THE REALIZATION SYSTEM

PRIVATE LESSONS IN PRACTICAL PSYCHOLOGY

Lesson Eight

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Lesson Eight

PART A

THE HUMAN MIND

We have seen that in the beginning there was nothing in the universe but the Creative Intelligence. No suns, no worlds; nothing but the immensities of apparently empty space, with the Universal Mind pulsating through it.

In all that vast empty universe there was no human mind, no animal mind, no plant mind—no mind at all but the Universal Creative Mind. We have seen that even now the whole universe is filled with the Universal Creative Mind; and yet within that one Universal Mind there seem to be other and smaller minds. John Smith seems to have one mind; Bill Jones seems to have another mind. John's dog seems to have another feeble mind; and the beans growing in Bill's garden, and reaching their full length towards a pole set for them, seem to have still feeble minds.

As it was in the beginning, so is it now and ever shall be. There is but one Mind in all the universe, and that one Mind is the Universal Creative Mind; and individual minds, whether human, animal or vegetable, are just so many reactions of different individuals to the radiating force of the one Universal Mind.

I said in Lesson Seven of this Course that the human brain and nervous system might be compared to a radio receiving set, with the Universal Mind acting as a complex broadcast. If we follow that illustration a little further, we realize that some radio receiving sets are better than others; that some are in good order, and that some are out of order. Some reproduce the distant broadcast with remarkable fidelity, while others whistle, squeak and hum. So it is with different human minds, except that no human brain and nervous system have yet been evolved that even approach a full and accurate reception of the broadcast of the Universal Mind. However, we are progressing. Each generation, on the average, is a little better tuned than the preceding generation. Now, too, we have come into a knowledge of the ways and means of consciously and intelligently cooperating in our attunement, so that from now on men and women who cooperate in this way will run ahead of the masses and become masters of their own destinies and inspired teachers and leaders of men.
While tuning into the Universal Mind is achieved by the response of the brain and nervous system to the universal broadcast, it may be enormously helped or hindered by the fixed mental attitudes of the individual human being. In other words, our attunement depends largely upon what we think—and how we think it. Certain thoughts and mental attitudes allow us to tune in better, while certain other thoughts and mental attitudes "detune" us. Morality is a science, and not a list of things to be done and not to be done. This science of morality is based upon the fact that certain thoughts and mental attitudes are highly refining and constructive, and that certain other thoughts and mental attitudes are grossly coarsening and destructive.

**THE GREAT NATURAL LAW OF MORALITY**

What little I have said so far about morality may give you a glimpse of the freedom of thought and action which awaits those who come into a knowledge of the great natural law of morality. Those who discover this knowledge will become more or less a law unto themselves and largely make their own moral codes. But do not jump to the conclusion that they will become immoral and debauched, for under the natural law of morality the moral standards are sublimely high, though they are different from the usual standards. This gives much more liberty of thought and action, and brings much greater happiness.

In Part B of both this Lesson and Lesson Nine the subject of morality will be discussed in more detail, with a view to enabling you to avoid those thoughts and mental attitudes that put you out of tune with the Universal Mind, and to cultivate those thoughts and mental attitudes which put you in tune with it and attract to you everything you desire. For the present we will proceed to a further consideration of the human mind in its different forms.

While there is only one Mind in all the vast universe, that Mind shows in many different ways. Even in the individual human being it appears in three different ways or phases. First, there is the objective phase of the human mind which at birth knows nothing and remembers nothing. Second, there is the subjective phase of the human mind which at birth possesses an intuitive and deeply buried knowledge and recollection of all that the race has ever learned or experienced. Third, there is the subconscious phase of the human mind which at birth possesses all the wisdom of the Universal Creative Mind that the brain and nervous system can hold.
This does not mean that these three phases of mind are separated from the Universal Mind and deposited in the human being. It simply means that each human being is like three radio sets built into one single unit in the form of a brain and nervous system, and that each of these three sets is tuned to a different phase of the universal broadcast which we call the Universal Mind. It should be clearly remembered that none of these three phases of mind is confined to the individual. They are all universal in their scope, and the brain and nervous system of the individual are merely the instruments through which they express themselves.

