

CHARLES FILLMORE--SUNDAY, MAY 17, 1931.

SELF-MASTERY

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I will call your attention again to the subject of our lesson this morning, found in the 19th chapter of Luke, giving the incident in which Jesus entered Jerusalem and was heralded as a king. But we should remember that Jesus said, "My kingdom is not of this world."

No doubt that His followers expected Him to set up a temporal kingdom

and rule the Jews, but Jesus evidently had no such idea.

We are told that spiritual things are spiritually interpreted. In every incident that we read of in the life of Jesus Christ or any other great teacher, we should remember that they were illustrating, exemplifying in their inner lives, some spiritual truth. And he who reads historically gets but a very small portion of that truth. As Jesus said, "He who prays to be heard of men gets his reward of men." That is, the outer activities get their reward in the outer applause,

but there is a spiritual man, and that spiritual man is now in progressive souls awaiting expression. And we who are ready for this next great step in the evolution of the soul, who study the spiritual side of those who have been the great leaders in the development of the soul of man; so, in our lesson this morning we seek to find the meaning of these symbols.

Jesus Christ was a great actor in the drama of man's going forward in his soul unfoldment. He taught Nicodemus that there must be another

birth of man; that his physical birth was only the beginning; and that he would not enter into the spiritual reality of things until he was born again. So we see, all about us, the evidences of the evolution of ideas. Some people think that it is the evolution of matter, but there would not be much evolution, or much progress of matter, without a mind directing it. So we study this life of the Lord Jesus Christ as an evolution of the soul consciousness of a man, and that He was exemplifying, illustrating in every incident of His

life some step in this soul development, in what He called regeneration. He said that He taught in parables, and His life itself was a parable; and this incident that we have for our lesson this morning, of His going into Jerusalem, should be read between the lines. We should study the incidents connected with the lesson and compare them with something that is taking place, in the development of our own souls and our bodies. Don't forget that the body has part in the evolution of the soul, and especially in the lesson this morning.

We begin the lesson by the statement that Jesus was drawing  
 nigh to Bethany and another city called Bethphage; and both of  
 these, in the original, mean "fruitage." They mean the "place of  
 dates" or of figs; and as we study the inner meaning of these cities  
 we find that they are symbolical, representing certain centers of  
 life and action in man's body. The fact is that the original words  
 which are the basis of these names have fecundity and fertility as  
 the root meaning. They are taken from the Latin, and figs and fe-

ecundity and fertility all have the same root meaning. They mean that  
 there is a place in the consciousness, we will say, of the Lord and  
 of man in which these certain ideas function, and if we would get  
 the interpretation of the lesson, there is something that refers to  
 the fecundity of man and the activity of the generation of man, and  
 we would find that in what we call the life center, in the consciousness  
 of man. Here we have the key to this lesson, that Jesus, the man  
 identity (He represented the identity of every man) was getting the

mastery, because the man must have the mastery of his forces. We are not created perfect in our expression, but perfect potentially, and that potential perfection must be expressed.

This body and this mind, which is the same as the soul, is part of man's expression of potential ideas. Now as these ideas are brought to manifestation it is found that they must be mastered.

Man is a king. He is the ruler of his mind and his body. We must get beyond the thinking mind before we find permanent mastery. We must

get into spiritual consciousness, and there we find that spiritual consciousness which is here represented by Jesus ruling His mentality, and all the forces that enter into the manifestation of that mentality.

Now we are told that as Jesus approached this place of fruits, or this place in His body where the perpetuation of the body was located, he had need of an animal; in other words, the animal was already there, but it had not been brought under control of the man. It was still in a state of, we would call it, animal savagery, or

the undisciplined, uncultivated, natural animal. These animal forces, or elemental forces, we call them, are common to man, and he has access to them constantly; but they must be brought under his subjection. We are told in the lesson that Jesus told His disciples to go to a certain place and there they would find this colt of an ass tied. That was not brought out very fully in this lesson, but you will find the same incident took place in the Gospel of Matthew, and there it is called the colt of an ass. Here this gives us, again, the key to

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a certain activity of life in man's consciousness, and especially in his body.

We know that there is a mind controlling the body, and it is not the mind of the Spirit directly. It is a secondary effect of the spiritual mind, and that mind which might be called the ass, or the mind that believes in the reality of flesh and blood, and has that confidence in those things and is stubborn like the ass, and resistant, and yet it has a certain meekness and receptivity. It is merely an

animal, with animal stubbornness. You will find that in yourself. And the coil of that mind is the body, and the body takes on the characteristics of its plane of consciousness, or its mind.

