

How to Find Your Real Self

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CHAPTER I YOU ARE A SPECIAL ENTERPRISE OF GOD

There is certainly nothing more necessary in the world today than a practical philosophy of life. By a practical philosophy, I do not mean beautiful ideals and wonderful dreams in which we seek refuge from a terrifying world. I mean the kind of philosophy which is liveable, useable, expendable. I mean the kind of philosophy that far outdistances the abstract ideas of the world's great thinkers. I mean the kind of philosophy that Jesus demonstrated and taught- a Pragmatic Mysticism.

Many people have asked, "Just what is that?" Pragmatism is a term that came into favor about the turn of the century from William James. He was, and still is, the greatest of all American psychologists, and we might add the title of philosopher to him also. He said that Pragmatism in terms

[p. 8] of self is that which is usable, that which is expendable. In other words, Pragmatism is anything that has a cash value not only in the sense of buying an article, but in the real sense of your own inner resources, explored, developed and used. Is it useable? Will it help you? Can you work it? Pragmatism is certainly very workable. In other words, it is what we call the metaphysical concept, or what I personally prefer to call Pragmatic Mysticism. It is not the kind of belief that makes you withdraw from the world, or live in a cave, or mortify the flesh, or deny yourself anything that makes for gracious living. It is a pragmatic, every-day, usable UNION WITH GOD. That is what it is in simple terms.

A number of years ago, before I had encountered Metaphysics, I was in the business world. I had a photographic feature syndicate, which supplied newspapers and magazines with picture feature stories of the type we find in "Life," "Look," etc. We would take a series of pictures that told a story. Sometimes they were sent to us

[p. 9] by photographers throughout the world, and sometimes we made them with our own staff of photographers. This one, to which I now refer, was our own brain-child. It was called "What is a human being made of?" We decided to make the particular human being in question a pretty girl, and we then proceeded to analyze her. We discovered that she consisted of such things as salt, calcium, silica, sulphur, potassium and sundry other elements. The total cost of the various elements which make up the human body was, at pre-inflation figures, \$2.94. That is what we each are worth as far as our physical bodies are concerned. It was a little more if you had gold in your teeth,

and a little less if you had dentures, which seems reasonable. But that is the cash value of a human being.

In those days I was very much of an atheist, and this value rather fitted in with my own idea of what humanity was really worth - including me. Then shortly after that I discovered Metaphysics. I was, as many of us have been, dragged to a lecture. During one of the first lectures I attended a state-

[p. 10] ment was made that was a challenge to me. The man who spoke was, in my mind, the greatest of all Metaphysical teachers,- Emmet Fox. He had the most brilliant mind I had ever met. You couldn't ignore this man. You couldn't laugh him off. He made sense. He ended this particular talk by saying, "Do you know who you are? Do you *really* know who you are? YOU are a special enterprise on the part of God." That hit me. There certainly was a wide gap between the \$2.94 cash value of a human body and "a special enterprise on the part of God."

I knew, as we do sometimes know - with a tremendous inner conviction, that Dr. Fox was right. I knew that I was what we might term "spiritually near-sighted," since I had never tried to see beyond the physical plane. The two concepts were as far apart as the North and South Poles, and I decided to explore for myself the vast territory that lay between them, through the study of Metaphysics. I had to find out for myself whether or not it was just a beautiful dream, or was there

[p.11] something which I could actually use in my daily living. So I had to first study, then absorb, and finally apply what I had learned.

I discovered I was very much "a special enterprise on the part of God"- and so was every other human being. I also discovered that this was only the beginning. My mental acceptance of the idea did not help me very much in the manifestation of it. There was much more to be done.

