

Principles of Metaphysics

for

Beginners



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By

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TEMPLE OF TRUTH
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INTRODUCTORY

It is necessary in the beginning of any new subject that we approach its study with an open mind. We have no means of knowing what your convictions are on the subject of religion, what belief you may have as to a Supreme Being, or what your conception may be about the Universe and the world in which you live. Our teachings may, and probably will, conflict with preconceived opinions of your own, and there will be times when your mind may refuse to follow the thought we give you. But in all fairness, attend closely to what we have to offer you, laying aside all disposition to contend as to differences, and all prejudices that naturally exist in a discussion of Truth as to life, being, mind, substance, spirit, good, evil, God and creature, the better to enable your mind to receive and digest what we put before you. No one learns much by resolutely standing on one belief and refusing attention to any other. This is narrowness. He who will learn most will be the one who most opens his mind; who at all times is open to Truth.

Whatever your present thought-system may be, it is responsible for your present

condition and if you desire to change the latter you must necessarily give earnest consideration to a new system of thinking that will do it for you. Hence we have arranged a group of lessons for you that you will need to study and think upon, not just read and expect to digest its contents at one review. This subject is a unit of itself but is interwoven with the other subjects that follow and by careful study and earnest endeavor you will gain a great spiritual uplift and awakening which will aid you much in combatting and mastering your many problems.

May the power of good that prompted you to seek this Truth inspire and illumine your consciousness and reveal to you the "Inner Secrets" of living as it has so been revealed to us.

THE AUTHORS.

Guatama Buddha was asked one time while teaching a group of his earnest students to describe to them more fully the Supreme Source of all being or what we would term God. Instead of hearing an outpouring of superlative expressions that might aid them in identifying and better knowing their Creator, Buddha, on the contrary, remained silent.

Later when questioned as to his actions and silence in reference to their question, he replied: "When one reaches the state of knowing the Supreme Being, he is at a loss for words to describe the Infinite; words are inadequate."

To describe the Absolute in terms of our conception we are forced to define the Infinite in finite terms as we can only speak relatively one to another. Not until we can be lifted above the plane of finite, the material, earthly, or personalities, can we expect to perceive of spiritual things. This comes by a steady process of growth, unfoldment and mastery, and when we become absorbed with the many attributes of good we will have God revealed to us in His terms of spirituality and we will be like Him.

Jesus, the Master and Teacher, attempted to describe Jehovah God to His many listeners and spoke to them in relative terms knowing that they would form a picture in their minds that would expand their vision, enrich their souls and quicken their hearts, when they would recall His description.

He said, speaking of God in Mosaic terms, as the "I am that I am."

I am (God is) the light of the world.

I am (God is) the good shepherd.

I am (God is) the bread of life.

I am (God is) the door.

I am (God is) the vine, ye are the branches.

I am (God is) the way, the truth and the life.

I am (God is) the resurrection and the life.

Jesus tried to interpret God to the people as being a part of them and not separated from them as some remote Deity. Hence the childlike mind then, as of this day, cries out in protest and fear, "Don't take my God away from me, don't call it a cold principle which is meaningless to us." We don't intend to take God away from you, but we wish to bring God closer to you, that is, bring God down from some place above and reveal or identify Him as being within each soul.

Jesus meant this when He said, "**I and the Father are one,**" that they were not separate and apart but very closely related and united. How can this be so?

Each man within himself is a manifestation of God and as his outer expression differs from another it is because his ideal is different. Man's ideal is his God. Not until all mankind attains the same highest ideal of God can we expect to all have the same God.

Missionaries are sent out into so-called heathen lands in the hope that they may convert the heathen to their version and idea of God. But oftentimes on arrival and acquaintance our missionaries find that the heathen has already designed his God and has a more profitable God than the one the missionaries have to offer.

Evolution of religion has been merely the changing of ideas of God.

In primitive times man's idea of God was that of a great power, a courageous warrior, brave hunter, controller of the world, dispensing heat and cold, causing rain, snow or hail to fall, or perhaps letting the sun shine even to burn that which He had watered. Pulling the sun in and pushing out the moon and stars, causing night and numerous other signs, that man learned

to use as his means of conversing with his God.

