. *We do not put the power* into this word, but we do let the power of the Law flow through it, and the one who most completely believes in this power will produce the best results. This is the Law of cause and effect, again. (p. 58.2)

 Also in Cause and Effect

3. The *Word of God* means the power of Spirit to declare Itself into manifestation, into form. The *Word of God* means the Self-Contemplation of Spirit. The manifest universe, as we see it, as well as the Invisible Universe which must also exist, is the result of the Self-Contemplation of God. (p. 68.5)

4. The starting point of all creation is the Word of Spirit. The Word is the Concept, Idea, Image, or Thought of God. It is the Self-Knowing Mind, speaking Itself into manifestation. The Word back of everything is its Initial Cause. (p. 68.5)

 Also in Creation

5. It is impossible to conceive of anything other than the Word of God being that which sets power in motion. God speaks and it is done! It is evident that First Cause must be Self-Existent, i.e., It must be Causeless. Nothing could come before That Which was First. Hence the Being Whom we call GOD must be Self-Existent. GOD SPEAKS AND IT IS DONE. If God speaks, His Word must be Law. The Word of God is also the Law of God. GOD IS WORD, GOD IS LAW, GOD IS SPIRIT. This is self-evident. We arrive at the conclusion that God as Spirit is Conscious Life. This is the inner meaning of the teaching of the “I AM.” (p. 69.3)

 Also in I Am

6. We speak into our words the intelligence which we are, and backed by that greater Intelligence of the Universal Mind, our word becomes a law unto the thing for which it is spoken. There goes forth from this word the Power of the Infinite. (p. 304.1)

7. Jesus plainly tells us that we are held accountable for the very words which we speak. No man ever lived who placed a greater power in the word. By our words we are justified or condemned. The word may be considered to be the complete thought and act of man. There must be a thought before there can be an act, and a thinker before there can be any thought. The thinker condemns or justifies himself through his thought. (p. 449.2)

 Also in Accountability

8. THE WORD HAS POWER ONLY AS IT IS ONE WITH POWER. The word is a mold which decides what form the thought is to take as it assumes shape and becomes a part of our conditions. Mental treatment is for the purpose of forming the word into such shapes and designs as are desirable for experience. (p. 476.1)

9. The word gives form to the unformed. The greater the consciousness behind the word, the more power it will have. Just words, without conviction, have no power, and just conviction without words, will never stir up latent energy. There must be a combination of the two to make a complete thing. (p. 476.2)

10. Word. The Word means, of course, the ability of Spirit to declare Itself into manifestation, into form. The Word of God means the Self-Contemplation of the Spirit. The Manifest Universe, as we see It, as well as the Invisible Universe that must also exist, is the result of the Self-Contemplation of God. “He spake and it was done.” “The word was with God and the word was God.” (Glossary, p. 646.2)

New Thought Dictionary (1942):

1. Word of God. Any self-evident Truth which, by the nature of its being, proclaims itself to be what it is. The nature of God in execution. The Law of the Mind of God in action. The Divine Creative Principle at work. The self-evident necessity somewhat similar to the Divine Ideas of Plato. In treatment, the Word of God means the power of Creative Spirit operating at the level of our consciousness. (p. 169.2)

The Power of an Idea (1965):

1. What is the Word of God other than a Divine mental picture? There is nothing else it could be. It is an inward Self-recognition. That is why the ancient Hindus said that the physical universe is the meditation of God; that is, it is the outpicturing objectively of the inpicturing subjectively of the creative Mind which is God. (p. 18.3)

2. Let us know that our word does not return to us void. It is the instrument through which the Presence and the Power of God act. Let us honor our word, believe in it, and have complete confidence in its manifestation through Divine action. (p. 22.2)

Thoughts Are Things (1967):

1. All cause and all effect proceed from the invisible Spirit. You are one with this Spirit and cannot be separated from It. Your word has power because your word is the action of God through your thought. (p. 13.1)

 Also in Cause and Effect

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# WORRY

The Science of Mind (1938):

1. We must heal ourselves from worry. This tension is relaxed as we gain confidence in good, in truth and in beauty. Faith must overcome fear, and strong statements of faith should be used to erase the thoughts of doubt and worry that have assailed us. (p. 245.3)

 Also in Confidence

2. Never let anything cause you to doubt your ability to demonstrate the Truth. CONCEIVE OF YOUR WORD AS BEING THE THING. See the desire as an already accomplished fact and rest in perfect confidence, peace and certainty, never looking for results, never wondering, never becoming anxious, never being hurried nor worried. (p. 289.3)

3. We need not worry how things are coming out; the law takes care of everything and returns to each exactly what is his due. (p. 487.4)

Lessons in Spiritual Mind Healing (1943):

1. If we try to will things to happen or spend too much time in strenuous mental concentration, we are likely to defeat the very purpose we wish to attain. The very strenuous approach is a denial of the spontaneous flow of the Power we are using. We must free the mind from all anxiety. (p. 51.4)

 Also in Will

2. The most insidious thing which the student of Truth must handle is worry. We do not consciously set aside times for worry, as we do for right thinking, and often we are startled to find that we have been wasting an hour fussing over some problem or fear. (p. 290.1)

3. To start the day with a firm resolve not to worry is to practice the teaching of Truth. To follow this resolve with a constant watch of the mind and its activities is the fulfillment of the teaching. This is a friendly universe and God interpenetrates it as a loving Presence and all-intelligent Mind, so we fret not and go ahead. (p. 290.1)

Seminar Lectures (1955):

1. We do not have to worry about the integrity of the universe. We do not have to tell God what to do. God has already done it for us but we have failed to accept it because now “we see as through a glass darkly.” This is what sin is. It is the great mistake, the consciousness of separation, and we are trying to return to the Father’s house. (p. 64.4)

 Also in Sin/Error/Mistake

365 Science of Mind (2001):

1. If we make every day a day of praise and thanksgiving, a day in which we recognize the Divine Bounty and the Eternal Goodness, and if we live today as though God were the only Presence and the only Power there is, we would not have to worry about tomorrow. (p. 103

Science of Mind Magazine:

1. If you can say sincerely to yourself, “I wish only that which gives more life to myself and others; I wish only that which is good, constructive, and true,” you need no longer worry whether or not God wishes the same thing for you. As a matter of fact, God decreed your good long before you ever came into self-consciousness. This is why the Bible says that before they call He will answer. (March 1971, p. 14)

 Also in Abundance/Prosperity

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