In the X-ray laboratory there is a plate or panel of material which has within it no power to give off light. It is called a fluoroscope. The X-rays themselves are invisible, but when they are beamed on to the fluoroscope they cause it to shine with a blue light. So it is with the Universal Creative Mind and the brain and nervous system of the individual human being. If we let the Universal Mind be compared to the X-rays, and let the individual brain and nervous system be compared to the fluoroscope, we have a fair idea of the working of the mind in the individual. If there were no X-rays the fluoroscope would not shine. If there were no Universal Mind the human brain and nervous system would be dead and mindless. The individual human mind is merely the fluoroscopic reflection of the Universal Creative Mind.

**HOW THE UNIVERSAL MIND CREATES THE HUMAN BODY**

It is necessary at this point to consider how the Universal Mind creates the human body and builds within it a brain and nervous system through which it works its wonders.

When the male and female reproductive cells come together, they form a new cell which is something entirely different from what either of them was before they blended together. Before they combine neither of them can take nourishment, nor grow, nor reproduce its kind. They can live for only a brief time, and then they die and disintegrate. Yet when they blend together they form a new kind of cell which the biologist calls an "embryonic cell". This new cell can absorb nourishment from its surroundings, and grow in size. Then it splits into two smaller cells which also absorb nourishment, grow and again split into two cells. Therefore, the multiplication of new cells is 2, 4, 8, 16, 32, 64, 128, 256, 512, and so on by geometrical progression. So
there are soon enormous numbers of cells, all enclosed in a tiny capsule of soft membrane.

The capsules of new cells so formed are of such material and refinement that they are tuned to the human phase of the Universal Mind. In the human phase of the Universal Mind are two complete sets of plans and specifications for human beings—one set of plans and specifications for male beings, and another set of plans and specifications for female beings. These plans and specifications are definite and detailed; they are in effect mental pictures. Every bone and cartilage, every vein and artery, every organ and nerve, all these things are included in the mental picture to the smallest detail; and these detailed plans and specifications are pulsating through the universe in the human phase of the Universal Mind.

**A PSYCHO-PLASTIC PROCESS**

The embryonic cells in the little capsule are so composed and constructed as to be not only tuned to the human phase of the Universal Mind, but also to be psycho-plastic to the mental plans and specifications carried by that phase of the Universal Mind.

Therefore, in just a few days from the time of conception an examination of the cells in the capsule shows that some of them are changing their form and color. In one end of the capsule a cluster of the cells is changing to a milky greyish color. This cluster of grey cells is the beginning of the brain. In a very short time the grey cells send out a vine or runner, which is the beginning of the spinal cord and the nervous system. Other embryonic cells become liver-cells, lung-cells, kidney-cells, bone-cells, and so on through the formation of all the different kinds of cells of which the human body is composed. So the new body continues to grow and mature until it is ready to be born into independent life. The whole process, from the union of the two cells to the maturity of the adult body, is a psycho-plastic process by which physical matter is built into the form of the mental plans in the human phase of the Universal Mind.

Because the Universal Mind is both male and female in its nature, and because it contains mental plans for both the male and female body, for the first six weeks or so of its development the embryo is both male and female, and both sets of sex-organs are equally developed. Then either the male or female phase of the Universal Mind gains the ascendancy, so that one set of
sex-organs goes forward in its development, while the other set of sex-organs shrinks into insignificance. Once the sex is determined the new human being is destined to reveal the mentality of the phase of the Universal Mind which gains the ascendancy and determines its sex. The male shows the male phase of the Universal Mind, and the female reveals the female phase of the Universal Mind. The male human mind is an example of the Father-Principle and the female human mind replicates the Mother-Principle. They are each imperfect halves of a perfect whole, and are constantly striving for completion and perfection through marriage and other forms of permanent mating.

**EVOLUTIONARY CHANGES**

The plans and specifications of the human body carried in the human phase of the Universal Mind have gradually undergone evolutionary changes, as human beings gradually improved and evolved into different racial types. This was necessary in order to suit the plans and specifications to the material to be molded and evolve human bodies adapted to different climatic conditions. These racial differences may be called sub-phases of the human phase of the Universal Mind. The white man is the response of a certain kind of material to one sub-phase. The black man is the response of a slightly different kind of material to another sub-phase; and so on. The fundamental principles of all these phases are the same, however, the only difference being variations of shape and color.

Let us again return to the fundamental proposition that there is but one Mind in all the universe, and that what seem to be different minds in different individuals are merely reflections of the one Mind through the brains and nervous systems of those individuals. Let us remember, also, that in the Universal Mind there are many phases and sub-phases. We have seen that three of these phases are revealed in each human being as the Objective Mind, the Subjective Mind, and the Subconscious Mind. We will now consider these three phases of mind in order, and discuss ways and means of using the powers of each phase so as to get the maximum amount of happiness out of life that is possible to us within the limitations imposed by natural laws.