Then we find a certain member of the tribe stands out as being a better interpreter or perhaps we would say can more easily commune with God, and so is permitted to remain at home, no longer required to hunt or follow the chase, and is given a title as Shaman or Priest. These Priests, in order to remind their tribesmen of their Gods, and to keep their attention fixed, as well as to retain their importance, built idols to worship and to depict their idea concerning this special God. As time went on these Shamans wound around these idols a creed, form of ritual, ceremony and sacrificial offering.

The people would be required to offer to these idols the best of their hunt or farm, their finest cattle, sheep, birds, as well as thousands and thousands of human lives that were sacrificed in order to appease some wrathful God or to atone for some sins committed or perhaps to seek some special favor.

In that day the tribe that had a hundred or more gods was one that had found great favor in the heavens.

Paul, the evangelist, found this very condition prevalent in Greece, although very

much more refined and cultured than as of tribal days. We are told that as Paul marched up Mar's Hill, the avenue along which the Athenians had erected their many gods, he was inspired to speak to them about the unknown God—the living God of Abraham.

It was Abraham, we are told in the Bible, who startled his people with the idea that there was but one God, and He, a living, breathing Jehovah God. Because of this drastic statement, Abraham was ostracised or driven from his homeland and he, with his family, was forced to inhabit a new land and build a new nation.

Moses added much proof to this dictum by his teaching and inspired leadership. He gave to mankind the Ten Commandments, a formula that, if complied with, would reveal man to God and raise him to a great spiritual height.

Hosea added still more in revealing other qualities of this living God. Having had an unfaithful wife and being forced to banish her from his tent only to forgive her later and restore her back to her position as wife and mother. He realized if he could show mercy and forgiveness, then how much more God could forgive than he a mortal. Hence God is forgiving and merciful.

Amos followed still later and added to this that God was not an angry God nor one of favoritism, but invariable, unchanging, a God of justice.

Then Jesus, coming after these prophets and leaders, summarized all their works and ideas by teaching that God was still greater as a God of love, peace and harmony, aiding man as a loving Father, Friend and Companion. Following evolving of religion (ideas of man) from tribal animal state to spiritual state of Jesus revealed to man the final analysis or sum by saying, **"God is spirit and we must worship Him in spirit and in truth."**

Man, we find, still retains his spiritual center and through THIS MEANS he is to worship God. No matter how far one may digress, he never loses his spark of spirituality although he may fail to realize its presence only because he has never tried to call it forth or in any way tried to cultivate it.

However this development is essential, we must awaken our spiritual consciousness if we ever hope to better know God. The purpose of our lessons through these principles of truth is to attain this consciousness that some call super-mind, spiritual consciousness, or Christ consciousness.

ness. This comes to one by a steady proving process through which we pass many tests in life and by continually applying the laws of truth we will be acclaimed the master and in turn receive a clear revelation of God as we are accredited with the Christhood or Christ mind. To be Christ-minded does not mean to become absorbed with any personality but to absorb the ideals of a great personality like those taught by Jesus the Christ or similar-minded prophets.

We only wish to elevate your ideas from a deified personal God, who may dole out his judgment from his throne on high, to understand God as an infinite spiritual power that is ever present and ever ready to aid you as an inner force and not as a separate exterior power.

Scientists have aided greatly in clearing up this treatise on God. They have discovered, or, may I say, have had revealed. There are no discoveries. All things are, have been and always will be, hence they are not discovered but brought more clearly to mind of man as a revelation. However, Science has found this great power that pervades the universe and has named it Universal Force—Primal Substance—Eternal Energy.

This force fills infinite space and if it fills space for a moment and fills space eternally, then it cannot ever be lost or lose itself, as it is infinite. This infinite force that has always been and always will be is the "Alpha and Omega" of our religion and WE name it God.

Upon further search we find that this great force has expression, that it expresses itself in admirable, sublime, invariable laws, that it shows a profound intelligence, sound logic and is mathematically accurate and in perfect order.

By computation, which has been recently aided by the Einstein theory of relativity, we can realize even more fully that that which exists, Universal Force, is conscious of its powers and is law emitting and law abiding and most harmonious.

In simple words we find there is a Unit existing eternally and expressing itself through its own creation. This Universal Force is consciously governing and sustaining a condition of infinite harmony, order, Divine love and perfection. Thus science has found for us this Infinite Power which we term as God, but knowing that we cannot accept the brief analysis and fully comprehend it, again they are forced to bring it simpler to us. They simplify it and

feed us with slow doses or teach us a part of the whole, knowing in time, as we learned these many parts, we would eventually understand the whole. In order to give us a more understandable definition, they use a word more relative and explanatory. This word is called PRINCIPLE. Hence we know the science, we must study the principle, or we take a part at a time and add its many parts until we have the whole knowledge on the subject desired.

