

## THE UNIVERSAL ME

“Thou shalt have no other Gods before *Me*.” This *Me* is God. Isaiah writes, “Before *Me* there was no God formed, neither shall there be after *Me*”; “Look unto *Me*, and be ye saved, all the ends of the earth: for I *am God*, and there is none else.” And Christ Jesus said, “Come unto *Me*, all ye that labour and are heavy laden, and I will give you rest. Take *My* yoke upon you, and learn of *Me*; for I am meek and lowly in heart: and ye shall find rest unto your souls. For *My* yoke is easy, and *My* burden is light.” Over and over again in the Scriptures and elsewhere in spiritual writings do we find the instructions to turn to and rely on this I AM, or *Me*. “I AM the light of the world: he that followeth *Me* shall not walk in darkness, but shall have the light of life.” (John)

Whoever contacts *Me* will find health, peace, Life, Love and an abundance of all good things, just as when we contact the kingdom of Neptune, we get wet or partake of H<sub>2</sub>O and a little salt; or when we contact electrical power, we get a shock. So when we contact *Me*, we partake of the constituents of the Kingdom of God, such as health, Life, Love, peace, abundance and everything good, “for it is your Father’s good pleasure to give you the kingdom.”

The world has come to the point of understanding that there is an intelligence which governs all things, and that this intelligence is God, Mind; not the human mind, of course, but the one universal substance or Mind — the one Mind. This Mind is that Mind “which was also in Christ Jesus.” It is God, the Father; it is the *Me* of Christ Jesus, not the personal body which of itself can do nothing, but the I AM, or *Me*. “Come unto *Me*,” make your contact with *Me*, and I — the I AM or *Me* — will give you rest. This *Me* is your *Me*; it is mine; it is everybody’s. When one makes this contact with *Me*, he contacts the universal *Me*, as David sang, “The Lord said unto my Lord,” or the universal *Me* speaks to the individual *Me*, or the universal Mind speaks to the individual Mind.

One makes this contact not by wordy prayers, not by silent prayers, nor in fact by prayer of any kind that may be predicated on or based upon some evils which are to be eradicated, but by a prayer of works, or by living spiritually (being what you are now — a spiritual being). Then one naturally becomes harmonious and acts, walks, sees, talks, hears, feels, tastes, smells, and thinks naturally and rightly, as the birds fly or as the worlds roll about in space without any effort on their part whatsoever. Just as the birds fly right side up and never upside down, nor the worlds clash in their courses, so one whose individual *Me* contacts the universal *Me*, does whatever he does rightly and never wrongly, a perfectly natural procedure.

This is the Science of God, or Mind. There is not a so-called Science of right thinking as has been advocated, sometimes by peoples religiously inclined or mayhap by a brain trust or others. Whatever that may be, it is only the emanation of the human mind, the only devil there is or ever will be. It is that mind which causes all the troubles on earth, the mind which attempts to do its own thinking, and of which Solomon spake and said:

“For as he thinketh in his heart, so is he.” To this the human mind has answered, “If troubles have come upon us by our thinking, this thinking must be wrong; therefore if we do some right thinking, the evils shall be remedied.” But Solomon did not say and did not mean that at all. He meant that all of man’s thinking, good or bad, was evil, the “tree of knowledge of good and evil,” of which we have been warned against partaking.

To emphasize this point that there is no Science of right thinking, but that there is a Science of God, Mind: In the former a person endeavors to do some right thinking in order to counteract some wrong thinking, or its results. This accomplishes little, if anything, although to be sure it is evident that the world is better as a result of right thinking than it would be from wrong or evil thinking, and doubtless this is a step forward; but the fact is that this does not solve the problem and still leaves us at the mercy of changeable human thinking, which finally ends disastrously.

In the Science of God, Mind, however, the whole endeavor is changed. Instead of a person trying to think himself out of his troubles, he tries to eliminate himself entirely, tries to get himself out of the way, or “deny himself” as Jesus put it; he surrenders the false self completely by dying daily to that self. Or, as Jesus also said, he endeavors to “take *no* thought,” to stop his own thinking, or tries to still the human mind; whereupon to the degree that he succeeds in so doing, the contact is made and the universal Mind, or Me, or the Christ, comes to his assistance and becomes his Saviour, saving him from whatever he needs to be saved. He has, in other words, “rolled away the stone,” more or less adamant by reason of eons of human thinking, and the Christ which has been entombed within his consciousness, or hidden away under the debris of the human mind, or lying dormant, arises and comes forth as the Saviour. The resurrection (from earthly senses) has taken place.

This is wholly in accord with the teachings of the Scriptures. Hear the word of God recorded by Isaiah, “Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.” Surely then if “My thoughts,” or God’s thoughts, are so much higher than your thoughts, and “My thoughts,” or God’s thoughts, are not your thoughts (and never can be), would it not seem the part of wisdom to forsake our puny, human thinking and let this universal Mind, or Me, take possession and do what it will? “The so-called law of matter is an immoral force of erring mortal mind, alias the minds of mortals.” (*Miscellaneous Writings*)

Mark well what Jesus had to say about this very thing, the cessation of human thinking: “Take *no* thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on,” and “Take therefore *no* thought for the morrow [the future].” Then to emphasize this instruction he interjects, “Which of you by taking thought can add one cubit unto his stature?” which is as if he had said, “Canst thou by taking thought do anything?” And the answer is No. In Luke he makes the following statement: “the Son of man cometh at an hour when ye *think not*” or, the real, harmonious spiritual man appears. To emphasize the point that we should stop cudgeling our brains in the endeavor to do something of ourselves toward the solution of our difficulties, he said: “Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that

Solomon in all his glory was not arrayed like one of these.” Plain enough, is it not? Yet not satisfied, he further emphasizes it by saying: “Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?” Could language be more concise or plain?

Making one’s contact with the universal Me, or God, may be illustrated by dialing a great broadcasting station. Each one is individually a receiving set, and God, the one Mind, is the broadcasting station. There is just one point on the dial where one can make the proper contact with the station desired, as Jesus said: “Enter ye in by the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.”

For instance, suppose we wish to dial a certain station on the radio and hear Admiral Byrd at Little America. There is just one place on the dial to do this effectively to get perfect reception. Around the whole circle, however, are other stations from which are broadcast all manner of things that we do not wish to hear, and if we dial to the right or the left we not only lose “Little America,” but bring in those other stations with their jazz, stories, advertising and other undesirable broadcasts. Careful dialing, however, will enable us to avoid this and bring in the right station.

So must we dial God, the one Mind, or Me, and this is done by living the life of the Christ, as Jeremiah dialed God and heard: “Thou shalt call me, My father; and shalt not turn away from me.” The better we do this, the more accurately and sharply do we tune in and receive the good things of God’s Kingdom. On every side of this point of contact, around the whole vicious circle, are the imitative stations of the human or mortal mind with its deceptive thinking; and if we do not dial God accurately by living an evangelical life according to the laws of God, “true and faithful” as John says, we shall find ourselves receiving the broadcasts of sickness, sin, death, poverty, and other troubles. Therefore we must dial and stay dialed. Paul says, “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage;” or, keep dialed to Me and do not dial out, becoming entangled again in the meshes of the human mind and its thinking. In dialing Me, and Me only, we are “putting off the hypothesis of matter because” we are “conscious of the allness of God” (*Miscellany*), or of that one station K. O. G.

Then all will be found harmonious and God will reign — “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever” (Revelation) — for we have made our contact with the universal Me.