What does it mean to be "a special enterprise on the part of God"? You are, you know. Whether you realize it or not, you are "a special enterprise on the part of God." If you go into business,- and most of us are in business of some sort or another, or you enter into an undertaking of some kind, you equip it. You equip it with everything you think it will need. It is your idea, and you endow it, you clothe it, you activate it with everything that is necessary for its existence. And you expect it to function well. That is what God did with us. He created us in His image, after His likeness. He supplied us with everything we need, from

[p. 12] the physical plane to the spiritual plane. He made us to stand on our own feet by giving us free will to do as we pleased.

We have done, often unknowingly, what we pleased,- and the results have been anything but pleasing. We have lost sight of our heritage, and because of environment and training, our strongest tendency is to blame the other fellow for our woe. If we do not blame fellow-man, then we stoically and subtly blame God, by saying "It is God's will." Both ideas are wrong and only help to prolong the difficulty.

God created each one of us "a special enterprise," and He endowed us with a mind. He gave us Self-consciousness. No other species on the face of this planet has that. You know who you are. You may not know the all of who you are, because no one does. But you do know "I am So-and-so." You do have the power of original thought. You can form a concept. You can carry it out. There is an interesting test you can try for yourself that is very revealing. Ask yourself, "Who am I?" Then watch

[p. 13] the first three replies that come into your mind. You will inevitably find that your answers will include, "I am a salesman," or "I am a housewife." But you are not that. That is your field of activity; that is not what you are. This is a simple way of learning just what you think about you.

You have Self-consciousness. You have the kind of mind that recognizes its own identity. You have free will. You have the potentiality and the possibility of developing that mind. You are not a slave. You do not have to live at the beck and call of every peril that seems to lurk in the outer world. You are supposed to live as a child of God,- a Son of God,- a co-creator with God. That is the essence of Being, which is instilled in every human soul. You are not here to live a possible sixty or seventy years, and for the most part of it go through hell. You are here to create something in your life that only you can do for yourself. Only I can do it for me. Each one of us does it a bit differently. Each one of us offers God a slightly different, unique experience as we begin to find ourselves

[p. 14] and proceed to build our lives in accordance with the Divine Plan. That is why there are no two people exactly alike in the world. Not even identical twins are completely identical. No one else can do it in exactly the same way. "You are a special enterprise on the part of God."

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CHAPTER II HOW TO FIND YOURSELF

How do we find ourselves? We do so by going "within." We get to know ourselves, to understand how we are made, and then we learn to use the magnificent power within us. We do it by understanding the mind, what it is, and how it works. There is nothing more fascinating than the mind. Actually, it consists of three sections,-the conscious, the subconscious and the Superconscious. The part with which we are busiest is that which we call the conscious mind. That is the area through which we absorb all our knowledge of the outer world. It is the part of the mind with which we think. It is the part of the mind of which we are constantly aware. It is always busy thinking during our waking hours. It flits from pillar to post with the ease and rapidity of a wild monkey. It is the part of the mind that receives scholastic training,

[p. 16] and retains it just as long as it needs it. Surprisingly enough, it is the least important part of the mind. It is like a filter through which thoughts pass, at random for the most part, until we learn to use it. It is the intellect.

Much more important is the subconscious mind. That is the part of the mind which makes you feel. It reminds you of things you have forgotten. In one sense, the subconscious mind is the eternal storehouse. Everything that has ever happened to you, everything that you have ever thought, or done, or said, even though you may have no conscious recollection, is stored in the subconscious. Your loves, your fears, your hates, your good deeds, your courage, your resentments, your animosities, your charities - they are all there. And you are the sum total of all of that at this moment.

If you would like to know a little of the ideas the subconscious holds, you can do so by watching yourself. The clearest answer will come by looking in a mirror at yourself, because the body is the complete out-picturing of what the subconscious mind

[p. 17] is expressing. Its closest manifestation is through the physical body, and it reflects itself in the health, vitality, and appearance. Then, watch what you do. Watch what you say. Watch your reactions. Are they what they should be? Do you flare up at others? Do you take offense easily and then blame it on your sensitive nature? Are you always busy protecting your pride? Do you go around the world with a chip on your shoulder? If you do, you will know that there is smething stored in the subconscious that is causing a bit of trouble. Get rid of it, because if you continue, sooner or later you are to going to `come a cropper' and take a bad fall.

