

Title: Conversations

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In presenting these lessons in Mental Science to the public, it is my desire, one, who cares to take the time to study them, to demonstrate the truths perhaps, hard to set down in writing a complete teaching in Mental Science, difficult to understand; but this could be said as well of any science, and an exception to the general rule.

SCIENCE

Science is knowledge of facts built around some proven principle. All that science is that certain things happen under certain conditions. Take electricity, we know that there is such a thing as electricity; we have never seen it, but because we can use it; we know that it operates in a certain way and we know it works. From this knowledge we go ahead and deduce certain facts about electricity from them to the general principle, we receive definite results. No one has ever seen energy that we call electricity; and the only proof we have that it really exists is light, heat and motive power.

No one has ever seen any of the great causes that lie back of the manifestations, no one ever will; but we know that such principles exist because we can use them.

HOW LAWS ARE DISCOVERED

The discovery of a law is generally made more or less by accident, or by chance, but thought and observation, has come to the conclusion that such a principle, when a law is discovered experiments are made with it, certain facts are proved, and the science is gradually formulated; for any science consists of the number of facts gathered around a given principle. As more and more facts are gathered and proven, the science becomes accepted by all and used by those who understand it. In this way science has been evolved until to-day we have the use of powers and unseen forces of which we never even dreamed.

PROOF OF MIND

This is true of the Science of Mind. No one has ever seen Mind or Spirit, but we doubt their existence? Nothing is more self-evident than that we live; and we know we have life; yet who has ever seen this life? The only proof of life we have is the fact that we are here. The only proof we have of Mind is that we can think; so we are perfectly justified in believing in mind and that we live.

WHERE OUR THOUGHTS GO

As we watch the processes of thought we find that we think consciously, and then something happens to our thoughts after we have thought them; for instance, we think of something and then we find that we have a deeper aspect of mind, which is called subjective mind. This subjective mind is the place where our thoughts go, and they eventually return to us again as memory. Observation proves this to be true, and it happens this way.

Observation has proven that the subjective mind is the seat of memory and the place where pictures, or impressions, of all that has ever happened to the individual, are stored.

come to the surface of the conscious mind they are called memories. Moreover observation has shown that the subjective mind is the builder of the body and that it is not only the seat of memory; it is also the avenue through which we can communicate. I mean by Instinctive Man that part of the individual which came with him from the beginning, an inner something which makes him what he is. For instance, we do not have to think to make the body function; so we say that the inner, or the Instinctive, Man controls most of the functions of the body; they appear to be automatic; they carry on their way of working through us. So we say that in the unconscious or the subconscious there is a silent process forever working away and always doing its duty, performing the unconscious activities of the body without effort on our part.

SUGGESTION BECOMES MEMORY

It has been observed that suggestions, planted in the subconscious, become habits and eventually tend to externalize in the body. From this it has been deduced that the subjective mind is the builder of the body and is the creative factor in man. It has been found that different types of thought produce certain kinds of results. This shows that the subconscious mind receives suggestions and tends to act upon them, no matter what the suggestion may be. While the Instinctive Man, or the Natural Man, must be perfect, it is known that the conscious man may hinder instinctive action, through adverse suggestion. A false thought, acting as memory, may build a false condition in the body, which can be healed. Conscious thought may also erase this memory and thereby heal the disease. Through observations such as these, a science of the subjective mind has been developed. It has formulated, many facts have been put together; and, to-day, these facts form a science of the subjective life in its relationship to mental healing.

MENTAL MEDIUM THROUGH ALL

It has also been proven that thought operates in such a manner as to make a mental medium for impressions from one person to another, showing that there is a mental medium through which we talk. When we think of it, how could we talk with each other unless there is a mental medium through which we talked? We could not; and so we know that there is a mental medium. While there is a place where our bodies begin and leave off, as form, there is a place where our thought leaves off. Indeed, the observations made and the results show that the medium between men's minds is omnipresent; that is, it seems to be everywhere. This also shows this, for messages are sent out through some kind of a universal medium. We can say of it is that we know the medium is there. So it is with Mind; all things are done as though everything happens just as though it were there. We have a perfect right to believe that a mental medium exists.

