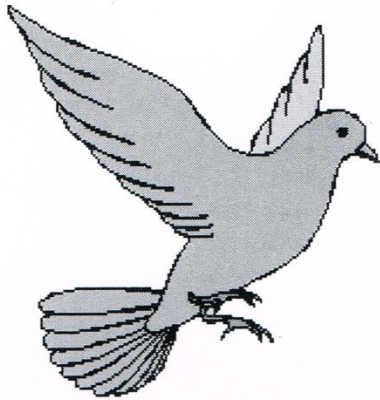


# Holy Spirit Regeneration



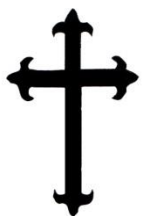




# Holy Spirit Regeneration



Once the soul has surrendered to Divine Will, the Holy Spirit begins a deep purification work in the mental, emotional, and physical self. This is spiritual baptism which results in transformation, regeneration, and finally eternal life in Christ consciousness. This course explores the depth of this purification process and will help you understand your soul's journey in the Divine Plan.



# **HOLY SPIRIT REGENERATION**

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Revised 1993

## **HOLY SPIRIT REGENERATION**

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.”

-- Titus 3:5-7 KJV

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## KEY

ASP	<i>Atom-Smashing Power of the Mind</i> , Charles Fillmore
BWT	<i>Beyond Words and Thoughts</i> , Joel S Goldsmith (Non-Unity publication)
BYT	<i>Be Ye Transformed</i> , Elizabeth Sand Turner
CEM	<i>Christ Enthroned in Man</i> , Cora Fillmore
CY	<i>Celebrate Yourself!</i> Eric Butterworth
EP	<i>Effectual Prayer</i> , Frances W. Foulks (Out of print)
FGC	<i>Finding Grace at the Center</i> , Abbot, Thomas Keating, M. Basil Pennington Thomas E. Clarke (Non-Unity publication)
HIUT	<i>How I Used Truth</i> , H. Emilie Cady
JCH	<i>Jesus Christ Heals</i> , Charles Fillmore
KTL	<i>Keep a True Lent</i> , Charles Fillmore
MBD	<i>Metaphysical Bible Dictionary</i> , Unity School of Christianity
MG	<i>Mysteries of Genesis</i> , Charles Fillmore
MJ	<i>Mysteries of John</i> , Charles Fillmore
MW	<i>The Magic of the Word</i> , May Rowland (Supplies limited)
OAL	<i>Oneness of All Life</i> , Marjorie H. Russell (Supplies limited)
OPMM	<i>Ordinary People as Monks and Mystics</i> , Marsha Sinetar (Non-Unity publication)
P	<i>Prosperity</i> , Charles Fillmore
RW	<i>The Revealing Word</i> , Charles Fillmore
TPM	<i>The Twelve Powers of Man</i> , Charles Fillmore
TUP	<i>Teach Us to Pray</i> , Charles and Cora Fillmore
TT	<i>Talks on Truth</i> , Charles Fillmore
UGH	<i>The Unity Guide to Healing</i> , Connie Fillmore
YHG	<i>Your Hope of Glory</i> , Elizabeth Sand Turner

## **OLD UNITY PUBLICATIONS**

- HPF (Heritage Pamphlet File), "Heal the Sick"
- WU Weekly Unity, May 3, 1919, "Call of the Spirit"  
Weekly Unity, January 24, 1920, "The Pentecostal Baptism"  
Weekly Unity, March 27, 1920, "The Fearlessness of Faith and Love"  
Weekly Unity, May 8, 1920, "Lesson in Holy Spirit Baptism"  
Weekly Unity, September 2, 1945, "A Message to You: The Work of the Holy Spirit"  
Weekly Unity, September 2, 1945, "The Breath of the Almighty"
- U Unity magazine, July 1936, "Man's Feminine Unfoldment"

## **UPF--UNPUBLISHED FILLMORE**

- January 7, 1912--"First Steps in Regeneration"  
January 11, 1914--"Two Baptisms"  
May 16, 1923--"Baptism"  
October 28, 1923--"Visions of Universal Redemption and Peace"  
December 2, 1923--"Descent of the Holy Spirit into Consciousness; Its Result"  
December 9, 1923--"A Lesson in Holy Baptism"  
January 1, 1928--"Two Baptisms"  
January 27, 1929--"The Holy Spirit--Its Work in Man"  
March 29, 1931--"The Real Man in the Regeneration"

## **INTRODUCTION**

Once the soul has surrendered to Divine Will, the Holy Spirit begins a deep purification work in the mental, emotional, and physical self which leads to transformation, regeneration, and eternal life in Christ consciousness. This course explores the depth of this purification process and the incredible journey of the ever-evolving soul.

Charles Fillmore taught the idea of regeneration based upon the “eternal life” teachings of Jesus Christ. “I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?” (Jn. 11:25-26)

Regeneration is the restoration of the mental, emotional, and physical bodies to their original state of wholeness through the activity of the Holy Spirit. This restoration is a gradual process that takes place as consciousness turns in upon itself, identifying and surrendering to the true self, the Christ.

The great truth is: That which we identify with, we become. As we identify more and more with the Christ mind in us, “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:55 KJV), “We shall be also in the likeness of his resurrection” (Rom. 6:5 KJV). Let us now embark on this spiritual journey together, becoming fully conscious of our oneness with God by identifying with the indwelling Christ. And let us know that each step is guided and directed by the eternal teacher of truth, the Holy Spirit.

## **CHAPTER ONE -- DEFINING "HOLY SPIRIT"**

### **INTRODUCTION TO CHAPTER**

Holy Spirit by its nature has many definitions. We will explore these definitions by examining the many functions that are attributed to the Holy Spirit as well as its place in the Holy Trinity and the metaphysical trinity.

By defining the Holy Spirit, we will become more consciously aware of its activity in the process of transformation and be more willing to surrender to it.

## **DEFINING “HOLY SPIRIT”**

### **1A HOLY SPIRIT AS THIRD IN THE TRINITY:**

1. “Unity believes in the Trinity of Father, Son, and Holy Spirit, and interprets the Father as Principle, or God. The Son is the expression of God in the individual, namely, the Christ, or I AM. The Holy Spirit is called the counselor or the Spirit of truth” (YHG, p. 302).
2. “The Father is Principle. The Son is Principle revealed in a creative plan. The Holy Spirit is the executive power of both Father and Son, carrying out the creative plan” (TT, p. 134).
3. “The Trinity is not three separate gods but on God in three phases of expression. As the divine Creator, God is Father; as the divine Self in man, He is Son; and as spiritual life and power in activity, He is Holy Spirit” (BYT, p. 18).

In Unity, we believe that the Holy Trinity is not three separate entities, but One. God is expressing through you as you, and it is the Holy Spirit that makes this known to you. God the Father is expressing as God the Son (the divine idea for humankind, the Christ, the only begotten), which is being revealed to you through the activity of the Holy Spirit.

## **1B THE METAPHYSICAL UNDERSTANDING OF THE HOLY SPIRIT:**

1. "The Holy Spirit is third in the Trinity, which in theology is designated: Father, Son, and Holy Spirit. In metaphysics we approach the Trinity and more readily realize its meaning through the terms mind, idea, and expression. To be 'filled with the Holy Spirit,' is to realize the activities of Spirit in individual consciousness. The quickening of a man by the Holy Spirit is peculiar to each individual and must be experienced to be understood" (RW, p. 98).
2. "First is mind, then mind expresses itself in ideas, then the ideas make themselves manifest. This is a metaphysical statement of the divine Trinity, Father, Son, and Holy Spirit. The trinity Mind, the expression of Mind, and the manifestations of Mind are found in simple numbers and complex combinations everywhere" (JCH, pp. 121-122).
3. "The trinity of God, which is also mind, idea, manifestation, is continually in our mind, and when we are attuned to God, instead of relying on the limited ideas of our own intellect, the Holy Spirit brings the Father's idea of sonship into expression, to our good and to the glory of our Creator" (EP, pp. 41-42).

It is important to understand the metaphysical Trinity because of the relationship it has to the transformative process going on in the individual. God is infinite Mind out of which emerged the divine idea for humankind which is now being brought into full expression. This helps us understand that we are a divine idea in the process of becoming fully realized through the activity of the Holy Spirit; thus, glorifying and at one with our Creator.

## 1C HOLY SPIRIT AS THE MOVING FORCE:

1. "The activity of God .... The moving force .... The Spirit is the infinite 'breath' of God, the life essence of Being. 'And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit"' (Jn. 20:22)" (RW, p. 98).
2. "The functions ascribed to the Holy Comforter or Holy Spirit or Spirit of truth imply distinct personal subsistence: He is said to speak, search, select, reveal, reprove, testify, lead, comfort, distribute to every man, know the deep things of God, and He can be known by man only through his spiritual nature" (MJ, p. 141).
3. "The spirit of God moves upon the love of God, and the love of God is Holy Spirit" (UPF, Jan. 27, 1929, pp. 11-12).
4. "We have, potentially, the Holy Spirit within us. We couldn't live a minute without a certain degree of Holy Spirit activity; but we can enlarge that. We can enlarge it to the point that we shall have the All of Holy Spirit working in us and through us" (UPF, Jan. 27, 1929, pp. 23-24).

The Holy Spirit is defined as the moving force or the activity of God. This activity brings the absolute aspects of God's nature into our relative experience. The Holy Spirit moves/stirs/brings in being. It is the energy of God in motion, bringing divine ideas into expression. It is always *working* in us to bring us into a greater realization of our oneness in God.

## **1D HOLY SPIRIT AS COMFORTER, GUIDE, AND TEACHER:**

1. “The Holy Spirit is the Comforter or God’s love in action, which like a mother guides and helps and forgives all who seek her” (MJ, p. 143).
2. “Emerson says: ‘Every soul is not only the inlet, but may become the outlet of all there is in God.’ We can only be this by keeping ourselves consciously in open communication with God without the intervention of any other person between God and us. ‘The anointing which you received from him abides in you, and you have no need that any one should teach you’ (1 Jn. 2:27). ‘But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things’ (Jn. 14:26). ‘When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come’ (Jn. 16:13) (HIUT, p. 27).
3. “After a person is taught of the Holy Spirit, as promised by Jesus, he no longer needs pictures and parables to illustrate the principles of life. He knows within himself that certain things are true, regardless of appearances or intellectual arguments to the contrary” (U, July 1936, p. 8).
4. “The Holy Spirit is a prospering Spirit because it instructs and guides you in the perfect methods of service, the perfect performance of your task, the perfect use of your substance. As you listen within for the voice of the Holy Spirit you are in all ways guided and prospered” (WU, Sept. 2, 1945, p.6).
5. “The Holy Spirit is an indefatigable Spirit. It never wearies in well-doing. It never tires of healing, helping, counseling, guiding you. It never slackens in the mighty works it will do through you if permitted, any more than it slackened in the mighty works it did through Jesus” (WU, Sept. 2, 1945, p. 6).
6. “Even as the Holy Spirit revealed the works of the Father to Jesus and filled Him with the love, faith, strength, and wisdom to carry on the Father’s work, so does the Holy Spirit reveal to you the works of the Father and enable you to fulfill them” (WU, Sept. 2, 1945, p. 6).
7. “Holy Spirit is the love of Jehovah taking care of the human family. The Holy Spirit is in the world today with great power and wisdom, ready to be poured upon all who look to it for guidance. Its mission is to bring all men into communion with God; to guide men in order that they will not mistake the way into the light” (RW, p. 98).