Besides being the storehouse of memory, the subconscious is also the power house of the human being. Its function is to create,--and that it does, unquestioningly, when the conscious mind gives the order. It cannot reason, and it knows no logic. It continues to carry out the orders until the conscious mind re-directs it. The subconscious mind knows everything of the past and the present. It also has an idea of what the future *might* be, be-

[p. 18] cause of past performance. But, because it is plastic, it can and will change the future direction of your life, provided it is given the impetus and instruction to do so.

The third part of the mind is actually the most important, and it is also the one with which we have the least knowledge and contact. It is that part of the mind which gives us life. It is called the Superconscious Mind. It is what we term the Presence of God in us. It does not matter what we call it, whether it is called the Presence, the Indwelling Christ, the Divine Spark, or my own favorite term for it,--I AM. It is that within us which is our goal - the conscious realization of the Indwelling Christ, conscious union with your Real Self. It is that Presence, that Super-conscious Mind, which is within you and gives you the ability to think, feel, move. It is Life incarnate,--and you are its incarnation. When the Presence decides you have done all you can in this life span, it withdraws from the physical body, taking with it the conscious and subconscious parts of the mind until another

[p. 19] incarnation. But at this stage of our evolution the Superconscious Mind does little more than animate us. It is equally true that if your desire for union with the Presence is strong enough,- if you seek the Giver more than you seek the Gifts,- you will find Him. Then you will also find that "having the Giver, you have all Gifts."

The subconscious is the part of the mind with which we are mostly at grips. The subconscious, while it produces our good for us, also produces all of our problems. Nothing, absolutely nothing, has ever happened to you or to me or to any other human being in this world, except that we have consciously or unconsciously brought it to pass, be it good or bad. There is no sense blaming the other fellow for things that happen to you. He had nothing to do with it. He was merely an instrument, brought to you by the Law which you set in motion, --the Law that governs the subconscious mind.

When this idea is grasped and realized, two things occur. The first is almost universal. I made this statement some years ago to a small group of

[p. 20] people, all of whom I knew intimately. I was startled to find some fifteen or twenty pairs of eyes looking at me, each one saying silently but so eloquently, "You can't include me in that! You know how awful my mother-in-law, or my parents, or my relatives in general have been to me." It illustrates so clearly our intense dislike of

admitting the fact that we could possibly be responsible or wrong. Yet we are. When we can face this as the Truth,--for it is,--we have taken the first tremendous step in the right direction. It is the beginning of a soul-cleansing.

The beginning of freedom lies in facing our own responsibility for what happens in our lives. It must then logically follow that since we are responsible for both the good and the bad in our lives, we cannot attribute it to other people and outside circumstances. People and circumstances that have hurt us are the instruments used by the Law which we have consciously or unconsciously invoked. It is the great Cosmic Law, and it is summed up simply in the words, "Like attracts like." It brings back

[p. 21] to us that which we have put forth. Once we understand this, we are free from all resentments. And we know by now that resentments are the cancers of the soul. Their inception and growth is due to our emotional reactions to people and incidents in our lives.

Suppose, for example, you were in a rush and you ran through a doorway, colliding most forcibly with the door, and you were bruised. Would you hit the door back? Would you bawl the door out for being in the way? Would you talk about the door to everyone you met? Would you brood over the door and rehearse the action again and again? Of course you would not. But--if someone by accident stepped on your foot in a crowded bus or subway, particularly if it happened to connect with your pet corn, you know what your reaction would be. The least you would do would be to glare. You would not be angry with the door for being in the way, but you would be more or less annoyed with yourself for being silly, for being stupid, for not being careful. Yet, when it comes to another human

[p. 22] being colliding with us, the reaction is one of indignation, antagonism and fury. That is what we call our normal, natural reaction,-- although it is neither normal nor natural. This is a trivial example, but the same attitude appears in deeper, more personal relationships. We are always concerned with what the other fellow has done, is doing, or will do to us. It is that attitude which we must change. When we reach the point of understanding that only we ourselves are the Cause and Effect of all that happens to us, then we overcome the greatest poison in our lives--resentment, which is the parent of most of our problems.