In the beginning (i.e. prior to the commencement of the creative process of evolution) the Universal Creative Mind had no necessity to reason or to think. It KNEW without thinking, and ACTED without reasoning. It had no individuality. It was in effect power and intelligence without substance.
Then It wished to express Itself individually, in the forms of suns and planets, and in the myriad forms of life. One of Its designs was finally to evolve an individual expression of Itself which would be self-conscious, and able to profit from experience, and to use that experience as a basis upon which to reason from cause to effect.

THE SMALL BEGINNINGS OF REASON

So in due course It evolved Man, and gave him a brain set in tune with three of Its own phases, one of which contained the small beginnings of reason. It also gave him the five physical senses of sight, hearing, touch, taste and smell, through the use of which he could sense the other individualized things around him, see their relations to each other, and reason about the things sensed and observed. The power to reason was at first only a very weak spark, just a trifling improvement over the animals, but it gradually grew with use, and gradually built up the frontal portions of the brain which are used in reasoning. In other words, the Universal Mind was seeking self-improvement and self-evolution by assuming individualized and localized forms through which It could experience individual existence and develop the faculty of reason. Incidentally, it DESIRED that these individualized forms should be expressions of Itself, and WILLED that they should be so. So, we see desire and will as a part of the mental equipment of every normal human being, and they are urgent motive forces behind all human plans and activities.

Having equipped the individual human expressions of Itself with the power to observe, to reason, to desire and to will, the long forward march began and still continues, with a slow but sure improvement as the centuries roll on.

Here I must urge you to cultivate these functions of Desire and Will in order to work out your own happiness and success. Make a careful mental list of the things and conditions you desire, placing the one thing or condition you wish the most at the top of the list. Fix your attention on that particular thing or condition you want. This fixation should, as in other instances, exclude every other thought. Then will, with all your power of willing, that the thing or condition you long for shall be your very own. During this process you should hold fast to the realization that the Subconscious Mind is able to fulfill your desire to the limit. The final step is to assert this certainty by saying: "The thing or condition I have, the wish and the will to have is waiting to be
claimed, and in due course I shall have it". The words of this affirmation need not be literally repeated. All that they imply may be mentally realized in a single flash of thought.

This is the beginning of real success, real happiness and real progress. Too many human lives are purposeless and drifting. Too many people are just hanging around waiting for something to turn up, with no fixed desire or will to do anything. Nothing worthwhile ever turns up in such purposeless lives; and because they have no honest-to-goodness desire for anything, and consequently no hard-and-fast will to get anything, they never amount to much, never have much and never accomplish much. Don't be afraid to want things nor to will to get them. Desire and Will are two of your most powerful weapons in winning the fight for happiness; make full use of them.

**THE SUBJECTIVE MIND—A STOREHOUSE OF MEMORIES**

The objective or reasoning phase of mind could not always carry a record of the things it sensed and observed. No one could constantly remember all life's experiences and observations. So it was necessary to provide a storehouse in which these memories could be filed away. The provision of this storehouse brought into play another phase of the Universal Mind known as the subjective phase of mind, or the Subjective Mind. This subjective phase of mind is much deeper and more complex than the objective or reasoning phase of mind, with many important and interesting departments; but just at this moment we are interested in only one of its departments, namely, its storehouse of memories. In this storehouse everything in the way of past experience is preserved. Nothing is ever forgotten—though most things are so carelessly stored that they seem to be lost.

Years ago you may have read a story in which you were deeply interested, or listened carefully to a good lecture or speech. Today you can call to mind only the important parts of it. As a matter of fact, however, it is all there in the storehouse of the Subjective Mind—every word of it. If you could remember everything you had ever seen, or heard, or read, or experienced, you would be wise and learned far beyond even the wisest of people. Instead of this happy condition, however, most people have poor memories even for recent things. They have so long jumbled things in the storehouse of memory that even the things that have recently gone into it are mixed and jumbled and not readily available for use.
THE REMEMBERING PHASE OF THE UNIVERSAL MIND

There is also a great deal more in the storehouse of memory than the observations and experiences of one individual life; for, remember, it is a part of the human phase of the Universal Mind—the remembering phase—so that it contains the memories of all the things ever observed or experienced by all the human beings who have lived in the world. These racial memories are deeply buried beneath the mass of recollections accumulated during the individual’s life; but they are all there in the back rooms and cellars of the storehouse of memory. Ways and means have already been evolved by which at least some of them can be brought into recollection, so as to allow people to know things they have never learned and remember things they have never experienced. There is nothing new in the world; all kinds of "inspiration", in literature, in religion, in music and in art, are just so many instances in which individuals have made chance contacts with this rich store of knowledge and experience contained in the remembering phase of the Universal Mind.

