**Study Guide for “Discover the Power Within You”**

This book is a Unity classic and is filled with ideas that form the Unity understanding of the world and how to be spiritually awake, unfolding and fulfilled. Since this book study is short for all the wisdom within this book, we will be focusing on a few chapters. Please read the whole book. But for sake of having everyone involved, this study guide has quotations from the book to prompt discussion.

**Week 1: One of Us Made It, So Can We**

Chapters 1-5

Jesus had lifted Himself to the complete consciousness of the Word, and thus, in His mountaintop moments, He was the Word to all intent and purpose.

For this principle of the Divinity of Man, realized by the young lad on the hills of Judea, is a universal principle—it is the law of life, the law of your life. By this law, by this principle of the Christ indwelling, you can do all that you need to do. You can even do all that Jesus did, “and greater things than these shall you do.”

Through the ages, man has been trying in every other conceivable way to attain happiness and security. An infinite variety of schemes have been designed to bring about happi­ness by making changes in external conditions while leaving the inner man unchanged. Always the result has been the same—complete and total failure.

Now we know that the nature of our being is such that it is only by a change in consciousness that outer conditions can really be altered. And this change in consciousness is the “narrow gate” and “strait­ened way” that Jesus speaks of. And, as He says, the number of those who find it is mighty small. Why is this? Because of the “pull” of the way of the world about us.

“Shall I conform to the human standard of what is being done, even if this standard is not in keeping with the divine standard as I have intuitively sensed it?”

“What would Jesus do in this situation?”

This is a laudable practice. But Jesus did not set the Christ standard—He simply followed it. The Christ standard is not a series of hard and fast rules for behavior, not simply an analysis of what Jesus did for men to see. It is, instead, a principle that Jesus revealed through His discovery of the Divinity of Man. His teachings are the revelation of certain fundamental principles pertaining to the individual, along with illustrations as to how these principles can best be applied in practice.

Emilie Cady helps us to bring the idea of the Christ into the context of our own experience:

*We all must recognize that it was the Christ within which made Jesus what He was; and our power now to help ourselves and to help others, lies in our comprehending the Truth—for it is a Truth whether we realize it or not—that this same Christ lives within us that lived in Jesus. It is the part of Himself which God has put within us, which ever lives there, with an inexpressible love and desire to spring to the circumference of our being, or to our consciousness, as our sufficiency in all things.1*

He said, in effect, "You can do what I do, if you have faith”—if you make the decision, the decision for Christ. But this is simply a decision to accept the Christ in yourself, to follow Jesus' guidance and make the same discovery of the unity in yourself that He had found in Himself.

To make this great decision to relate yourself to the Infinite and to act as if you were the “only begotten son” requires a complete change in your way of thinking.

To return to the question, “Must I make a decision for Christ?” The answer is "yes,” but with a more deeply mystical meaning, shorn of the emotionalism which relates to the personality of Jesus.

Questions to Discuss:

Who was Jesus?

What made him special?

What was the “great discovery”?

Talk about your willingness to make the commitment to be the Christ within you. Maybe consider the ratio of willingness it be unusual to the desire to conform.

**Week 2: Uses of Adversity**

Chapter 6. The Amazing BE Attitudes page 57

Blessed are the poor in spirit:
for theirs is the kingdom of heaven.

he root word that is translated “spirit” is more accurately and meaningfully translated “pride”—“poor in pride.” Jesus says, “theirs is the kingdom of heaven.”

The word "heaven” comes from a Greek root that means “expanding.” Thus, Jesus is talking about the expanding potential within the individual—within you. Heaven is the potential of the Spirit in you that is wrapped in your human nature.

To be poor in spirit or pride means to empty yourself of the desire to exercise personal will in the quest for self-realization. You cannot storm the gates of heaven. You cannot achieve an understanding of God through the intellect alone.

Blessed are they who are teachable, open- minded, receptive to the Truth, willing to renounce preconceived opinions and prejudices and entertain a new concept of life.

Blessed are they that mourn:
for they shall be comforted.

Many people refuse to open their minds to the Truth until they are backed against the wall, until they are "driven to their knees/' In this instance, the sorrow may be a good thing, for a blessing may well spring from the fact that in the desperation of their sorrow they are willing to let go.

"The man who sorrows is fortunate, for in his sorrow, he may come to experience God's presence in his life.”