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CHAPTER III PROBLEMS

Do you know anyone who is free of problems? I am sure you do not. You see, problems, like the poor, are always with us. We all have problems. Some of them are what we might call drastic ones, urgent ones. They are the problems that have to be met quickly. Others are what we call chronic. We have had them for such a long time we have become quite attached to them and we really do not want to lose them. We all know people who have gone along for years taking excellent care of their gall bladders, their migraines, their sinuses, nurturing them daily with their thought and their speech. At social gatherings chronic ailments are wonderful as "conversation pieces," as we all well know. It is only when they really become uncomfortable,--when the scales weigh them, so to speak, when the health liability is greater than the

[p. 24] social asset, do we go to work on them. We all have problems, and they all come from that creative dynamo, the subconscious mind.

Why do we have problems? No one, in their right mind, consciously chooses to burden himself with something he is sure will hurt him. The reason for it is that somewhere in the past, something occurred which we had to meet and we did not meet it correctly. The idea entered into the subconscious mind, took root and blossomed forth at a later date as a problem.

There are about some two thousand billion people on the face of the earth, and every single one of them has a problem. Everyone is perfectly sure that his problem is the very worst in the world. We are all convinced of that. No one else has ever had a woe as difficult as our own. However, there is an old saying which tells us, "If everyone put their problems out on a clothes line, and we were all given the chance to look at them, we would all pull in our own problems immediately." That is true.

When you have a health problem, you are pretty miserable. I am the last person in the world to say that pain is not real. It is,--but it is not permanent. Pain and illness are changing things.

[p. 26] You can change it. You can make a healing in your body, provided that you can find out what is in your subconscious mind that is causing the difficulty, and then changing it. That is not too difficult.

The problem of money and work usually comes from a feeling of inferiority,--an inability to cope with other people,--a sense of inadequacy. You will find that when the process of integration sets in, fear goes. Then, too, you start to learn a bit about the real meaning of "substance."

The third one is the difficult one, and it contains a most amazing fact. You could never have a health problem,--you could never have a money or work problem,--unless, underlying that, there was a personal relations difficulty. In reality, there is only one problem we ever have to solve,- there is only one problem from which we all suffer, to some degree,- and that is the problem of personal relations.

There was a well-known metaphysical teacher in New York some years ago, who has since passed on. She was Florence Scovill Shinn. If you

[p. 27] had an appointment with Mrs. Shinn, upon your arrival at her apartment she never said to you, "What is the matter with you?" She said, "WHO is the matter with you?" She was completely right. WHO is the matter with you? Do you have a problem? Then look for the WHO. And get rid of that WHO. You cannot have a healthy, constructive, creative life as long as you suffer from resentments, from fears, from malice, from envy, from antagonism, from pride,--for these are the cancers of the soul. These are the cancers of the subconscious mind. Sometimes they will manifest as cancer in the body,--but they will more often manifest as an inhibition in your life and in your affairs. They need not necessarily be malignant. That is dependent on the intensity of your emotions.

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CHAPTER IV TREATMENT FOR PROBLEMS

Do you want to be an integrated human being? Who does not? If you do, you must unload some of the junk you have carried around with you in your subconscious mind. That is the price we must all pay. You can make a program for yourself, which is quite simple,- not easy. The program is called the "resentment therapy." It is this: make a list of all the persons you have ever resented or been hurt by or been angry with, starting with the present "crop," and working back as far as your memory takes you. If done correctly, you will wind up in the very early years of your childhood. The usual reaction in nine cases out of ten is to say, "Really, I don't resent anyone." Ignore that, if you have that reaction, because it is not true. Think about it for a while. Then take a pencil and a notebook --not a sheet of paper--and start working.