When we come to consider definite ways and means of applying these truths so as to set you on your way to a more abundant life, we will give more attention to this wonderful storehouse of memories and to the methods of drawing upon it. Among other benefits, these methods will brighten and sharpen even the dullest memory, so as to make it accurate and active.

In the subjective phase of mind is also the prison-house in which we lock away unpleasant memories, along with the desires and tendencies that we consider wrong or immoral. These imprisoned memories, desires and tendencies group themselves together to form the various "complexes" of which we have heard so much in recent years; the most common and most harmful of these complexes is the "inferiority complex", which is a deep-lying feeling that one is somehow below the average in talents and ability, and which lays the foundation for ill-advised action, poor judgment, disappointment and failure. In Lesson Four we have given fuller consideration to this prison-house, and to the practical ways and means of liberating its undesirable prisoners, so freeing the mind of much of the vague fear and dread with which many people are plagued. Just at the present time we are merely passing along in a general review of all phases of the mind, so as to complete our general idea of it in its entirety.
THE EVIL "DEVIL PHASE" OF THE MIND

Before passing on in our brief glimpse of the human mind, we should say that in the subjective phase of mind is also the "Realm of Error", into which the truth has never penetrated, and which is the source of all the false beliefs, superstitions, dark suspicions and hate that have ever afflicted the world. It lies just below the remembering phase of the Subjective Mind, and just above the dreaming phase. Some people may have the idea that the devil is an individual with horns, cloven hoofs and spear-tipped tail, but this picture of a devil in the form of a person is just as erroneous as is the idea of a God in the form of a person. The devil is a part or phase of the Universal Mind which is in every human being, and under certain conditions it appears in human life. It is held in check by the objective or reasoning mind so long as that mind is functioning properly through the frontal portions of the brain, but when that proper functioning is interfered with by alcoholic poisoning, or by disease, the "devil-phase" of the mind begins to crop up.

The great mass of evil things we think and say about people that are untrue are mere whisperings from the Realm of Error. If these false whisperings could be removed from the mind of the whole race, what a wonderfully different and happier world we would live in! Mutual understanding, confidence and love would take the place of misunderstanding, suspicion and hate. If even the minds of husbands and wives could be freed from these whisperings in their thoughts about each other, divorces and unhappy marriages would be so scarce that the "divorce mills" would close for want of business. As a matter of fact, the Realm of Error shows itself in all human activities, influencing human beliefs and determining human actions., We are constantly acting upon false knowledge and proceeding in accordance with false beliefs. The result is that many people mess up their lives and affairs. How galling is this tendency to error and falsehood! How glorious is the liberty which comes to one who knows the truth! "If ye continue in my word, ye shall know the truth, and the truth shall make you free" (John 8. 31-32).

We will next go on still further to consider the human Subconscious Mind and discuss more methods by which you can consciously direct it so as to have the advantage of its wisdom and power in getting more of the things necessary to your happiness.
TEST QUESTIONS

LESSON EIGHT—PART A

(All the Test Questions should be answered without referring to the Lesson.)

1. By what is tuning into the Universal Mind helped or hindered?
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2. Do the three phases of mind exist in each human being?
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3. What are two of your most powerful weapons in winning the fight for happiness?
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4. Describe how you can achieve a particular objective by cultivating these two qualities.
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5. *Where can the storehouse of memory be found?*

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6. *Explain "inspiration".*

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7. *What do repressed "mental prisoners" group themselves together to form?*

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8. *In what part of the mind is the Realm of Error to be found?*

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Lesson Eight

PART B

THE DOORWAY TO THE TEMPLE OF LIGHT

You may have wondered why the Realm of Error should be a part of the Universal Mind. There is a reason—a good reason—and we will now discuss it as we come to consider that phase of the human mind which is called the Subconscious Mind.

An important truth which I urge you to grasp is that as an evolving being you are partly good and partly evil, for you are an individualized expression of the one Universal Mind which contains within Itself the potentialities of both these two opposite characteristics, yet in and of Itself is purely good. You are not something apart from God. You are actually part of God Himself. You are God individualized.

