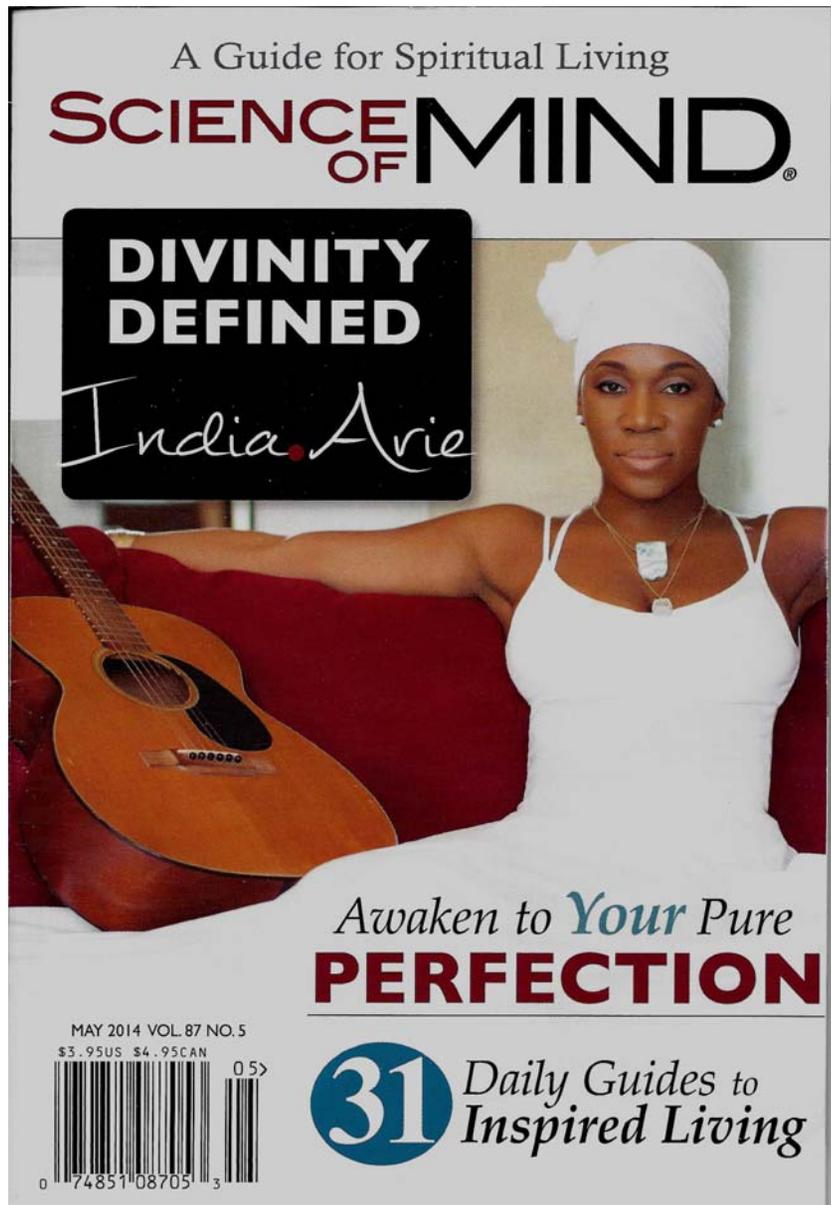


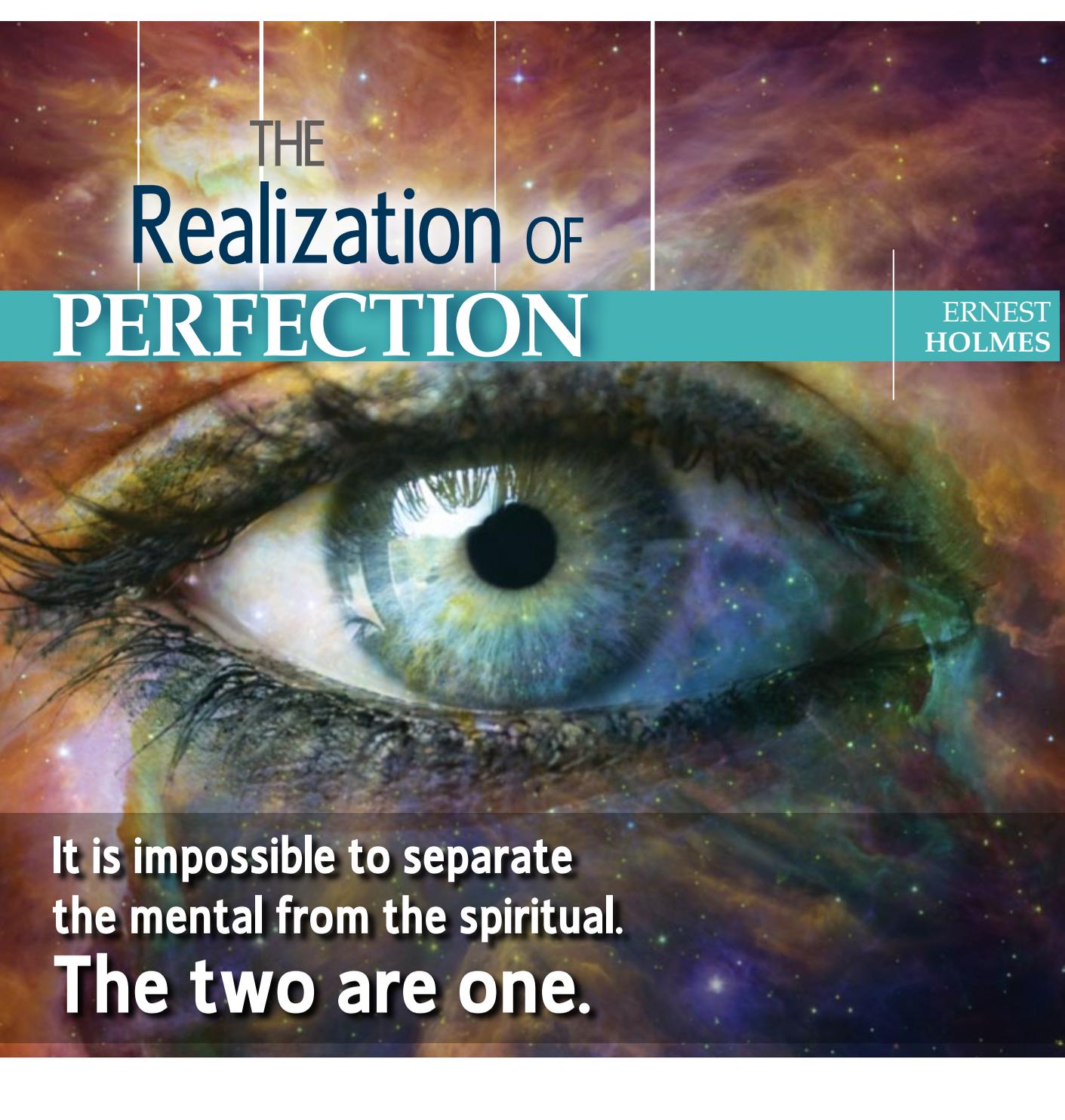
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I love the New Thought Teachings and begin every day reading the *Daily Word* from Unity and *Science of Mind* and *Creative Thought* magazines from the Centers for Spiritual Living. To me this article on The Realization of Perfection is a wonderful elaboration of *What We Believe* by Ernest Holmes. This beautifully illustrated article is also a perfect example of the dazzling enhancements being made to their publications available at <http://www.csl.org> and that we share as featured resources through the non-profit New Thought University (<http://www.newthoughtuniversity.org>).



What We Believe by Ernest Holmes

- We believe in God, the Living Spirit Almighty; one indestructible, absolute and self-existent Cause. This One manifests itself in and through all creation but is not absorbed by its creation. The manifest universe is the body of God; it is the logical and necessary outcome of the infinite self-knowingness of God.
- We believe in the incarnation of the Spirit in everyone and that all people are incarnations of the One Spirit.
- We believe in the eternity, immortality, and the continuity of the individual soul, forever and ever expanding.
- We believe that Heaven is within us and that we experience it to the degree that we become conscious of it.
- We believe the ultimate goal of life to be a complete emancipation from all discord of every nature, and that this goal is sure to be attained by all.
- We believe in the unity of all life, and that the highest God and the innermost God is one God.
- We believe that God is personal to all who feel this Indwelling Presence.
- We believe in the direct revelation of Truth through the intuitive and spiritual nature of the individual, and that any person who lives in close contact with the indwelling God may become a revealer of Truth.
- We believe that the Universal Spirit, which is God, operates through a Universal Mind, which is the Law of God; and that we are surrounded by this Creative Mind, which receives the direct impress of our thought and acts upon it.
- We believe in the healing of the sick through the power of this Mind.
- We believe in the control of conditions through the power of this Mind.
- We believe in the eternal Goodness, the eternal Loving-kindness, and the eternal Givingness of Life to all.
- We believe in our own soul, our own spirit, and our own destiny; for we understand that the life of all is God.



THE Realization OF PERFECTION

ERNEST
HOLMES

It is impossible to separate
the mental from the spiritual.
The two are one.