As comforter, guide, and teacher, the Holy Spirit translates the love, will, and wisdom of God into our experience of life. The Holy Spirit is the great **REVEALER** of God. It is that within us that translates the love of God into a very personal, loving, caring Presence. It translates God's will into specific guidance for good, and it makes the knowable known. It is that within us that translates from the realm of the Absolute into the relative.

## **"BREATH OF THE ALMIGHTY"**

"The Holy Spirit within you is the breath of your life, the inspiration of your soul, the light of your way, the revealer of your good. As your breath of life, the Holy Spirit purifies, cleanses, heals, and keeps whole every part of your body. As your soul's inspiration, the Holy Spirit infills you with divine wisdom, true enlightenment, and ever-increasing faith.

"As your guiding light, the Holy Spirit illumines your mind, commands your decisions, and moves you to right action in all things that concern you. As the revealer of your good, the Holy Spirit quickens your consciousness of God's never-failing bounty, and blesses you with abundance for every need" (WU, May 2, 1971, p. 6).

## **CHAPTER TWO--DEFINING “REGENERATION”** **INTRODUCTION TO CHAPTER**

Charles Fillmore taught the concept of “regeneration” from the understanding that it was the natural restoration of the physical body to its original state of wholeness. He believed that regeneration was the result of consciousness being fully aligned with the true nature of Supreme Being, which is absent of any degenerative energy patterns induced by states of awareness which have resulted from the belief in separation. His theory of regeneration is supported by the love and forgiveness teachings of Jesus Christ as well as the current scientific discoveries of the body’s natural tendency to reproduce new cells periodically.

# **DEFINING “REGENERATION”**

## **2 REGENERATION:**

1. Regeneration: “A change in which abundant spiritual life, even eternal life, is incorporated into the body. The transformation that takes place through bringing all the forces of mind and body to the support of the Christ ideal. The unification of Spirit, soul, and body in spiritual oneness” (RW, p. 165).
2. “To follow Jesus Christ in the regeneration or new birth we must fulfill the law of body building, which is a reconstruction of the corrupt cells: ‘This corruptible must put on incorruption.’ To accomplish this and make the body conform to His perfect body we must see Him as He is in His perfect body. This perfect body exists as an ideal body in us all. By mentally concentrating on this perfect body and focusing all our powers on it as the vital life of the physical, a transformation will begin that will finally raise the physical to divine stature. Paul points the way in 2 Corinthians 3:18: ‘And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another; for this comes from the Lord who is the Spirit’ “ (JCH, p. 52).
3. “Waiting for death in order to get a new body is the folly of ignorance. The thing to do is to improve the bodies that we now have; it can be done, and those who would follow Jesus in the regeneration must do it” (ASP, p. 119).
4. “All that man has passed through has left its image in the subconsciousness, wrought in mind and matter. These images are set free in the regeneration” (TPM, p. 80).
5. “Jesus represents man in the regeneration; that is, man in the process of restoring his body to its natural condition, where it will live right on perpetually without old age, disease, or death” (MJ, p. 109).

Death, experienced through suffering and disease, is not part of the divine plan for humankind. It is the result of any human attempt to negate the divine idea of life. To be restored to the natural state, we must focus on the innate divine perfection of the Christ ideal, which is our true nature. The great spiritual law is: That which we identify with, we become.

Please note: The concept of regeneration does not mean that we will live in the physical body on this earth plane for eternity. But, it does mean that we will not experience death and dying through suffering and disease. The divine plan for humankind is eternal life. Our experience of eternal life will always be in a state of being made new or “born again,” unfolding and transforming into a greater and greater likeness of our Creator. We do not know exactly what form that likeness will take, but we do know that it will be pure and free from disease, pain, and suffering. “It does not yet appear what we shall be, but we know that ... we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure” (1 Jn. 3:2-3).

“ ‘... and God himself will ... wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.’ And he who sat upon the throne said, ‘Behold, I make all things new.’ “

-- Revelation 21:3-5

## **THE INCREDIBLE JOURNEY**

Encoded in the seed of every soul is the “only begotten,” the divine idea for humankind, the Christ. This truth is made distinctly clear in the Gospel According to John in the first chapter. The “Christ” is referred to by several different terms: the **Word**, the **Life**, and the **Light**.

“In the beginning was the Word, and the Word was with God, and the Word was God. He (the Word) was in the beginning with God ... In him was Life, and the life was the light of men” (Jn. 1:1-4).

“The true light that **enlightens every man** was coming into the world” (Jn. 1:9).

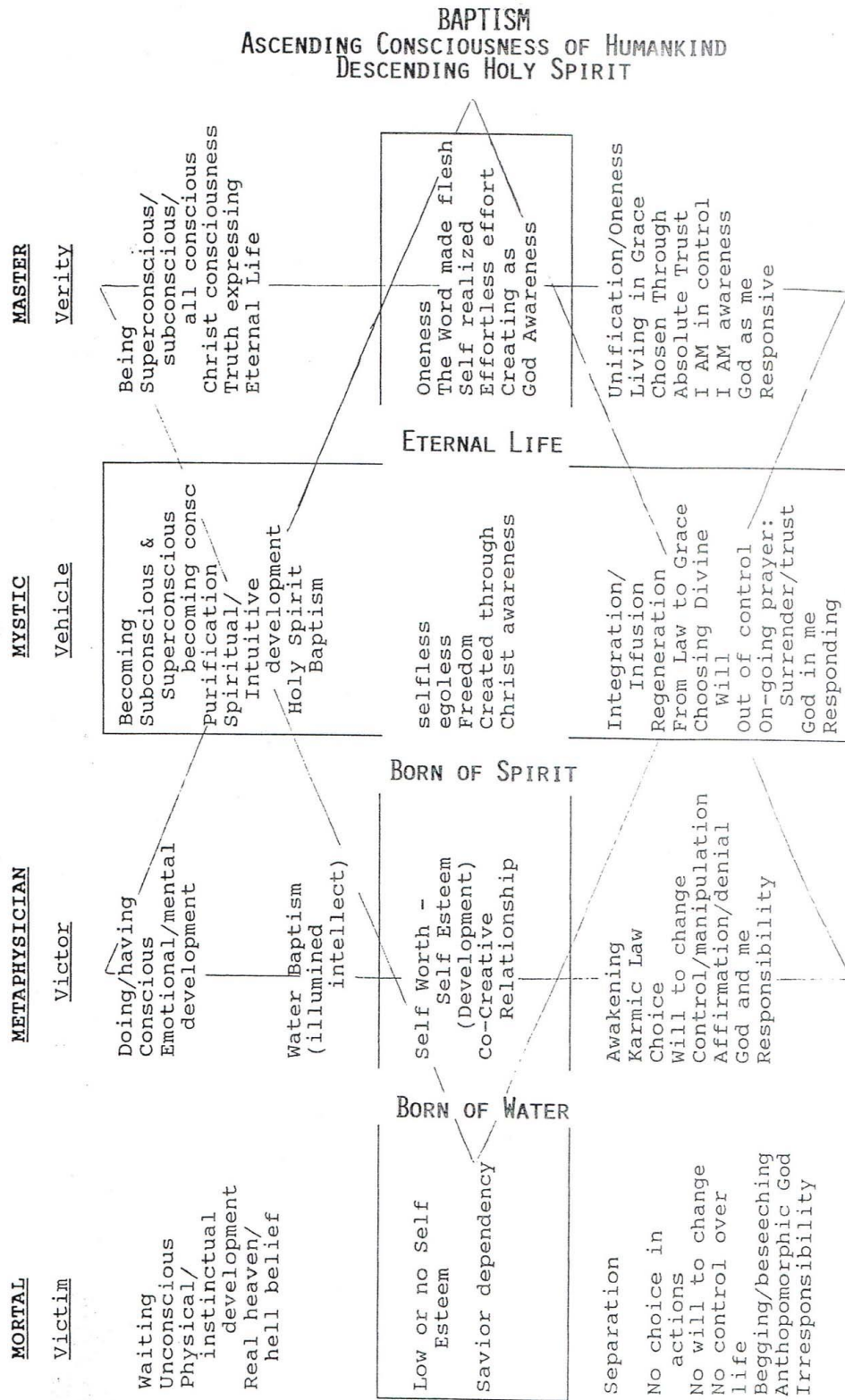
From these quotes we can clearly see our own divinity proclaimed. This does not mean, however, that our divinity is fully realized without going through an evolutionary spiritual journey in which we come to know oneness in God. As a matter of fact, the writer of John indicates this is a gradual learning process by saying, “he has made him (God) known” (Jn. 1:18).

**Knowing** our oneness in God is revealed through the incredible journey of becoming conscious. That journey, for the purpose of this course, begins with the state of awareness known as “mortal consciousness” and evolves into the same mind that is in Christ Jesus, “the master consciousness.”

As we embark on this journey, it will be important to remember three things:

1. We are continually being drawn by God into the fullness of our divinity by the activity of God’s grace which is at the core of our being: “And from his (Christ’s) fullness have we all received, grace upon grace” (Jn. 1:16). We are destined for Christ consciousness.
2. Each new level of awareness carries the former level with it. We do not forget what we have learned.
3. As we are being drawn into new or expanded levels of awareness, we often revert back to old patterns of behavior until we become fully identified with the new state of consciousness.

PROCESS CHART  
THE INCREDIBLE JOURNEY



This process chart has been adapted and expanded from the book, The Incredible Journey, by Dr. Carol Ruth Knox.

## **CHAPTER FOUR--THE PATH OF THE MORTAL** **INTRODUCTION TO CHAPTER**

For practical purposes of this class, we will begin this transformational study with mortal consciousness. This is a state of consciousness which has its belief system anchored in separation, fear, and insecurity. The result is pain and suffering and an experience of life as “the victim.”

## **CHAPTER FIVE -- THE PATH OF THE METAPHYSICIAN**

### **INTRODUCTION TO CHAPTER**

This is the next stage of spiritual development that is marked by a distinct change in consciousness. The individual is transformed from the role of victim to the role of victor. This chapter will explore, in detail, the mind shifts that take place as certain tools for transformation are applied.



## THE PATH OF THE METAPHYSICIAN

### 5A METAPHYSICAL MIND:

After many years of experiencing life as the victim, something wonderful occurs and the prodigal comes to himself/herself. What makes this happen, no one knows. It is attributed to the grace of God active within the seed of the soul which is always drawing humankind to the full expression of divinity.

One of the symptoms of this stage is that one begins to realize that thoughts are things and that thoughts can be controlled. The individual is becoming conscious, and there is a gradual awakening to the realization that thoughts held in mind produce after their kind. The idea that “life is consciousness” begins to dawn, and the individual begins to desire to make changes for the good. This stage in spiritual unfoldment is biblically referred to as “repentance.”

