

PART ONE

The Great Golden Key

Among the golden keys which Emmet Fox has given to his followers, none is more famous than his essay called "The Golden Key." Millions of copies have been sold in many and varied translations. It has appeared in French, German, Spanish, Portuguese, Greek, Russian, and in the Hindustani dialect that Gandhi spoke; and undoubtedly it has been translated into many other languages and dialects by individuals who have had its efficacy proven in their own lives and have wanted to help friends and relatives.

There have been thousands of letters over the years endorsing the value of "The Golden Key," sometimes even desperate in their appeal for a copy, as the request from a woman who wrote for another because "I washed it in the washing machine in the pocket of my apron and now I have no more Golden Key."

It has been paraphrased by a number of religious leaders who have gotten on to its simple recipe for getting out of trouble: "See God where the trouble seems to be; think about God instead of the difficulty." If one can do that successfully, and hundreds of thousands have done so, the trouble evaporates, the difficulty disappears, and only good remains in its place. Sometimes people have asked, "How do I think of God." Emmet Fox has answered that too. There is a chapter in *Alter Your Life* called "The Seven Main Aspects of God," which gives the reader, the student, the practitioner, simple, but concrete instructions for thinking of God in any kind of problem or situation. He asks:

Have you ever asked yourself the question: What is God like? We are told to pray by turning away from the problem and thinking about God; but how are we to think about God? What is His nature? What is His character? Where is He? Can we really contact Him, and if so, how?

The first and most fundamental thing to realize is that God is not just a superior kind of man. Most people would say, "Of course not," but my experience shows me that even today the majority of people, in their hearts, do think of God as just a magnified man, an extraordinarily wise man, a man of infinite power, but still a man. Now such an idea is really but a projection of their own personalities, and it requires very little thought to show that such an idea cannot be true. In philosophy, such a being is called an anthroomorphic God (from *anthropos*—man, and *morphe*—form—see Webster). And no such finite person could possibly have created the boundless universe that we see through our telescopes, or the infinite variety of minute forms that we contact through the microscope; to say nothing of the infinite creation of which we are still altogether unaware.

God is infinite which is in-finite or unlimited. Reflect upon this every day of your life and a lifetime will not be long enough to grasp all that it means.

A great practical difficulty in discussing God is the fact that we have no suitable pronoun to employ. We have to use the words "he" and "him." We have no alternative, but these words are very misleading because they inevitably suggest a man or male. To say "she" and "her" would be equally absurd, and the word "it," besides seeming to lack in reverence, suggests an inanimate and unintelligent object. The reader is therefore asked to bear in mind that the use of "He" and "Him" is an unavoidable makeshift, and to correct his or her thought accordingly.

There is no way to find God except by prayer, and prayer is thinking about God. The Bible says that God is spirit (John 4:24) and that they that worship Him must worship Him in spirit and in truth. To worship Him in spirit means to get a spiritual understanding of His nature, and we shall now endeavor to do this. We shall not attempt to define God because that would be to limit Him, but we get what is for all practical purposes an excellent working knowledge of God. We shall do this by considering different aspects of His nature, one by one.

Of these there are Seven Main Aspects that are more important than any of the others. These are seven fundamental truths about God, and all the others are built up of combinations of some of these seven. These truths never change. They were the same a billion years ago and they will be the same a billion years hence. So naturally it behooves us to get as clear an understanding and as strong a realization as possible of these Seven Main Aspects. This can be done by thinking about them a good deal, comparing one with another, and identifying them in the experiences of everyday life. This is prayer and very powerful prayer too.

The quickest way to solve a particular problem is to meditate on whichever Aspect is the most appropriate in that particular case. Thinking of any Aspect of God will solve a problem, but if you select the right Aspect you will get your result more quickly and more easily.

The First Main Aspect is Life. God is Life. God is not just living, nor does God give life, but God is Life. God is your life. Life is existence or being.

Realize the Aspect of God as Life for healing sickness, for the "getting-older" belief, and for any kind of depression or discouragement. If a person seems to lack ambition treat him for life by realizing the presence of Divine Life in him. Of course, you can heal animals and plants too. Animals usually respond quickly to this treatment, and plants very quickly indeed; but one should not try to keep an old animal alive by treatment after it has reached the normal span for its species.

Joy is one of the highest expressions of God as Life. Actually it is a mixture of Life and Love. The Bible says that "the sons of God shout for joy," and it means that one is radiantly happy because he is expressing the Life of God in him at a high level or potential.