[p. 29] *Take your time over it.* It may take you a week or two to complete the list, once you have found the thread in the tangled skein of subconscious memory. After having seen hundreds of these lists compiled, I can report the average list runs to about two hundred names! That is the first step.

The next step consists of sitting quietly, keeping in mind the thought, "Whatever has happened to me, no matter how bad or how sad, consciously or unconsciously I have brought it to pass. Therefore, I can have no feeling against So-and-so. Absolutely none. So I fully and freely forgive him NOW." And so on, doing it with each and every name on the list. It is wise to spend no more than ten or fifteen minutes a day, starting with the names at the top of the list, then repeating the next day, starting with the name at which you stopped, until you come to the end of the list.

Very simple, is it not? It seems so, completely ineffectual. One of the things that always puzzles me about people is that they always put such tremendous belief--such faith--in negative ideas.

[p. 30] They will speak with dread in their voices and in their hearts about the "dire things they know are going to happen." How often do we hear, "We are going to have another World War!" Or, "We are heading into another depression!" Or, "This new administration is going to ruin the country!" I just KNOW it!" And it is uttered with such conviction! If you reply, "I don't think anything like that will happen at all. Why be so pessimistic?" Then you are told, "Look how bad things are now. They can only get worse!" I have never understood why we think good, positive, constructive thoughts

are silly, impractical and weak. But we do, do we not? It is probably because we have neither discovered nor tried the power of good, constructive thinking.

But to return to the Resentment Therapy. Make your list. Do it thoroughly. When you have completed it, you are apt to find that some of the names you have listed, particularly those which have gnawed at you through the years, frequently pop back into your mind. If you have already for- [p. 31] given them when you met them on the list, merely say, "God bless you." You may find that you have to say that quite often, for the subconscious does not like to relinquish a memory about which it has had deep feelings. But-stick to it. Then, within a remarkably short time,- a matter of days, as a rule, there will be no more of the old resentments left in you. You will also find that your health will be 100% better, You will feel younger,- and you will look younger. You will feel free. You will suddenly feel as though you could draw a deep breath,- as though a tremendous load was gone from your heart, although until the time of the therapy you had never realized what a load you carried. You will find yourself wondering, "What has happened?" You will find that quietly, gently, imperceptibly, which is the way God always works through us, life has become more comfortable, more pleasant, more serene.

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CHAPTER V PROPER THINKING

That is one step that is very necessary. Then, there is another step which is equally important. It takes a little more time and a little more observation of yourself.

Have you ever noticed that your mind,--and my mind, too, is either living for the most part in tomorrow, or next week, or last year? We are either regretting the things that have happened in the past, or we are dreading the things that are yet to come. We so very rarely hold that mind of ours in this particular moment. Actually, the only moment we can ever know is RIGHT NOW. The moment you began to read this sentence is already in the past; it is gone; and there is nothing you can do to get it back. And before you finish this sentence you will be in the future. The only thing that we

[p. 33] really can know is this immediate moment. At this moment your mind is in tune. The physical body is probably resting in a comfortable chair. The conscious and subconscious mind are in turn reading and digesting these words.

We constantly rupture the mind, and it is one of the most dangerous things we do to ourselves. The subconscious mind knows no time, or any measurement of time, in any sense whatsoever. It is not interested in time. Time is purely a physical measurement. Always remember that. If you doubt it, ask yourself the difference between five minutes spent in the dentist's chair, having a tooth drilled without novocaine, to five minutes of the greatest happiness you have ever known. Which is the longer? We use time as a physical measurement for moving things through space. That does not concern the subconscious mind in any way, however.

The subconscious mind knows nothing but NOW. That is the meaning behind the great metaphysical statement, "I live in an Eternal Now."