In biblical analogy, this awakening is symbolized by baptism; baptism of John the Baptist who is “The voice of one crying in the wilderness” (Matt. 3:3). John the Baptist signifies the illumined intellect which realizes that repentance, “... a reversal of mind and heart in the direction of the All-Good” (RW, p. 67), is the only way to overcome the world and prepare the way in consciousness for the spiritual baptism of the Christ. This first baptism is also referred to in scripture as being “born of water” (Jn. 3:5).

Being born of water is usually a very long process where the individual learns to take control of thoughts, feelings, and actions, bringing them under the direction of the personal will. In this stage the individual takes responsibility for his/her life experiences. This is also a period of developing ego strength and self awareness. The idea of freewill and choice are uppermost in the consciousness of the metaphysician.

Affirmation and denial become the central focus during this period of transformation and the daily word for life’s experience is **CHANGE!**

**5B SYMPTOMS OF ILLUMINED INTELLECT BAPTISM,  
(Born of Water):**

**REPENTANCE**

1. Desire for change
2. Revelation of thoughts  
And feelings
3. Mental/emotional states:  
Victim  
Out of control  
No self esteem  
Powerless  
Irresponsible  
Unloving
4. Physical eliminations:  
Old relationships  
Old environments  
Old jobs  
Old ideas
5. Sorting out
6. Ongoing prayer

**Transformation**

1. Affirmations & denials
2. Conscious awareness,  
“life is consciousness”
3. Mental/emotional healing:  
Victor  
In control  
Self worth  
Powerful  
Responsible  
Loving
4. New life experiences:  
New relationships  
New environments  
New jobs  
New ideas
5. Discernment
6. Claiming the kingdom

**5C THE ROLE OF THE HOLY SPIRIT IN WATER BAPTISM:**

1. “The Holy Spirit is a strengthening Spirit. It strengthens and uplifts mind, body, and soul. It is an overcoming Spirit and it quickens you the power to eliminate any shortcoming, to rise above temptation, to stand free, master of habit or inhibition” (WU, Sept. 2, 1945, p. 6).

The activity of the Holy Spirit is what makes the water baptism possible. It is the stirring of Spirit in you which “quickens you in the power to eliminate any shortcoming.” It is this strengthening power of God which makes you “come to yourself” and desire to change your way of living. It is the call to repentance, as well as the strength to repent.

## **5D REGENERATION AND WATER BAPTISM:**

1. "When the soul is ready for its next step in the upward way, a great change takes place, known as regeneration. Jesus referred to this when He said to Nicodemus: 'Ye must be born anew.' In one of its phases the new birth is a resurrection" (TPM, p. 80).

It is important to understand that regeneration is the ongoing, progressive evolution of Spirit in humankind. In one of its phases it is experienced as being "born anew." This new birth is the result of a new way of thinking which always leads to resurrection or a lifting up of mind/body and affairs.

## **5E CHARLES FILLMORE AND WATER BAPTISM:**

1. "Water represents material cleansing..." (MBD, p. 676).
2. "When the baptizing power of the word (affirmations and denials) is poured on a center in consciousness, it dissolves all material thought, and through this cleansing, purifying process, the individual is prepared to see and discern spiritually" (RW, p. 207).
3. "He (John the Baptist) signifies a high intellectual perception of truth, but one not yet quickened of Spirit. John represents that attitude of mind in which we are zealous for the rule of Spirit. This attitude is not spiritual, but a perception of spiritual possibilities and an activity in making conditions in which Spirit may rule" (MBD, p. 357).

4. "John the Baptist came making straight the way of the Lord; in other words, we open up in our mind these new thought areas, and that makes us receptive to still higher planes of thought. As we hold the spiritual ideal, there is a descent into our consciousness of these spiritual ideas" (UPF, Jan. 1, 1928, p. 18-19).
5. "Now it is found that in the denial or in this descent into the consciousness of the first baptism, the cleansing of that conscious mind, is a new state of mind. You begin to think about spiritual things in a different way, think about yourself in a different way" (UPF, May 16, 1923, p. 25).
6. "After a rain the air seems so pure and we open our lungs and breathe it. Has there been a washing? Certainly. Did you see it? You saw the rain descend, but you didn't see how the atmosphere was cleansed. That is a parallel of just how this wonderful descent of the Spirit into the mind washes and cleanses and purifies it, and you are an entirely different being so far as your thought is concerned, so far as your mental atmosphere is concerned, if you receive this baptism of John, but there is another baptism following" (UPF, May 16, 1923, p. 24).

## **5F TOOLS FOR TRANSFORMATION DURING 1ST BAPTISM:**

There are many tools for transformation that are helpful in the progressive unfoldment of the metaphysician. They include:

1. Affirmations and denials
2. Guided imagery meditations
3. Self observation/becoming the witness
4. Treasure mapping
5. Reading transformative material
6. Attending workshops/lectures/self-help seminars
7. Spiritual counseling

## **5G SYMPTOMS OF A NEW CONSCIOUSNESS SHIFT:**

To quote Charles Fillmore once again: "When the soul is ready for its next step in the upward way, a great change takes place, known as regeneration" (TPM, p. 80). Becoming a metaphysician is not the final goal in the upward spiraling climb into Christ consciousness. It is but one step along the way. Once the metaphysical mind is established in consciousness, a new state of awareness begins to make itself known. That state of awareness is mystical consciousness. There are specific symptoms of this new birth that, when known and understood, are very helpful in making the transition from metaphysician to mystic. These symptoms are as follows:

1. Divine discontent: This can be described as a feeling or sense of uncertainty, confusion, and inner questioning.
2. The metaphysician begins to entertain such questions as:
  - a. How do I distinguish my will from God's will?
  - b. Why do my affirmations and denials not seem to be working any more?
  - c. I thought I had healed that -- why has this situation come up again?
  - d. When do I take control vs. letting God be in charge?

3. The desires of the heart begin to shift:
  - a. There is a yearning for greater wisdom and understanding.
  - b. The desire to know the “I Am” within who has been “claiming” becomes paramount.
  - c. There is a desire to serve Spirit vs. Spirit serving you.
  - d. You begin to tire of “doing” and yearn for “being.”
  - e. The idea of grace begins to appeal to you.

## **CHAPTER SIX -- THE PATH OF THE MYSTIC**

### **INTRODUCTION TO CHAPTER**

This is by far the most difficult stage of transformation into Christ consciousness. Much of what has been learned as the metaphysician must now be unlearned or seen from a new perspective. This is the stage of **experiencing** total surrender, humility and trust at a level that has not been required before. This is the stage of true discipleship and requires much persistence, devotion, and willingness to “die daily.” This chapter comprises the major core of this course and will therefore be the most inclusive.

## 6A MYSTIC CONSCIOUSNESS:

“Mystics are the ones who hunger and thirst after righteousness, as the Bible puts it, the ones who yearn for continued or increased union with the other reality they themselves feel is the real reality--the reality which heals and makes all things new again. Their yearning is their most distinctive mark, and has been called by some a ‘deep and burning wound’ because it propels them toward the transcendent nature of life, much as a lover is drawn toward the object of his life. The term is also descriptive of the slow and painful completion process of joining totally with, or being in, the transcendent state--a process which should not be confused with psychological development. The latter is a matter of self-understanding, self-acceptance and personal integration. The former involves itself with self-forgetting, the disappearance of the self into mysterious union with God, the Absolute, the Transcendent aspect of reality, the Tao. Thus the term self-transcendence (with its emphasis on the small ‘s’ in the word self, as opposed to the Self, higher aspect of the personality) means letting go of egoistic interests and practical, worldly matters” (OPMM, p. 7).

1. “mystic” -- One who has intimate, firsthand acquaintance with God; a man of prayer. Jesus was the great mystic of all ages” (RW, p. 137).
2. “mysticism” -- The practice of the presence of God; the life of prayer that results in intuitive knowledge and experience of God” (RW, p. 137).

The mystic yearns for God awareness, and God awareness only! The “things” that are added unto as the result of seeking God are no longer of importance to the mystical mind. The path of the mystic can be experienced as painful because of the degree of selflessness that is required along the way. But, this path can also be the most glorious experience in the spiritual development of the soul if the disciple thoroughly understands the process of transformation that is taking place. Prayer is the foundation and daily bread upon which this stage of enlightenment depends. Without it, the process is indeed a difficult one.



## 6B MYSTICISM AND THE SECOND COMING:

1. “The first coming is the receiving of Truth in the conscious mind, and the Second Coming is the awakening and the regeneration of the subconscious or Christ mind” (TPM, p. 15).
2. “In the early stages of regeneration there are times when the developing soul has exhausted its resources and the outer world no longer satisfies. When it reaches this point man has to turn within and appropriate from the higher principles that which they have to give” (MBD, p. 357).

The stage of mystical consciousness development can be correlated to the spiritual reference of the “second coming.” It is symbolic of the merging of mortal mind into Christ mind. The world of effects no longer satisfies or holds interest for the disciple. The heart and soul yearns for awareness of God and turns within to experience this Presence through the appropriation of the higher principles of truth.

“. . . when I go and prepare a place for you, I will **come again** and will take you to myself, that where I am you may be also” (Jn. 14:3).

## 6C MYSTICISM AND HOLY SPIRIT BAPTISM:

“I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the **Holy Spirit** and with **fire**” (Mt. 3:11).

1. “Water...represents material cleansing and fire represents spiritual cleansing. When John the Baptist baptized with water, he washed away the sins of the external character. He did not enter into the subconsciousness. It takes something more powerful than water to purify the error conditions accumulated by the soul in its many incarnations. The presence of God through Christ is necessary to purify this part of man” (MBD, p. 676).
2. “The regeneration of the subconscious is not the work of the conscious, but of the superconscious mind (the Christ mind) acting in harmony with the conscious” (KTL, p. 91).
3. “You can’t overcome the arrogance and the egotism and the greed and the selfishness, the jealousy and the anger, of the mortal man without the Holy Spirit. It can’t be done” (UPF, Jan. 27, 1929).
4. “The superconscious mind lifts up or regenerates both the subconscious and the conscious, transforming them into the true image and likeness of God. The conscious must be faithful during this transformation. It must look ever to the superconscious for all direction and instruction. It can of itself do nothing with assurance, because the Spirit of wisdom rests in the superconscious” (KTL, p. 89).

5. "In his unregenerated state, man reflects his mind into his body. But when the baptism of fire, the descent of the Holy Spirit, takes place, there is a reunion of mind and body, and the thrill of divine life is again felt" (TT, p. 151).
6. "In its true essence it is the fire of Spirit, or the divine energy, which never ceases its life-giving, purifying glow; when its cleansing work is completed in man's mind and body there is no more error to be consumed, and it then manifests in purified man as his eternal life" (MBD, p. 217).

Holy Spirit baptism is a very real and intense process in the life of the mystic. It is the purification of the memories of the soul that have been accumulated through many incarnations. These are deeply suppressed memories that are not accessible to the conscious mind through currently known psychological techniques. This baptism may be evoked by the intensity of the desire to know God through prayer and meditation, and surrender of personal will. As the soul journeys inward surrendering all mental effort to do the healing work, the stilled energy of the mind creates a vacuum into which the "fire of the Holy Spirit" enters and consumes that which is not true to the nature of the Christ self.

