

THE LIFE AND THE WAY



THE MYSTERY
OF THE KINGDOM



Pamphlet No. 17

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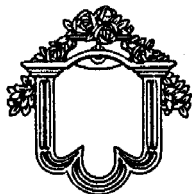
by

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Third Edition

THE LIFE AND THE WAY



**THE MESSIANIC WORLD
MESSAGE**



Pamphlet No. 17



Subject:

THE MYSTERY OF THE KINGDOM

Read and Be Free

The Mystery of the Kingdom

In affliction, disease, or misfortune, read this book. It will remove the dimness of your eyes, free your soul from the shadows of mortality, and bring you the peace, health, and joy of the eternal Kingdom.

Always act in the realization that all things have been eternally done. As long as harmony and peace abide in you, you need fear nothing. Let not the world frighten you, nor the dread of defeat depress your heart. There is no defeat in the Kingdom. That which brings you inner peace and joy is for you to do, because it is the very thing God Almighty wants you to do. Your vision and inspiration find you wherever you place yourself.

A. K. MOZUMDAR.

This booklet is not a regular treatise; but a collection of facts and inspirational writings.

The Mystery of the Kingdom

Unto you it is given to know the mystery of the Kingdom of God; but unto those that are without, all these things are done in parables. *Mark 4:11*

Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you. *Matt. 6:33.*

1. Once a poor woman was anxiously waiting outside my study to see me. Her cheeks were hollow. The dark rings around her eyes told the story of many sleepless nights and much mental strain. Her only boy was lying at death's door. He was slowly slipping away from her. A mother's heart never loses hope, even to the very last. So when she saw me, she asked: "Is there no help for my boy? I feel sure there must be some help. All-merciful God cannot fail to answer a mother's prayer. You—you must help my boy." And she broke down. 5 10

2. I saw at a glance that the woman was facing a nervous collapse, and that something must be done to relieve her mental strain. I realized that it would be useless to give her Truth in the terms of an abstract philosophy. She needed something concrete and definite in order to find rest and peace. I told her, therefore, to SEE HER BOY IN THE KINGDOM, FOREVER PERFECT AND WHOLE, and that there was no fear. That was the one concrete idea that I could give her. All of Nature's facts are very concrete, yet there are times when even they fail to make an impression. Therefore, I tried to explain to the poor woman what I meant by the Kingdom. 15 20

3. "IN THE DIVINE PLAN OF CREATION EVERYTHING IS PERFECT. Everything in that plan is perfectly manifested; that is, it is manifested as it should be manifested. Without the law of order and harmony, a Plan could not be carried out. Therefore, anything that is manifested by the exact Law of order and harmony is perfectly manifested. Try to see your boy as he is in the Divine Plan and in Divine Manifestation. He is forever perfect and whole. TRY TO SEE THIS PERFECTION IN YOUR MIND AND LET GO OF ALL SEEMING CONDITIONS WHICH YOUR BOY IS APPARENTLY MANIFESTING."

4. She grasped the general idea, but she could not get the knowledge of the thing, the philosophy of it. Even that helped her, however, and she went home much comforted. She held the idea of perfection all that day and night—that her boy was free in the Kingdom forever. Suddenly she felt an uplifted mental state. A heavenly joy flooded her entire *being*. The same moment the crisis passed, and the boy began to improve very rapidly.

5. Now let us study this phenomenon and see what actually transpired. All of you know that the human being on this manifested plane is a *mental being*; that is, he mentally enjoys and mentally suffers, mentally lives and mentally dies. All conditions that he experiences are related to his mind. Without a conscious or instinctive recognition, a condition cannot exist to him. You also know that when two minds are *en rapport* with each other, they automatically affect each other. In the case of the boy this very

5 Divine Plan and Manifestation forever perfect.

25 Man a mental Being.

30

thing took place. The mother's uplifted mental state, due to her sublime vision of the eternal perfection of things, affected the boy, because the mother and the son were in close touch with each other's consciousness.

5

6. Some of you may think that my statement that her boy was perfect in the Kingdom acted as a strong stimulating suggestion, and that apart

from that, there is no truth in the statement itself. This is the very point I would make clear. Whatever might

have been the suggestive value of my statement, there was an absolute fact back of it. When that fact is realized by anyone, it sets him free from the snare of illusion, death, and darkness. Even when that fact is accepted on blind faith, it gives one a certain mental uplift through repeated impression.

10

15

7. Now do you ask: Where is that Kingdom? It is here and now. You are living in it, though you may not be conscious of it. When you are conscious

20

of a thing, it comes to exist to you. Similarly, when you become conscious of the Kingdom, It comes to exist to

you—to your mind. Hence, Jesus the Christ said: "*The Kingdom of God is within you*" (in your conscious recognition). The mystery of the Kingdom is that everything that is Eternal in the Divine Plan is also Eternal in Manifestation. Realize this mystery and become free from poverty, misfortune, and all forms of disease.

25

30

8. NOTHING IS EVER LOST. EVERYTHING EVER REMAINS MANIFESTED SOMEWHERE

IN THE VAST SWEEP OF CREATION. *To make*

True Possession.

mental contact with a thing by realizing this truth, is to come to possess it. Your enjoyment of a thing is in your

- 5 *mental sense of possession. The freer you are from attachment—due to your limited sense of possession—the more you will realize and enjoy that thing.*

9. THE KNOWLEDGE OF A THING ABIDES IN YOU, HENCE THE KNOWLEDGE OF FREE-

- 10 **DOM SETS YOU FREE.** In your self-conscious

Freedom. mental life everything that you realize

becomes manifested to you. That which you realize in the Kingdom is Eternal and Perfect—

- 15 that is, the *nature* of a thing remains unchangeable throughout Eternity. In that realm of eternal per-

fection there is no imperfection nor lack of any kind. *That which IS, forever IS.* There, everything has

- 20 been eternally fulfilled. That very knowledge sets you free from the nightmare of the world of mortality, or mental negation of Truth.

10. You must have the true knowledge of things in order to understand the mystery of the Kingdom of God. **THAT TRUE KNOWLEDGE DOES NOT**

- 25 **COME UNLESS YOU ABIDE IN**

True Knowledge. **TRUTH — UNLESS YOU KEEP YOURSELF IN CLOSE TOUCH**

WITH THE SOUL OF THINGS IN YOUR CONTEMPLATION. YOU MUST EXTEND YOUR

- 30 **VISION FARTHER AND FARTHER AWAY**

FROM YOUR PERSONAL CONCEPT OF LIFE, UNTIL YOU EMBRACE ALL AND THE VAST

COSMOS COMES TO DWELL IN YOUR MIND. Then within your own mind you will see all and find

all.

11. By living according to your knowledge of Truth, you learn to live. There is no waiting—there is no tomorrow. From this very moment you must plunge headlong. *You cannot make Truth work while you cling to your idea of a few pounds of clay through fear of what will become of you. It cannot be done.*

Procrastination. 5

YOU MUST WALK FROM THIS VERY MOMENT IN THE LIGHT WHICH THE SPIRIT OF TRUTH HAS GIVEN YOU. THEN, AND ONLY THEN, WILL YOU REALIZE YOUR ETERNAL FREEDOM AND—BE FREE. 10

12. Do you want adventure, romance, thrills, and the accomplishment of great things? Then be a fatalist. Never for a moment lose sight of the fact that "*what will happen will happen,*" and it will happen for the best. **EVERY RESULT THAT IS POSITIVE, TRUE, AND GOOD IS INEVITABLE.** You cannot escape from it. *You may be able to put off the ultimate realization of a positive result by worry and fear, but you will never be able to defeat destiny.*

Optimistic Fatalism. 15

Then why worry? Then why not cultivate the care-free spirit with the positive assurance of an ever-happy ending of all things? 20

13. *You are here to glorify God—to enjoy your life, free from all negative deeds, imaginations, and thoughts. Live and let everybody live in the healthy atmosphere of ever-free Spirit.* Let your thoughts ever bear the message of good-cheer and your voice ring with eternal hope and optimism. *Know and realize that you cannot fail—you cannot perish unless that Eter-*

Your Mission in life. 30

nal Foundation, underneath all manifestation, fails and perishes. This Foundation, out of whose Omniscient Bosom your present existence has arisen—like the rest of creation—cannot fail and It cannot
 5 perish. *You are not separate, but together with this Foundation.* The thing that was not, could not be. Out of nothing, something does not come.

14. That you are here is a self-evident, positive fact. You have come from Something into your present self-conscious existence. THIS SOMETHING
 10 IS THE UNDERLYING FOUNDATION. This Something could not bring into being even a microscopic life if It did not hold in Its Bosom that possibility and potentiality. AS A SEED OF AN ACORN BRINGS
 15 FORTH AN OAK, SO THE INTRINSIC POTENTIALITY OF THE CREATIVE-LIFE BRINGS FORTH THE CREATION.

15. The creation is the Creative-life Self-manifest. If this Creative-life—the Eternal Foundation of all things—is eternal, would It bring into mani-
 20 festation that which is ephemeral? **Eternity of all manifestation.** Follow this simple reasoning and see where it leads! It will lead you to the
 25 realization of Immortality and the eternity of all manifestation. You are likely to say that that which has a beginning must have an ending. To conceive the beginning of a thing is to admit its ending in
 30 point of time. Granting it is true, what reason have you to think that a thing has a beginning? Its eternity is proved in the fact that it eternally existed in Something which has caused its manifestation.

