



# **CREATIVE MIND** *and* **SUCCESS**

**Ernest Holmes**

Author of "The Science of Mind"

## CONTENTS

**PART ONE — INSTRUCTION**

<u>AN INQUIRY INTO TRUTH</u>	1
<u>WHAT LIFE IS</u>	2
<u>MAN'S PLACE IN CREATION</u>	3
<u>THE BEGINNING OF UNDERSTANDING</u>	5
<u>OUR CONDITIONS GOVERNED BY OUR THINKING</u>	6
<u>UNCONSCIOUS CREATION</u>	7
<u>FIRST STEPS</u>	9
<u>HOW TO ATTAIN STRENGTH</u>	12
<u>WHAT WE WILL ATTRACT</u>	13
<u>MORE ABOUT THE POWER OF ATTRACTION</u>	14
<u>HOW TO ATTRACT FRIENDS</u>	15
<u>THE CONTROL OF THOUGHT</u>	18
<u>CREATING ATMOSPHERE</u>	19
<u>THE POWER OF WORDS</u>	21
<u>WHY BELIEF IS NECESSARY</u>	22
<u>WHERE SO MANY FAIL</u>	23
<u>USING THE IMAGINATION</u>	24
<u>MAN'S RIGHT OF CHOICE</u>	25
<u>OLD AGE AND OPPORTUNITY</u>	26
<u>DEMONSTRATING SUCCESS IN BUSINESS</u>	27
<u>MONEY, A SPIRITUAL IDEA</u>	29
<u>ACTION</u>	31
<u>IDEAS OF THE INFINITE</u>	33
<u>DON'T BE A LEANER</u>	34
<u>CAUSES AND CONDITIONS</u>	36

<u>MENTAL EQUIVALENTS</u>	38
<u>ONE LAW AND ONE MANIFESTATION</u>	40
<u>TRANSCENDING PREVIOUS CONDITIONS</u>	41
<u>UNDERSTANDING AND MISUNDERSTANDING</u>	43
<u>NO UNUSUAL EXPERIENCE</u>	45
<u>VISUALIZING</u>	46
<u>WHERE DEMONSTRATION TAKES PLACE</u>	47

## *PART TWO — PRACTICE*

TREATMENTS	49
UNDERSTANDING AND GUIDANCE	50
HOW TO KNOW JUST WHAT TO DO	51
FOLLOWING UP A THOUGHT	52
THE SINGLE STREAM OF THOUGHT	53
ENLARGING OUR THOUGHT	55
ALWAYS BE GATHERING	56
MENTAL LIKENESS	57
KEEPING THE THING IN MIND	59
DESTROY ALL THOUGHTS THAT WE DO NOT WISH TO EXPERIENCE	60
DIRECT PRACTICE FOR PROSPERITY	61
RACE CONSCIOUSNESS	61
DEVELOPING INTUITION	62
PRESENCE OF ACTIVITY	63
DRAWING YOUR OWN TO YOU	65
THE FINAL WORD	67

## PART 1

### *An Inquiry into the Truth*

**A**N inquiry into Truth is an inquiry into the cause of things as the human race sees and experiences them. The starting point of our thought must always be with our experiences. We all know that life *is*, else we could not even think that we are. Since we *can* think, say and feel, we must be. We live, we are conscious of life; therefore we *must* be and life must be. If we are life and consciousness (self-knowing) then it follows that we must have come from life and consciousness. Let us start, then, with this simple fact: *Life is and life is conscious.*

But what is the nature of this life; is it physical, mental, material or spiritual? A little careful thinking based upon logic, more than any merely personal opinion, will do much in clearing up some of these questions that at first seem to stagger us with their bigness.

How much of that which is may we call life? The answer would have to be: Life is *all* that there is; it is the reason for all that we see, hear, feel — for all that we experience in any way. Now nothing from nothing leaves nothing, and it is impossible for something to proceed from nothing. Since something is, that from which it came must be all that is. *Life, then, is all that there is.* Everything comes from it, ourselves included. The next question is, how do things come from life? How do the things that we see come from the things

that we do not see? The things that we see must be real because we see them. To say they are not real will never explain them nor answer any question about them. God's work is not a world of illusion but one of divine realities. The truth must not explain away things that we see. It must explain what they are. We are living and experiencing varying degrees of consciousness and conditions. Only when the why of living and of our experiences is understood will we know the least thing about the truth. Jesus did not say that things are illusions. He said that we must not judge from the standpoint of the seen but must judge righteously or with right judgment; and He meant that we must get behind the appearances and find out what caused it. So let us not in any way fool ourselves nor allow ourselves to believe we have always been fooled. We are living in a world of realities. Whatever we have experienced is a reality as far as that experience is concerned, although if we had had a higher understanding of life, the unpleasant experience might have been avoided.