## **6D THE CATALYST FOR HOLY SPIRIT BAPTISM:**

1. "The baptism of the Holy Spirit is a quickening of the spiritual nature, which is reflected in intellect and in body. When one understands the science of Being, one is prepared to receive this baptism and to utilize it along deeper lines of thought" (TPM, p. 61).
2. "You are Spirit, the Son of God, and your place is at the right hand of the Father. To realize this is to call down upon yourself the baptism of the Holy Spirit, after which you no longer labor as a carpenter, or as a fisher, but begin to gather together your disciples--powers of mind" (TT, pp. 90-91).
3. "When you once have realized this truth, that God created man in His own image and after His likeness, that that man is pure and perfect, you will get the descent of the Holy Spirit; you have got the baptism that is the real baptism. That is the baptism that counts" (UPF, Jan. 1, 1928, pp. 21-22).
4. "All that the Holy Spirit needs is the invitation and when you call upon it the ideas, the wisdom, and the words come flowing through into expression" (MW, p. 167).
5. "All may receive the gift of the Holy Spirit if they will open their eyes to see, their ears to hear, and their hearts to pray" (BWT, p. 12).

6. "The first step in every movement of the mind, and the body also, is belief or faith in that thing. If we didn't believe in the possibility of walking, we couldn't walk. Everything has its conception in the mind. We believe that there is a spiritual man; that that spiritual man is the higher man, the type man, the real man; but we must put that into active operation in the mind before we will demonstrate it" (UPF, Jan. 7, 1912).

Understanding the science of being is simply becoming aware that God indwells every soul and that this presence is drawing the soul into full real-  
"I"-zation. Recognition of our divinity, calling it forth from within and having complete faith in the inner power to reveal itself is all that is necessary to evoke the Holy Spirit baptism. This requires steadfastness and devotion."

## **6E UNPUBLISHED FILLMORE ON HOLY SPIRIT BAPTISM:**

Charles Fillmore had much to say about Holy Spirit baptism that has not made it into publication. Some of his comments will be greatly appreciated by those who are on the mystic path and going through in-depth transformation. The following are excerpts from some of his unpublished lectures:

1. "There is a great fundamental truth back of baptism: that those people who have been baptized feel a great cleansing and purity, and no doubt the church has brought about fundamental changes in the lives of people through baptism, but the water didn't really have anything to do with it. That is an outer symbol. The church teaches today that baptism, or the water, is but an outer symbol of an inward grace. Now we have found what that inward grace is and claim that there is an omnipresent principle, a spiritual principle that apprehended by the mind will enter into the consciousness and cleanse it, and that that has been virtually used by the church all these years, but it hasn't been used with as much power as it might" (UPF, May 16, 1923, pp. 7-8).
2. "Now in the Jesus Christ baptism you are stirred from the crown of your head to the soles of your feet; you feel life; you feel vibration. That is but the outer manifestation of inner life, energy" (UPF, Dec. 9, 1923, p. 16).
3. "Now there is no stopping place in the great process of spiritual cleansing. When the law begins to work in man, it is like some of these serums that we are told of, that go into every part of the system; and it doesn't carry disease, but it carries health; it carries purity; and when we say to you that you must deny your sins; you must be cleansed and purified with the cleansing and purifying power of the Holy Spirit, why, it means a definite process, a baptism, a giving up of your limitations and shortcomings... Paul said, 'I die daily.' So you will find that in this process of mind change, in this process of giving up of the old ways, there is also a change in the structure of the organism" (UPF, Jan. 11, 1914, pp. 11-12).

4. "The baptism of Jesus Christ or the Holy Spirit is the baptism in which you breathe upon yourself. We are told that Jesus... Did breathe upon his disciples and said, 'Receive ye the Holy Spirit,' and they received it, they got something/they went through a transformation in the organic structure of the body. The cleansing force went down into the very cells of the organism, and those disciples began what we might call the redemption, the renewal of the cellular forces of the organism, and that is eternal life and there is no other eternal life" (UPF, May 16, 1923, pp. 32-34).
5. "When man understands this power of the Holy Spirit to dissolve the hard conditions of mind and body in himself, he has incorporated and is working with the Principle that will dissolve not only his hard heart, like Pharaoh, but it will dissolve the hard places, the congested nerve centers or the congested avenues through which the circulation of his body is functioning. This shows that there is an all-around application of these fundamental principles, and when we understand the power of love and give ourselves up to ... the loving help and the comfort of the Holy Spirit, we come into an entirely new relation with God" (UPF, Jan. 27, 1929, pp. 17-18).
6. "We find as we get into this inward consciousness ... we are thrown into a realm where we come into contact with forces that cannot be seen outwardly. There is nothing in the sense man's vocabulary that can describe these inner forces, but you can feel it, and as you come into that feeling, there comes certain knowledge. The mind is quickened, and you really have a cleansing of your mind" (UPF, May 16, 1923, pp. 8-10).
7. "Now, the baptism of the Spirit will affect you in various ways. Those who have had experience, tell us that sometimes they are greatly lifted up by this baptism; other times they quiver and shake like a leaf under the force of the baptism. This is the baptism of the Holy Spirit. We give more weight to that baptism than we do to the baptism of John, the baptism of denial, but as I say, the baptism of denial precedes and opens the way for the baptism of the Holy Spirit" (UPF, Jan. 11, 1914, pp. 14-15).
8. "After a time the baptism will become so strong that you will feel it walking on the street, and you will know that you are in the presence of a high power, a vitalizing, an energizing power that will transform you and make you a new creature. That is the way the new man is coming into existence" (UPF, May 16, 1923, pp. 36-37).

Note: It is important to remember that Holy Spirit baptism is peculiar to each individual and is not just a one time experience. It is an on-going process of healing

## 6F **MIND-SHIFTS ENCOUNTERED ON THE MYSTIC PATH:**

Keep ever in mind that consciousness is now **merging** with the inner Christ. Because of this, this stage of evolution is often referred to as a “death and dying” process (Paul’s reference to “I die daily,” (1 Cor. 15:31), or the St. John of the Cross experience of the “dark night of the soul.” But, the only thing dying is the “sense” of separation and any false belief that has emerged as a result of that “sense” of separateness. Recognizing the following mind-shifts will prove helpful:

### 1. **False pride surrenders to humility.**

Any concepts of “self” gratification result from the sense of separation. This erroneous idea “dies” in spiritual baptism. To the degree that the mortal mind resists relinquishment, to that degree will there be pain and suffering. The mystic must be continually conscious of the truth that I of myself can do nothing, it is the Father within me who does all. The mystic learns not to take credit for success or for failure. This is also reflective of learning true “righteous judgement.” If there is false pride remaining in the soul, the baptism of the “fire” of the Holy Spirit will reveal it and consume it through prayer and meditation.

### 2. **All control issues must be surrendered to trust.**

The need for control has grown out of overcoming victim consciousness. At the level of the metaphysician this was beneficial and transformative. It built self-esteem and helped the individual assume responsibility. At the same time, building this self image has a tendency to separate consciousness from the source of all control, God. As the mystic in you evolves, the need to put God in control becomes paramount. It is not at all uncommon for them to surface at this time. These are opportunities for trust, and surrender. Insisting on being “in control” during this phase of transformation will cause pain and suffering. Surrender will evoke grace and bring about the experience of oneness.



3. **All personal will is surrendered to Divine Will.**

The mystic is no longer invested in outcome. All desire is for the Will of God to be done. Jesus' teaching to "not be anxious about your life" (Mt. 6:25) takes on new meaning. As personal will is merged with Divine Will, the concept of making no effort takes on a new dimension of understanding. It is not that energy is not expended to bring about results; it is that the energy expended through the creative process becomes effortless. The mystic moves from working the creative process to letting the creative process work through the individual. This is the same teaching Jesus gave in taking no thought. It is being unconcerned with outcome, surrendered totally to God's Will and the outworking of that Will through the efforts of the Higher Self.

4. **The concept of "desire" shifts to "acceptance."**

In eastern mysticism, desirelessness is the goal of consciousness. This concept can be easily misinterpreted by the western mind as having no ambition, goals or direction in life. More spiritually interpreted, this means a shift in consciousness which transcends yearning for that which is already given. Jesus incorporated this teaching in the idea that the fields are already white with harvest. Christ consciousness knows that all has already been given and simply accepts whatever divine idea makes itself known to the conscious mind. The mystic realizes fully that desire always carries its fulfillment with it. This shifts consciousness from desire to accepting.

5. **The concept of Karma surrenders to Grace.**

Karma is the endless cycle of cause and effect that is perpetually operative in the co-creative process. Thoughts held in mind produce effects after their kind. The metaphysician has received tremendous enlightenment through comparing opposites (positive thoughts vs. negative thoughts), and has grown to understand that transformation of consciousness can only take place by identifying negative thought patterns and changing them. The mystic, now being born in the disciple, begins to grasp the idea of transformation through grace which is experienced by identifying with the nature of being. Identifying with old thought patterns keeps one in a prolonged cycle of cause and effect, and must give way now to keeping the eye single. Christ mind identifies with God only, which produces its own effects; transformation, learning, and healing through grace. This is usually not an easy concept for the beginning mystical mind to grasp and may, therefore, create a struggle in consciousness.

## **6G PHYSICAL EFFECTS OF HOLY SPIRIT**

### **BAPTISM IN THE MYSTIC:**

Purification of the subconscious of all sense of separation is a very real process that takes place as conscious mind merges with Superconscious mind in the individual. As these memories and thought patterns are transformed, sometimes dramatic effects are experienced. Some symptoms of this purification are as follows:

1. Depression as the result of suppressed emotions now being released.
2. A feeling of emptiness, loss or desirelessness resulting from old thought patterns no longer occupying space in consciousness.
3. A flood of tears as the Christ washes away the memories of sadness associated with the past.
4. The elimination system of the body may respond with a cold/diarrhea/rash/headache/old disease pattern emergence/tingling sensations/skin sensitivity/waves of heat.
5. There may be surges of high energy as well as low energy and the need for rest and sleep.
6. There may be distinct sensations in the chakras as purified energy moves through them to open them to the higher energies of the Self.
7. There may be burning sensations as the fire of the Holy Spirit purifies the 72,000 nadis (energy centers) in the body.
8. Prayer and meditation may awaken the kundalini which is the fire energy of the Holy Spirit. This energy is the great purifier of Spirit which begins a subtle inner process which ultimately leads to a state of union with the Christ. As the result of this awakening, you may experience physical sensations of rocking or pranayama (automatic breathing), "...he breathed on them, and said 'Receive the Holy Spirit'" (Jn. 20:22).
9. Some have reported speaking in tongues, laughing uncontrollably, etc.

Some of what has been expressed here is the result of what, in Unity, is called "chemicalization." "A condition in the mind that is brought about by the conflict that takes place when a high spiritual realization contacts an old error state of consciousness. Whenever a new spiritual idea is introduced into the mind, some negative belief is disturbed. It resists. With this resistance comes more or less commotion in the consciousness. This is called chemicalization"

(RW, p. 32-33). "When one chemical fluid is poured into another for which it has an affinity, a change called 'chemicalization' takes place. Every single atom of the two fluids being poured into each other is stirred, changed, transformed, transmuted into gaseous substance. The atoms are changed because there must come a resultant fluid, a new something, out of the two ... All is being changed" (WU, May 3, 1919).