16. *The manifestation of a thing does not imply its first appearance in point of existence. It simply means that that which was hidden is now in evidence.* The point of difference between a potential form and the form in manifestation is in your perception or in your ability to perceive it. 5

17. To the Eternal Foundation all things eternally exist together with It. They constitute Its very Nature. *The sum total of things in this universe forever remains intact.* Nothing **Something from nothing.** can be added to or taken from the sum total of things. This conclusion is based on the fact that *that which was not, could not be, and that out of nothing, something could not come.* 10
15

18. If this part of the philosophy appears to you to be abstract and vague, then take things as you find them. You cannot deny the fact that all manifested things once existed as germinal or potential forms in the Eternal Something, and that they cannot be separated from that Something. Who of you can defeat the Nature of that Eternal Foundation—who of you can separate himself and go his own way? Then why this anxiety and worry about anything? 20
25

19. *Since happiness is the goal of life, let us be happy.* Happiness is a mental state; so is unhappiness. One state is positive and the other negative. **Happiness, the goal of life.** The negative negates or denies that which is positive; hence, the positive is true and the negative untrue. One suggests the existence of a thing or a condition, and the other suggests the non-existence of a thing or a con- 30

dition. The *non-existence* of happiness is unthinkable unless you have the previous conception of happiness. Hence happiness is a true and a positive fact. Unhappiness is merely an idea of lack or the
 5 absence of that positive state. Then why not be happy in your positive, fatalistic conception of life?

20. Keep on moving in your mental realm. Stagnation means death. *Give birth to positive ideas, entertain positive thoughts and build up an ever new*
 10 *hope on the ashes of the dead hopes.*

**Mental
creation.**

Rather build an air castle than to remain in your negative mental darkness.

Who knows that your air castle is not making you a castle dweller! There is nothing impractical in this
 15 idea. After all, are not your joy and happiness a mental state?

21. *Your existence is positive, that is, you ARE. How can your destiny be negative? Your positive desires, aspirations, and dreams cannot be in vain.*

20 *They must be realized, because they are in the Divine order of things. You*

**The true
destiny.** must not lose faith—you have no reason for losing it. *As long as your mind dwells in the positive sphere—the Creative-sphere—and as long as*
 25 *you feel the romantic thrill in your heart—freedom of soul—you recreate and regenerate your body and mind—you remain young.*

22. Do not let the fires of your holy altar burn down. This fire is love, all-embracing, and all. Keep
 30 it burning in your mental as well as in your outer expression. This fire of life, on the ideal plane, brings you in touch with humanity. It transmutes and resurrects

**Love
conquers all.**

anything that it touches. It gives you the realization of God in all beings and things.

23. If you want to understand the mystery of the Kingdom, you may begin with small things. In this vast realm of manifested life there are lives 5
 which are so small that by your far-
Mystery of these stretch of imagination you can
the Kingdom. not conceive of their existence. If you
 take a drop of water from a stagnant pool and place it under an ordinary microscope, you will discover 10
 lives which you will fail to see with your naked eye. You may think that you have observed all the lives that the drop of water contains. But just wait and see! Now take the most powerful microscope yet in- 15
 vented and from that drop of water fill the eye of a small needle. To your surprise you will discover still smaller forms of life that are manifesting the Father-Mother Principle of the One Omniscient Life, and living on other forms of organic matter, which 20
 are a great deal smaller than they.

24. Our mind staggers when brought face-to-face with the fact that the same Law of Order that regulates those vast ponderous stars in the heavens 25
 is also mindful of the inconceivably
Countless minute lives which can dwell within
minute lives. the space of the eye of a tiny needle. This opens up a new vista of contemplation and gives us a faint glimpse of the world of lives in which we are living. We come to realize that at the back of it 30
all ONE VAST OMNISCIENT LIFE IS ETER-
NALLY ACTING WITH ITS OWN INNER URGE,
AND THROUGH ITS MYRIADS OF EXPRES-
SIONS ETERNALLY REVEALING ITS OWN
IDENTITY.

25. To speak about the ONE LIFE is to speak about the totality of the things manifest. Then is it not true that *the whole of creation is a continuous*

5 **One Life.** *play of ONE LIFE which is maintaining Its unity and integrity through Its diversity of expressions?* Yet you falter and faint when you think of what may become of you if some of your problems are not solved. Your pride and possession, good or ill-fortune, happy or unhappy dream

10 is after all very small compared with the vast Protective Life which is forever holding you close to Its Bosom. *To rest your mind on this Eternal Foundation of all things is not only to find comfort and peace, but also to realize all of your dreams and as-*

15 *pirations.*

26. Now let us turn to a little plant. Do you understand its divine mystery? Do you hear its wondrous story—the revelation of God's eternal

20 **Divine mys-** love? It is telling you a story from **teries in small** which you can learn the mystery of this **things.** vast universe with its myriads of stars and constellations. It is telling you that it once existed in a tiny seed as a plan. That plan was a Divine Plan and is still a Divine Plan. It is Divine

25 because it is eternal. That plan was hidden in the bosom of the Creative-life, the Final-energy. Were it not for a plan and the eternal Cosmic Urge, a seed could never bring forth a plant of its own kind. A plan is regulated by an exact law. The Urge which

30 brings a plant out of a seed into this field of manifestation is also forever holding that plant in Its Bosom.

27. If you hear with your inner ears, you will hear that little plant saying to you: "I am safe and

secure in the bosom of my Omniscient Father. Nothing will ever be able to destroy or dislodge me from my Infinite Life. If I were not forever in my Father's Bosom, I could not be here today. Even when I am out of your sight, I remain ever manifested to my Father—somewhere in this vast sweep of creation. On account of your unfolding consciousness your vision is changing. So to your changing vision, I appear and disappear, but to the Eternal Manifestor, I remain ever manifested.

28. “Now from me look at those ponderous stars. They are all telling the same story. They are telling you that the Law of harmony and order is supreme in the universe. Without this Law of harmony and order. Law they would run into one another and soon fall into chaos. In Divine order they are coming and in Divine order they are going. This coming and going is merely eternally moving according to the unvarying Plan and the Law. But they are remaining ever-manifested to the One Creative-Life. To you, there is a thing called a plan, because you see with your limited vision. But in the One Creative-Life there is no plan. You are living in the world of ever-manifested God. This vast universe is God ever-manifest. To you, creation exists as distinct from the Creative-life, because something new is always coming to your vision. But to the illumined soul, this universe is All-God. That which IS, forever IS.

29. “If you do not understand it today, be not disturbed. Just follow this simple fact, that without

a plan nothing could come—even you, as a self-conscious thinking man, would not be here. Your coming is as much of a prophetic event as the coming of a grain

The all-inclusive Plan.

- 5 of sand. Only you are more marvelous, because you are consciously expressing more of your cosmic possibilities. You can know who you are and what you are, but a grain of sand cannot. You, with your self-conscious mind, can contact creation and exert a
- 10 certain influence over it, but I as a plant cannot do that. Yet I bless all with the Power of God, and love all with the Love of God. My every existence here is my eternal blessing. My life is God's Love manifest.

- 15 30. "You can see yourself in the Kingdom, perfect as a Divine Plan and Divine Manifestation, or you can look back and imagine yourself being in the
- Each manifestation a Message.
- 20 land of the yet unborn, but I cannot do that. You can make your heavens and hells, and break them as it pleases your whim, but I cannot. You can rise to the sublime heights of consciousness in your angelic flight, or go to the very depths of your mental night. This I cannot do. Yet I have one place to fill, which no one can
- 25 take. It is the place which I do occupy in this vast Cosmos. I have one message to deliver, which I am eternally delivering. It is the message of the eternal birth out of the land of the unborn. It is The Message to those who can receive it. It is all about the
- 30 birthless birth and deathless death. It is a message of a realm where sorrow cannot enter, hearts cannot break, despair and disappointment cannot drink dry the fountain of happiness and joy. It is the realm

of eternal understanding, where no one can misunderstand you. There your own understanding stands corrected. Therefore, it behooves you to know and realize it.

31. "You have no reason to disbelieve or distrust the Law of Providence. Your very self-conscious life is the living evidence of the Law Everlasting. You are a thinking man. You *must* think. Your thinking in the right direction will clarify your vision. You will again see with your eye of trust the glorious scheme of creation. Without trust there can be no love. You cannot love your God unless you have trust in Him through understanding. As a thinking man, I call upon you to think. Where was the earth millions of years ago?"

32. "It is said that this earth was once a fiery, molten mass. As it gradually became cooler, the outer crust was formed. There was no visible sign of any organic life. It was a long stretch from inorganic substance to organic life. Yet the so-called inorganic substance was all the time pulsating with Life—Life with its birth-carrying message. Through some mysterious process, organic life came. Yet it was a long way from organic life to the human state. However, out of the bare breast of the earth the giant forest rose. Later came the mammoth animals of all descriptions. But man was not yet. After a long night of waiting, the first dawn of self-conscious life—man—broke upon the earth. That man was not the same kind of man you see today. He was a different type, yet the type that God had in Himself. Every type of being and thing is in the likeness of

God, because God Himself in His Finality is all plans, all potentialities, and all manifestations.

33. "But the most remarkable thing is, that as the creature came, so came the necessities of his life.
5 That creature was placed in a suitable environment.

In the Divine Plan provision for his every need was made. With the advent of man there came corn, grain, and other vegetables, as though they had accompanied him through the invisible corridor of time. Their footsteps were silent; yet at this point of visibility they appeared together with man. So it is with everything—everything that is related to his self-conscious mental life. His aspiration, inspiration, inventive genius, and his realization are marching together with him. That inner pressure of the Urge which has brought him is also bringing him everything, according to his timely need. When the vision of this Cosmic Scheme opens, man comes to abide in the Kingdom. He no longer hovers around the valley of death—the abode of uncertainty.

34. "He then knows that he is deluded who takes credit to himself for what he does, believing that his personal effort brings about a certain result. Man
25 Belief in personal effort a delusion. has nothing of his own—not even the power to lift his fingers. From the consciousness of possession, attachment is formed. From attachment comes the misguided sense of responsibility. Man can give nothing and
30 take nothing which has not been given him to give and take.

