

CHARLES FILLMORE--SUNDAY, JANUARY 10, 1932.

FIRST RECOGNITION OF SUBCONSCIOUS FACULTIES.

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The text of our lesson this morning you will find in the 1st chapter of John, beginning with verse 35 and ending with verse 49. It is called, "The First Disciples." We have metaphysically named it, "The First Recognition by Man of His Subconscious Faculties."

Spiritual understanding reveals that man is a product of the

evolution of Divine Mind; that everything is primarily mind and the ideas of mind, and these ideas, eternally existing in the one universal mind, are constantly coming to new expression; that they are simply ideas, to begin with, but those ideas, through the evolution or the expression of the principles within them, become subconscious, and that subconsciousness is the identity of man. It is that which each one of us is when he says, "I am." It is the I Am-age of God, but we every one of us must become conscious of that.

The Scriptures, in these symbols, explain to us the various steps that we pass through in the development. It is a threefold development. First, man is a natural man, or we might call it the physical man. Then is symbolized by Elijah, in the Old Testament, and John the Baptist, in the New. Then that man gives forth a higher expression of man, and this man is the Christ man, and that Christ man demonstrates His spiritual ability. So, we have a natural man, an intellectual man, and a spiritual man; but this man--this identity

in each one of us--must develop itself. Here are all the attributes of each phase of development.

The natural man--the physical man--is developing his faculties, but he must go on to an intellectual understanding, or a mind proposition, and that is the first illumination. That is, as I say, represented in the Old Testament by Elijah. But Elijah, so the Hebrews held, must come again. How does he come again? In the second stage of evolution, just before the Christ, or the superman in man,

is expressed, here comes this illumination of the intellectual man, or the natural man. So, we have the picture of John the Baptist, the reincarnation, let us say, of Elijah, coming out of the wilderness. He dressed in skins, and he ate locusts and wild honey. He was a child of nature, but he received the illumination. He also knew that he was not the real; that there was to come another, and that other was to be the Savior of man.

So, John the Baptist was a link in that evolution of the natural

man over into a spiritual man. And this was of course all impressed, or imprinted, upon man in the very beginning of his existence, but, like the imprint of the photographer's image that he has printed on his sensitive plate, it has to be developed, brought forth. This explains the development; and we every one of us are somewhere along this line of development; and that makes it very interesting, not only interesting as a study, but interesting as an organic development of ourselves.

This lesson today shows us how the combined activity of the intellect and the spiritual identity, that is, John and Jesus--you will find that they were concerned here, and we are told that they were cousins, and they recognized each other. John baptized with water, which means the cleansing of the mind. Let us remember, now, that we are either in the John consciousness or in the Jesus consciousness; either in the consciousness of the becoming natural man, or in the consciousness of the truly spiritual man, or it may be

that we are combining the two.

Most of those who have gotten the first illumination are in the combination of this truth; and many very devoted Christians, true Christians, spiritually minded persons, are in the John the Baptist consciousness. They think that they are in the Spirit, but they have gotten only the first baptism. They see the possibilities of the Christ, but they have not gone down into the subconscious and called forth these faculties through which their power is to be exercised.

Jesus said, "You who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, you shall sit on twelve thrones judging the twelve tribes of Israel." "If any of you have left houses, or lands, or fathers, or mothers, or brothers, or sisters, you shall receive, here in this time, houses and lands and mothers and fathers and brothers and sisters, and, in addition, life eternal." This, you can see, was a very broad promise, but it was made by the One who had entered into spiritual consciousness.

John the Baptist, that is, when we are intellectually illumined, we see the possibilities, and we also see that we have not attained yet. John said that he was the way shower; that the One who was to come after him, that is, this Christ mind, was very much superior to him. Jesus, in another chapter, says that John was the greatest of those born of women, that is, he was the greatest of those who have come out through the natural man's birth, but that the

least in the kingdom of heaven, or the kingdom of God, was greater than John. So we see that this illumination which we get intellectually is but a primal, natural birth, but that has to be followed by not only illumination, but a practical use, a power that the natural man, or John the Baptist, does not possess. John did healing, but it was intellectual healing. Jesus did real, permanent restoration, or regeneration, by these faculties which are all in our subconscious; but they have not been brought under the fire--the

redemptive fire--of the Spirit. John baptized with water, he cleansed the outer man; but Jesus baptized with Spirit. Spirit is a fire, a consuming fire, that burns up all the dross and brings man into an entirely new consciousness.