Jesus Christ said that no man had ever sat upon this animal consciousness; in other words, it never yet had been disciplined by the natural man. The natural man, as we find him, does not discipline, as a rule, his animal tendencies, and especially those pertaining to the generative system, or sex. He gives up to his passions, his

appetites, and they just lead him on and on and on, and he is surprised to find that his body dies. Why? because it has not been disciplined. He may, through sheer will force, take possession of that expression in his organism and try in that way to control it; but that is not the real mastery. The king must come in the name of the Lord. There must be a discipline and a regeneration, a change of mind and a change of ideas in that king, or that I Am, or that person, and that changes the whole vibration of the organism, and

it is lifted up.

Jesus told those disciples that went after that salt to loose it, and when the owner--that is, the seeming owner, or that consciousness in man's body that controls--asks what and why this took place they were to say, "The Lord needs him." But first was the locking him. That means that in the regeneration, as we enter into this new consciousness of ourselves as spiritual beings, we find that we have locked up in the cells of our bodies potentialities, forces that, if

released, would give us tremendous power of mind and body, and especially capable to change the whole character of the man.

I read just yesterday a report of a gathering of scientists in London, where one of them stated that in every pound of water was locked up ten thousand horse power. Every pound of water had locked up ten thousand horse power--electronic energies--and this scientist said if man knew how to release these energies that are locked up in that simple thing called water, he could control the climate.



He could control the elemental forces of this earth. Did any man ever do that? Take the body of man: it is something over 80 per cent water, isn't it. Say a man weighing one hundred sixty pounds: how much potential horse power has he got locked up in the watery cells of his body? Did you ever figure that out? And suppose that there was a man that knew how to release this locked up energy of 10,000 horse power to every pound of water in his body. What would be the result? Could he have any control over the climate, or over the forces of

nature? Why, certainly.

How do you account for the so-called miracles of Jesus Christ and other great teachers, like Buddha? Buddha is said to have come to the river with his disciples at one time, and there was no ferry boat there, and no way to get across, and they just flew over. How did they do it? Was it a miracle? Not at all. He knew how to release these energies from the electronic cells of his organism and overcome gravity and fly through the air. That is something that we ought all

to be doing; and we would if we followed the Lord Jesus Christ and these other great teachers. Didn't He walk on the water, and rebuke His followers, because Peter especially went down when he attempted it? It is evident that even Peter, when he first started to walk on the water, was successful. Why didn't he keep it up? He doubted that he could do it, and Jesus said, "O ye of little faith, wherefore didst thou doubt?"

We find, in our work of overcoming, that this old devil, the

old doubt, enters into our consciousness, and we fall down into the negative thought of the world; and just to the extent that we fall into that negative state are we paralyzed in our efforts, in our spiritual on-going. We ought, every one of us, to be equal to the Lord Jesus Christ, because he saw that we had looked up within us these frozen aspects of man, and he said, "If ye follow me, ye will do these things, and greater." Why don't we follow Him? We have not found out all the law. We have not looked into His life as he

should. We think that He was God, and that we are poor worms of the dust.

Let us change our minds. Let us repent from those old thoughts, and begin to look at the law of regeneration; that is, the second birth and the following of Jesus Christ as the Great Example, we shall come to the same place that He came to. We shall find that the Lord, that is, this higher self in every one of us, "hath need of all these things." Why should the Lord have need of a little jackass

--the great king of the world? You can see that that was all symbolical. It means that the superman in man hath need of all these locked-up forces; that your so-called animal nature, which you may be ashamed of sometimes, it is all there in its potential goodness, but you have not found out how to use it. You have not found how, first, to loose it, and then master it.

Now Jesus, after this colt had been loosed, or the body energies had been released, He sat upon it. He rode it, and He said

that no man had ever <sup>before</sup> accomplished that. There is no doubt that in this race consciousness we work in, no man has fully yet accomplished this subjection of his animal nature. Our young people today, we are told, are going wild, but there is a cause. And what is that cause? There has been released in this race consciousness some new ideas about life, and the young colt has been released and loosed. In a way, it is a part of the great race evolution, and the next step will be to sit on it; hold them down. Get them to an understanding

that it is necessary to control and to know what to do with these forces that we every one have right here, and have access to if we only know the law.