35. *"Everyone receives according to his measure. Everyone receives what he is capable of receiving*

according to his cosmic correspondence, when he
 abides in the Truth. Everyone draws
 Correspondence. his own. Your father, mother, brothers,
 sisters, and friends are all here. They
 have been sent to you by your heavenly Father. 5
 When you are in tune with the Divine Plan, they
 bring harmony and peace to you. You should meet
 them in the spirit of harmony and peace. Where
 there is friction, God's Truth cannot abide.

36. "Your world's ways are the ways of your 10
 wrong thinking. You plan and figure to make both
 ends meet, but you do not succeed. There always
 True freedom. remains a hitch—something to be ad-
 justed. Anything that causes friction
 should be abandoned. Any method that drives your 15
 mind from God's way is the wrong method. The
 thing that is for you, in accordance with the Cosmic
 Plan, always brings you a blessing and leads you
 away from the narrow gauge of personality. Always
 follow the inner inspiration and wisdom, and you 20
 will be happy. No outer condition can ever bound
 your mental horizon. When you are mentally free,
 you are truly free. Your inner freedom removes all
 your outer barriers. Know this Truth and live it!
 Peace and bliss will abide in you forever." 25

37. Now from the wonderful story of this little
 plant turn to yourself. Who are you and whence are
 you? Have you found any answer to that eternal
 Man Himself question? If not, then know that you
 the infinite are from the Creative-life, and you are 30
 Life. that Life. It is the Creative-life in you
 that is expressing Itself as you. Back of you is the
 Creative-life. It is that Life that animates you to

move, think, and speak. Do you realize this marvelous Truth? This Life must be *all*, or nothing.

38. Your Power to think of this Life must be this Life. You cannot deny your own *being* and yet say
 5 that all that you think or believe is true! Your body and mind have been brought out by the
 A logical question. Creative-life. You as a personality have brought nothing, because your very
 10 personality depends upon That which sustains it—the Life Everlasting. Now do you see a Divine Plan
 back of your body and mind? Do you realize that, without a Plan and the Law of harmony and order,
 your present self-conscious thinking life would not be here? This self-conscious life is natural, because
 15 it has been manifested according to the perfect Divine Plan.

39. Imperfection or disease is merely the mental reflection of your wrong thinking. *The moment you think rightly, or enter into the Kingdom by behold-*
 20 *ing the eternally perfect Plan and Manifestation, you are cured.* You are cured
 You are cured. of the idea that anything ever needs to be cured. Where everything has been eternally done,
 man simply comes to know. By knowing, he simply
 25 lives—he lives according to that knowledge.

40. Your mind, the thinking instrument, was essentially in the Divine Plan, and therefore you can think. In your human state you have the option
 30 Right and wrong thinking. to think of, or view, a thing rightly or wrongly, according to the same Divine Plan. If it were not in accordance
 with the Divine Plan, you could not view a thing in two ways. But your right or wrong view does not change the thing itself, nor does it change the Divine

Plan and the universal Law of harmony; but it does change the reaction upon your self-conscious thinking life. For example, if in a bright, cheery place something unpleasant happens to you, that place will no longer look bright and cheery to you. But your mental mood or condition does not change the place itself. Only in your thinking do you find your happiness or misery. Beyond your thinking or conscious realization a condition does not exist to you. 5

41. You know now that the Master-hand that has guided you so far has not only made provision for your every need, but is also supplying it. Since this is true, does it not stand to reason that your ability to think, to discriminate, to utilize God's free bounties, has also been given to you by this same Master-hand? Only in your thinking you believe that you think with your own independent power, and that you think the thought which is new and distinct in your individual scheme of life. *But when you enter into the Kingdom by right thinking, you find that every thought, no matter in what significance you use it, is the thought of the One Great Master Thinker.* This very realization takes away the so-called wrong thinking, because that thinking itself constitutes Right Thinking. 10 15 20 25

42. In your thinking life you bring upon yourself a pleasant or unpleasant reaction, according to the nature of your thinking. You realize your heaven and hell only in your thinking. In Heaven or hell in right thinking, according to your natural state of mental unfoldment, you see a thing in the right meaning, no matter how the thing appears. Your right thinking brings you in 30

the right contact with the Divine Law and Plan of manifestation. Consequently you enjoy happiness and peace. You need not pay attention to the appearance of a thing. It is just as it should be to your
5 state of perception.

43. Some will tell you that you see this creation upside down. Let not this disturb your mind. If you see it upside down, that must be the right way of
10 **Non-essentials.** seeing it, because your seeing faculty itself is in accordance with the Divine Plan. Now suppose you see a man with his feet on the earth and his head hanging down into space. Does that add anything to that man or detract anything from him? Your common
15 sense will tell you that it does not. No; there is nothing in such a philosophy. Science may tell you that you see a thing upside down or reversed, but it does not tell you that you see it wrongly on that account. That which we see in the natural order of
20 things, we see rightly.

44. Then there are some who believe that in thinking lies all trouble—that all falsity can be traced to thinking. Therefore they say: “Quit
25 **Non-thinking.** thinking.” In their opinion that is the panacea for all ailments. They advance wonderful logic to prove their philosophy, but their logic is anything but logical. Just see their inconsistencies! If in thinking lies all trouble and falsity, are they not adopting a thinking process to prove
30 their philosophy? If thinking itself is a wrong thing, how can they prove what is right by thinking?

45. Then again, when they think that they have stopped thinking, are they not *still thinking* that

they are not thinking? Similar logic may be applied
 Illusion. to the theory of illusion and mortal
 mind. If this visible world is illusion,
 and you yourself are in illusion, how can you deter-
 mine what is not illusion? Will not the result of 5
 your determination be illusion also? Then your idea
 of liberation from this illusion will also be illusion.
 If that be the case, why all the discussion about re-
 ligion, God, man, and salvation? According to your 10
 philosophy they all must be the product of illusion.
 No, that cannot be. *There is something truer than
 all your thought, imagination, or philisophy. It is
 That which conceives it.* Without a conceiver or a
 thinker, who will say this is illusion and that is not
 illusion? Then illusion is just as much a conception 15
 as non-illusion. In this thinking the only thing that
 is true and an undeniable Truth is the Thinker. This
 Thinker makes and unmakes every thought true to
 Itself, according to Its own Inherent Divine Plan.

46. The thought that is positive and true agrees 20
 with the true Nature of the Thinker. In this sense
 some thoughts may be termed correct and some in-
 correct. *Our mind may be called mor-
 tal when it encourages incorrect or neg-
 ative thought; and Divine, when it is true to the 25
 Eternal Harmony and Order, according to the
 Divine Plan.*

47. Every fact in the Kingdom is a positive fact.
 The negation of that fact in your wrong thinking is
 a negative concept. Therefore, that which suggests 30
 lack, loss, or absence is a negative con-
 cept. *A negative concept does not exist
 in itself, but exists as a denial of a
 positive fact.* Everything or condition that eternally

**A negative
 concept.**

exists in the Divine Plan and Manifestation is a positive fact. It is erroneous to deny a negative concept, because the very denial would make it positive. That which does not exist needs no denial. For instance, when you say the table does not exist, you admit that there is something called a table which does not exist. Therefore, you should not deny a negative concept in order to realize a positive fact. *A positive fact is eternal and absolute, and a negative concept is merely a mental negation or denial of that fact.*

48. This visible world is not the product of mortal mind. Your ability to see determines what is visible and what is invisible. Only so much is visible as you are able to see. Only so much is invisible as you are unable to see. You are the *seer* of all that is seen and of all that is to be seen, even of that which is as yet beyond your vision. If, in the last analysis, a solid object is reduced to the point of disappearance, that does not prove the non-existence of the thing, nor does it prove that you had this experience in your mortal mind.

49. If it is admitted that this mortal mind is error, how, then, can any experiment conducted by mortal mind or any experience gained by it prove Truth? **One mind.** With what mind do you draw the distinction between Truth and error? With what mind do you determine and recognize what is Divine Mind and what is Truth? Your mind is neither mortal nor immortal. It IS. It becomes mortal or immortal to you in the significance in which you use it. Modern science tells us that everything can be resolved into Final Energy. If upon

that conclusion you desire to build your spiritual philosophy, then do not say that all your thinking, analysis, and observation are the product of the mortal mind.

50. As far as the appearance of a thing is concerned, you see it as you should see it according to your unfolding perception. This appearance is changeable, yet it is permanent in its changeableness. Your seeing a thing in any form is in accordance with the Divine Plan. No, you are not in illusion as far as seeing an object is concerned. You are in illusion in your wrong thinking, because in wrong thinking you give a false value to a thing. *In your wrong thinking your perspective of life becomes limited, and thus you become greedy and selfish.* You forget that things are ever shifting and changing—even your own personality. You can hold nothing. If you do not let go of your attachment for a thing, either it will cause you untold suffering, or it will be taken away from you, or you will in some way be separated from that very thing.

51. *In your right thinking you realize that everything is eternal and everything is for your timely use. You use it freely as a gift of Providence.* You have no fear of loss, hence you lose nothing. In your wrong thinking you strain every nerve to acquire and accumulate wealth. You subject yourself to constant friction. Thus you lose your faculty of enjoying life. That is called the death of soul life. You live, yet you are dead. You cannot enjoy the things you acquire. What do you profit by them? Nothing. You only take upon yourself worries and cares. In

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**The gifts of
Providence
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your misguided sense of success you even lose love and affection for those who once nursed you in their fondest hope.