## 6H MYSTIC MIND SETS:

As the subconscious becomes more and more purified, and open and receptive to the inflow of spiritual Truth or divine ideas from the Superconscious, new ways of thinking and perceiving become the experience of the individual. Some of these new mind sets are as follows:

1. Instead of reacting to anything or anyone in the outer, there is a great sense of peace from which the mystic responds. This gradually becomes effortless.
2. Negative judgement of situations or other people gradually becomes a thing of the past. Love is the divine nature of the Self and cannot judge. This does not mean there is no discernment. There is plenty of that, and you may often be guided to set things right; but critical judgement (condemnation) is not a part of the consciousness of the evolving mystic. When the soul is purified, there is no "cause" for judgement.
3. The concept of yours, mine and ours disappears. All belongs to God, therefore, all addictive behavior resulting in attachments, possession, and possessiveness falls to the wayside. This also means jealousy and power plays are out!
4. The idea of forgiveness shifts. The mystic realizes there is not anyone or any situation that needs to be forgiven. To forgive another of a wrong doing is to place responsibility for the experienced action outside the self. **Life is consciousness**, and the mystic realizes all experiences have been the result of their own consciousness. As unconditional love becomes more and more the nature of the individual, all is automatically forgiven. The only forgiveness the mystic practices is healing the sense of separation in him/herself.
5. Trust becomes the only lesson. Previously, the metaphysician believed there were many lessons to be learned in the school of life: faith, unconditional love, forgiveness, patience, surrender, etc. The mystic knows all these are mastered when trust becomes the focus of awareness.
6. Service becomes the motive for existence. The mystic desires above all else to be used by Spirit to fulfill the will and the work of God. Realization of oneness automatically sparks this heart's desire. Aside from this, life holds no purpose for the mystic.
7. Giving is synonymous with Being. No thought of return or reward for gifts or services rendered enters into the consciousness of the mystic. Giving is done from the nature of being, without thought of return.

## 6I PRAYERS OF THE MYSTICS:

The purpose of all prayer for the mystic is God realization. No longer does the individual pray for things or to make things happen. The mystic is not interested in digging up the past as a tool for transformation, for it has dawned upon the mystical mind that God is the only reality and anything remaining in consciousness that does not reflect this truth is a mental creation that can only be healed by identifying with Truth. Whatever you identify with, that you become.

Affirmations and denials are still used, but not for the purpose of changing consciousness from one reality to another, but for the purpose of accepting Truth. Truth is the only reality for the mystic.

Guided imagery meditations no longer hold appeal for the mystical mind. Knowing God; knowing Truth; knowing; awareness; becoming conscious; Being; moving beyond words and thoughts. The mystic surrenders the mind into these things.

We offer the following prayer techniques to those who find themselves on the mystical path:

### 1. CENTERING PRAYER

This is very different from the metaphysical form of prayer practice known as active meditation. This is passive meditation or contemplative prayer. "One of the signs that St. John of the Cross pointed to as an indication that one is ready for contemplative prayer is that active meditation no longer works" (FGC, p. 4). Thomas Keating says, "This prayer is not meant to replace all other kinds of prayer" (FGC, p. 24). The mystic understands that all prayer is, first of all, a response to God's call whether this is realized or not. Therefore, the only true response to such an invitation is to open oneself in stillness, without dictation or preconceived ideas of what God seeks to make known. This is coming as a little child into the Presence (Presents). The name, centering prayer, was inspired by Thomas Merton. In his teachings, he emphasized that the only way to experience God is to go to one's center and from there pass into the Presence. In centering prayer, God does us! The key word for all the steps involved in this type of prayer is *let*. The steps for practicing centering prayer are as follows:

1. Relax.

2. Center all the focus of your attention and desire on God and *let* this be the sole concern of your mind and heart. Faith is moving toward its Object in surrender and love.

“When we go to our depths we find not only the image of God, but God Himself, bringing us forth in His creative love ... We are in some very real, though mysterious way, Christ, the Son of God, the Second Person of the Blessed Trinity. ‘It is no longer I who live, but Christ who lives in me’ (Gal. 2:20). As we go to the depths we realize in faith our identity with Christ the Son. And even now, with Him and in Him, we come forth from the Father in the eternal generation, and return to the Father in that perfect Love which is the Holy Spirit” (FGC, p. 13).

3. Having rested for a time at the center in faith and love, take up a single, simple word or mantra that expresses faith and love and begin to **let** it repeat itself within.

Effortlessness is the key here. Do not strain your mind. Let your mantra take its own pace, being without thought until it disappears into the silence along with you. **Let** the word of God take you to its source.

4. During the prayer experience, if you become aware of anything else, gently return to the sacred word.

Any thought about the word or about God is a pitfall in this type-centering prayer. The objective is to move beyond words and thoughts, to “take no thought” (Mt. 6:25 KJV), to **know** God!

### **OBSTACLES AND GOALS IN CENTERING PRAYER**

1. The mind has a natural propensity for perpetual motion. Thoughts will arise. The important thing is not to pay them any attention. **Let** them float on by.
2. Brilliant, intellectual insights will often reveal themselves, and we will have the tendency to think, if only I could remember this wonderful insight. But, to take thought long enough to remember some wonderful insight will expand the distance between you and the silence, therefore, between you and your realization of God.
3. As you go deeper into the self, you may very well experience yourself outside time, having few or no successive thoughts. It may feel as though your time of prayer is passing quickly or lasting forever. In this space, the thought may arise: Now, I’m getting somewhere. This peace is wonderful. If I could just remember how I got here so that I can come again. Reflective thoughts must be abandoned in this type of prayer, for they will inevitably stop the inward spiral into the Absolute.

4. “Any form of meditation or prayer that transcends thinking sets off the dynamics of interior purification. This dynamic is a kind of divine psycho-therapy” (FGC, p. 31). Thoughts related to error belief, deep-seated fears, and so on may surface. Again, they are just to be observed with no invested interest. As soon as you are aware of being aware of them, return to the sacred word. Purification will continue at a level beyond conscious knowing. You are being drawn into the light. The book of Ephesians puts it this way: “Take no part in the unfruitful works of darkness, but instead expose them. For it is a shame even to speak of the things that they do in secret; but when anything is exposed by the light it becomes visible, for anything that becomes visible is light” (Eph. 5:11-13). Contemplative prayer draws the darkness into the light and exposes it in meditation. Take no interest, however, trusting that by being exposed by the light, it becomes the light. There is nothing for you to do but go deeper into the light.
5. There is, finally, a fifth kind of thought, but this one is to be accepted and not rejected. “When in the seed-bed of deep interior silence, the mustard seed of divine charity has been sown by the Holy Spirit and begins to grow, it creates within what the author of *The Cloud* calls ‘a blind stirring of love.’ This awareness is the goal of centering prayer, the beginning of divine union ... ‘*Stirring* does not refer to physical movement anymore than rest refers to stationary position ... *Stirring* could actually be better expressed as a sudden transformation than a motion. In any case, you must forget all about time, place, and matter in this spiritual work’ “ (FGC, p. 32).

## **Potpourri on Centering Prayer**

Contemplative prayer is the world in which God can do anything. To move into that realm is the greatest adventure. It is to be open to the Infinite and hence to infinite possibilities. Our private, self-made worlds come to an end; a new world appears within and around us and the impossible becomes an everyday experience.

Centering prayer is not a way of turning on the presence of God. Rather, it is a way of saying, "Here I am. The next step is up to You." It is a way of putting yourself at God's disposal; it is He who determines the consequences.

Contemplative prayer is a way of tuning in to a fuller level of reality that is always present and in which we are invited to participate.

Centering prayer is not so much an exercise of attention as intention. It may take a while to grasp this distinction. You do not attend to any particular thought content. Rather, you intend to go to your inmost being, where you believe God dwells.

In contemplative prayer the Spirit places us in a position where we are at rest and disinclined to fight. By His secret anointings the Spirit heals the wounds of our fragile human nature at a level beyond our psychological perception, just as a person who is anesthetized has no idea of how the operation is going until after it is over. Interior silence is the perfect seed bed for divine love to take root.

The purpose of contemplative prayer is to facilitate the process of inner transformation.

Centering prayer is not just sustained attention to a special word or image or to one's breathing, but the surrender of one's whole being to God.

Centering prayer is not a relaxation exercise although it may bring relaxation. It is the exercise of our personal relationship with God.

Contemplative prayer is a preparation for action, for action that emerges from the inspiration of the Spirit in the silencing of our own agitation, desires and hang-ups. Such silence gives God the maximum opportunity to speak.

Contemplative prayer fosters a whole different attitude toward one's feelings; it puts them in a different frame of reference. Most extreme feelings come from a sense of insecurity, especially when we feel threatened. But when you are being constantly reaffirmed by the presence of God in deep silence, you are not afraid of being contradicted or imposed upon.

Contemplative Prayer is not a conversation in words, but an exchange of hearts.

The work of the will in prayer is real work, but it is one of receiving. Receiving is one of the most difficult kinds of activity there is. To receive God is the chief work in contemplative prayer.

In teaching contemplative prayer I do not speak of effort. The word effort is immediately translated in our work ethic into trying. Trying dilutes the basic disposition of receptivity that is necessary for the growth of contemplative prayer.



As no single definition can possibly capture the many facets of the word “love,” even so no single definition can explain the wonders of “centering prayer.” Here are some of the many definitions used by Thomas Keating in his book, *Open Mind, Open Heart*.

Centering prayer is an exercise in letting go. That is all it is. It lays aside every thought. One touch of divine love enables you to take all the pleasures of the world and throw them in the wastebasket.

The contemplative state is established when contemplative prayer moves from being an experience or series of experiences to an abiding state of consciousness.

If you are going to practice centering prayer, the only way to do it is to ignore every thought. Let it be a time of interior silence and nothing else. If God wants to speak to you in successive words, let Him do so during the other twenty-three hours of the day.

We should communicate with God on every level of our being; with our lips, our bodies, our imaginations, our emotions, our minds, our intuitive faculties and our silence. Centering prayer is only one rung of the ladder.

The ultimate goal of contemplative prayer is to integrate your whole being with its active and passive, masculine and feminine, expressing and receptive aspects. If you begin to be aware of the fact that you are not thinking at all and can just not think that thought, you have it made. There is only a short step from that point to divine union.

Through the regular practice of contemplative prayer the dynamism of interior purification is set in motion. This dynamism is a kind of divine psychotherapy, organically designed for each of us, to empty out our unconscious and

free us from the obstacles to the free flow of grace in our minds, emotions, and bodies.

Contemplative prayer fosters the healing of our inner wounds. In psychoanalysis the patient relives traumatic experiences of the past and in doing so, integrates them into a healthy pattern of life. If you are faithful to the daily practice of contemplative prayer, your psychic wounds will be healed without your being traumatized.

Centering prayer is a kind of request that God take our purification in hand. It takes courage to face up to the process of self-knowledge, but it is the only way of getting in touch with our true identity and ultimately with our true Self.

The purpose of centering prayer is not to experience peace but to evacuate the unconscious obstacles to the permanent abiding state of union with God.

The principle discipline of contemplative prayer is to bring back to the humdrum routines of daily life not just the thought of God, but the spontaneous awareness of His abiding Presence in, through and beyond everything.