A part of your business in life is to subdue the devil, or evil tendency, by burning the light of truth into the darkness of the Realm of Error. Wrong beliefs are enslaving and destructive, but the truth is liberating and constructive. If you have the courage to face and know the truth, you will become free and move forward into a higher, nobler, happier life, and into greater abundance of the things that make life worth living. If you cling to false beliefs about yourself, your duty and destiny, you are doomed to unhappiness, sickness, disappointment and final failure. “They shall believe a lie and be damned” (cp. 2 Thess. 2. 11-12). It is true and always will be true that one who believes a lie about himself and one's relations to God and to other human beings will surely be doomed to a life of unhappiness; because one acts upon one's beliefs, and when one acts upon a false belief, one acts falsely and wrongfully and brings down upon oneself the penalties for violating the law of one's being.

We come now to a consideration of the general nature of what has come to be known as the human Subconscious Mind. This mind is also merely a phase of the one Universal Mind. As we saw in Lesson Two, it is the phase of mind which, among other things, builds, repairs, and operates the body and its organs. A part of the brain and the sympathetic nervous system are set in tune with it alone, and are not in tune with the objective and subjective phases of the Universal Mind. It uses these parts of the brain and nervous
system for sending to the liver instructions for the manufacture and distribution of bile; to the pancreatic gland for the manufacture and distribution of pancreatin and insulin; to the thyroid gland for the manufacture and distribution of thyroxin; and so on through the thousands of other delicate functions of the body and its organs, some of them so profound and complex that the objective phase of mind cannot even remotely understand them.

While the human Subconscious Mind is a reflection of the Universal Creative Mind, it is greatly reduced in its scope and power because it must act upon and through brain-tissue, nerves and the other parts of the body. In the open spaces of the universe the Creative Mind is unhampered and all-powerful; but in the body it is hampered by reason of having to act on more or less imperfect matter, and its power is limited. In other words, the mental plans and specifications of the human body existing in the Universal Mind are perfect plans and specifications; but the body itself is not a full response to these perfect plans, because of the sluggish response to the plans by the matter of which the body is composed. The materials of which the body is composed are not perfectly psycho-plastic to the Universal Mind, and therefore show numerous defects and imperfections.

**THE POWER OF THOUGHT**

The human Subconscious Mind is also impeded in its creation, repair and operation of the body because its parts of the brain and nervous system are so closely tied up with the parts of the brain and nervous system used by the other two phases of mind that the "wires" are more or less crossed and short-circuited, so causing interference with the messages constantly being sent by the Subconscious Mind to the different parts and organs.

Here lies the reason for the Realm of Error. The body is not built, repaired nor operated with hands or tools, but solely by the power of thought. This building and repairing thought is very different from the fleeting and rapidly changing thought of the Objective Mind; and if these thoughts of the Objective Mind were to become mixed with the building and repairing thought of the Subconscious Mind, the result to the body would be disastrous. It is necessary that the studio and workshop of the Subconscious Mind shall be isolated from the rapidly changing and often wrong thoughts of the Objective Mind; and so the Realm of Error acts as a "shock-absorber" by which every chain of objective thought is caught, distorted and disintegrated into unintelligible nothingness before reaching the studio and workshop. This is
how the Subconscious Mind is isolated from the destructive thoughts of the Objective Mind. Now, however, we know how to get certain thoughts of the Objective Mind through to the Subconscious Mind, so as to give it conscious directions for the health and healing of the body, and for the improvement of our financial and social positions.

Your position in life is fixed and determined by your fixed attitudes of mind, and your success and happiness are measured by your deep-seated habits of thought. This has been suspected for a long time, and some progress has been made in devising ways and means of controlling thoughts and mental attitudes so as to give a larger measure of health, success and happiness. But at last we have discovered the very mechanics of creation and the power of the Universal Creative Mind itself, so that our suspicion of the truth has been confirmed and we can proceed intelligently to set ourselves in better tune with the Universal Creative Mind.

HOW TO MAKE LIFE WORTH LIVING

While I have tried to state the truth so simply, scientifically and logically that anyone of average intelligence can understand and apply it, this Course is also specially addressed to those progressive intelligences of the age to whom all former presentations of the truth have been unacceptable. Whatever your station in life, whatever your degree of learning, whatever your religious beliefs or lack of beliefs, you are respectfully invited to put the teachings of this Course to the test of all your knowledge, and to examine them in the clearest light of reason. If after these tests these teachings appeal to you as being the truth, then I urgently suggest that you put them to the test of practical application in your own life and affairs. If it may be of any help in reaching a decision, I give you every assurance that others have put these things to the test of practical application, and have gained the reward of more abundance of the things that make life worth living.