52. In your mad rush after things you forget
 5 that *that which is yours by your divine right no one can take away from you*. Your very trust and peaceful attitude bring your mind in tune with Nature's scheme of life, and you receive that which belongs to you by
 10 the law of correspondence. It does not mean that you remain idle and a thing comes to you out of nowhere, but it means that you follow the inner inspiration and guidance to do the right thing at the right time. When you have perfect peace of mind
 15 through trust, you receive inspiration from your Infinite Life, because then your self-conscious mental life corresponds to the Divine Plan and Law of harmony. According to the same Plan you receive the inspiration that you should receive. Before you ask,
 20 God has answered! The Divine Plan or Purpose is called the Will of God. When you do the Will of God, you do the right thing. Therefore, you receive the reaction of peace and happiness.

53. Truth is positive, so is your every true desire. *Your true desire is the gift of God; hence you should have no fear as to its fulfillment*. This very
 25 contemplation will detach your mind from fear and worry. Keeping your
 30 **Obstacles are stepping stones.** mind on God, you should forge ahead toward your goal. You have no obstacle to overcome. What you call *obstacles are but the stepping stones to a better order of things*. If you are not frightened by the world's discouragement and limitation,

you will be able to read the message from God in every obstacle. In the face of defeat or failure keep up your youthful exuberance of spirit by expanding your vision, as the whole world is your field of action. Optimism is but another name for the vision of unlimited opportunity; it is that inward sense of realization that if a thing does not come to pass one way it will come another way. So-called failure is but the Almighty's invitation to come out of your narrow gauge of life into the broader field of unlimited opportunity; it is to call up your latent force out of its deep slumber for the fuller expression of life. To have faith in the ultimate success of your noble venture is to have faith in all that is good and true.

54. YOUR ROAD IS NEVER BLOCKED.

What appears from a distance to be a barrier is but the turn of the road. So keep on marching with the zeal of a prophet, enjoying every moment and event of your life. Love, live and let live, and bring good cheer to those who are faltering. That is the meaning of the human life. Why fear! Fear brings you nothing. Like the rest of the caravan, you, too, shall pass on. The man who smiles and makes others smile and gladdens the saddened heart, gets the most out of life. The main incentive for most of our actions is to gain happiness. *Happiness is not ahead of us, it is with us*; it is in our thinking, believing, and living all that is true and natural.

55. All the burden the rich carry on their shoulders and the poor on their feet will not bring an iota

of happiness. With the load on the shoulders and the shackles on the feet, no one can enjoy a free man's privilege. Be free from this mental slavery. Do all the

Cheating yourself.

- 5 good today. Be happy today. Do not wait for tomorrow. Tomorrow never comes. By putting off your duty until tomorrow, you are simply cheating yourself out of that much happiness.

56. EVERY DEED THAT YOU SHOULD DO, EVERYTHING THAT YOU SHOULD RECEIVE, EVERY THOUGHT THAT YOU SHOULD THINK ACCORDING TO THE PERFECT PLAN OF HARMONY, HAS BEEN FOREVER DONE, FOREVER RE-

Every deed forever done.

- 15 CEIVED, FOREVER THOUGHT. To live in that realization is to live in the Kingdom. *That which you believe must be done, will be done. The repeated mental assurance based on unwavering faith, is a positive action.* Every positive action is in accordance with a positive, universal fact. It is eternally done. This very realization will liberate your mind from anxiety and fear and bring to pass that which you are seeking. Whenever you want that mental assurance, *imagine that from your Indwelling Spirit*
- 25 *you are hearing the Voice to the effect that it will be done.*

57. You shut your eyes to the light, and *that which you conceive in the darkness is the phantom-child of darkness. The mental correspondence of that which you form in your bedarkened state of mind is not in accordance with the Divine Plan of Spiritual correspondence.* Hence it never brings happiness and peace. Yet the Divine Law of adjustment works out
- 30 Mental correspondence.

your salvation through so-called unpleasant reactions.

58. The purpose of reaction is to readjust your mental life to Nature's Plan of creation. Hence we maintain that the law of causation exists only in your mental negation or denial of Truth. In the Divine Plan of creation it does not exist. *The entire span of the cosmos is not the product of cause and effect, nor governed by the law of causation. It is the very Nature of the Creative-life Itself.* That which is Nature's scheme of creation is automatically coming forth to our changing vision of life.

59. Your correspondence in the causal plane—in the plane of mental negation of Truth—shall pass away. In its place there will come, through the resurrection of the mental life, the *Spiritual Correspondence.* *Spiritual correspondence, in accordance with the Divine Law of Harmony.* That which is not true must go. Hence, that which you conceive in your mental darkness is bound to fade away into its original nothingness. *The Eternal Light shines all about you and in you. You can never escape from this Light. The Law of causation will pass away, but the everlasting Truth of your Life shall endure forever.* That is the Kingdom that has been heralded by all illumined souls. That is the Kingdom that the race of men will realize and recognize more and more.

60. Once a young woman who was studying our Message came to see me. The moment she was seated she began her complaints. "I should like to know," she said, "why you ignore me, when you are so cordial and attentive to others?" In reply I said:

“My good woman, it is certainly not for any outward reason. You know that you are young and good-looking. But there are other things which are more important. You seem to possess the unpleasant faculty of bringing up all the negative thought and gossip of the world. Most of your conversation is about somebody who has done something wrong; somebody who has said something which he should not have said; or somebody who is going to get even with somebody. But you have not yet brought me a single elevating thought or message. Not once have you told me how wonderfully the Law has worked in your daily life.

61. “But others, when they come, bring me some wonderful message. They tell me things which inspire my faith, increase my devotion, and expand my vision. When you learn to see the working of the Law in the little things of your life, you, too, will come closer to my consciousness. Then it will be a pleasure to talk to you.” She listened attentively to my every word. After a few moments’ silence she said: “Why, I see the working of the law even in this, our little talk. It has cleared away something from my mind. I feel so thankful for it. It is simply wonderful!” I gave her the glad hand-clasp of fellowship. I reminded her of what Jesus once said: *“Who is my mother? and who are my brethren? . . . For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”*

62. The next time I met this young woman she manifested an entirely different spirit. She talked of nothing but the wonderful working of the Law

and what it does for the one who unreservedly lives the life of Truth.

63. There are many things in life which appear to be hit-and-miss, but in reality they are not so. There is an exact truth about this manifested life. 5

This manifested life an exact Truth. That truth is, that without an Eternal Plan the Eternal Cosmic Energy could not bring out any expression of life. Everything must be eternal or it could not be. This simple fact no one can reasonably deny. If this thinking life is true, as you know it is, because you are conscious of yourself, not a single expression of this life can be untrue. Being true, it is inevitable and unchangeable. This is the marvelous Truth realized by Jesus. Therefore he said: "*Which of you by taking thought can add one cubit unto his stature?*" Yet that statement does not teach negative fatalism. It teaches that it is God's Plan or Divine Will that man in his self-conscious mental life should act with the knowledge of this Truth and be free from the consciousness of separate life and separate action. The closer you draw to the Divine Law and Divine Principle, ignoring all the negative ideas of good and evil of the world-consciousness, the more you will realize this Truth. 10
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64. Rubbish is rubbish, whether it took you many centuries or one lifetime to gather it. When a mind is not free and clear, God's light does not enter into it. Unless you conform to God's Law, your idea of spirituality will not make you one whit more spiritual. The man who is conscious of being from God, must do God's work. That work will bring him everlasting 30

joy, peace, and happiness; that work will glorify him.

65. *Do not try to create a new result by means of visualization, but realize the thing that is eternally yours in the Kingdom.* If you try to create

5 a new result by visualizing a thing, you
 Demonstration. may succeed in drawing it to you, but
 you are not certain that it will give you
 happiness and peace. That which is not yours according
 10 to the Cosmic Plan can never give you happiness
 and peace. *Live in the consciousness of having a thing, and you will have it.* Spiritual demonstration
 must be made on a sure basis.

66. The knowledge that in the Kingdom you
 15 have everything that you desire will set your mind
 free from anxious anticipation. That is the Kingdom's way of receiving a thing in your conscious
 aspect of life. *If you can find mental rest in the realization that that which you seek in the Kingdom has*
 20 *been eternally done, the result will be simply phenomenal.* Thus you do not anticipate a new result.
 It is merely the eternal result made manifest to your
 consciousness.

67. Think not that you can draw a line between
 25 mortal love and spiritual love. *There is only one kind of love in this universe, and that is Divine Love*
 Divine love. —*now and forever.* An attachment is
 not love. It is the perverted use of the
 thing which is eternal. Your love for your father,
 30 mother, brother, sister, and sweetheart, is Divine
 Love. God Almighty has planted that love in your
 heart according to His eternal Plan. *When in your love you realize God's love, it is God Almighty who*
loves through you as you. In that love you expect

nothing more than what is freely given to you. Mutual love is God's covenant. No man has any right to question it. No court has any jurisdiction over it. *"What God has joined together let no man put asunder."* The decision has been made before the Highest Court, where God Almighty is the only Judge. This truth will be realized more and more as the race advances. 5

68. Have you ever truly loved? If you have, you have lived an eternity in one moment; you have hearkened unto the Voice of God that love will never end. Love really does not end but expands; its scope is infinite. Although your animal propensities may befog your mind and obscure your vision, your love remains. Underneath the lure of greed and sensuality, wreck and ruin, love remains; it does not fade away and it never will. In the twilight of your earthly life when all your animal passions have been hushed into sleep—when you pause and think with bowed head—the vision of your ideal love comes back; it soothes your wearied soul with its song celestial. Love is the brightest luminary in the firmament of one's life. Animal passion burns up; it fades away into its original nothingness; but love grows larger and larger when cultivated. Its boundaries expand to the limitless horizon. Love fuses all into one by its sublime touch. It breaks down all barriers of race, color, and creed. 10 15 20 25

69. In order to be vibrant and radiant you must love. By loving, you learn to love. Thinking and believing that you are loving, you generate that radiant quality. Do you desire to develop a spiritual personality? Then you must draw all men and creatures unto you; then you 30

must put love into your every word that you speak and every thought that you think. Let your whole being breathe love. Do not despair if the process is slow; you will gradually become the cosmic lover.