In contemplative prayer we confront the most fundamental human question: “Who are you, Lord” -- and wait for the answer.

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## **2. THE JESUS PRAYER**

The Jesus Prayer is based on Paul's admonition to "pray without ceasing" (1 Thess. 5:17 KJV), "that without ceasing I have remembrance of thee in my prayers night and day" (2 Tim. 1:3 KJV). It is a continuous interior prayer of uninterrupted identification with Jesus Christ, calling upon the divine nature of the Christ with the lips, in the spirit, from the heart. The prayer is said while forming a mental picture of His constant presence, from the mind-set of accepting His grace, during every occupation, at all times, in all places. The concepts of this prayer are derived from the book, *The Philokalia*, which contains the full and detailed science of constant interior prayer set forth by twenty-five holy Desert Fathers. The story of the profound transformation which took place in the Desert Fathers can be studied in the book, *The Way of a Pilgrim*, translated by R. M. French. The Desert Fathers believed this prayer to contain the summary of The Gospels.

The words of this prayer are, at first, difficult for the Unity Truth student. They are:

**"Lord Jesus Christ, Son of God, have mercy on me, a sinner."**

Understood in their metaphysical context, they can become a powerful tool for transformation. Let us examine them:

**"Lord Jesus Christ"** -- Every mystic understands the power of these words, for they contain the spiritual essence of the consciousness of our enlightened Master, Jesus. Charles Fillmore understood the power contained in the name, Jesus Christ. He said: "Any declaration which man makes in which the name Jesus Christ is used reverently will contact the spiritual ether where the Christ I AM exists and will open the mind and body to the inflow of spiritual healing energy" (UGH, p. 29).

**"Son of God"** -- These words make declaration of the "only begotten," which is the divine idea of humankind in God-Mind. They contain the spiritual essence and awareness of the image and likeness of God within the individual. They proclaim one's divinity and spiritual inheritance. Charles Fillmore understood these words to mean: "The true spiritual self of every individual. The living Word; the Christ idea in the Mind of God" (RW, p. 181). Speaking these words from the heart identifies one with the divine idea of the indwelling Christ and draws it forth into expression.

**"Have mercy on me"** -- Charles Fillmore understood the true power of "mercy." He said that to desire mercy is to ask for "righteous adjustment," which "results in true overcoming" (RW, p. 132). Declaration of these words draws the consciousness into a deep level of trust and acceptance of Holy Spirit

“righteous adjustment” of the mental, emotional, and physical bodies which are not expressing Christ perfection due to some error belief in separation. *Mercy* in Greek means grace and kindness.

**“A sinner”** -- These are by far the hardest words for Unity students to proclaim, because the idea of being a “sinner,” from the concept of being a bad person, is just not a part of Unity’s belief system. It has taken many years and many affirmations for the Truth student to overcome the sense of guilt that the idea of being a sinner has projected into memory. Metaphysically, however, the word *sin* means “missing the mark ... falling short of divine perfection. Sin is man’s failure to express the attributes of Being--life, love, intelligence, wisdom, and the other God qualities” (RW, p. 179). When we look at it from this perspective, we realize that we sin every day.

The following quotes from Charles Fillmore will prove helpful to the student in understanding the power of these words if said from a mind and heart which has been enlightened about their meaning:

“Sin (error) is first in mind and is redeemed by a mental process, or by going into the silence. Error is brought into the light of Spirit and then transformed into a constructive force...

“Through the Christ Mind, our sins (wrong thinking) are forgiven or pardoned (erased from consciousness). When we have cast all sin (error thought) out of our mind, our body will be so pure that it cannot come under any supposed law of death or corruption” (RW, pp. 179-180).

Spiritual insight into the mysticism of this prayer makes it a powerful tool for transformation. However, it is recommended that you read the two books mentioned in this section before implementing this prayer.

A suggested alternative to the wording of this prayer has also proven to be a powerful tool for transformation:

**“Jesus Christ, Son of God, I AM That!”**

This proclaims absolute perfection in Christ and calls this perfection forth through I AM identification. Whatever you identify with, that you become.

“The Holy Spirit is the silent inspiration of the word of Truth. Whoever speaks a word of Truth thereby becomes the chosen vessel of the Lord, the receptacle of power from on high; therefore every word of Truth carries its own power ... The power springs forth as an adjunct of the true Word, just as harmony accompanies and weaves in and through the word of the song of praise” (HPF, *HTS*, p. 11).

### **3. THE GRACE PRAYER**

This is a prayer of surrender based upon the words of Jesus in the garden of Gethsemane and on the Cross during the Crucifixion. The mystic is in a constant mind-set of surrender, for only in complete surrender can there be a merger in consciousness with the higher self. The Crucifixion is symbolic of the final crossing out of any sense of separation in the soul (death and dying to the ego self). In total surrender, there is always resurrection, or rising into a new level of spiritual awareness.

#### **The Grace Prayer**

**For Thee I thirst.  
Into Thy hands I commit my spirit  
(my soul, my body, my life,  
this problem, all unforgiven states).  
Thy will is my will.  
Thy will be done through me.  
Heal me at depth.  
Reveal that which needs to be revealed.  
Heal that which needs to be healed  
so I can glorify You, God,  
and live in the fullness of grace.  
It is finished.**

“The Grace Prayer” is covered in great depth in the *Grace Awakening* material published through the Prayer Department of Unity School of Christianity. For an in-depth explanation of this prayer, please read this material. It is also recommended that the class, *Grace Awakening*, be taken before using this prayer because it is a powerful tool for evoking Holy Spirit baptism and purification.

#### **4. CHARLES FILLMORE'S INVOCATION**

I AM now in the presence  
of pure Being,  
and immersed in the Holy Spirit  
of life, love, and wisdom.  
I acknowledge Thy presence  
and Thy power, O blessed Spirit;  
in Thy divine wisdom now erase my  
mortal limitations  
and from Thy pure substance of  
love bring into manifestation  
my world, according to  
Thy perfect law.

#### **5. GAELIC PRAYER**

Oh Christ, Thou Son of God.  
My own Eternal Self.  
Live Thou Thy Life in me.  
Do Thou Thy Will in me.  
Be Thou made flesh in me.  
I have no will but Thine.  
I have no self but Thee.  
Oh, Christ, Thou Son of God.

#### **6. CHRIST PRAYER**

C	Christ
H	Heals &
R	Reveals
I	Am
S	Silently
T	Trusting

## 6F MYSTICAL IDENTIFICATION WITH “I AM”:

Charles Fillmore believed there was great power for transformation in identifying with the words, *I AM*. The following quotes will help you understand his reasoning:

1. “If you can think of yourself as Spirit, as having all power and capacity, what is the result? Why, you begin to expand, and you go up on to this high place in your consciousness. As I say ... you begin to realize that I am being lifted up, and as I live up my I AM, why all of my thoughts are attracted to that high place because it is the magnet, it is the focal power of all ideas” (UPF, Oct. 28, 1923, pp. 21-22).
2. “We are ready now to receive the Holy Spirit; we are ready now to take advantage of it. And, by believing, by laying hold of the One Infinite Spirit, by taking the stand that ‘I AM the son of the living God,’ and being willing to receive the cleansing of the Holy Spirit ... we shall pass out of all this wilderness of sense ... and come into the very presence of our God” (UPF, Jan. 11, 1914, p. 18).
3. "The idea of God is Jesus Christ-one universal man. Men are but the mind organs of the one man-they do not possess of themselves anything whatever, but all that the Christ possesses flows through their consciousness when they have ceased to believe in personality. This the at-one-ment- 'I am in the Father, and the Father in me'-and the apprehension of that at-one-ment dissolves forever that inner monitor called accusing conscience" ( KTL, p. 53).
4. “Involution always precedes evolution. The **I AM** and its spiritual faculties must be sent down into the body consciousness before the evolution of the spiritual man can begin” (MBD, p. 323).
5. What you call the **I AM** is a lens, focusing lens, and if you take that one white ray of infinite mind and focus it into your mind and begin to think about it, you produce a fire and if you continue that long enough, you will feel that fire ... Every one of the cells of your body will vibrate on a higher plane. You will be lifted up and that is part of the process through which the Holy Spirit descends into consciousness” (UPF, Dec. 2, 1923, p. 14-16).

Affirmations, prayers and meditations which identify with “**I AM**” are powerful tools for evoking the baptism of the Holy Spirit in the process of regeneration. “**I AM**” is the true identity of every living soul, and the more consistently the conscious mind associates with this truth, the more “**I AM**” reveals itself.

## **CHAPTER SEVEN - THE PATH OF THE MASTER**

### **INTRODUCTION TO CHAPTER**

Mastering the mystical way of life leads inevitably into becoming the Master. This is Christ consciousness, our destiny. From this level of awareness, we participate with Christ in the co-creative process through the realization of at-one-ment with God. We are no longer surrendering, for surrender is complete; and we have merged with the eternal truth of Being and now KNOW who we are. There is no sense of separation even from the concept of being an instrument. We are of the awareness that we are God incarnate, in the image and after the likeness of God. Along with Jesus Christ we affirm: "He who has seen me has seen the Father ..." (Jn. 14:9).

## **THE PATH OF THE MASTER**

### **7A MASTER CONSCIOUSNESS IS OUR DESTINY:**

1. "destiny -- the goal toward which man's own thoughts are leading him. In the beginning he was destined to bring forth God's perfect pattern and he must eventually reach this supreme goal" (RW, p. 54).
2. "Now, this spiritual baptism will finally end in that kind of a man as it did in Jesus, when He ascended; when the personality went away and the Holy Spirit, or the whole spirit of God, came into the consciousness" (UPF, Jan. 1, 1928, p. 26).

The destiny for humankind is to evolve into Christ consciousness and to function in the world from that awareness. Master consciousness is reflective of that same mind that is in Christ Jesus. In this state, we will do the works that Jesus did and even greater. We will know ourselves as God incarnate, and the word we speak will be the words of Him who sent us. This is the highest state of evolution that we are aware of for this lifewave. Anything beyond Christ consciousness can only be made known to us when we become the Christ. "I have yet many things to say to you, but you cannot bear them now" (Jn. 16:12).

### **7B MASTER PATH AWARENESS:**

A master is no longer conscious of becoming, but only of Being. At this level of awareness all phases of mind are one and the same. Superconscious, subconscious and conscious mind are fully conscious within the individual, and each phase is functioning according to this purpose under the direction of the Holy Spirit. The soul has been purified and all sense of separation has been healed. Fear does not exist for the master, therefore, there is nothing to enter - "fear" with the unfolding of God's divine plan.

The master has become completely Self-realized or actualized, and is living in the consciousness of Grace. I AM is in control from the understanding, "I AM the Presence."

The very presence of the master is a healing one which lifts and heals those who come in contact with them. All masters are on a mission, bringing God's will into manifestation.



Learning for the master is experienced through “revelation.” This is learning through grace. Pain and suffering are not a part of the experience of a master unless pre-chosen as part of their mission. And even then, they are not touched by the outer experience of pain and suffering.

The master co-creates through the power of his/her word from the consciousness of “let there be” and “thank you God.” He/she only creates when instructed from within. Desire and manifestation are one and the same. Miracles are an everyday occurrence because there is no time, space, sense of separation, or concept of lack in the consciousness of a master. All is available and present NOW!