If we wish to know about the Science of Mathematics we do not expect to have full knowledge of the subject in a short time, neither do we attempt to study Geometry, Algebra or possibly Calculus, before we first learn the principle of numbers and the several steps in Arithmetic. Hence by learning the principle of Mathematics through its many branches or parts we can then, speaking of our knowledge collectively, state that we know or are an authority on the subject of Mathematics.

You did not go to your music teacher and expect to have him teach you the Science of Harmony or Melody within ten lessons. No, not in ten nor even a hundred lessons, because you recognized that to become a master musician you would have to study many phases of the subject before you mastered and knew the whole subject.

Hence we find you studying its principles and possibly at first you learn the music scale, then study the keyboard of your instrument. Next you learn the chords and later group them together into harmony. After much practice you can render a few simple compositions of music and by continued study you become a master and one who knows Music.

Jesus knew well the work that was cut out for Him to do and He quickly saw that He had a mountainous task to teach the people about God when they already had many different opinions fixed in their minds, and to dislodge or change their views was most impossible, except He first teach them the Principle in their own language and slowly lead them up the path of Truth. If they could not discern earthly things, how could they understand spiritual things?

We note that the system the Master used in preparing His followers to gain their spiritual knowledge and mastery was to interpret God, not as a single God but a triune God, the Holy Trinity, known to us as Father, Son and Holy Ghost, or as God, Christ and Spirit.

Strange the findings of scientists confirm this group, or, may I say, they are able to

identify a similar trinity and their characters are called Universal Force, Principle and Energy.

So as you aspire to better know God, like in study of Mathematics or Music, you must first learn about the principle, and as many have not yet prepared themselves to understand the Christ Principle, we are forced to go further back toward the beginning and learn our numbers, practice the scales or become newly acquainted with the scales of Truth.

If you do not know God and do not fully understand the Christ or Principle, then do you know yourself, your soul or spirit, the very essence of your being? Well, there is one thing you do understand, a thing in common with all, God, Christ and Soul, and that is the intelligence of Spirit called Mind.

Here in a relative measure we can think of God in our own terms, as the spiritual or metaphysical can be made known to us only in terms of human relationship and through the common language that each of us speak.

Jesus referred all His power to that of His heavenly Father because of the pater-nity of God and the reciprocal love between parent and offspring. As Creator, God is

our Father, but He is our Father in a much more impressive sense than as our Creator. We are the consequence of Infinite Love seeking an outward expression and a reciprocal satisfaction. We are children of God created with all the possibilities of feeling for God the exquisite sensibility, the supreme ecstasy, of God's love for us. This love is expressed also in the sustaining love that nourishes and protects its offspring. Hence the word "Father" carries a tremendous significance.

It was in this image that Jesus sought to impress our consciousness.

We can understand principle as power, law, order, harmony and life, but in God we must add intelligence, understanding, feeling, wisdom, love and all those elements that are included in consciousness.

Therefore, while God is not a person, God has qualities of personalness. It is only considering His possession of the qualities of personalness that we can clearly apprehend Him. God has created nothing that is not in Himself, hence we speak of Him as Life, Love, Wisdom, Substance, Justice, Omnipresence, Omnipotence and Omniscience.

We say like John—God is love. Why? Because that is the greatest attribute of

good that we can conceive as an expression of ourselves—the outpouring of our hearts, as the love of sweethearts, the tender love of a parent to the child or the virtuous love of a mother to her babe.

God is Omnipotent because we sense, feel and see the workings of a great power that controls the universe. The illimitable heavens, the beauties of nature even to the warmth and generative power in the sunbeam.

God is Omnipresent for we see evidence of God everywhere in the light, in electric energy, in steam; our earth is pourous with life-giving vegetation, the air is replete with vitality and stimulant for our bodies, and even our bodies, as Paul saw it, are penetrative of God, "**For He is not far from us for in Him we live, move and have our being.**"

This view takes nothing away from that which regards God as person merely. It adds scope and distance to that concept which has been limited. It explains what before one could not well understand. It reveals God in a more illumined and larger view. It illumines the darkness that has clouded the mystery of our own consciousness. By it we can apprehend the true meaning of the declaration that we are

made in the image and likeness of God. We possess in thought the creative power inherent in thought and we can use that creative power upon ourselves through manipulation of our own consciousness and the expression of the word.