Let us pause here briefly to reflect that all things in the universe are what they are because of the play of mind-forces upon them and through them. The suns are the results of mental pictures in the Universal Creative Mind, and so are the planets and all the forms of life. When we consider the suns and planets from their purely physical aspects, we find them in a state of perfection. Everything stays in its proper place, follows its proper course and perfectly performs its functions. Only in the realms of "life" do we find flaws and imperfections.
The unthinking mineral elements of which the suns and planets are composed fall into perfect and unthinking response to the perfect plan and purpose of the Universal Mind playing through them in the form of cosmic rays; but as soon as any collection of matter shows life, it draws to itself the power of individual thought, which develops a resistance to the operation of the Universal Mind. In the developing of individualized expressions of Itself, and making them capable of individual thought and reason, the Universal Creative Mind so builds up individual resistances to Its perfect operation.

Remember that in the beginning of the creative evolutionary process the Universal Creative Mind did not exercise the function of reason. It KNEW, and upon that knowledge it ACTED by sending forth its creative mental pictures which took form... “When the LORD God made the earth and the heavens and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground.” (Gen. 2. 4-5) The existence of the mental pictures in the Universal Creative Mind prior to imaging them forth is clearly stated in the above paragraph from Genesis 2.

Now It is engaged in the process of developing within Itself the function of reason, by putting forth individual expressions of Itself and giving them the power of observing and reasoning. No two of these individual forms observe exactly alike, and no two reason exactly alike; so there are differences of opinion, errors of reasoning, and the development of mental attitudes in conflict with the creative wisdom of the Universal Mind.

THE "NATURAL STATE" OF THE UNIVERSAL MIND

In the beginning the Universal Mind sent forth only mental images of things in their "natural" state. For instance, it created a mental picture of this world charged with powerful forces and teeming with life; but the mountains, valleys, oceans and forests were in their "natural" state, as distinguished from any "artificial" states into which any of them might later fall. It had no hands with which to quarry stones from the mountains and build them into a beautiful and useful structure, nor did it have any brain with which to make plans of the structure or to direct the hands in building it. It had power to create by its creative mental images, but was without the hands, brains and inductive reasoning necessary for the planning and building of an aircraft to fly through the sky. And so on through all the countless things that have been
done by Man to change things from their "natural" state into an "artificial" state.

The development of the constructive power of reason has been a slow process if measured by the standard of time employed in the affairs of this world, and has involved much experimenting and clashes between individualized expressions of the one Universal Mind. The latter has been lavish in the creation of individual life and shameless in its destruction. It creates hosts of vegetable-eating forms, and other hosts of flesh-eating forms to prey upon them, so picking up mineral substances by vegetable growth and passing them along into higher forms of life. Lavishness and meanness, however, are of no consequence to the Universal Creative Mind, for It has limitless power to reproduce life. Nor is It in any hurry, for It has all the time there is. And so It moves leisurely forward in the working out of Its plans.

You will remember that all the things I have said about the Universal Creative Mind are said about you, for you are actually that Mind in an individualized form of Itself. You are also one with every other human being in the world, and your welfare and happiness are closely tied up with theirs. Your envy of any particular human being is futile and foolish, because that apparently more fortunate human being is but a form of the Universal Mind like yourself. When you deliberately pass by on the other side of the street from some loathsome and unfortunate human being, you are passing by yourself in another form; and the condition of that unfortunate human being is a hindrance to your progress, slowing you down in the attainment of the ideal of individual happiness for which you are striving.

THE DANGER OF FIXED MENTAL ATTITUDES

I hope that you will have grasped the idea that the Source behind your Subconscious Mind is infinite in its creative wisdom and power, but that its form in your body and affairs is hampered and limited by the fixed attitudes and habits of your Objective Mind. These fixed mental attitudes and habits darken the windows of your life and shut out the clear sunlight of the Universal Creative Mind. Or, if we return to our comparison of the brain and nervous system to a radio receiving set, you have within your Objective Mind much local interference with the universal broadcast, so that your body and affairs are not a perfect reproduction of the plan and purpose of the Universal Mind. We will now consider some of these hurtful and interfering attitudes of mind.
NEGATIVE AND DESTRUCTIVE MENTAL ATTITUDES

Anger is one of the commonest and most hurtful of these hindering mental attitudes. Some people pride themselves on the fact that they have enough aggression to cause them angrily to resent any wrong done them. They regard this aggression and proneness to anger as a virtue, but, as a matter of fact, it is a serious and destructive vice—a grave violation of one of the natural laws of morality. A condition of anger is a mental attitude which is discordant to the Universal Creative Mind. It is a local interference with the universal broadcast, and is always coarsening and injurious to the brain and nervous system, so making them less responsive to the phase of the Universal Mind which tends to keep the body well and perfect.