[p. 34] That is the way we are created to live--but we do not. The conscious mind runs back and forth, from the past to the future, darting here and there, in a constant tug-of-war with the subconscious, which wants to stay in one place with the physical body and the conscious mind. That is one of the great causes for fatigue, from which too many of us suffer, and it results in a nervous tension from which few of us are free.

Do you want to accomplish things in your life? Then learn to keep your mind intact. That is your job. That is my job. No one can do it for you but yourself. If you cannot hold your thought steady on the particular thing you are attempting to do at any

particular moment, you are not going to get very far. Make a law for yourself that no matter what you are doing, be it trivial or be it important, you are giving it your complete attention. Give it all of your mind. Practice it until it becomes a habit with you. You will see the results in clearer thinking, greater originality, getting twice as much done in half the time, without any sense of strain

[p. 35] or fatigue. It is as though you have opened another facet of the mind. Why? Because you have centered all of your thinking and emotional energy in one spot. You are not living back there in the past; you are not living out there in the future; you are living RIGHT NOW--In an Eternal Now.

Does that mean you cannot plan for the future? Of course it does not. When you plan things for yourself, they are always on the positive side. When you create your mental pictures, and feed them with your desires or emotions, you are planting good ideas in the subconscious mind. When you worry (which is negative planning for the future) about the horrible things that can possibly happen, you are also planting ideas in the subconscious mind. Remember your subconscious is already overloaded with negative ideas. Remember also it has no power of deduction. One of its most important functions is to do what it is told, good or bad,--and it does just that. When we learn to live consciously and subconsciously in one place at one time, then we learn to control our destiny. We [p. 36] begin to acquire a little of the dominion over our earth, as the Bible promised us.

We all want this dominion, but in order to attain it we must institute something of a reorganization program in our lives. The simple steps outlined here, if they are put into effect, will stand you in good stead in every department of your life. The first one is you must learn to relax. You must learn to quiet down. That does not mean that you must sit in a corner like Little Miss Muffet of Mother Goose fame. You have your pleasures, your social life. Your routine is not upset in the least. The only thing you have to stop is the mad rush in which so many of us live. We are always in such a hurry that we barely take time to breathe. Someone once said that every country has its patron saint. England has St. George; Ireland has St. Patrick, and America has St. Vitus! It is very true. Have you ever noticed how we all dash here, there and the other place? Stop rushing. There is only one place towards which you are rushing, if you continue, and that is the last place in this world [p. 37] that you want to reach,--it is the final stop on this planet, and that last trip is always taken at a very slow pace, with a group of mourners.

Take it easy. There is a wonderful metaphysical statement that says, "God is never in a hurry." So why should you be? You know the sun never fails to get up on time; the moon never fails to make its appointed appearance. Everything in this universe runs in majestic, orderly, quiet precision. Everything, that is, except ourselves. Stop rushing. Tell yourself repeatedly, "I have all the time in the world, for the simple reason that I am

now co-ordinating my energy, which makes me function with concentrated power in whatever I choose to do." And then do it.

Learn to relax. Find five minutes at the beginning or the end of the day and lie down on the floor, flat on your back. Keep a clock where you can see it without turning your head. Watch the minute hand tick off five minutes, during which time you are not to move a muscle in the body, except for the eyes and the eyelids. You will find [p. 38] it to be one of the most difficult things you have ever attempted, but if you persist you will gain complete control over the body. Once you have built in the idea of relaxation, the body will immediately respond to your order when tension or pain suddenly appears. You must learn to control the body, because you will not get very far until you do. Never forget that the sub-conscious mind is accustomed to using this body, and until now has had its own way. It occupies it and it is very fond of all its quirks, its illnesses, its idiosyncrasies. It enjoys prolonging them. If that statement surprises you, reflect for a moment on the glowing terms with which we describe our various indispositions to kind friends who unwittingly and unguardedly ask, "How are you?" We never tire of telling the gory details of our indigestion, our pains and aches. The reason it is harmful is that it only strengthens the subconscious belief in discomfort, illness and tension.