The Second Main Aspect of God is Truth. God is Truth. God is not truthful but Truth itself, and does not change. There are many things which are relatively true at certain times and places only; but God is absolute Truth at all times and in all circumstances.

To know the Truth about any condition heals it. Jesus said, "Know the truth, and the truth shall make you free" (John 8:32). Truth is the great healer.

You should also realize God as Truth when you want information on any subject, or if you suspect that you have to deal with deceit or falsehood. If you have reason to believe that someone is trying to deceive you, think of God as Truth and claim that Divine Truth dwells in the person concerned and is expressed through him. If you realize this clearly enough he will then speak the truth. When you have to transact any important business such as signing a lease or a contract, spend a few minutes realizing Divine Truth and if there is anything you should know it will come out.

Realizing God as Truth will save you hours of work in research in any field. You will be led to the right book or the right place or the right person without loss of time; or the necessary information will come to you in some other way.

The Third Main Aspect of God is Love. God is Love. God is not loving but Love itself, and it would probably be true to say that of all the Seven Main Aspects this is the most important one for us in practice. There is no condition that enough Love will not heal,* and where there is good will it is not difficult to develop a sufficient sense of Love for the purpose of healing.

*See chapter on "Love."

The best way to rid yourself of fear is to realize Divine Love. If you love God (by affirming it and meaning it) more than you love your problem, your sickness, your grievance, your lack, or your fear, you will be healed. If you could feel a sense of Divine Impersonal Love toward everyone, no one could hurt you.

There is only one remedy for fear, and that is to get some sense of Divine Love, by thinking about it, analyzing it, claiming it, and expressing it in practice.

Do not talk about your prayers. Do not tell people that you are praying for such and such a thing, or in such and such a way. Keep the affairs of your soul secret. When you get a demonstration do not run around and tell everyone about it immediately. Keep it to yourself until it has had time to crystallize. When Jesus healed people, he said, "Go away and tell no one."

The Fourth Main Aspect of God is Intelligence. God is not merely intelligent. God is Intelligence itself. When you clearly realize that this is an intelligent universe it will make a major difference in your life. It is obvious that in an intelligent universe there cannot be any disharmony because all ideas must work together for the common good.

It is especially important to realize that God is Intelligence because it sometimes happens that when people outgrow the childish idea that God is just a magnified man, they go to the opposite extreme and think of God as merely a blind force like gravity or electricity. This means that they have lost all sense of the Love and Fatherhood of God, and such an idea is very little better than

a subtle form of atheism. Indeed, this standpoint is not very far removed from the attitude of the materialist who is usually a great believer in what he calls the laws of Nature.

Although God is not a person in the usual sense of the word, *He has every quality of personality except its limitation*. Think of God as a loving Father always ready to heal and comfort.

Remember that God knows you and loves you and cares for you—that He is and has infinite Intelligence—that He is and has all Power—that His nature is perfect Divine Love. Turn to God today in the same way and the same spirit as you would have done when you were five or six years of age, but plus the larger understanding that you have since acquired.

When things in your life seem to be going wrong, treat yourself for Intelligence. As a matter of fact you should treat yourself for Intelligence two or three times a week, by thinking about it, and claiming it for yourself. This practice will make every activity of your life more efficient.

The Fifth Main Aspect of God is Soul, spelled with a capital S. Do not confuse this with soul spelled with a small s, which is what modern psychology calls the psyche, and is another name for your human mind which consists of your intellect and your feelings.*

*See "The Four Horsemen" in *Alter Your Life*.

Soul is the Aspect of God by virtue of which He is able to *individualize* Himself. The word "individual" means undivided (see Webster), and God has the power of individualizing Himself without, so to speak, breaking Himself into parts.

So your real self, the Christ within, the spiritual man, the I Am, or the divine spark, as it is variously called, is an individualization of God. *You are the presence of God at the point where you are*. This does not, of course, mean that you are an absurd little personal God. You are an individualization of the one and only God (John 10:84).

The Aspect of God as Soul is the one to realize when you are called upon to perform some task or undertake some responsibility that seems too great for you. If you get this clear enough you will be amazed at how well everything will go, and you will have permanently entered a higher category of work. Whatever you have to do, it is good practice to remind yourself that it is God doing it through you. As someone has aptly said, "Man is the by-means-of," the channel through which God works.