This opens up a far-reaching theory, for it leads to the conclusion that there is a Universal Mind which is the Medium of the communication of our thoughts. It is the mind of God! Who knows? That It is there, we cannot doubt.

READING THOUGHT

Other observations have shown even more wonderful possibilities. It is known that we can read our thoughts, even when we are not aware of the fact, showing that there is a mental medium which is universal, or always present. This also shows that the mind retains our thoughts and transmits them to others. This leads to the conclusion that the subjective mind is really the use that we, as individuals, make of something that is universal. Perhaps, just as radio messages are operative through a universal medium, so our thoughts are operative through the medium of a Universal Mind. Indeed, this has been shown to be true in many years by some of the deepest thinkers.

MENTAL LAW

As we think of the medium of radio transmission in terms of law, so we can think of the medium of thought in terms of law.

Medium in terms of law; for it must be the law of mental action. While we think of God, we surely could not think of it as the Spirit of God; for the Mental Medium the Spirit must be Self-Knowing. We could not call the Universal Medium God; we could call electricity God. It is but one of the many attributes of God, the avenue through which God operates as Law.

THE WORD OF GOD AS LAW

Since man has a self-conscious mind, a subconscious mind and a body, we find in his nature. First, he is conscious mind or spirit; next, he is subconscious mind; then, he is body. The conscious mind controls the subconscious; and in turn the subconscious controls the body.

It is evident that man comes from God, Life or Nature, whichever we choose. It is evident that we can get from Life only that which is in It. Man must partake of Life; he comes from It or is made out of It; for what is true of the Whole must also be true of the Part. Something cannot come from nothing; something must come from something. Man cannot come from nothing and nothing is the result; but man is something, else he could not exist; since he is something, he must be made from, or come out of, something, which we call God.

THREEFOLD NATURE OF GOD

If we study the true nature of man, then, we shall have delved into the real Cause, from which man springs; and as we have found that man is threefold in nature, we must also deduce that God is threefold in His Nature; that is, God is Spirit, God is Law and action; and God is Result or Body. This is the inner meaning of the "Trinity." But let us elaborate: God, as Self-Knowing Spirit, means the Divine Cause, always thought of and believed in; the Being to Whom we have prayed and worshipped; God, as Law, means the way in which the Spirit works; and Law in this sense is the Medium of the Spirit. God, as Body, means the manifestation of the Spirit. We might say, there is the Thing, the way that It works and the result of Its work. We might say, Cause, Medium and Effect.

TRINITY OF BEING

A trinity of being appears to run through all Nature and all Life; for instance, in the way it works and its result, which is light or motive power. There is the seed in the soil and the plant. Turn it as we may, we are confronted with the necessity of a Cause, there must always be the thing, what it does and the way that it operates. This is the Trinity of God: Self-Knowing Spirit, and this is what distinguishes man from the brute, the result of creation; and is the only thing that could make God a Self-Knowing Power.

CONSCIOUS MIND IN GOD AND MAN

In God and in man there is a power that, while it may not transcend law, it has definite purposes. In God this knowledge must be complete, but in man it is only partially perceived. Jesus, the wisest Man who ever lived, said that God and man are one; no doubt this understanding was what gave Him His marvelous power.