Don't pamper the body. Train it. This body has no life in it, except that which you give it.

[p. 39] Always remember, "I AM a soul. I have a body." Don't forget it is worth \$2.94. You should learn to wear it as you wear your clothing, for it is the clothing of the mind. The only way you can properly wear it is through the foundation garment of relaxation.

CHAPTER VI CONCENTRATION AND MEDITATION

The next stage of the program deals with the conscious mind. You must learn to concentrate. In one sense, everyone knows how to concentrate on subjects with which they are familiar and which have constituted their fields of interest. You will rarely find a man who cannot spend hours reading, talking and thinking about various events in the world of sports. He will spend hours debating the qualities of the Dodgers and the Yankees, mentally and vocally. You will rarely find a woman who cannot spend hours reading, talking and thinking about fashions,-to say nothing of a little choice tid-bit of gossip. We all know how to concentrate. What we do not know is how to use the same technique on an unfamiliar subject. Concentration is nothing more than becoming engrossed in a particular subject. As long as you are giving it your full attention, you are concentrating on it.

[p. 41] Now, we know that first we must learn to relax. Then we must also do some concentrative work on a specific subject,- God. When we concentrate our thoughts on God, we call it prayer, or meditation. Meditation is to the soul what food is to the body. The tragic thing is that so few people have realized this, but in the past quarter of the century, more and more people have learned it. We should spend about ten or fifteen minutes each day with God.

What is meant by meditation? You take an idea,-any idea that happens to interest you, but NOT your problems. That is the rub, because we love to dwell on our problems. You start with a positive idea,-such as what you think God is. Think what God means to you, and then think what you mean of God. Do not forget that you are "a special enterprise on the part of God." Think it through in those terms. Nobody uses exactly the same words. It might happen, because it happens to many people,-that in spite of your loquaciousness with your fellowman, you find yourself [p. 42] tongue-tied now. It is an odd sidelight on our habit patterns, but a very real one. If you find this to be the case in your instance, release your shyness with the realization that God loves you, with a far greater and deeper love than that of your parents, your husband, or wife, your children or your dearest friend. He knows you, not only as you should be, but as you are. He cares for you. Your welfare is dear to the heart of Being.

I am inevitably asked, "How do you do it?" My own form usually runs in this manner: "God is the only Presence." "God is the only Power." Then I begin to think about what this really means to me. They are beautiful ideas, but unless they have some meaning

for me, they will not do anything for me or to me. The Presence is that which gives me life. I AM. The Power is the Law which sustains the universe and everything in it. I AM a child of God,--and so are you. My birthright,--and your birthright--is to learn how to use that law to create my life in accordance with what it should be.

[p. 43] I start with the premise that my birthright gives me perfect health, perfect harmony and perfect fulfillment. That is not something for which I should have to work to bring to pass. That is what I should have, because that was God's gift to me when he created me. But, since I have not reached the stage of evolution where I completely manifest it, I work towards that, by "treating" it in prayer. A "treatment" is a short form of meditation through which we change the pattern and belief in the subconscious mind. I meditate on the aspect of God which is necessary for me to build in my conscious and subconscious mind.

There are seven main aspects of God, or to put it in simpler terms, there are seven qualities through which we can to some degree comprehend and understand God. They are Life, Love, Truth, Wisdom, Spirit, Soul and Principle. Whichever you find lacking in your own life, that is the one to be explored in meditation. If it is health, meditate on God is Life. If it is lack, meditate on Truth or Soul. If it is difficulty with other people, medi-

[p. 44] tate on Love. If it is fear and age complexes, meditate on Spirit. Meditate frequently on Wisdom, particularly if you need guidance in making decisions,--and even if you do not,--for we all can use more wisdom. When the problem seems stagnant, meditate on Principle, which is the law of God in action, the one and only Power in the universe.