The first disciple that we have cited today in our lesson was Andrew. Andrew means in man that substantial, enduring quality of the mind. It does not flicker, it does not give up easily, but it endures. So Andrew is called, among the disciples, strength. You

can call him strength. You can call him that enduring tenacity, that something in you that endures to the end. Jesus said, "The race is not to the swift, nor the battle to the strong, but he that endureth to the end shall be saved." I think that is a combination of what Jesus said and what somebody has added. However, it is very true, if we would win the battle over the negative conditions which we find in our minds and in our bodies, we must endure. We must make up our minds, first, last, and always, never

to give up. That is a very important faculty to bring into your consciousness if you are entering into the regeneration as taught by Jesus Christ, because old states of mind come up, and they have to be dealt with, and if you haven't a firm foundation, if you are not strong in your conviction and your power as a spiritual being, you are apt to be unseated.

The next faculty after this Christ mind recognized its strength, its innate strength, spiritually that strength reached out for

another power of the mind that would make visible the things of the Spirit. We know that we have high ideals, we see things spiritually that we would like to attain, and the natural man gives up with the thought, "Well, those things, of course, are just imaginary; they are not real. I couldn't have everything that I wanted, and I couldn't be a great mind. I couldn't be great as some others are. I couldn't be, for example, as powerful spiritually as Jesus Christ. Why, He was the Son of God; I am just

a mortal." That is a state of mind that inheres in the natural man, but when you begin to see yourself as you are spiritually, you see at once there is something in this proposition that man may become the Son of God, and God will recognize him as His son.

How is it accomplished? by the ability of a faculty, by the activity of a faculty in the mind which we call faith; and faith, reaching out into the realm of ideas, makes them substantial, puts substance into a vague, imaginary idea; and this is typified here

by Simon Peter. Simon means "hearing." It is that receptive state of mind that believes in the possibility; and Peter means "a rock," and "upon this rock," Jesus said--the I AM in us says--"I am going to build a church, or an ecclesia, a new state of mind. And here you begin the formation in you, that is, your ideas begin to become tangible and real.

Now, faith is that faculty of the mind which puts substance into ideas, and you can see now how important it is that you exercise

this faith; that you, like Jesus, should discipline your faith, make it be true to your ideal, because faith as typified by the variable and unreliable Peter, as he first was when he was put under discipline, is of that same character in most of us. We have not disciplined or developed or strengthened our faith faculty; but under the discipline and under the direction and under the tutelage of the spiritual mind itself, we can make a very wonderful and powerful faculty of faith.

But have faith in your ideals. Clothe your ideals with faith, because out of this clothing of faith you will reap the reward of a new power, a power that you have set aside because of your lack of understanding. But now you understand the truth, that the Almighty has given to every one of us a faculty that will take all ideals, it makes no difference how high or how far away your ideal may seem, begin to have faith in it; bring it right down into the earth. Jesus said to Peter, "Whosoever you shall bind on earth

shall be bound in the heavens. whatsoever you shall loose on earth shall be loosed in the heavens." That is the key that was given to Peter, to this kingdom of the heavens, and the kingdom of the heavens is the realm in which ideas exist eternally. And through your faith in your innate power, you pull these ideas right in and harness them to everyday life.

Is not that a wonderful revelation? That is worth all the lesson that we could ever give, just this one real power in man

and the one real working energy which is attached to it. But every one of these twelve faculties has its place, and you would not be all-round, you would not be complete in Christ, until you disciplined and put them all to work for you.

The next faculty that is mentioned, or the next disciple called by Jesus--and remember that we are calling out of our subconscious minds these faculties; they are asleep in most of us. Some of us have them awakened a little. Some people have more

faith; then there are others have more spiritual strength, abiding in the Word, than others; others have more power. That is the calling of Philip. Philip is called a "lover of horses." He had a certain vital power, and that Philip is necessary to the expression of the Word. The word, we are told, must go forth with power. And I would say that each of these faculties has its throne, or its brain center, in the organism, and we are told that every one of the powers that have been brought out by man in the descent from the

cell

original/up to the present time are implanted in man in a cell aggregation.