5 The daily practice, even in your limited circle, will gradually bring you that all-comprehensive love.

70. Even your emotional love on the spiritual plane is radiant. *That which you give forth will draw its own kind.* By loving you not only learn to

10 love, but you are also loved. The only thing that is not in accord with love is untruth. Love in its highest expression makes a human being a God-man; it is democratic because it is very big. *Love conquers without force, and it gives without asking.*

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71. In India I once met an ascetic who was a great lover and whose equal I have never seen. He used to roam from place to place doing all the good that he could, so great was his love for all creatures. He always lived under big trees. Some people thought that he

20 **All-inclusive love.**

was mentally deranged because of his queer actions. For instance, at one time, when he was preparing his simple meal, a dog stole behind him and took away his bread. The ascetic ran after the dog, saying: "Oh Lord, wait! Let me butter your bread." This strange act revealed his true character to those who were able to see beyond the veil. He realized God in every being and thing; he was living in the world of All-God. However, his personality was so comforting and so soothing and his words were so encouraging, that the rich and poor alike sought him for peace and comfort when in sickness, sorrow, or

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trouble. It is truly said that God is Love. The highest attribute of God and man is Love.

72. The philosophy that teaches that so-called human love is emotional, and therefore sinful, is the philosophy which denies God's truth—the natural
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 divine expression of life. It takes away
 Divinity of the sanctity and holiness of things
 human love. which are eternal. What if this so-called human love be emotional? Did not that love exist in the Divine Plan? What would this life be
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 without this love? What would heaven be if a soul could not celebrate itself in another soul? Without the father-mother process what would be the human expression of life? If this process were no longer
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 necessary, there would no longer be any human expression. Whatever that expression might be called, it would not be human.

73. I do not think that my father's and mother's love was impure; I do not think my present expression through that love is unholy. I am fully con-
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 scious that it is God's expression. I know that my father's and mother's
 Purity of human love. love was God's love. Every child that comes into this world is holy to me, because it comes through the same Father-Mother Principle of God.
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 Whether a man or a woman is conscious of that fact or not, the eternal Truth remains uncovered. Pleasant or unpleasant reaction upon a self-conscious mental life cannot defeat God's Law and His Plan.
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 Man has the option of choosing between his right and his wrong. He must choose the right in order to do the Will of God and in order to be happy.

74. Man becomes conscious of the ever-manifested Plan in the concept of time; therefore, there

is a new manifestation to him. Yet the moment he grasps the eternal manifestation of things and conditions, he becomes free. *If you want to make the quickest demonstration of Truth, do not anticipate a new result, but simply claim that which is eternally manifested for you.* Do not claim a condition in the hope of getting rid of some other condition, but claim it as the natural course of events. For it is in accordance with the Divine Plan that you should claim that which is true and natural. *You are truly free; it is not that you are going to be free.* If you can act and live in that knowledge and realization, the other so-called undesirable condition will not matter. It will disappear in the same manner in which it came, without giving any previous notice. Mentally, you are to let go of it. You should not resist it or pay any attention to it.

75. Once a middle-aged woman came to have a tumor treated. I told her to see herself in the Kingdom as she was, without any tumor. To see herself within her own mind, and live and act according to that vision. I told her not to pay any attention to the tumor, because in the Kingdom such a thing does not exist. I gave her strong support with my realization of her perfect condition in the Kingdom, and it worked like a charm. Before many weeks the tumor disappeared. I find that a patient with a strong imagination, or faith, can be reached much more easily than one with an argumentative attitude of mind.

76. When a patient does the thing you tell him to do, he is quick to respond to your realization.

Once, after a treatment, I told a man to go straight home and continue the meditation of seeing himself in the Kingdom. On his way he stopped over to see a friend for a few moments. The next time he came he told me that he did not see much improvement in his condition. I asked him whether he had followed my instructions to the letter. He said that he had, except that he had stopped over to see his friend for a few moments. It was so short a visit that he did not think it would matter much. I told him that his was the kind of mind which could not be easily reached, because he lacked that absolute trust and obedience which plays a large part in effecting a cure.

77. There is another type of man who is also hard to reach. He comes to be treated with the offer that, if you can cure him, he will pay you liberally— as though the Universal Law can be bribed. It is better to send him home with a nice little talk. If he comes back, he will come in a new and more reasonable frame of mind. Some people do not believe that a practitioner should charge. That is a splendid idea. But when you tell the patient to do his very best in his love-offering, he shows his limitation. Unless you can free a person from limitation, you cannot do anything with him. Most of those who complain about paying for a treatment or a lesson are the ones who give the least, and also receive the least. They do not think as much as they pretend about the principle of the thing. They are concerned mostly about their own dollars and cents. Yes, there are exceptions to all rules. In Jesus' time, when the people came to be healed, they offered all that they pos-

essed to the services of the Lord. Now do you wonder why they were so quickly healed?

78. I have found a way to liberate a patient from his limitations. I ask him to make the following prayer before giving his love-offering: "Lord, *this is my best gift in Thy service. The best I give according to my means; the best I receive. Thou knowest the innermost secret of my heart.*" Thus he will rise or fall before himself, so he cannot blame any one if his mind is not free from limitation. A disease is a form of mental limitation. The moment a person sets himself free, his mind again comes in tune with the Divine Order of things.

79. I must say a few words in connection with a practitioner's receiving a fee or love-offering. The practice itself may not be regarded as unreasonable, yet it is likely to leave one's mind open to the temptation of financial gain. That wonderful spirit of kindly service may disappear from the consciousness of the practitioner, if he loses sight of the fact of alleviating the pain and suffering of humanity.

80. It is not a question of how much one receives as a compensation for one's services, but how much one gives. The privilege of giving is his. "*In the measure we give, we receive*" from the universal Law of justice. The loss is not to him who freely gives that with which he has been endowed by Spirit; but the loss is to him who refrains from showing the proper appreciation of that which he so freely receives.

81. This commercial aspect of receiving money for spiritual service—as a vocation—is regarded by

many as unrighteous. However, it is the spirit in which we reach out and receive a thing that determines the holiness or unholy-ness of an action. If there be such a thing as commercialism, it must be made Divine by our holy motive and by our realization that the Actor of all actions is One. Even Jesus the Christ said: "*My Father worketh hitherto, and I work,*" and he also said, "*The laborer is worthy of his hire.*"

82. Once a woman complained to me: "I know a woman who put a dollar in her envelope as her love-offering to a teacher and she got her healing quickly; I put in five dollars and did not get very much benefit. Now please tell me the reason." I answered: "The reason is obvious. She was true to her prayer, and she really gave her best according to her means. Evidently you did not. If you take up the matter within your self, you will find the truth about it. Your mind is limited, and therefore you judge by the amount you gave and not by the truth of the matter." She went home very much displeased.

83. Now to come back to the healing. I have had many wonderful experiences treating patients in the Kingdom's way by realizing the perfect manifestation of all beings and things according to the Eternal Divine Plan. It, of course, is the simplest way to reach the average person. However, by realizing one's ever-perfect Spirit, one can have greater power and authority. But this is difficult for one who is still a novice on the path. To know that the Conceiver is above disease and all conditions, is to attain to Mastership. When you have unfolded far enough to know that *you are not the body*—the body that you

Laborer is
worthy of hire.

The spiritual
concept of life.

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have learned to conceive of as a perishable thing of time—but *Spirit Eternal*, you should not then think and act according to the body concept. If you do, the reaction will whip you back into line. WHAT-
 5 EVER YOU BELIEVE YOUR MIND AND BODY TO BE, SO SHALL THEY REACT TO YOU.

84. You should know that nothing is perishable in the Imperishable One Life, which is All-inclusive and All. *Everything that you are—that you hope to*
 10 *be—can be but the different phases of the manifestation of Spirit. In the last*
 Last analysis. *analysis the basis of this tangible body is Intangible, Spiritual Substance. EVERY OBJECT OF THIS PHENOMENAL UNIVERSE IS*
 15 *REDUCIBLE TO IMPONDERABLE, FINAL ENERGY, WHICH IS GOD. This very realization will remove from your mind all obstacles due to the erroneous thinking that disease can have a permanent hold upon your body. You obstruct your vision by*
 20 *thinking yourself to be the perishible body, and by the belief that the body is unable to give response to your Intangible, positive thought.*

85. *In order to attain to the perfect mastery over your body, you must know that the ultimate*
 25 *nature of the body is just as Intangible as your positive thought regarding your Ever Free*
 Mastery. *Spirit. Then your body will have the same rhythmic swing as your thought. If out of Imponderable Substance all tangible forms could be*
 30 *brought into manifestation by a Law, does it not stand to reason that they also could be influenced by Imponderable, positive thoughts which are in perfect harmony with the same Law?*

86. Now let us turn back to the Kingdom's way of healing. One evening as I was about to go out to keep an appointment, the telephone rang. I took down the receiver and a man's voice spoke. He stated who he was and said: "I have attended your meetings several times with my wife, and now we are calling on you for help. My wife has been given up by the doctors, and I am afraid she will not live through the night. I wish you could come over at once." Considering the urgent need, I consented. When I reached there, I was ushered into the sick room where a woman was lying helpless on her bed. She was very weak, breathing very low; yet she was fully conscious of my presence. In fact, she manifested joy at seeing me. In a faint voice she said: "I know that you can help me—you are a man from God. I do not want to pass out." I replied: "You do not have to. Try to grasp the idea of your eternal perfection in the Kingdom. You are not *going* to be well; you are well right now, because you have forever been well. Try to see yourself as you are in the Kingdom, and act and move according to that vision of yourself." Immediately she was much relieved and her consciousness was lifted. In a clear tone she asked: "Do you mean to say that if I recognize this eternal fact and act upon it, I will have no difficulty in finding my strength?" "Yes," I answered. Thereupon she tried to sit up in her bed, and succeeded after a little effort.