Here we have the solution—it is to know HOW to manipulate your consciousness and properly express your thoughts in words. You wish to better know God and are told in order to know the whole one must study each part. The first part to study is to know thyself. The object of man's existence on earth is to complete this study and in your search you will find definite laws that you must obey. As you comply with these laws of Life (God), you become like them, and as you grow into this likeness you will know God. He who knows himself knows God.

He who obeys the laws of Nature and acts as her servant becomes her master and renders her obedient to him. That is: When you plant potato seed you follow closely and accurately the laws set down by Nature. You place the seed in the soil, cover it over lightly and water it, and watch for its sprouts to break through. Then you nurture it and cultivate it until the harvest time. Here you step in and claim the

spoils which Nature is forced to grant you in proportion to your earnestness in complying with her laws. And so with life—he who obeys the Divine laws and is a true servant of God will become a master of Divine power and can bring to pass whatsoever he listeth.

The purpose of the lessons is to teach the laws and enable you to recognize your use of them as you are using them in every thought you think and every word you utter. It is in proper selection of your thoughts that determine your type of God, for if man's thoughts are imperfect he has an imperfect idea and imperfect God. If he strives to perfect his ideas he will expand and grow and become more God-like, more perfect and greater in all ways.

If there is but one God in the universe, and this is accepted by all, then there can only be one power governing. God doesn't change, the power doesn't vary, but man does. He is ever changing in his interpretation and application. To one who does NOT believe in the ever available power of God, to him NO power exists. Neither can he bring God into his life to heal his diseases, nor satisfy his longings. These are the folks that are always having trouble because you are giving power to so-called EVIL and this is continually creating for

you a stream of confusion and disappointment.

To those who feel the presence of God or the power of good existing everywhere, you will learn to expand this power and to demonstrate it in your life in mastering all your affairs. **"According to your faith it will be added unto you."**

The ignorant can never be made to realize the existence of wisdom unless they are taught and their ignorance is lost forever as wisdom is supplanted and fully occupies its place.

Neither can man realize the identity and the allness of God until he learns the Truth and then his doubts and fears are dissolved as he acquires the knowledge of wisdom Divine in demonstrating good in all ways and in expressing godliness in his daily life.

QUESTIONS

1. What is Jesus' description of God?
2. Why does mankind have different Gods?
3. What was origin of Shamans or Priests?
4. What development in you is most essential?
5. Why do we call God our Father?
6. Is God a personal Deity? Does He have the qualities of personalness; if so name some?
7. Explain: God is love—Omniscient—Omnipotent—Omnipresent.
8. How have scientists aided theology in identifying God?
9. Name the Scientific Trinity—Spiritual Trinity.
10. What is Principle? Why study parts of Mathematics or Music and not the whole?
11. What is the first part of God that we study?
12. How can we use the creative power upon ourselves?

ANSWERS

1. God is Spirit. He also spoke of God in Mosaic terms, "I am."
2. Man differs in ideals. His ideal is his God.
3. One who stands out as an interpreter, medium or teacher for his tribesmen. One who concentrated his time and effort in religious service toward God or the gods.
4. Super mind. Spiritual consciousness. Christ mind.
5. As creator God is our Father. Also because of the paternity of God and the reciprocal love between parent and offspring.
6. No. Yes. God is intelligence, understanding, feeling, love, wisdom and all the elements included in consciousness.
7. Love—Love is greatest attribute of good we can conceive as an expression of our human selves.
Omniscient—We recognize the vast Force that governs all sciences.

Omnipotent—We sense the workings of a great Power that controls the universe.

Omnipresent—We feel and see evidence of God everywhere: in the light, in the air, in the earth and in our being.

8. Scientists have discovered a single, infinite power, called Universal Force, that pervades the Universe eternally. This identifies Theology's Father-Mother God, Alpha and Omega.
9. Universal Force Principle
God Christ
 Energy
 Spirit (Soul)
10. Principle is an explanatory term defining a Unit (God) in relative form or in part making it more understandable and usable. One can more easily study a part of Mathematics or Music and gradually by learning the parts he will know the subject as a whole.
11. Know thyself.
12. By gaining the knowledge pertaining to the proper selection of our thoughts and expression of our words.