As we go on in this unfolding of the innate forces of man, and especially this fecundity, this fertility of the life--and without that the body is dead; unless you are alive in your generative system, you are fast going to the scrap heap, and your body grows old and gets feeble, and you have gray hair, and your teeth fall out, because you

are not using these animal forces in the right way. It is being dissipated instead of conserved and built up. This great water of life, the well of living water which Jesus said was within every one of us, is not being drawn upon. We have not learned the lesson of a right use of this function. We have not ridden it. Now, we must ride, or control and discipline and know that through the Christ in us, this higher power, we can raise it up and in the process of raising it up it sometimes will seem to get away from us. It won't always be a

successful ride, but in the end, if we are true to the Principle, we shall be victors.

We are told that the Pharisees murmured and objected to the expression through shouting and that great exultation, of those who were proclaiming and heralding Jesus as the king, and Jesus said to them, "The very stones would cry out if these did not have expression." There, again, is a meaning.

It means that when we have freed, or begin to understand this

loosing power of the mind in the body--remember that Jesus told His followers that "whatsoever they loosed in the earth (that means the body) should be loosed in the heavens, and whatsoever they bound in the earth should be bound in the heavens." Here in this earth state of consciousness is where we are exercising our dominion in the present race evolution; and here is where we get results.

But supposing that under our old Pharisaical thought,

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which is one of conservatism--"you must be very careful and not overstep any of the bounds of conventionality," the religious world says about what you shall do, and how you shall act--is our standard. You must get out of that, because if you don't you cannot express that power within you that is constantly being released. The fact is that with every thought and every movement of our minds we are releasing energy. Physiological science proves that you

could not lift your finger without releasing, through the muscles of your finger, this innate, bound-up energy. But supposing you got a higher state of consciousness that would release all the forces in your organism: what would be the result? You would release forces that are away beyond your present comprehension. You would find that you could go out in the world about you and express that force. You would become, like Jesus Christ, a great teacher and a great

healer.

But supposing that you listened to these old conventional thoughts, these Pharisees, and these Pharisaical ideas that bind you to the old; to what has been the standards in the past: what would be the result? Jesus said the very stones would cry out. That means that the materialized, crystalized, or old frozen states of mind represented by stones would be the basis of a great reaction, we would say.

In our development, at a certain age--I think the insurance companies have tabulated this and tell us what it is--there is a tendency to <sup>deterioration</sup>, and sometimes it results in a great heart attack or apoplexy, or something. There is great pain, and bodily disruption results sometimes. There is a crying out when the clash between the potentialities of the organism have been released, and there has been a suppression or a holding down of those forces by the

mind. Remember, the mind controls in the body. Your soul, even, is under the control of that higher I Am in you, and when that clamps down on these disorders in the man and you suppress them, a reaction takes place and some sort of nervous trouble results. There is a crying out of the bound-up conditions in the body. That is what that all means. What seems so-abstract and obstruse in these lessons is clear as day when you get the scientific activities.



Take the scientific discoveries of the world today, and you will find that they are really based upon certain fundamental truths. You don't see all the relations. Science needs more religion; science needs more spiritual understanding; but religion needs more science; so they must work together and come together. There must be a unity between science and religion. That is what we are working for: this great unity between science and religion.

Then why proclaim the kingdom; and who is king? Man is the king of his mind, and the mind rules the body. And if you can rule your mind, your body will come quickly into line. But we have not as yet all the laws that govern between the mind and the body. We have thought that the mind was one kingdom, and the body the other; but I assure you that they are but different phases of mind. There is only mind, and without mind you have just clay, and clay left to itself has

but very little power. Shakespeare says:

"Imperial Caesar, dead and turned to clay,

Might stop a hole, to keep the wind away."

That is about all the body is, just clay, but if animated by mind it becomes an entirely different thing. This so-called clay is a vehicle through which the mind works; and we all need these vehicles. We all need these open doors to the expression of the soul; and as we read of these incidents in

the life of Jesus Christ, let us take them right home to ourselves, and we will find a great lesson; a lesson in which we are expressing, if we are following Him in this new birth; we are expressing that innate soul which was impressed upon us from the very beginning. In other words, the planetary God has given to man all that exists in that God mind. And if we follow Jesus Christ we will be glorified, be lifted up. We show that we have, wrapped up in us, powers;

that we have forces; we have intelligences; we have loves; we have life that, released and controlled and disciplined, would make us kings, queens of the earth.

Is not this a great vision? Is not this a great herald of control and mastery and victory? Let us, then, in thinking about the lesson this morning, take it home to ourselves and see if we cannot realize some of these sleeping energies in us and master them and ride them, as Jesus Christ is

symbolically described as riding that stubborn, resistant animal nature into Jerusalem, into the city of peace, where the will reigns under the divine law.