UNITY

It is well to remember that the enlightened in every age have taught that there is One Unseen Cause: In studying the teachings of the great thinkers we find a common thread runs through all - the thread of Unity. There is no record of any deep thought of duality. One of the great teachings of Moses was, "Hear, O Israel, the Lord is one," and the saying, "I AM that I AM," was old when Moses was yet unborn; for it was on the temple entrances for generations. We may go back much farther than the Bible teaching, for it crops out from the literatures and sayings of the wise of

when He said, "I and the Father are One," and in the saying, "The Father is I." This teaching of Unity is the chief cornerstone of the Sacred Scriptures and of our own Sacred Writings. It is to-day the mainspring of the teachings of the various religions, as Christian Science, Divine Science, The Unity Teachings, The New Thought, The Occult Teachings, The Esoteric or Inner Teachings, and even of much that is being taught of Psychology. Without this basic teaching of Unity these movements would have no foundation. Science has found nothing to contradict this teaching, and it never will, for it is self-evident.

WORSHIP OF GOD

That there is a God or First Cause no one can doubt. That the Being Who created the universe from eternity to eternity is self-evident. In every age people have worshipped the true God, true that as the evolution of man has progressed the idea of God has expanded. As people have realized of life, and of nature and her laws, the clearer has been the understanding for this is the logical result of an unfolding mentality.

MANY GODS

The first stages of human thought brought out the idea that there were many gods, the outcome of a life which experienced many kinds of misfortune and difficulties. At first there were many gods so there were many devils or evil powers; but as the understanding advanced, men realize that there could not be so many powers, since the Cause back of all things is One else It could not exist. More than one power would indicate a universe divided into many kinds of a universe could not hold together. However, it has taken a long time to reach this conclusion, and in the stages between many weird ideas have been formulated. At first there were many gods and many devils; but as thought progressed, there came One God and one devil or evil power. Duality has been believed in since the beginning, and indeed, is still believed in by many. By duality we mean a belief in more than one thing.

BELIEF IN DUALITY - ITS RESULTS

The belief in duality has robbed theology of power and has polluted philosophy. It has divided science against itself and has made countless thousands go through life with broken hearts.

DUALITY IN THEOLOGY

The belief in duality has given rise in theology to the idea of a God and a Devil, and power to impose upon man a blessing or a curse, and men have worshipped the Devil as they ever worshiped God. Even to-day this monstrous thought is robbing men of their happiness and a sense of security. Even to-day, and openly, men still testify to the power in the universe, that there is damnation to the souls of those who do not believe - they know not what. But the time is rapidly coming when such teachings will be thrown into a heap and numbered among the delusions of a frantic mentality. It has been the policy of religious teachers of all times to hold the crowd in awe before a mighty power, to utter destruction, till the poor, ignorant population have rent the air with cries of despair. This, indeed, was a good method to compel the attention of the masses to salvation through some sacred rites to be performed by those whom God had chosen. If such an awful performance, we would better give to these religious teachers their due and say that they themselves have believed in the atrocious teachings which they have unhesitatingly given out.

Be this as it may, the time has now come for a clearer understanding of the true God in Whom we all believe, and Whom we all seek to know and to understand. No sane person would deny; that there could be a God of vengeance and hatred. The characteristics of a huge man in a terrible rage, no person can well believe in.

will say, then, and without mincing matters in the least, that the most we can know of such a God is that there is no such being.

DUALITY IN PHILOSOPHY

As the belief in duality has robbed theology of its greater message, so it has robbed philosophy of the ages of a greater truth; for in philosophy the belief in duality has caused a confusion that is almost as great as that in theology. It has made a philosophy which men have come to believe. True philosophy in every age, however, has been the philosophy of One Power back of all things must be One Power; and the clearer the thought has been the philosophy. It has shone forth as a beacon light toward which we have been hoping to find reality. To the great philosophers of all times we owe the credit that they have been the great way-showers and helpers of mankind. In reverence we regard them as Messengers of the Most High; for God has spoken through their lips. We are not creatures of the dust but that we are Divine Beings, made in the image of God, with an endless destiny.

DUALITY AND SCIENCE

The belief in duality has robbed science, in that it has created Spirit and Matter. However, modern science is rapidly giving out a different idea of the unity of matter into a hypothetical and theoretical ether there is but little left on the ground of materialism. We now are told that all matter is in a constant state of flow from a source; and that it will eventually return to that source.