## *What Life Is*

**I**N the first place, what do we mean by life? We mean that which we see, feel, hear, touch or taste, and the reason for it. We must have come into contact all we know of life. We have already found what life is or we could not have had any of these experiences. "In the beginning was God" or life. Out of this life which is, everything which is, is made. So life must flow through all things. There is no such thing as dead matter. Moreover, life is one, and it cannot be changed except into itself. All forms are forms of this unity and must come and go through some inner activity. This inner activity of life or nature must be some form of self-consciousness or self-knowing. In our human understanding we would call this inner knowing, or consciousness "thought." The Spirit or Life, or God, must make things out of Himself, through self-recognition, or self-knowing or, as we would call it *thinking*. Since God is all, there is

nothing to hinder Him from doing what He wishes, and the question, "How do things come into being?" is answered: God makes them out of Himself. God thinks, or knows, and that thing which He thinks or knows appears from Himself, and is made out of Himself. There is no other possible explanation for what we see. Unless people are willing to begin here, they will never understand how it is that things are not material but spiritual.

## *Man's Place in Creation*

**B**UT where does man come in? He *is*. Therefore it follows that he, too, is made out of God, since God, or Spirit, is all. Being made out of God, he must partake of His nature, for we are "made in His image."

Man is the center of God in God. Whatever God is in the Universal, man must be in the individual world. The difference between God and man is one of degree and not of quality. Man is not self-made; he is made out of God.

The question might arise, why did God do this? No living person can answer this question. This is something that is known only of the Father. We might suppose that God made man to live with Him and to enjoy with Him, to be one with the Father. It is true, indeed, that those who have felt this most deeply have had a corresponding spiritual power that leads us to suppose that God really did make man as a companion. Man is the individual and God is the Universal. "As the Father hath life within himself." Man's mind is made out of God's mind, and all that man is or ever will be, all that he has or ever will have, must partake of the Divine nature. Man did not make it so, but it is so, and he must accept that fate and see what he can do with it. If he has the same power in his individual life that God has in the Universal, then this discovery will mean freedom from all bondage when he learns how to use his power. As God governs His Universal world so will man govern his individual world, always subject to the greater law of life. This could not be

otherwise if we realize what follows from it, for so realizing we find ourselves living in a very different world from the one in which we thought we were living. God governs not through physical law as result, but first by inner knowing — then the physical follows. In the same way, man governs his world by the process which we will call, for want of a better name, the power of his thought.

Man's inner life is one with the Father. There can be no separation, for the self-evident reason that there is nothing to separate him from God, because there is nothing but life. The separation of two things implies putting a different element between them; but as there is nothing different from God, the unity of God and man is firmly established forever. "My father and I are One" is a simple statement of a great soul who perceived life as it really is and not from the mere standpoint of outer conditions.

Taking as the starting point that man has the same life as God, it follows that he used the same creative process. Everything is one, comes from the same source and returns again to it. "The things which are seen are not made of the things which do appear." What we see comes from what we do not see. This is the explanation of the whole visible universe, and is the only possible explanation.

As God's thought makes worlds and peoples them with all living things, so does our thought make our world and peoples it with all the experiences we have had. By the activity of our thought, things come into our life, and we are limited because we have not known the truth; we have thought that outside things controlled us, when all the time we have had that within which could have changed everything and given us freedom from bondage.

The question, then, naturally arises: Why did God create man and *make him a free agent*? If God had created us in such a way as to compel us to do or to be anything that was not of our choosing, we should not have been individuals at all, we should be automatons. Since we know that we are individuals, we know that God made us thus; and we are just discovering the reason why. Let any man wake up to this, the greatest truth in all ages, and he will find it will answer all questions. He will be satisfied that things are

what they are. He will perceive that he may use his God-given power to work, to think and to live that he will in no way hinder the greater from operating *through* him. According to the clearness of his perception and greatness of his realization of this power will he provide within himself. There will no longer be a sense of separation, but in its place will come that divine assurance that he is one with God, and thus will he find his freedom from all suffering, whether it be of body, mind or estate.

## *The Beginning of Understanding*

**M**AN is beginning to realize that he has life within himself as the great gift of God to him. If he really has life, if it is the same nature as the life of God, if he is an individual and has the right of self-choice which constitutes individuality; then it follows that he can do with his life what he wants to do: he can make out of himself that which he wishes. Freedom is his, but this freedom is with law and never outside it. Man must obey law. If he disobeys it, it has to act as law, and so acting has to punish him. This he cannot change but must submit to. Freedom comes to the individual from understanding the laws of his own life, and conforming to them, thereby subjecting them to his use, to the end of health, happiness and success.

Law prevails throughout all nature, governing all things, both the seen and the unseen. Law is not physical or material but mental and spiritual. Law is God's method of operation. We should think of God as the great Spirit whose sole impulse is love, freely giving of Himself to all who ask and refusing none. God is our Father in every sense of the term, watching over, caring for and loving all alike. While all is love, yet, in order that things may not be chaotic, all is governed by law. And as far as you and I are concerned, *this law is always mental.*