87. She asked for a glass of water, which she drank with much relish. Then, leaning on her pillow, she turned to me and said: "I believe you. I have already discovered that your principle works.

I feel better. I feel hungry, too; may I eat some bread and milk?" I nodded my head in assent. After she had eaten, she felt still more improved. With a few words of further encouragement, I left
5 her. Next morning when my telephone rang, to my surprise I heard the voice of my patient, which was almost normal. She told me that she was up and that she could walk a little. In ten days she was able to come to see me. This is one of the marvelous
10 demonstrations of Truth.

88. Another case is that of a woman who had consumption. She was very sensitive about her cough. She thought she was attracting the attention of people to her trouble. I said to her: "Never mind
15 that. No matter what condition you manifest externally, you do not manifest it in the Kingdom. Pay no attention to the exterior condition. Keep your mind on your *self*, as you are in the Kingdom, ignoring all outward manifestations to the contrary." In
20 a mysterious way her outer condition disappeared, and she gradually regained her normal strength.

89. A widow who had mortgaged her little home to see her boy through medical college was very down-hearted at not being able to meet the payment
25 on the mortgage, which was due in two weeks. Every day counted. She was trying to sell her home, but so far had met with no success. She came to see me to find out whether I could give her any spiritual help. "Know that there is no loss in the Kingdom,"
30 I said to her. "That which is yours no one can take. Now see that in the Kingdom your mortgage has been eternally paid, and find peace and rest in that vision. By worrying you are not helping the matter; in fact, you are making it worse." She went home

much more cheerful, with a firm conviction and an unwavering faith. A few days later she came back to tell me that her home was sold, the mortgage paid, and she had a nice little sum left.

90. All the trouble in this life comes as a result of the wrong mental attitude. The man who acts in the right mental attitude cannot lose anything. 5

The right mental attitude. The work that you do in peace will bring you peace, if you can maintain that same frame of mind all the way through. You should not undertake to do anything if you are worried about its outcome. The thing you cannot see in the Kingdom with peace of mind, you should not do. Do not undertake to do anything unless you can realize that it has been eternally done. The daily practice of this Truth will put your mind in a position to receive constant inspiration and guidance from within. In the spiritual concept of life you cannot remain idle for a single moment. Even in your sleep, your soul will commune with God. 20

91. The right mental attitude can conquer all opposition. When man acts with the whole universe of harmony, he does not accept inharmony as a challenge. During my travels I once met a young man who told me a very interesting story about himself, illustrating how harmony can be established in the place of inharmony. He was in the employ of a grouchy old man, who would not miss a single opportunity of finding fault with something or someone of his office force. 30

The power of harmony.

92. This young man needed a vacation very badly on account of his wife's ill-health; but he knew

it would be difficult to broach the subject to his employer. On the day that he made up his mind to ask for a vacation, his boss was extremely irritable and out of sorts. But it did not discourage him. He went boldly to his private office and calmly stated what he wanted. His employer gave him a fierce look and was at the point of exploding. Somehow he changed his mind and he merely growled.

93. After a pause, without looking up he said:
10 "Of all the stupid, brainless men I have ever seen, you have no equal. We are short of help now and everything is going wrong, and you have the nerve to ask me for a vacation! Go back to your desk and if you annoy me again, I'll fire you."

15 94. The young man was not so easily deterred; he used other tactics. He said: "Very well, I will do as you say. However, I am more concerned about you than about my vacation. Just think how little we gain by becoming so upset. We are all here for
20 such a short while, why not try to be happy by helping one another?" At this point the old man exploded like a bombshell. "I do not want this preaching from you. Get out before I lose my temper." The young man smiled and left the office.

25 95. The same evening, before the closing hour, the manager sent for him. When he went in, he found him in a much better humor. The old man invited him to sit down, a thing which he had never done before. Then he took his time at lighting a
30 long cigar. Leaning back in his chair, he looked at the younger man with a faint smile in the corner of his mouth, and said in a kindly voice: "You are the first man in this office who has ever dared criticise me to my face; but I guess you are right. What is

this life good for, if we cannot enjoy it every minute? Just for this service I am going to let you have your vacation." And, shaking his hand, he dismissed him.

96. I have already said that in the spiritual philosophy of life there is a subtle distinction between truth and falsity. To the world, the actual cause of disease and suffering exists, and therefore it is a fact. *We do not say disease and suffering do not exist. We simply say that they exist only in the world-consciousness—in the wrong thinking of humanity. But in the Kingdom they do not exist; that is, not in Nature's scheme of automatic action.* In the discriminating, thinking state, a condition can exist as the result of a thought, but it cannot affect the thing which Nature's scheme of creation is bringing out. Though one's body and mind can be influenced by one's wrong thought, or unnatural living, yet the true type of body and mind exists to the Spirit Eternal.

97. When a thing is true to itself, we call it perfect. This human expression is a part of the vast cosmic expression. Since this universe is true to itself, that is, true to the Divine Plan and Manifestation, does it not stand to reason that the human expression is also true to itself? Why, you might ask, does this human discriminating state exist, wherein man can think and act rightly or wrongly? It exists because it is the nature of the thing itself. Why is light, light? Because it is the nature of the light to be light. Why is gold, gold? Because it is the nature of gold to be gold. Why does a human being think? Because the human state is the thinking state. Why can he think

rightly or wrongly? Because it is the nature of that state. Everything is fixed in Nature's scheme of creation. What Ecclesiastes says is very true: *"The thing that hath been, it is that which shall be; and that which is done is that which shall be done."*

98. God does not create by conscious thinking. If He did, He would be responsible for creating the maimed, the mangled, the blind, the deaf, the idiot, and the poor. He would be responsible for every abominable condition existing in the world. Could you have respect for such a God? No! God creates by His eternal Nature. He creates, or rather brings out, that which is already in Himself. The human thinking state was also in Himself. In the thinking state, man thinks. He can think rightly or wrongly, whichever way he chooses. This very choice of action constitutes the human state.

99. Some people might suffer a shock from this blunt exposition of Truth. What can you do for them? That which is natural to them may not be natural to you. Even granting that they are in the bedarkened state of mind, you have no reason to be in that state. You can, however, pray and realize for them this eternal Truth. Let those who can receive, receive this light. Keep on marching in this illumined way. When you see a thing in the Cosmic light, you see it in the eternal significance; then the universal meaning is revealed to you. That which in your mental haze you once saw in distorted form, now appears perfect and whole. The former order of things is passed away. You wake up in the likeness of your perfect Yourself. That is called conversion. You are converted to the spiritual vision of life.

100. Even your many friends, who are supposed to be the standard-bearers of Truth, are likely to fall back into darkness. With weakened vitality of soul-consciousness, they sometimes revert to the narrow orthodox idea of spirituality. When a person follows a false ideal, he is dead in spite of his high sense of spirituality. An abnormal condition cannot sustain a soul very long. Early suggestions and impressions are powerful things. When a man's mental system is disorganized, his weakness overcomes him. Then he goes back to the old route, believing that his life will be clear sailing. But it can never be clear sailing. It is not Nature's order that man should go backward. He cannot go backward. If he is not willing to move, the never-ceasing Cosmic flow will carry him on in spite of himself over the rocks and ridges of the cataract, until he falls into the Mighty Ocean—until he becomes conscious of his Infinite Life.

101. *If a man's religion does not bring him peace and joy and breadth of vision, it is not the right religion for him.* He is simply trying to conform to the world's play of life and not to the voice of his Soul. The Almighty Law does not give a man peace until he fulfills the Divine Will. Unless he renounces all his preconceived ideas of life, and leaves his heart and soul open for ever new revelations of God's glory, he never finds the way. While groping in the dark, he takes the husk for the kernel. He believes that ability to produce certain phenomena is the sure sign of spirituality. He is always anxious about making demonstrations.

102. A spiritual demonstration lies in the knowledge of the thing itself. When that knowledge comes, man finds peace. Spiritual joy is the fulfillment of all prophecy. That joy cannot come
 5 **Spiritual joy.** until man becomes free from the things which bind him. In bondage no man can enjoy a free man's privilege. There is something in the knowledge of things which makes a man give up every-
 10 thing. He fears no bondage, condemnation, or limitation. He takes, gives, nor does nothing which does not bring him peace and happiness. He says: "Lord, how and when a thing is going to be demonstrated to my consciousness, I do not know; but it is sufficient for me to know that it has been eternally dem-
 15 onstrated in Thy Kingdom. I surrender myself to the Great Plan—Thy Will!" Such a state of mind knows no defeat. It is unconquerable.

103. Anxiety, hurry, and worry come from one's mortal concept of life, where man believes he is only
 20 a few pounds of clay and is here only for a short time. Then what? He does not know. Each Manifes-
 25 **tation essential to the Plan.** He may make himself believe that there is a hereafter, but he cannot realize his Imperishable, Infinite Life, or the Eternal Divine
 30 Plan and Manifestation. He does not know that, even as a manifestation, the whole universe would be incomplete without him. Without him the Creative-life could not keep going. The whole Cosmos would have to wait, if it were possible for him to wander
 away from Its limitless expanse. His death or annihilation would mean the death of all. But that cannot be. In the world of conscious knowing, there is a Knower. *The Power-to-know cannot cease, be cause even to think that It can cease, you are think-*

ing with that Power—the Power which is self-evident. Hence, no determination about this Power will supersede the Power-to-determine.