Spend ten or fifteen minutes of each day on it. People often say, "I just can't find the necessary time." Can you get the time to draw a breath? Can you get the time to go to your business? Can you get the time to have a social life? Of course you can. There is a wise statement from an unknown source: "We always find the time to do the things we want to do." Do you think in the final analysis, that there is anything really more important than this,-- the welfare of your body and your soul? We so often have the idea that if we go to church on Sunday, and we use that period for prayer, we have done the job for the week. But no one would be so foolish as to think that [p. 45] Sunday dinner would be sufficient to keep the body well for the balance of the week. This is the bread of the soul,- meditation is the food it needs.

There are various ways of meditation. There is what we call the "free" meditation, which is touched on in the above paragraphs. This is some times a bit difficult for the beginner. He has not learned to control his thinking sufficiently to hold his thought on one idea. Then too, he sometimes finds himself stumped for ideas. It is equally good to

take up some book that gives you a spiritual lift. There are many excellent metaphysical books which have been written with just this in mind.

Of course, the Bible is the greatest book of all. There is hardly a page on which you will not find some text that answers your need, or that will fail to give you the necessary boost. Or, if you prefer, you can take something with which you are familiar,--the 23rd Psalm, for instance. What is more beautiful than that? In fact, the whole book of Psalms is a small Bible in itself. Ask and claim understanding, and then read the Psalm through.

[p. 46] Re-read it, and this time put it in your own words. That is the way in which it is most effective. "The Lord is my Shepherd". . . then say to yourself, "Who is the Lord?" The Presence of God in me. My own I AM. The Indwelling Christ. What does that mean to me? Well, I know that He is interested and concerned in my welfare. My body is His temple. My life and affairs are His manifestation. "I am a special enterprise on the part of God." The language does not matter. The feeling does. Remember that God is never impressed with oratory. All He wants is that you turn to Him and seek Him.

In the beginning it is wiser to set aside the same time daily until you get into the habit of it. The subconscious mind thrives on what we call the "habit pattern." Once it gets to the point where it knows that a certain time of the day is the meditation period, it will not give you any peace until you observe that time in that way. A short trial period will convince you that this is so.

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CHAPTER VII CONCLUSION

So far we have been concerned with a meditation period and a relaxing program. The resentment therapy is to be done at your own convenience,--the sooner, the better. The first two steps constitute a time investment of twenty minutes a day. The next and final step is the outgrowth of the first two. Learn to think properly. Learn to think positively. Realize that your thought is your magic wand, for it is just that. This ether, in which we live and move and have our being is a plastic substance by which you can carve out your life properly by using your thought properly. Get rid of negative thoughts. Do not voice them, mentally or vocally. You know when you are thinking positively, and you know when you are thinking negatively. Live up to the highest you know. God never asks more than that of anyone. But start it,--stick

[p. 48] to it, and you will find that you have begun to re-create your life. This is a pattern for living,--a design for living, if you will follow it.

Most people think these ideas are new, radical. Many were astonished to find that a new field in medicine, Psycho-somatics,--states that most illness arises from the subconscious mind. They treat not only the body, but the mind. They have just taken a page from metaphysics. Both Psychology and Psychiatry are other pages from metaphysics. Their terminology is different, but they all work in the same area, the subconscious mind. Their work is limited because they confine it to the subconscious and conscious thought, while we deal with whole man, his spirit, his soul and his body.

These ideas are part of what is called the Eternal Verities. They have always been true. They are true now, and they always will be true. Nothing in the universe can ever change them. The only change we can ever make is in ourselves, when we consciously choose to use and appropriate

[p. 49] them. It is up to us. We have free will, and no one can or will make you do anything about it. You must do it for and with yourself.

Always remember one thing. You need no intermediary between you and your God. Your God knows you, but you have not as yet known your God. Go find Him, and you will then discover that you really are "a special enterprise on the part of God."