So, the second attitude of being put in the form of a treatment is this:

I AM GRATEFUL FOR CHALLENGES THAT LEAD ME BEYOND MY EXTREMITY TO GOD’S OPPORTUNITY.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

No matter what your need, you can be “transformed by the renewing of your mind.” A right attitude is the key to any desired good.

“But,” Jesus is saying, “you must be hungry.” You may desire healing and you may be affirming life and wholeness for yourself. But you must 'hunger and thirst” for health, want it to the exclusion of all else, want it enough to let go of your feelings of self-pity and the satisfaction that comes through the sympathy and attention of others.

The potential for wholeness is forever with him and within him. Thus help and healing are not dependent upon some special act or will of God. They are a matter only of man's faith and vision, his desire and acceptance, his “hunger and thirst after righ­teousness.” If men fulfill their part, the promise is “they shall be filled.”

So, here is another vital attitude of being to be built into our consciousness:

I SEEK WITH ALL MY MIND AND HEART, AND I SHALL FIND.

**Questions to discuss:**

When has the worst thing turned out to be the best thing in your life.

What has been your greatest teacher?

What do you see as the biggest obstacle to getting what “you really want”?

**Week 3: Forgiveness**

Chapter 12, page 147

The forgiveness of sin has always been the central factor in religion. It was a keynote of Jesus' teachings. But what do we mean by sin? It is unfortunate that we accept words like this as having absolute meanings, without even asking ourselves what we understand them to mean.

The dictionary might define the word, “Transgression of divine law." In Christian theology there is a general agreement that “Sin occurs when man is out of harmony with the Source of his being." Thus, sin is a sense of separation from God. We use the word “sense of separation" by choice, for the separation is only in man's thought. The finite is indissolubly linked with the Infinite. Sin is when a man, a spiritual being and creative expression of Divine Mind, is unaware of his divinity and acts at the level of his humanity. Thus, sin is the major tragedy of human experience.

When man doesn't know his divinity, when he doesn't know the depth of his own innate goodness, he does a lot of things that are the result of the frustration of his potentiality. He thinks that he lives an isolated life. His thoughts are completely self-regarding. His entire experience is oriented to a selfish plane of life. The result is what has been called evil—evil people doing evil deeds.

The word “evil" also needs redefinition.

“There is no evil.” This is about like saying there is no darkness. Of course, there is evil in the world, and there are many people expressing evil ways. However, as darkness is an absence of light, so evil is an absence of good. Actually, it might better be defined as the concealment of the depth of goodness that is in a man because God is in him. Evil is not inherent in human nature. Human nature is but the degree of consciousness of divine nature. When we see conditions of evil in the world, they have no permanency or power in and of themselves. They simply evidence the confusion that always follows the absence of the activity of God. In back of the evil condition there may always be found a man frustrating his own innate goodness and acting in the darkness of human consciousness.

It is not human nature that is at fault in evil experiences, but human nurture. The individual experiences darkness in his life because he has nurtured in his consciousness the thoughts of self­-limitation. No one is born with negative thoughts. Wherever you find limitation of any kind, even as expressed in the most sordid evil deed, you can be sure that “somebody taught a child.” This is why Jesus insists that we should turn and become as a little child—not only that we might be as receptive and teachable as the child, but also that we might return to that state of purity we had before we began to absorb and nurture all the race beliefs of our time.

In this human state of consciousness we live in a sense of separa­tion from God and from our fellow man. We act as though we had a life of our own; as though we could have plans, purposes, and interests separate from His. This, if it were true, would mean that existence is not one and harmonious, but a chaos of competition and strife. It would mean that we are quite separate from our fellow man and can injure him, rob him, or hurt or even destroy him—without any damage to ourselves. It would mean further that the more we take from other people the more we have for ourselves. It would mean that the more we considered our own interests, and the more indifferent we are to the welfare of others, the better off we are. And it would follow that it would pay others to treat us the same way.

What did Jesus teach? The implication that runs all through the Gospel is: You are not punished so much for your sins as by them.

The break is a “sin," and the punishment for this sin is darkness. The electricity did not create the darkness. It is not even aware of the darkness.

Habacuk refers to God as “thou that are of purer eyes than to behold evil” (Hab. 1:13). This may surprise you, even disturb you. But it is vital to you that you get this point in your consciousness and never forget it: God

Does the principle of mathematics know anything about your mistake if you write two plus two equals five?

The tragedy would be if God did know sin. If God knew sin, He would be a sinner; for what Mind knows, it must be! Sin or mistakes are outside of the province of reality. Light doesn't know darkness. Light is! God doesn't know sin. God is! God is good, good is omni­ present.