104. In his physical concept of life man's mental world is very limited. His mental world grows larger and larger as his vision expands—as he sees a larger world within his mind. His mind is capable of holding the whole universe, if he is capable of taking it in. As much as he realizes this universe, that much it becomes his mental universe. As much as he thinks and loves an object, that much it becomes his mental object. A cosmic thing becomes mental according to man's perception. There is no thing without a form, no matter in what significance man may see it. A formless conception of a thing leads him to the very Essence. Granting that all form exists in man's seeing, there must be something that he sees in form.

105. It is a hard philosophy for many to understand—that in Nature's scheme of creation, or in the Divine Plan, there is no sin, shame, nor seduction.

There is no arbitrary rule, nor inharmonious. That which is inharmonious must go—the Law of harmony will adjust it. God's Law is breaking down unnatural selection. Natural selection must prevail. The Divine Law will not brook any interference. It is this attempt at interference that is causing so much misery in the world. The man who is living in the consciousness of being a few pounds of clay cannot see beyond his self-imposed limitation—cannot see through his perverted vision.

106. In Nature's scheme everything that is born, or rather, everything that comes, is God-sent. Every

father and mother is ever holy, because God Himself is expressing Himself as a father and mother. What a grand and sublime concept is this! If it does not bring

**Everything
God-sent.**

- 5 tears to your eyes, thrill your soul, overwhelm you with Divine Love, man, you are dead! Nothing but the Christ Spirit can resurrect you. In the world's play of life, where you have made love a commodity to be bought and sold, you have forgotten the Divine
- 10 injunction—you have lost your soul. You recognize arbitrary human rules in order to gratify your selfishness. You interfere with Divine Law and Divine Justice, and therefore you bring upon yourself the purifying fire of God. Your impurity must be
- 15 cleansed—you must be brought back to the road of harmony and peace. That is the Divine Law and the Divine Plan.

107. The man who has not the spiritual joy and peace, has not the true sense of spirituality. The
- 20 man who still clings to his idea of a few pounds of clay—believing it to be the Real Man—is far from spiritual knowledge. He cannot have the sublime vision of the
- True
spirituality.** immortality of all beings and things. He judges
- 25 from the external, and his judgment is not true. He is too cowardly and vacillating to admit God's Truth openly. Yet, even to him, occasionally the light comes. But it is too much for his narrow soul. He
- 30 crawls back again into the darkness. Then he sends forth a cry of despair to the Father of Light: "Why am I in darkness? What have I done?" Oh, man, think—be not afraid! The Light of Truth is within your soul. Open your mind to receive it as it is; and not as you want it to be. Never mind what kind

of religion has brought happiness and peace to your neighbor; that religion may not be for you. Your state of consciousness may demand a greater breadth and greater vision of life.

108. In the knowing and living, all things come to you. Then live according to your larger vision—the vision that the Light of Truth has brought you—the vision which makes you realize that the very dust of the Eternal Road is God manifest. Did you ever feel that the whole creation was God manifest, and that the very oceans and mountains cried to you, saying: “Lo, behold! I am here! That which you touch, feel, and see, is My Eternal Presence. O, My Eternal Son, be not afraid of the world’s approval and disapproval. I am with you always.” If you had that experience, you were on the Cosmic Road. You caught the glimpse of the effulgent glory which is ever burning from Eternity’s shore.

109. Perhaps you underrated that wonderful vision, being lured by the phenomena of signs and symbols. Perhaps you threw away the Kohinoor—the great diamond—and returned home with a handful of dust. If that be the case, it is no wonder your heart is desolate, your mind barren. Can darkness produce light? Can the world of limitation give you that spiritual breadth where the horizon of man melts away into God? It cannot—you know that it cannot. If you are awakened again, you should not regret the past. In Eternity’s cycle of expression, there is no time. Then why should you tarry on the wayside through fear of lost time? The Light of Truth is waiting for you in the unbroken Cosmic Trail; march on!

110. You have learned through experience that this world does not give anyone happiness and peace. This world of mortality, created by the aggregate false thinking of the human race, cannot shape the destiny of Divine Man. Its fears and phantoms are ephemeral. They cannot rob you of your Divine Right. You are afraid of the world's tomorrow and its needs. The Light of Truth tells you: *"There is no tomorrow in the self-existing Eternal Life. Your fear of tomorrow is a nightmare. Fear not. I have made provision for your every need. As I have brought you out without your conscious thought, so I will take care of you. Have trust and faith in me, and you shall not want."*

15 The world tells you: "Do not believe any such nonsense. Every man for himself. You have to work for everything you get. Never mind the other fellow—get what you can by fair means or foul." The Light of Truth warns you: *"Which of you by taking thought can add one cubit unto his stature?" "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." "But the very hairs of your head are numbered." "Fear ye not, therefore, ye are of more value than many sparrows." "A man's foes shall be they of his own household." "He that taketh not his cross and followeth after me, is not worthy of me."*

111. Do you not know that the thoughts you think in harmony and peace have been given you from Eternity? Just believe, and you shall become conscious of receiving all. Do not worry; nothing will ever deprive you of the things which you are to receive, because you have

5 Peace in
Truth only.

Destiny.

already received them in the Divine Plan. Do you not know if you continue following the world's way, you will be compelled to come back to God's way? Be not blind and ignorant. See the working of the Master-hand that is ever guiding the destiny of all creation. Yes, man does come back. Millions have gone down the world's way and millions have returned. Today or tomorrow they all return. Yes, even through the gate of sorrow and suffering they return. Every moment is Eternity's Now. 5- 10

112. *In every wakeful moment watch yourself and see that you are happy. Every moment spent in unhappiness is misspent.* Being unhappy, you gain nothing—you simply deny God's presence in your mind—you go contrary to the purpose of life. Thus you miss all that Life holds for you. 15

The happiness habit.

113. God is happiness or, as the ancient orientals expressed it, "The Infinite Joy." This Infinite Joy is permeating your existence. The recognition of this fact will give you that permanent assurance of happiness. Like all other temporary conditions of this world, so-called causes of unhappiness shall also pass away. Why, then, create the nightmare of unhappiness by giving a permanent significance to them? 20 25

Assurance of happiness.

114. The thing that you hope to acquire or that you have acquired cannot in itself give you happiness. *The more you have, the more you desire. The endless procession of desires and the endless desire for possessions keep your mind ever discontented—ever anxious.* But the true understanding of your desire and its fulfillment sets you free from all abnormal conditions. 30

Greed.

115. *Happiness is not only a mental state, but also a mental habit.* By thinking and believing that you are happy every moment, you make your life one continuous happy dream.

5 116. Twenty centuries ago Jesus the Christ said :
 “*What shall ye profit if ye gain the whole world and lose your own soul?*” It is your soul-consciousness

10 **Soul expansion.** that distinguishes you from the rest of the animal creation. If the soul is lost, all that makes this life worth living is lost. Your aspiration, inspiration, ideal, and dream are lost—because they are the very attributes of the soul. Every man is born with a soul-consciousness. With the expansion of vision the soul expands. With-
 15 out expression the soul withers away. Expression means expansion.

117. As long as man keeps his soul alive and awakened, he lives and loves. He sees everything in the light that God has given him to see. He hears
 20 **Recompense.** the heavenly chorus, even in the boisterous noise of children at play, or in the barking of the dogs at night in a sleeping village. He sees, hears, and feels with his spiritual senses. To him the flowers smile, the brook sings, the
 25 mountains in twilight invite and wait, the moonlit night turns the struggling world into a celestial abode, and the dawn awakens in the human heart aspiration and devotion. Can a man afford to lose his soul and live in utter emptiness? What will he
 30 profit if he gain the whole world and lose his ability to enjoy it?

118. The first warning of the death of soul comes, when a man cannot entertain himself when alone,

either by contemplation or by observation. His inner
Death of soul. eye grows dim, and his inner ear be-
 comes deaf because he fails to use them.
 By his insane greed and intense desire for possession,
 he creates struggles and problems. He becomes so 5
 absorbed in his world of selfishness that he cannot
 see anything beyond its narrow walls. Thus his soul
 is stifled. The sun, moon, stars, mountains, rivers,
 and forests lose their poetic and spiritual meaning. 10
 There comes a time when he cannot enjoy life any
 more. His soul has been lost. Without proper culti-
 vation and nourishment the flowering garden has
 turned into a desert. If he has achieved success in
 accumulating wealth, his case is still worse, because
 his finer sense of spiritual discernment has been 15
 blunted and his imagination can run only through
 one narrow channel. He has lost all faith in human
 unselfishness, genuine kindness, and true happiness.
 His suspicious mind harbors all kinds of fear. Even
 his soul can be resurrected under proper treatment, 20
 by bringing his mind in touch with the spirit of
 things; by infusing into his soul the elixir of life
 from the vast storehouse of Nature.

119. Once an elderly man came to see me. He
 was weighed down by business cares and worries, a 25
 veritable nervous wreck. "If you can straighten me
 out," he said, "I will give you money.
The brink I have lots of it." Think of the idea!
of the abyss. Even as he stood on the brink of the
 dark abyss, that man was bragging about his money; 30
 as though money would follow him all the way! In
 reply I said: "My friend, what good would your
 money do, if this next moment you were compelled
 to part with everything you have in this world?" In

a frightened tone he exclaimed: "No, no, that cannot be! I cannot die so soon! I must live longer!" I replied: "Yet you say that your doctor has given you only a few months to live. According to the
5 diagnosis of your case, you have about one chance in a hundred to recover. Is that not so? Then what good will your money do you? What good will your business do you? None, absolutely none! Yet I know something which will save you. There is hope
10 for you—that is, if you do the thing I tell you to do." "What is it?" he whimpered, anxiously. "Give up your business and return to the Kingdom!" "What!" he exclaimed, "give up my business! Give up the fruit of my fifteen years' labor! Never! I will not
15 consent to that!"