AN AWAKENING

The world is waking up to the fact that things are not at all what they appear to be but the one substance appearing and disappearing; and that form is something which is formless, but self-conscious life. What this life is, science cannot explain. This has been left to theology, and whether or not it has been done to handle the problem time alone will tell.

PHILOSOPHY LEADS MAN'S THOUGHT

Philosophy has always transcended science and always will; for philosophy deals with causes and science deals with effects. A scientist observes the result of nature's work and speculates as to its cause. Many things which philosophy has taught for centuries are to-day being demonstrated by science. The two should really go hand in hand, the one with causes and the other with effects. True philosophy and true science will find a common basis; and, working together, will give to the world a theology of "God go forth anew into Creation."

A DEEP INQUIRY

The deep thinkers of antiquity as well as the philosophers of all ages have been earnestly on the nature of the Divine Being. Knowing that there could be no Power back of all things, they have pondered deeply upon the nature of that Reality. The fact that all of the greatest thinkers have come to about the same conclusion is a proof of the truth.

THE GREAT DIFFICULTY

The difficulty that has beset the path of true philosophy has been the need to explain the multiplied Creation with a Unitary Cause. Nothing is more evident than the constant change. Things and forms come and go continuously; forms appear and disappear; things happen only to stop happening; and it is no wonder that the average man, in his attempt to discover causes, is led to feel and to believe that there is a multiple cause for all things.

The philosophers of all times have had to meet the difficulty of explaining the manifest of itself in a multiplicity of forms without dividing or breaking up the unity. It is easy, yet, when understood, the explanation becomes very apparent.

THE VOICE OF GOD IN CREATION

The argument has been something after this manner: The Ultimate Cause One, since Life cannot be divided against Itself; the Infinite must be One Infinites. Whatever change takes place must take place within the One; but Changeless; for, being One and Only, It cannot change into anything but then, is really only the play of Life upon Itself; and all that happens must. How do these things happen through It? By some inner action upon Itself of this inner action? It could not be physical, as we understand physics, power of the inner Word of Life; that is, the Voice of God, God standing Cause of all that Is.

THE WORD OF GOD

It is impossible to conceive of anything other than the Word of God being motion. This is why the Scriptures announce that, "In the beginning was with God and the Word was God. All things were made by Him, and without made that was made." God speaks and it is done.

It is evident that First Cause must be Self-Existent; that is, It must be C before That Which was First; and, while it may be a little hard to understand the fact that whatever the Being is Whom we call God, It must be Self-Ex

SPIRIT KNOWS ITSELF

God speaks and it is done; but if God speaks, His Word must be Law. The Law of God. God is Word, God is Law and God is Spirit; this is self-evident conclusion that God, as Spirit, is Self-Conscious Life. That Spirit is conscious that we have evidence of this consciousness strewn through all time and God Is. This is the inner meaning of the teaching of the "I AM," handed down Spirit is the Power that knows Itself," is one of the oldest sayings of time.

LAW, SERVANT OF THE WORD

Spirit knows Itself, but the Law is the servant of the Spirit and is set in motion known that all law is some form of universal force or energy. Law does not knows to do; it is, therefore, the servant of the Spirit. It is the way that medium through which It operates to fulfill Its purpose.

Did God make law? As it is not possible to conceive a time when law did not to conceive that it was ever created; therefore, law must be coexistent a might say that law is one of the attributes of Spirit.

The Spirit [operates]* through law which is some part of Its own Nature; some action of Spirit as Law. The Word of Spirit sets Its purposes in motion since the law must be as Infinite as the Spirit, we could not think of a time when it would cease to be; neither can we imagine the law ever failing to We have, then, an Infinite Spirit and an Infinite Law; Intelligence and the working through Law, which is unfailing and certain.