**We all wish for better health,
greater happiness and a
larger experience in living.**

There is a Spirit *in* us which desires to be more fully expressed *through* us. This Spirit is conscious Life as opposed to, or different from, Law and Its mechanical action. Man's consciousness of his own existence is the Self-recognition of the Spirit within him. We do not see this Spirit, but we feel Its presence and we see Its manifestations in all our actions; without It, we could neither act nor be conscious of ourselves or of anything else. In reality, man's spirit is his share of that universal Presence in which all live, move and have their being, hence the spirit of man is the Spirit of God in man—the two are really one, and it is this inner Spirit that wishes to become more fully expressed through us. The *action* of the Spirit, flowing through our mentalities, is the Law of our life.

To use Science of Mind successfully, one should be conscious of the indwelling Spirit operating through his own thought, will and purpose. He should realize that the movement of his consciousness of God in and through him is a reality. Apart from the One Knower there is no knowledge, and separated from the One Life there is no real living.

THE Realization OF PERFECTION

Knowing That We Know

Man's mind is ever in contact with Omniscience, but his conscious thought does not always know this. Hence, he remains in ignorance of that which he inwardly and subjectively knows, but does not bring to the point of consciousness. One should feel that the inner Spirit knows, and that, because this is true, one's objective mind knows. In this way, he is led into the right paths of human activity, for human activity, rightly conceived, is Divine.

There is but One Knower and what this One knows must be and is so, and this is true when this One knows through what we call the mind of man. The question might arise at this point: "Suppose man should know something that contradicts the Truth?" The answer would be: "Man cannot really *know* anything that contradicts the Truth." He may *suppose* something that is

not true; he can *assume* an opposite to Reality, but he cannot *know* that which is not so. For instance, we might believe that two and two make five, but they would still make four. There is a great difference between believing and knowing; we can *believe* anything, we can *know* only that which is true.

God is spiritual awareness, whether we think of this awareness as in the mind of man or in the infinite reaches of the Universal Mind.

Our troubles come, not from wrong knowing, but from wrong believing; they are misconceptions about what is true. One of the intellectual difficulties that we must overcome is our apparent inability to realize that there is an ultimate Truth, and this Truth operates through our own mind in Its native and original being and power. But our perception of the Truth is an act of



To be spiritually minded is our natural impulsion toward Reality; it is normal and should be spontaneous.

consciousness, as it is the inner perception that must recognize the Spirit. In practice, we start with this premise: The Truth is and is perfect, wherever we find It; being omnipresent, It is where we are, where everyone is, and in and through all things. God is *in* and *through* His creation, and the creation of God, rightly viewed, must be perfect.

The sum total of human knowledge comes to us through some avenue of the self-knowing faculties. We gain knowledge through science, opinion and intuition. Science is the result of careful investigation and tabulation of facts, causes and conditions.

THE Realization OF PERFECTION

Much, but not all, of our knowledge is acquired in this manner. Intuition is a direct perception of the knowing faculty, without data, procedure or any process of reasoning whatsoever. Our greatest truths come through this avenue. Opinions are our personal ideas about that which intuition gathers and science guarantees. Opinion is the least of the avenues of knowledge.

Activating Divine Power for Greater Good

It is interesting to observe at this point that while the real intuitive perceptions of the ages have remained unchanged and are unchallenged by any ideas to the contrary, opinions are in a constant state of flux. This does not invalidate the findings of science nor overlook the value of opinions. Of course the *principles* of any science, rightly interpreted, cannot change because they are based on immutable laws, and laws do not come and go—they are eternal verities and may be absolutely relied upon. As scientific research with its continual new evidence draws us nearer and nearer to basic Reality, our opinions change to meet the new facts and our intuition is opened to receive newer and greater truths. Thus do the three paths to knowledge combine to lead us on to a greater good.

The budding rose, the flowering tree, the corn ripe for harvest, the child at play, the surging tide, the saint kneeling before the altar of his faith are all manifestations of the

One Life, One Presence, One Power.

The highest opinions of the deepest thinkers of all ages have agreed that we live in a spiritual universe governed by exact laws. A true philosophic outlook by science will not contradict this position, and the intuitive faculty, when clearly operative, will add its testimony to the same fact. The spiritual universe is an intelligent organization bespeaking a universal Intelligence running through everything. Our own intelligence perceives this as an ultimate necessity, and when our intelligence perceives it as an ever-present fact, we are practicing Science of Mind.



THE Realization OF PERFECTION

The practice of Science of Mind, then, is the exercise of the knowing faculties of the mind functioning on the plane of self-recognition, and must ever be considered from this viewpoint.