Anger is an explosive kind of human passion, of a high voltage of nervous energy, and sparks across from the parts of the brain and nervous system used by the Objective Mind on to the parts used by the Subconscious Mind, so interfering with the work of keeping the body alive and well. One simple illustration will suffice. You cannot sit down calmly and cause your heart to beat faster by merely willing it to, because the beating of the heart is controlled by a section of the brain and nervous system over which the Objective Mind has no control. If you become violently angry, however, your heart immediately begins a strong, rapid beating, sending an excessive supply of blood to the surface of your body, which is revealed by a flushing of your skin, including the skin of your face. The anger also causes the suprarenal glands to pour into your blood an excessive amount of adrenalin, causes your liver to pour into your blood an excessive supply of sugar, and causes your lungs to work faster than normal so as to provide extra oxygen for burning the excessive sugar and converting it into energy for violent physical action.

When the Subconscious Mind is not interfered with, it directs the beating of the heart, the breathing of the lungs and the release of sugar and adrenalin, so as to supply the necessary bodily warmth and energy and keep the arteries in good condition. The ordinary thoughts of the Objective Mind have no influence upon these processes, because they are controlled by a part of the brain and nervous system over which the Objective Mind has no control. When there is a sudden flare of anger, however, the nervous energy from the part of the brain controlled by the Objective Mind flashes over into the parts of the brain and nervous system used by the Subconscious, and from these
flashes the Subconscious gets the general idea, "Prepare immediately for a fight!" Then it takes the action already outlined—it provides the extra energy and stimulation.

When the flurry of anger is past, the body is loaded with many toxic substances for which it has no need, and which act as poisons to the delicate brain and nervous tissues, so disrupting the perfect harmonic of health constantly flowing in from the Universal Mind. Constant repetitions of these flurries of anger gradually lower the tone of the whole brain and nervous system, causing a chronic reduction in their ability to receive and carry out the instructions of the Universal Mind concerning the health and well-being of the body, and resulting in various kinds of chronic diseases.

Millions of men and women who are sick, unsuccessful, disgruntled, bad-tempered, lonely and unhappy, would be well, successful, happy, respected and loved, if only they had not tried to make vice a virtue by taking pride in their ability to become angry. And anger is worse than useless! Angry men and women are always under a serious handicap in any situation. They always do and say foolish and useless things, which they realize and for which they are sorry after their anger has cooled. Anger is never justified. It never does any good, and always does harm. It is a hangover from the prehistoric and savage stages of human evolution, and is a handicap to any intelligent man or woman in this enlightened age. If you think that someone has done you a wrong, and that from the redress of the wrong you can get any real permanent benefit, then proceed calmly and dispassionately to seek redress in such a way as your better judgment will approve. Whatever else you do, don't get angry!

**AVOID ANGER AND HATE**

Hate is another destructive attitude of mind, and is closely akin to anger. It is anger which has crystallized into a permanent form. It is a lingering, malicious anger against someone on account of some real or imagined wrong he or she has done to the one entertaining the hate. It is a hideous sort of emotion, and if nursed long and encouraged it can even cause people to commit murder. It is as destructive as that! It is, in fact, a serious and permanent obstruction to the operation of the Universal Mind in the body and affairs of the one who harbors it, and it leads downhill to sickness of both body and mind and to disappointment, loneliness and failure.
Fear is the principal handicap of the human race, and takes a number of forms. Intense and downright fear is usually of short duration, but while it lasts it wreaks havoc with both body and mind. It has the same power as anger to flash over on to the parts of the brain and nervous system occupied by the Subconscious Mind, except that the message the Subconscious Mind gets from it may be, "Prepare for fast running" instead of, "Prepare for a fight". It has the same destructive effects on the body and mind as has anger.

WORRY, WORRY, WORRY!