God can do no more for you than He can do through you.

When you are trying to get the forgiveness of God or even a greater understanding of yourself, all you need to do is to turn in the right direction. Once you turn in the direction of the Spirit in you and have sincerely determined to “go unto the Father—once you have made up your mind that you are tired of living in materiality, in the consciousness of limitation, and that you want to rise to a new level of thinking and living—the moment you make this decision, something happens. And that some­ thing is the activity of the divine law.

We may have a perfect justification for our bitterness and anger. We may be completely righteous in our indignation. But we will have to pay the price of the broken connection of the divine circuits. The power that goes with our divinity is only ours when we act the part. We can have our unforgiveness and bitterness and anger if we so choose, but we will also have our stomach ulcers and nervous tension and heart trouble, and mental and physical breakdowns. Turn on the light—not so much for the benefit of others, but for you. “Forgive and you shall be forgiven."

**Questions to discuss:**

Why does Butterworth say God does not see sin?

What is an analogy of evil That Butterworth uses that you really like or dislike?

What do you see as the benefits for forgiving?

Are you harder on yourself or other?

**Week 4 : Thanksgiving is Abundance**

Chapter 14: The Miracle of Abundance, page 175

Let us not lose sight of the great idea that Jesus is unfolding—that man is an integral part of an opulent Universe. All we need to do is “ask” in faith, believing that we will receive, and we shall receive. Because asking is receiving. The very moment we stake our claim in Infinite Mind, that which we encompass is ours, along with the creative ability to shape it in the form of our material needs.

We should not hesitate to ask largely. God can give much as easily as He can give little. It takes no more effort for the laws of mathe­ matics to add two million and two million to get four million, than to add two plus two to get four. At this very moment, if every man, woman, and child in the world would take a pencil and paper and write down the problem, two plus two equals four, there would be no strain on the principle, simply because it is principle.

Charles Fillmore says:

God is the source of a mighty stream of substance, and you are a tribu­ tary of that stream, a channel of expression. Blessing the substance in­ creases its flow. If your money supply is low or your purse seems empty, take it in your hands and bless it. See it filled with the living substance ready to become manifest. As you prepare your meals bless the food with the thought of spiritual substance. When you dress, bless your garments and realize that you are being constantly clothed with God's substance. . . . The more conscious you become of the presence of the living sub­ stance, the more it will manifest itself for you and the richer will be the common good of all. . . . Identify yourself with substance . . . and you will soon begin to rejoice in the ever-present bounty of God.1

Whatever you have, no matter how seemingly inadequate, bless it.

Lack is really an illusion. It is the acceptance of the appearance as

being real. Lack is my saying that because I do not have a pencil to write “two plus two equals four,” I cannot add the figures. But the principle is true, regardless. God is substance, and substance is omnipresent whether or not man provides the consciousness through which it may manifest.

When we talk about the “miracle" of abundance, we are not implying that the demonstration of your good must come in some phenomenal manner. Not at all. The miracle is in the principle, not in any magic mode of expression. The miracle of the electromagnetic crane is the secret of electricity and the magnetic coil. When you know the secret the supernatural becomes natural and the miracle becomes commonplace.

God can do no more for you than He can do through you.

The basic needs of man in the world today are about the same as they were two thousand years ago: food and water. There are hunger­ ing multitudes in such overcrowded areas as India and China. There is much concern about the population explosion and the ability of the earth to supply the food. (When this was written neither country was prosperous. Today very much has changed)

The important thing is, since substance is—opulent and limitless and everywhere present—the great miracle-working power is faith. Faith is the ability to perceive substance, to draw it forth, to form it and shape it into what we need.

The economists will often debate the question of whether everyone can have prosperity, wealth, and riches. Isn't there a limit? Econo­mist Thomas Malthus thought so, and the Malthusian principle has predominated in the field of economics for more than a hundred and fifty years. It was and is a factual analysis of a physical world. But today, researchers of the new science realize that we cannot under­ stand the physical world without metaphysical principles.

Charles Fillmore has said:

In the new era now at its dawn we shall have a spirit of prosperity. This principle of the universal substance will be known and acted upon, and there will be no place for lack. Supply will be more equalized.

**Questions to discuss:**

Does the promise of unlimited supply seem real to you?

What are the limits?

How have you been able to change your thoughts around money, supply, the nature of reality and the primacy of Spirit over mater?

When we are talking about abundance, what I the source and how do we access it?

What are you grateful for?