It is impossible to separate the mental from the spiritual. The two are one. God is spiritual awareness, whether we think of this awareness as in the mind of man or in the infinite reaches of the Universal Mind. The Truth is not broken into fragments but remains as one unitary Wholeness.

In the application of Science of Mind, one should be aware that he is using original Divine Power and that he is using It as definite Law. It is not the law of *his* mind but the Law of the *One Mind*, and this should not be forgotten. He should not feel that he is compelling any reluctant power to do his bidding, but that he is using a natural law in a normal way. The practical use of Science of Mind is a spontaneous recognition of the ever-present Spirit. And deep spiritual awareness does give one a greater ability to heal and to help.

Spiritual mind treatment requires a belief on the part of the individual that the words of his treatment are law unto that to which they are directed, then he should act as though his belief were true. He does this in a perfectly normal way, starting with the premise that Spirit is a universal and perfect Presence, filling all space, molding every creation and animating every form with intelligent energy. Spirit is the intelligent Life-Principle running through all.

One needs to seek a sense of the perfection of the Divine Presence and to substitute this knowing for ideas of disease, poverty or discord. In doing this he must often confront negative thoughts with the declaration that there is no necessity for the continuance of a condition contrary to fundamental Good. When the objective belief *in* and the subjective image *of* any given

trouble is neutralized by the realization of Good, the condition is met and a healing takes place.

There is nothing which can hinder Law from working. It is never a question of how much the Law will work, but always of how well we can use It. We can constructively use It to the degree our thought and belief will let us, no farther, but always *as far*. The Principle is infinite, but we are only as capable as we know ourselves to be; we can know ourselves to be capable only insofar as we are unified with Truth. Thus does the impersonal become personal.

Perfection Realized

Spiritual mind treatment, prayer, is more than an act of the intellect; it is an act of one's whole being, a complete giving of oneself to the realization of Perfection as being an ever-present fact in everyday experience. It carries with it a spiritual sense that cannot be put into words but that must be *felt*.

The thought and the intellect have a definite and a necessary function in spiritual mind treatment, but the final effect, of necessity, must and can only be the result of an *inner realization* that is stronger than the belief that caused the disease or discord. Conviction reaches its own level just as water does. This is a natural law in the spiritual world. All laws are natural, and all causes are spiritual.

Spirit is
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Life-Principle
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THE Realization OF PERFECTION

To be spiritually minded is our natural impulsion toward Reality; it is normal, and should be spontaneous. To be spiritually minded is to believe in the Presence of Spirit and to trust in Its intelligent response to us in accord with Law. Spirit is but another name for Life. To be spiritually minded, then, is to completely believe in Life and in the responsiveness of Life to the aspiration of the human soul.

We should ever endeavor to sense this universal Presence, and time should be spent in bringing our consciousness to this recognition, for this is the Power that heals and remolds according to a more Divine pattern. Whenever we contact any objective evidence which denies the perfect Presence and the perfect Law, we should consider it as an appearance only and not as a part of Reality.

Remember that **thoughts are things**, and that **an idea can be erased by denial or by the affirmation of another idea**. We must ever strive to cause our thought to rise above the level which produced the discord we seek to heal if we are to be successful in spiritual mind treatment. We will always find that insofar as we do recognize the perfect and the harmonious, it will appear, no matter what the evidence to the contrary may be.

Again, we are brought back to the fundamental principle of Science of Mind: **God is, is Perfect and is All**. We should know that behind every manifestation there is the essence of Perfection, which, although it may not now appear, can be permitted to flow through it. We need to go beyond the physical vision, clarify the mind and purge subjective concepts. Insofar as we are able to do this, the rewards of our spiritual mind treatment will be certain. Behind the apparent is the *real*, and when this *real* is sensed, the apparent more nearly measures up to it.

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To successfully use prayer, or spiritual mind treatment, we do not withdraw from life but enter into all legitimate human activities with enthusiasm, realizing that the Law fundamental to all creation should give joy in the everyday affairs of life. The humble is exalted, each thing has its place in the Divine order, and the expression of happiness in the individual life is as essential to the Divine Being as is the manifestation of the glories of the heavens surrounding us.

In the vast panorama of life, we behold the eternal Energy of Mind set in motion through Divine imagery and manifesting Itself in all creation. Thus, and thus alone, is the Spirit manifest on this or any other plane. The budding rose, the flowering tree, the corn ripe for harvest, the child at play, the surging tide, the saint kneeling before the altar of his faith are all manifestations of the **One Life, One Presence, One Power**.

Excerpted from *Your Spiritual Power—A Collection of Inspirational Writings*, published by Tarcher/Penguin.