Fear is more treacherous than anger, because it assumes so many disguises. Worry, anxiety, dread and apprehension are some of its common variations. Worry is a kind of chronic fear, just as hate is a chronic form of anger. Many people who are in fair health worry about the possibility of getting ill. Some who have good businesses worry about the possibility that the businesses will decline. Some who have good positions worry about losing them. And so on through the whole list of things that human beings are interested in. Worry, worry, worry! Worry is an attitude of mind which "detunes" the individual, so that he no longer properly receives and responds to the sustaining and constructive power of the Universal Mind. Anxiety, dread and apprehension are all just so many different shades of worry, and worry is just one form of fear.

The tragedy of it is that the things that are feared and worried about have a habit of coming to pass. When you constantly fear that a certain thing will happen to you, you not only put yourself out of harmony with the sustaining and protecting force of the universe, but you also fall into the habit of saying and doing the very things that will make it happen. If you constantly fear that your business will dwindle and fail, you will soon find business dropping off and your income declining. If you are constantly afraid of losing your job, you may actually lose it. Many people have died of the disease they most feared. All of which means that the thing which is confidently expected usually happens—in the life and affairs of those who expect it. Many others besides Job have had occasion to cry out: "The thing which I greatly feared is come upon me!" (Job 3. 25).

Jealousy is another immoral and destructive mental attitude. It is composed of fear that somebody else is depriving you of something that belongs to you, and anger against that person. So that it is a combination of two des-
tructive attitudes of mind, and, as everyone knows, is swiftly destructive of everything that is lovely or desirable in human nature.

Selfishness is another immoral and destructive mental attitude. It is a part of the great plan of things that human beings shall strive together for the common good. When you become so intent on your own welfare and so mentally fixed on your own rights that you forget the welfare and rights of others, you partly detune yourself out of harmony with the Universal Mind, and fall back on the evolutionary way into unhappiness and ultimate failure. No enduring fortune can be accumulated by hoarding. If you want to build and keep real wealth, you must perform some service that will give satisfaction to your employer, or engage in some business that will give employment to other people; you must always realize that you are a mere trustee charged with the responsibility of doing the greatest good to the largest possible number of people. All other plans of accumulation will ultimately fail because they are based upon selfishness, which is immoral and destructive.

**TUNE YOURSELF INTO THE CREATIVE INTELLIGENCE**

We are now digging away some of the rubbish from the door of the Temple of Light. We are soon to take up consideration of the definite ways, means and methods by which you may put yourself into perfect tune with the universal broadcast of the Creative Intelligence; but these ways, means and methods will be of little or no value unless you first clear your mind of the hindering obstructions that have been considered here. In Part B of Lesson Nine, other immoral attitudes of mind will be considered and the remedy for all immoral and destructive attitudes will be described. For the present, however, I suggest that you probe into your mentality for such of the destructive attitudes given above as you may find lurking there.

The first-aid treatment for any or all of these destructive mental attitudes is the cultivation of a deep-seated realization that you are not simply a creature of the Universal Creative Intelligence, but that you are actually that Intelligence in one of its many forms, and that in everything but flesh you are part and parcel of every other human being in the world. Having come to these two realizations, you will immediately see that the fleshly part of your make-up is but a temporary and fleeting shadow of the real "I" showing through your flesh, so that in the last analysis you are one and the same as all other human beings. If you are angry with another, you are angry with yourself. If you hate another, you hate yourself. If you are afraid of another, you are
afraid of yourself. If you are jealous of another, you are jealous of yourself. If you are selfish towards another, you are merely slighting yourself. When you come to these realizations you can no longer be angry, hateful, afraid, jealous or selfish, because you then understand that you are the absolute master of your own destiny, that you are bigger than anything that can befall you, and that you have the wisdom and power necessary to meet any situation and solve any problem which you may face.
TEST QUESTIONS

LESSON EIGHT—PART B

(All the Test Questions should be answered without referring to the Lesson.)

1. Why is the Realm of Error part of the Universal Creative Mind?

2. What is the explanation of imperfection in the human body?

3. By what is one's position in life fixed and determined?

4. State why anger is destructive.

5. What should you do if you think someone has wronged you and you feel the need for redress?
6. What emotion do you consider the principal handicap of the human race?

7. Name some of the disguises of fear.

8. Why do the things feared often come true?

9. Why is selfishness immoral and destructive?

10. What must you do to build and keep real wealth?

11. List the immoral attitudes mentioned in this Lesson.

12. What is the first-aid treatment for all of them?