FORMS OF SPIRIT OR CREATION

Next, we come to the forms of Spirit, which forms we call matter. But what that matter is eternal and indestructible; that, at first, it is an invisible gradually takes form through some law working within it. The worlds were Word. We know that right now worlds are being formed in the vast reaches also ceasing to be; that is, they are gradually losing their form. In this way on. This proves a definite purposefulness, a definite law set in motion to purposefulness, and a definite form as the result of the operation of this words, it shows that there is an Intelligence inherent in the universe which and how to do it, and which knows why It does it; and that there is a law

shows that there is something upon which It operates. This "something" is in an unformed state. Perhaps this is "the ether" of science; it is impossible to find something upon which the Spirit works.

The teaching of the great thinkers of all times is that we live in a threefold Body - of Intelligence, Substance and Form.

MEANING OF CREATION

With this in mind, we shall be better able to realize that Creation does not come out of nothing, but means the passing of Substance into form through a Law, by the Word of Spirit. Creation is eternally going on; for we could not imagine the Spirit would cease. It is "the same yesterday, to-day and forever."

The whole action of Spirit must be within Itself, upon the Law, which is a Universal Stuff, or matter, which is also within Itself. The three must in fact be a Trinity."

THE WORD ALONE IS CONSCIOUS

One of the main facts to bear in mind is, that, of the three attributes of Spirit, only the Word is conscious of Itself. The Law is force, and matter is simply stuff ready to be acted upon. Energy is proven to be timeless, that is, not added to or taken from; and of the same nature, we have a right to suppose that both matter and law are created with Spirit. But Spirit alone is Conscious. Law, of itself, is only a force, and matter is its own. Law is not a thinker but is a doer, while matter cannot think but is acted upon.

THE THOUGHT OF GOD

Just what is meant by the Word of God? This must mean the Inner Consciousness, or Self-Knowingness, of Spirit; the Thought of God. The word "thought" seems to be the only other word; it seems to cover the meaning better, > for we know that the Word is the Word or consciousness.

The Thought of God must be back of all that really exists, and, as there are many things that exist, there must be many thoughts in the Mind of the Infinite. This is logical. The Infinite Mind can think of an infinite number of ideas. Hence the world of multiplicity. But the world of multiplicity does not contradict the world of Unity; for the One is the One. ETERNAL CREATION

There may be confusion in the minds of men but not in the Thought of God. The universe expressing the limitless Ideas of a Limitless Mind, and without end. This is the Cosmic World, and an infinite and endless Creation. This is the inner meaning of the "World without end." Creation always was and always will be. Things may change but Creation goes on forever; for It is the Thought of God coming into expression. A wonderful concept, for it means that there will always be a manifestation of the Word. We need not worry about whether it will ever cease; it cannot cease so long as the Word of God will be forever, there will forever be some kind of manifestation.

THE UNIVERSE IS ALIVE

The universe is alive with action and power, with energy and life. We touch these parts we do catch a glimpse of the nature of the Whole. "He hath no equal witness." Modern science is revealing many things that the great thinkers of old have announced. One of them is that matter is in a constant state of flow; it is never at rest and on; it is operated upon by an unseen force or law and takes its form from the Word. Science supposes to be the Will and Purpose of Spirit. This we call the Word, or the Word by the Word.

CONCLUSION

To sum up: There is a power in the universe which acts as though It were a person. We assume that It is. There is an activity in the universe which acts as law.

there is a formless stuff in the universe, forever taking form, and forever self-evident. We have every right, then, to assume that there is a threefold will call Spirit, Soul and Body. We will think of the Spirit as the great Actor. Its action, and the Body as the result of this action. We will think of Spirit as the Actor, the only Power that knows Itself. We will think of Soul as a blind Spirit; and we will think of Body as the effect of the Spirit, working through the Law. We will say that neither the Law nor the stuff from which form comes has any power, but must, because of its nature, take the form of the Word. This simplification enables us to see that in the entire universe One Power Alone really acts. God.

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