“Wherever Spirit is at all, the whole of Spirit must be. And because God or Spirit is omnipresent, the whole of Spirit (Holy Spirit) must be present in its entirety at every point in space and time” (CY, p. 53-54).

## **7C WHAT TO EXPECT ON THE PATH OF THE MASTER:**

1. “Now the ether is only the substance, we might say the wire through which intelligence transmutes itself, and when you awaken that soul in you that knows and understands about God, you will get messages from all over the universe through the universal ether. You can see we are laying hold of something that is scientific” (UPF, May 16, 1923, p. 39-40).
2. “Did you ever realize that when you come into your own identity as Spirit, and you see this outpouring of the Holy Spirit from the fourth dimension -- because that is what it really is -- when you get that, you will have a new name. Sometimes you get that new name as you enter into your spiritual estate, but the common name is Christ -- Christ of God. ‘thou art the Christ of God.’ Peter, you remember, saw that as the real name of Jesus, that is, the spiritual name” (UPF, Jan. 1, 1928, p. 35-36).

3. “ ... in our development of spiritual consciousness or spiritual powers, we must all be healers ... We should know that when we strike a certain chord of mind there is a release of energy in soul and body, and that release of energy tends to the restoration of man from negations, from discords, from in harmonies of every kind; and that leads us to health. So we can't go very far in the development of this wonderful power without becoming healers. This is a law” (UPF, March 29, 1931, p. 19-20).
4. “the history of the early disciples seems to indicate that man has the power to impart that Holy Spirit to those who haven't it; and that is one of the hard things to understand in our philosophy: that we can breathe upon others and say, 'Receive ye the Holy Spirit,' but there is a great truth back of that” (UPF, Jan. 27, 1929, p. 37-38).
5. “The Holy Spirit can work only with men and through men. We pass its power and presence from one to another through our thought and spoken word. It is given to us that we may give it to others” (WU, May 8, 1920).
6. “We do not breathe for ourselves, but rather God breathes in and through us. We do not have lives of our own, but we feel the life of God surging through all our organs ... We do not think and speak by ourselves alone; we think and speak God's thoughts after Him, which rush through our mind like a mighty wind. Then tongues of fire come upon us, because we are inspired by the Holy Spirit” (KTL, p. 53).
7. “There is no limit to the good that can be received, the good that can be bestowed, the good that can be accomplished by one whose mind, love, faith, and joy is centered in the Holy Spirit” (WU, Sept. 2, 1945, p. 6).

Once we enter into master consciousness, there is no sense of separation. We become fully conscious of our oneness with God. The energy of this consciousness is so pure that it manifests healing wherever it is sent, fulfilling the will and the work of Spirit. It is also true that the fully realized or awakened state in one individual has the power to awaken that same state in another. This explains Jesus' statement: “... and I, when I am lifted up from the earth, will draw all men to myself” (Jn. 12:32). Jesus also told us that one day we would do the works that He did and even greater. The day we embark on the master path is that day.

## **CHAPTER EIGHT -- THE ROLE OF JESUS CHRIST**

### **IN HOLY SPIRIT REGENERATION**

#### **INTRODUCTION TO CHAPTER**

Charles Fillmore believed very strongly that Jesus Christ was active in the etheric realm and could be called upon for spiritual assistance in the process of regeneration. This chapter reveals some of Charles Fillmore's core beliefs about the presence of the Master and how we can be lifted, healed, and transformed by His spiritual essence.

# THE ROLE OF JESUS CHRIST

## IN HOLY SPIRIT REGENERATION

### 8 JESUS CHRIST IS HERE NOW:

1. “ ‘But,’ you say, ‘Jesus Christ is gone.’ I assure you that he has not gone. He is in our midst today. He has been seen again and again standing on this platform, and we absolutely know that he is in the fourth dimension, that he has a body. He has the same body that you would have if you reconstructed your body as he reconstructed his. I tell you that Jesus Christ is the head of the Unity work, the head of a greater work that is to fill the whole land” (WU, Aug. 11, 1923, p. 9).
2. “JESUS IS HERE IN HIS GLORIFIED BODY. As John saw him on the island of Patmos, so many are seeing him on this day. A number of persons have testified to seeing him in this chapel, and we believe their testimony. We see him and feel him and also have the assurance of his presence and guidance through other avenues. His body is not the lifeless astral form of those who died in negation, but is alive with dynamic energy and aglow with a supernatural light. Many of you will see Jesus before this conference is over. All may see him who have faith in and identify their minds with the omnipresent spiritual light which is radiating from his soul and body” (WU, Aug. 11, 1923, p. 10).
3. “JESUS IS IN OUR MIDST AS THE VISIBLE HEAD AND LEADER OF THE UNITY SOCIETY. I say ‘VISIBLE HEAD,’ because he is visible to those who have even come partially into ‘the light which lighteth every man, coming into the world’ “ (WU, Aug. 11, 1923, p. 10).

(The first three quotes were taken from the address of welcome given by Charles Fillmore at the Unity Conference and Healing Revival held in the current Fillmore Prayer Chapel on July 1-14, 1928).

4. “Any declaration which man makes in which the name *Jesus Christ* is used reverently will contact the spiritual ether where the Christ I AM exists and will open the mind and body to the inflow of spiritual healing energy” (UGH, p. 29).

5. "Jesus did not go to a faraway heaven, there to abide to the great day of His 'Second Coming.' He explained again and again, in language that anyone who has even a slight understanding of the interrelation of spirit, soul, and body may comprehend, that He would continue to exist in the etheric realm that He called 'the heavens' " (JCH, p. 12).
6. "Jesus still lives in the spiritual ethers of this world and is in constant contact with those who raise their thoughts to Him in prayer" (JCH, p. 11).
7. "Christ incarnate in the flesh through Jesus offered His body as a life or electrical transformer. The atomic units of his body were sundered and sown as points of life and light in our mind and body atmosphere, to the end that anyone who concentrates his thoughts on Christ in faith will attract as a spiritual magnet one or many of His body atoms. These Christ atoms, appropriated by the individual, become food and drink and form the nucleus of a regenerated body for the person appropriating them" (KTL, p. 133).
8. "These life germs of Jesus' body form the nucleus of a new race organism for all people. All persons everywhere may partake of (eat) the radiant body (bread) of Jesus by exercising faith in Him as the great source of pure Spirit substance, sown as soul seed for the saving of humanity from sense consciousness" (TUP, pp. 68-69).
9. "Jesus at the Ascension broke His physical organism into its primal electrons or ions of substance and life, which He sowed as a body seed for all those who follow Him in the regeneration" (KTL, p. 26).
10. "The understanding that this very intimate relation exists between Jesus and His true followers is transforming the body of thousands of Christians who formerly labored under the thought that the new body in Christ was to be attained after death. 'I am the resurrection, and the life.' 'If a man keep my word, he shall never see death' " (TUP, p. 69).

11. "He said that He must go, but in His place would come this Holy Spirit, and that it was expedient that He go ... You never have access to the mind of a personality, but if you would imagine that personality as dissolving his personality, lifting it up to a higher plane and broadcasting it so that everybody would have access to it, you would have, in a measure, a concept of what Jesus Christ did when He ascended into the heavens, when He broadcast the atoms, or the electrons, rather, of His body. They became the property of the whole race. He gave up His personal life, and that was a great sacrifice. We are appropriating those electrons, or those divine energies which He released" (UPF, Jan. 27, 1929, pp. 19-22).
12. "Not only may one eat of this superbody substance but one may also drink through faith of His transcendent life. Such eating of His body and drinking of His life or blood is the Holy Communion of which sincere Christians partake daily" (TUP, p. 69).
13. "In the process of developing out of the natural into the spiritual not only the mind but the body also is affected. The energy locked up in the cells of the physical are released and the body of flesh is transformed into a radiant body of light. This is a day-by-day transformation of the cells until the whole body is 'electrified' ... Jesus accomplished this transformation of His body and it became an electrical dynamo broadcasting life germs through our race consciousness. We are to follow Him in this transformation" (TUP, p. 68).
14. "Jesus ushered into the race consciousness a thought atmosphere that we contact in the silence by just affirming in spirit and in truth the name 'Jesus Christ.' There is true magic in this name" (TUP, p. 22).

As you can see, Charles Fillmore believed Jesus Christ to be a very real presence, the consciousness of which can be appropriated through prayer and meditation. By praying in the name of and calling on His actual spiritual presence to assist you in the regeneration, you will take quantum leaps in transformation. His awakened state has the power to awaken that same state in you and to lift you out of degeneration. An affirmation that Charles Fillmore often quoted to become conscious of the healing presence of Jesus Christ is as follows:

**"Jesus Christ is now here, raising me to His super consciousness"**  
(CEM, p. 9).

We encourage you to use this affirmation often.

## **CHAPTER NINE -- ETERNAL LIFE**

### **INTRODUCTION TO CHAPTER**

Charles Fillmore taught the concept of regeneration based on scientific research and the teachings of Jesus Christ which Jesus taught as “eternal life.” It has been proven that the cells of the body regenerate and replace themselves after the likeness of their DNA pattern. Why then do we experience old age and death through disease? Is it possible to overcome death, disease, and old age? This chapter will explore these possibilities.

## ETERNAL LIFE

### **9A ETERNAL LIFE TEACHINGS:**

1. "The teaching of Jesus is that all men shall, through Him, be made free from sin and be saved to the uttermost -- spirit, soul, body. But until this salvation is attained, there is death. To give men opportunity to get the full benefit of salvation, life is necessary, and a body through which to express life is also necessary. So, when man loses his body by death, the law of expression works within him for re-embodiment, and he takes advantage of the Adam method of generation to regain a body. Divine mercy permits this process in order that man may have further opportunity to demonstrate Christ life. But generation and death must give place to regeneration and eternal life. The necessity of rebirth must, therefore, pass away with all other makeshifts of the mortal man. It will have no place when men take advantage of the redeeming, regenerating life of Christ and quit dying" (KTL, pp. 93-94).
2. "To overcome the flesh one must spiritualize the five-sense man until material consciousness is raised to spiritual consciousness in feeling, tasting, seeing, hearing, and smelling. This change will ultimate in man's complete mastery of the body and in its final redemption from death" (TPM, p. 69).
3. "This theory of continuous progressive life after death contradicts the teachings of the Bible. God did not create man to die; death is the result of a transgression of law" (TPM, p. 171).
4. "If God created man to die and go on to a spirit land to get his education, then it would be better for him to die in infancy and escape the hardships of life. Also; if death is part of God's law, we are defeating the law every time we attempt to escape death by trying to heal the body" (TPM, p. 172).
5. "If you want to know all the mysteries of life, study life and put out of your mind every thought about death or the condition of the dead. Then through the law of thought formation you will build up in yourself such a strong consciousness of life that its negative (or absence) will ever be to you nonexistent. Jesus meant this when He said, 'If a man keep my word, he shall never see death' " (TPM, p. 173).