The Sixth Main Aspect of God is Spirit. God is Spirit (John 4:24). Spirit is that which cannot be destroyed or damaged or hurt, or degraded or soiled in any way. Spirit cannot deteriorate. It cannot grow old or tired. It cannot know sin, or condemnation, or resentment, or disappointment. It is the opposite of matter. Matter is always deteriorating and wearing out. This is really a splendid thing because it means that the world is constantly being renewed. Much of the material progress is due to this fact. For example, if automobiles did not wear out we might still be using the primitive models of forty or fifty years ago. We should never try to hold on mentally to material objects, but be ever ready to renew and improve upon them.

All beauty, all good, all joy, are the Presence of God apprehended through the veil of matter.

The time to realize the Aspect of God as Spirit is when something seems to be damaged or soiled or in decay. If you can realize the presence of Spirit where the trouble seems to be the evil condition will begin to improve, and if your realization is sufficiently clear the condition will be completely healed.

When Jesus saw the man with the withered hand he realized that in Truth that hand was spiritual—and the hand was healed. When you realize that any given thing is not in reality matter, but a spiritual idea seen in a limited way, that "thing" changes for the better. It matters not whether it be a living thing like a part of your body, an animal, or a plant; or whether it is what we call an inanimate object, the law is the same. The so-called inanimate objects are really spiritual ideas—a table, your watch, your shoes, your house—seen in the limited (clouded) way that we call matter. An animal is a wonderful grouping of God's ideas in which Intelligence is a principal component, but it is not an individualization such as man is.

Do not theorize too much about this subject but try a few practical experiments. When something is giving trouble, affirm and try to realize that in reality it is a spiritual idea—and watch what happens. If an automobile, or any other kind of mechanism, is giving trouble, try treating it. I know that this will sound fantastic to people unacquainted with spiritual law, and so I say, do not be obstinate but try it.*

*A wonderful example of treatment of an automobile will be found in the chapter "Along the Road"—The Changing Forties.

The Seventh Main Aspect of God is Principle, and this is probably the one that is least understood. People do not usually think of God as Principle, but such He is. The simplest example of an ordinary everyday principle is "Water seeks its own level." This is a principle.

It is not a particular drop of water nor the course taken by a particular drop of water in a particular locality. It is a general principle that is true of all water everywhere on earth. It is not a particular thing or a particular action. It is a principle.

This principle, and every other principle, was true a billion years ago and it will be true a billion years hence. Principle never changes.

God is the Principle of perfect harmony and God does not change, so perfect harmony is the nature of His creation. Prayer is answered because God is principle, and when we pray rightly we bring ourselves into harmony with the Law of Being. Scientific Prayer does not try to change the Law. It does not try to bring about exceptions in our favor. It does not ask God to change the laws of nature for our temporary convenience, but it tunes us in, so to speak, with Divine Principle; and then we find things coming right, because in that particular situation there is perfect harmony and right action that we have not seen at the moment. So it is always a question of tuning in to God through prayer.

A simple but powerful treatment is to remind yourself—God is Principle, the Principle of perfect harmony, and therefore perfect harmony is the Law of Being in this case.

This Aspect of God, namely, Principle, may be used at any time, but it is especially helpful when you are feeling discouraged about your prayers, and in cases where there seems to be a great deal of ill feeling or prejudice involved. In other cases where there seems to be any sense of vindictiveness or spite, such things will melt away under the realization that Divine Principle is the only Power that exists, and that there simply is no false personality to think evil of that kind.

These are the Seven Main Aspects of God and one cannot really draw a hard and fast line between them. In practice it is often better to handle a particular problem by realizing two or more of them.

There are many attributes of God, such as Wisdom, Beauty, Joy, and so forth, but they are compounds, made up of two or more of the Seven Main Aspects.

There are two synonyms for the word God—Mind and Cause. Each means exactly the same as the word God itself. God is the religious name for the Creator of all things. Mind is the metaphysical name, and Cause is the natural science name for God. Anything that has any real existence is an idea in the One Mind; and this is the metaphysical interpretation of the universe. From the natural science point of view we may say that all creation is the result or effect of One Cause (God) and that there are no secondary causes. A cause cannot be known directly, it can be known only by its effect, and so the universe is the manifestation or effect of Cause or God, and because God is good, it must be good too.

Reference

https://archive.org/stream/EmmetFoxCollection/Emmet%20Fox%20Collection_djvu.txt