Our men of science, in their study of the evolutionary processes of the cell life, find this to be true. So, we have implanted in these bodies of ours all the cells--there waiting for us to call them into expression--that will build thrones or centers of activity for all these ideas that we have dreamed about. Is not that a natural science? and doesn't that give you a good, firm

foundation for your work?

Philip, the power of man, that consciousness that "I have all power, in heaven and in earth," that must be developed. Did you ever think that you must think of yourself as having more power? You have put the negative pedal on your power where you have judged yourself by what you appeared, physically or mentally. Now take off all the brakes and let yourself fly out into this unlimited realm of spiritual power. It is as a spiritual being that you have

all power in mind and in body. This Philip thought in every one of us needs realizing. As I say, it is all here. It is wrapped up in you just as our scientists tell us that in a single drop of water there is latent force, if it were released, enough to burst the biggest building of this town--in a single teardrop; and you are wasting your teardrops in grief, in the negative flowing away of that wonderful power.

How are you going to redeem yourself and realize it, and bring

it to action? Through the Spirit; through this inner spiritual mind existing in every one of us, which also has to be brought to expression. We must, every one, know that we have within us this ability, this power.

Then the next faculty--and a very important one--was Nathaniel. He was called. Nathaniel represents that power within us which forms the universal substance and brings it into the shape of an idea, and that idea expresses itself in the shape and form which

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we see about us. Nathaniel, Jesus called because He found in him one who was an Israelite, that he was the real thing without guile, without duplicity. That is, he was governed by an unfailing law. What is that law? What does the imagination do for us? It brings into our lives every emotion and every feeling and every thought that we have had. It does not fool us; you can't break that law. "By their fruits ye shall know them"; that is the law running through the imaging power of the mind. Whatever we produce, or

image, in one state of consciousness will be produced in another. This is recognized in the Hindu philosophy as Karma: that what we sow in one life is always reproduced in another; that you can't escape this; it is unfailing. And this is Nathaniel.

We handle or deal with this law first in our outer, conscious minds, but as we begin to think and see ourselves as spiritual beings, we contact the inner. Jesus, when Nathaniel said, "How did you know me?" said, "I saw you before Philip called you, under

the fig tree." These are all symbols. Figs represent the fecundity, or the increasing power, of the kind just as fish represent the fecundity, or the increasing power, of the mind; and Jesus all at once found that He had ability to see behind the appearance.

When Saul applied to Samuel about his lost burros, or lost asses, Samule said, "You came to see me about these animals, but there is a higher power; you came to me to be appointed king of Israel." So, we must remember that within each one of these animal

forces within us there is a spiritual quality. Even Jesus Christ's body was born among the animals. Don't despise this animal man. Let him have his place, because back of him is a spiritual quality. Never kill out any faculty of the mind, but discipline it, build it up; see it as it was and is in the infinite mind, Spirit.

We are told that nearly all these disciples had their home in Bethesda. What does that mean? Bethesda means "a place of gates"; in other words, it represents that consciousness in every one of

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us where the fecundity, or the increasing power, of the natural man has his throne, has his home. "Beth," in the Hebrew, means a "house" or a "home," or "an abiding place," and you will read all kinds of Beths. That is a prefix of hundreds of names in the Hebrew language. They loved their home, or their place.

Our home, or our place, is right where we are. Don't look off into the heavens somewhere for a home, but remember that it is right here and now. But we can't go any further this morning in

the detailed explanation of this wonderful power in man to call his faculties into expression; but I am sure you will never develop the real man in you until you understand this law, and study and follow Jesus Christ in the bringing forth of the real man. He is right here now, with the Holy Spirit, showing us how this is to be accomplished, and the next great step of the race is the development of the spiritual man.

We have developed the physical, or natural man. We have our

physical science, our athletics, and all that sort of thing. We have developed the intellectual man. He has not filled the bill. What do we need above all? the development of the spiritual. the Christ man.

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