Charles Fillmore knew that death, experienced through pain, suffering, and disease, was not a part of the divine plan or the will of God. He was a pioneer in this teaching, and just because he was unable to demonstrate it doesn't mean the teaching is invalid. The following quotes from Jesus support Charles Fillmore, but I believe it would be more correct to say that Charles Fillmore was trying to support Jesus. Overcoming the pain of death is the final step in regeneration. It involves total purification of the soul. Once the soul is completely redeemed by the Christ mind, we will then, like Jesus, be able to lay the body down and pick it up again. We will be taught how to work with greater spiritual laws that will enable us to transform the molecular structure of the body, moving in and out of the third and fourth dimensions at will. We will eventually know, with Jesus, how to cooperate with the energy of love to the degree that manifestation in the flesh or transmutation into the spiritual body are all a part of the divine plan of cocreation.

### **QUOTES FROM JESUS**

“Truly, truly, I say to you, he who believes has eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven, that a man may eat of it and not die.”

-- John 6:47-50

“Truly, truly, I say to you, if any one keeps my word, he will never see death.”

-- John 8:51

“I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?”

-- John 11:25-26

### **CLOSING THOUGHTS FROM**

### **CHARLES FILLMORE**

“How long it will take to transform the mortal into the immortal no man can tell. We do know, however, that once the mind receives the Christ quickening it will continue to grow in grace, incarnation after incarnation, until the rejuvenating life has overcome death and reincarnation is no longer necessary” (KTL, p. 28).

**9B**    **WHAT'S NEXT?:**

“As humanity proceeds from the baby stage of God’s loving care, it develops into a defined pattern for existence, growing in awareness of higher power, until the day when it will finally take wing and be carried by the wind of the Holy Spirit to new dimensions of life heretofore unknown to us” (OAL, p. 167).

## **The Words *Holy Spirit* in the Bible**

Revised Standard Version

- Ps. 51:11 "Cast me not away from thy presence, and take not thy Holy Spirit from me."
- Is. 63:10 "But they rebelled and grieved his Holy Spirit; therefore he turned to be their enemy, and himself fought against them."
- Is. 63:11 "Then he remembered the days of old, of Moses his servant. Where is he who brought up out of the sea the shepherds of his flock? Where is he who put in the midst of them his Holy Spirit?"
- Mt. 1:18 "Now the birth of Jesus Christ took place in this way. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit."
- Mt. 1:20 "But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, 'Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit.'
- Mt. 3:11 I baptize you with water for repentance, but he who is coming after me is mightier than I, whose sandals I am not worthy to carry; he will baptize you with the Holy Spirit and with fire."
- Mt. 12:32 "And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come."
- Mt. 28:19 "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit."
- Mk. 1:8 I have baptized you with water; but he will baptize you with the Holy Spirit."
- Mk. 3:29 "But whoever blasphemes against the Holy Spirit never has forgiveness, but is guilty of an eternal sin."
- Mk. 12:36 "David himself, inspired by the Holy Spirit, declared, 'The Lord said to my Lord, Sit at my right hand, till I put thy enemies under thy feet.' "

- Mk. 13:11 "And when they bring you to trial and deliver you up, do not be anxious beforehand what you are to say; but say whatever is given you in that hour, for it is not you who speak, but the Holy Spirit."
- Lk. 1:15 "For he will be great before the Lord, and he shall drink no wine nor strong drink, and he will be filled with the Holy Spirit, even from his mother's womb."
- Lk. 1:35 "And the angel said to her, 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy, the Son of God.'"
- Lk. 1:41 "And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit."
- Lk. 1:67 "And his father Zechariah was filled with the Holy Spirit, and prophesied."
- Lk. 2:25 "Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him."
- Lk. 2:26 "And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ."
- Lk. 3:16 "John answered them all, 'I baptize you with water; but he who is mightier than I is coming, the thong of whose sandals I am not worthy to untie; he will baptize you with the Holy Spirit and with fire.'
- Lk. 3:22 "And the Holy Spirit descended upon him in bodily form, as a dove, and a voice came from heaven, 'Thou art my beloved Son; with thee I am well pleased.'"
- Lk. 4:1 "And Jesus, full of the Holy Spirit, returned from the Jordan, and was led by the Spirit."
- Lk. 10:21 "In that same hour he rejoiced in the Holy Spirit and said, 'I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes; yea, Father, for such was thy gracious will.' "

- Lk. 11:13 "If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"
- Lk. 12:10 "And every one who speaks a word against the Son of man will be forgiven; but he who blasphemes against the Holy Spirit will not be forgiven."
- Lk. 12:12 "For the Holy Spirit will teach you in that very hour what you ought to say."
- Jn. 1:33 "I myself did not know him; but he who sent me to baptize with water said to me, 'He on whom you see the Spirit descend and remain, this is he who baptizes with the Holy Spirit.'"
- Jn. 14:26 "But the Counselor, the Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your remembrance all that I have said to you."
- Jn. 20:22 "And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit.'
- Acts 1:2 "Until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen."
- Acts 1:5 "For John baptized with water, but before many days you shall be baptized with the Holy Spirit."
- Acts 1:8 "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."
- Acts 1:16 "Brethren, the scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David, concerning Judas who was guide to those who arrested Jesus."
- Acts 2:4 "And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance."
- Acts 2:33 "Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this which you see and hear."

- Acts 2:38 "And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'"
- Acts 4:8 "Then Peter, filled with the Holy Spirit, said to them, 'Rulers of the people and elders.' "
- Acts 4:25 "Who by the mouth of our father David, thy servant, didst say by the Holy Spirit, 'Why did the Gentiles rage, and the peoples imagine vain things?' "
- Acts 4:31 "And when they had prayed, the place in which they were gathered together was shaken; and they were all filled with the Holy Spirit and spoke the word of God with boldness."
- Acts 5:3 "But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back part of the proceeds of the land?'"
- Acts 5:32 "And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him."
- Acts 6:5 "And what they said pleased the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolaus, a proselyte of Antioch."
- Acts 7:51 "You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you."
- Acts 7:55 "But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God."
- Acts 8:14-15 "They sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit."
- Acts 8:17 "Then they laid their hands on them and they received the Holy Spirit."
- Acts 8:19 "Give me also this power, that any one on whom I lay my hands may receive the Holy Spirit."

- Acts 9:17 "So Ananias departed and entered the house. And laying his hands on him he said, 'Brother Saul, the Lord Jesus who appeared to you on the road by which you came, has sent me that you may regain your sight and be filled with the Holy Spirit.'"
- Acts 9:31 "So the church throughout all Judea and Galilee and Samaria had peace and was built up; and walking in the fear of the Lord and in the comfort of the Holy Spirit it was multiplied."
- Acts 10:38 "How God anointed Jesus of Nazareth with the Holy Spirit and with power; how he went about doing good and healing all that were oppressed by the devil, for God was with him."
- Acts 10:44 "While Peter was still saying this, the Holy Spirit fell on all who heard the word."
- Acts 10:45 "And the believers from among the circumcised who came with Peter were amazed, because the gift of the Holy Spirit had been poured out even on the Gentiles."
- Acts 10:47 "Can any one forbid water for baptizing these people who have received the Holy Spirit just as we have?"
- Acts 11:15 "As I began to speak, the Holy Spirit fell on them just as on us at the beginning."
- Acts 11:16 "And I remembered the word of the Lord, how he said, 'John baptized with water, but you shall be baptized with the Holy Spirit.' "
- Acts 11:24 "For he was a good man, full of the Holy Spirit and of faith. And a large company was added to the Lord."
- Acts 13:2 "While they were worshiping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' "
- Acts 13:4 "So, being sent out by the Holy Spirit, they went down to Seleucia; and from there they sailed to Cyprus."
- Acts 13:9 "But Saul, who is also called Paul, filled with the Holy Spirit, looked intently at him."

- Acts 13:52 "And the disciples were filled with joy and with the Holy Spirit."
- Acts 15:8 "And God who knows the heart bore witness to them, giving them the Holy Spirit just as he did to us."
- Acts 15:28 "For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things."
- Acts 16:6 "And they went through the region of Phrygia and Galatia, having been forbidden by the Holy Spirit to speak the word in Asia."
- Acts 19:2 "And he said to them, 'Did you receive the Holy Spirit when you believed?' And they said, 'No, we have never even heard that there is a Holy Spirit.' "
- Acts 19:6 "And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spoke with tongues and prophesied."
- Acts 20:23 "The Holy Spirit testifies to me in every city that imprisonment and afflictions await me."
- Acts 20:28 "Take heed to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God which he obtained with the blood of his own Son."
- Acts 21:11 "And coming to us he took Paul's girdle and bound his own feet and hands, and said, 'Thus says the Holy Spirit, "So shall the Jews at Jerusalem bind the man who owns this girdle and deliver him into the hands of the Gentiles." ' "
- Acts 28:25 "So, as they disagreed among themselves, they departed, after Paul had made one statement: 'The Holy Spirit was right in saying to your fathers through Isaiah the prophet.' "
- Rom. 5:5 "And hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit which has been given to us."
- Rom. 9:1 I am speaking the truth in Christ, I am not lying; my conscience bears me witness in the Holy Spirit."
- Rom. 14:17 "For the kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit."



- Rom. 15:13 "May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope."
- Rom. 15:16 "To be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit."
- Rom. 15:19 "By the power of signs and wonders, by the power of the Holy Spirit, so that from Jerusalem and as far round as Illyricum I have fully preached the gospel of Christ."
- 1 Cor. 6:19 "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? You are not your own."
- 1 Cor. 12:3 "Therefore I want you to understand that no one speaking by the Spirit of God ever says, 'Jesus be cursed!' and no one can say 'Jesus is Lord' except by the Holy Spirit."
- 2 Cor. 6:6 "By purity, knowledge, forbearance, kindness, the Holy Spirit, genuine love."
- 2 Cor. 13:14 "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."
- Eph. 1:13 "In him you also, who have heard the word of truth, the gospel of your salvation, and have believed in him, were sealed with the promised Holy Spirit."
- Eph. 4:30 "And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption."
- 1 Thess. 1:5 "For our gospel came to you not only in word, but also in power and in the Holy Spirit and with full conviction. You know what kind of men we proved to be among you for your sake."
- 1 Thess. 1:6 "And you became imitators of us and of the Lord, for you received the word in much affliction, with joy inspired by the Holy Spirit."
- 1 Thess. 4:8 "Therefore whoever disregards this, disregards not man but God, who gives his Holy Spirit to you."

- 2 Tim. 1:14 "Guard the truth that has been entrusted to you by the Holy Spirit who dwells within us."
- Titus 3:5 "He saved us, not because of deeds done by us in righteousness, but in virtue of his own mercy, by the washing of regeneration and renewal in the Holy Spirit."
- Heb. 2:4 "God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to his own will."
- Heb. 3:7 "Therefore, as the Holy Spirit says, 'Today, when you hear his voice.' "
- Heb. 6:4 "For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit."
- Heb. 9:8 "By this the Holy Spirit indicates that the way into the sanctuary is not yet opened as long as the outer tent is still standing."
- Heb. 10:15 "And the Holy Spirit also bears witness to us; for after saying."
- 1 Pet. 1:12 "It has revealed to them that they were serving not themselves but you, in the things which have now been announced to you by those who preached the good news to you through the Holy Spirit sent from heaven, things into which angels long to look."
- 2 Pet. 1:21 "No prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God."
- Jude 1:20 "But you, beloved, build yourselves up on your most holy faith; pray in the Holy Spirit."