120. Back at him I came without any compunction: "Then you'd better be prepared to meet the inevitable!" My words fell upon him like a death sentence. You say it is cruel? No, not at all. Some-
20 times one has to use extreme means to jar a man loose from the very thing which is rushing him to his ruin. As a last resort my patient agreed to give up his business, but he wanted a little time to adjust his affairs. "Your very decision to give up the business
25 is enough," I said; "now put a reliable man in your place and take a long vacation." "Very well," he replied, "I will do as you say; but what I cannot understand is, why business is a wrong thing?"

121. "A business itself is not a wrong thing," I
30 answered; "but the way the average person conducts his business is decidedly wrong. There is a Kingdom's way of doing everything. The
Nature's way. moment a man feels friction, or undue
strain, he should know that the Almighty Law is

giving him warning to change his course of action into the right direction. When he follows this warning he has smooth sailing; but when he does not, the Law tries to adjust that condition for him. Now, as you have gone too far from the Kingdom's way, you must return. You say you do not know how. You need not worry about that. Some day I will tell you all about it. In the meantime, go to a mountainous country where there are lots of pines, spruce, and cedars. Where the mountain streams run day and night in their wild freedom; where chipmonks, lizards, and squirrels roam freely in their native haunts. Then walk around and get acquainted with the trees, and feel yourself in sympathetic, living touch with them. Watch the living things of that forest home and take an interest in them as you used to in your boyhood days. Get as far away as you can from business thoughts and from the memory of your world's experience. This will again bring your mind in touch with ever romantic and ever youthful Nature. Your consciousness will once more be infilled with the things that God has made. Your dead soul will live again. Your mental eye, instead of beholding the world and its abominable practices, will behold God's boundless expanse of creation and its wonders. This expansion of vision is life, and limitation is death. After you have sufficiently found yourself in touch with all creation, free from anxiety and care, come back to me and I will tell you something about the mystery of the Kingdom."

122. Three months afterwards the man returned, as though born again, with a healthy body and a

healthy mind. There was a new light in his eyes. His first greeting was: "Thank God, I have found myself!" Gladly clasping his hand, I replied: "Then you know what real life is. *The mystery of the Kingdom is that, in God's eternal Plan and Manifestation, everything is eternally fulfilled and everything is eternally perfect. Now live in that vision and you will not die again—you will have the everlasting life.*"

Eternal perfection.

123. Money-mad, fame-crazed man does not know real happiness. *Real happiness is not to be found in limitation but in the expansion of vision. In the expansion of his vision man becomes conscious of owning the whole universe. In that consciousness man is merged into his Infinite Life. He is then God incarnate. In that freedom of soul he finds that desire for name and fame is merely a mortal snare which robs him of his privilege to love and live. The world's fame takes away his shelter—the hiding place of this Cosmic Vastness.* It costs him more to keep up his fame than to build it. An unknown traveler who knows the Self is far better off than he who is only known by others. When too many people crowd his mind, he cannot find himself. Yet when he shines in his own Cosmic light, it does not matter whether he is known or unknown. That is the blessedness of freedom.

Expansion of vision.

124. Another mystery of the Kingdom is your thought—the eternal thought. It is true that by taking thought you cannot add an iota to that which eternally exists. Yet your thought is full of meaning. The question arises, who taught the first man to think? There is but one answer, namely, that it is the nature

Thinker and thought.

of man to think; that it is the nature of man gradually to unfold his thinking capacity. Is it not true, then, that as man was enfolded within his Creative-life, so were his thinking and his thought? No matter through what process you are developing your thinking, you are becoming a thinker automatically. You think the thought that has been forever thought. *That which is eternal in Being is also eternal in Manifesting.* The thing that is eternally being manifested, remains eternally manifested.

125. Now the question is, can you think of anything if it does not exist? Since the Creative-life has given you a thought to think, how could you think of anything if that thing did not exist somewhere in this ever-manifested universe? How could you get the conception of a thing? Ordinarily by seeing a thing you form a conception of it. What about the so-called unseen things? How did you come to conceive them? You speak of a man having a superstitious belief; how could a man have any belief, if that belief were not inherently in his Creative-life as a plan? How could there be any plan without its eternal manifestation? Every stage of human expression and experience must be true to itself.

126. Can a shadow exist independent of an object? No. Can a conception exist independent of a thing? Certainly not. Then what about your conception of angels, demons, and devils? Yes, they exist. They affect your mental life when you consciously touch them by your thinking. Your conscious touch animates them. They arise from their sleeping vaults. This is true of the angels, demons, and devils of your thought

world. There are two kinds of angels and two kinds of devils. One the human, and the other the thought. The human kind acts with a certain amount of conscious volition and the thought kind acts with the animation of your conscious thinking. The human kind of devil is less harmful than your thought kind. One stands apart from you in its individual concept of life, and the other hugs close to your bosom.

127. The human angels—the great souls of the Cosmic Life—are more serviceable to you than your thought angels, because your thought angels come to exist to you by your thinking; but the human angels are always with you to guide you and lead you to the supernal heights of consciousness. Your thought angels will do as much for you, if you believe in their so doing. Now do not forget that this is simply Nature's process of manifestation. If today we are inclined to help one another, how can we cease to help one another during Eternity's tomorrow? Today's earth-sodden man is tomorrow's angel. It is all one Divine Expression of Life.

128. *So-called physical man is, after all, meta-physical. He forever lives within himself—he lives in his thought world. Only through love and emotion does man bring himself into closer touch with another expression. In this closer touch distance disappears. It is the world of soul-consciousness. It is here that one man meets another through the silent corridors of spaceless thought—physically apart, yet together in consciousness. This invisible union is taking place every day in our lives. How many are coming to visit us, or rather meet us, we do not know. Bound*

by the physical concept of life, we cannot feel the silent presence of our friends. They are not only coming to us, but we are going to them. Yet we may be unconscious of this coming and going. Once in a great while we feel an impression from some one and we instantly think of him. But what about the hundreds of souls whom we have not physically met in this life? In their thinking they are contacting us, without knowing when and where. It is one of the mysteries of the Kingdom—Nature's process of Eternal Manifestation.

129. *In thinking and believing, we reach everything, and we make manifest a quality which we want to manifest.* IF YOU BELIEVE THAT YOUR BEHOLDING THE ACTION OF SPIRIT. CREATIVE-LIFE, YOUR POWER TO THINK AND MOVE, IS DOING SOMETHING FOR YOU, IT WILL ACTUALLY DO IT FOR YOU. IT WILL DO AS MUCH AS YOU REALIZE IT DOING. It is acting not only automatically, but also through your conscious realization of Its action. You simply behold Its action and It does the work. You should, however, always remember that the automatic action of the Creative-life is forever conducive to harmony and peace. If you ignore that fact, you will subject yourself to all kinds of unpleasant reaction. By the constant practice of beholding the automatic action of Spirit, you come to realize the great Truth: *My Father worketh hitherto, and I work.*" When you act in that consciousness, you cannot help doing the right thing.

130. In your self-conscious mental life you live by feeling. If you do not feel a condition, it does not

exist to you. If you do not feel hunger, pain, disease, or misfortune, it does not exist to you.

**Importance
of feeling.**

- Every condition that you feel exists to you, because by feeling you come to know that condition. Your whole emotional life is involved in your feeling. Your poetic exuberance, spiritual ecstasy, and happy communion of soul, are all the natural outlets of your emotional nature. Human nature, or rather the human state of consciousness, is constitutionally emotional. Where there is conscious knowing, conscious realization and enjoyment, there must be a discriminating emotion or feeling. Quite contrary to popular belief, your human emotion is the basis of your discriminating faculty. By the feeling of pleasantness or unpleasantness, you determine what you like and what you do not, what is good for you and what is not good for you.

131. In this life of feeling you must feel a condition in order to enjoy it. Without this feeling your realization would be meaningless; therefore the moment you feel a condition, your intellectual knowledge becomes a realization. When your sun goes down behind the black clouds of mortality, when you begin to cling to the phantoms of your own mental hallucination, there remains only one path open to you in order to regain your lost Kingdom; it is the path of devotion. The path of devotion is the easiest path—it has no toll, toil, nor trouble. It is the path of consecration, the path of self-surrender, the path that leads to the very throne of the Almighty. It is to surrender one's self to the Spirit of things in supplication or prayer.

132. Prayer has driving power. It drives one's mind to that which is prayed to. The troubled mind, the mind that has been scattered by the vision of the world's hideous monsters, is brought together in one point and driven in one direction. Courage and hope that were at their lowest ebb swell rapidly with every ascending step of soul toward that effulgent Light which is God. You are likely to ask: "Who is God and where is God?" You need not go very far to seek. **GOD IS YOUR VERY SELF—YOUR POWER TO THINK, ACT, AND MOVE.** This Power answers your every prayer and administers to your every need. If you have lost your spiritual exuberance, if you have sunk into the deep darkness of mental inertia, then turn your mind to your God, who permeates and animates your body; and pray to Him.

133. This Power will do anything you want done—anything you believe it can do. While praying, keep your mind polarized to Yourself—to your God in yourself. Thus you will come nearer and nearer in consciousness to feeling the Eternal Presence in yourself, until you finally lose yourself in the Infinite Embrace of Yourself. Gradually you will be thrilled with the knowledge that you are facing your God in yourself. Not a far-away God, but a God who is your very Life. This prayer will raise your mind again to the Kingdom, and you will again come to walk with your God through the valley of sunshine and the eternal blooms of happiness.

134. Do not pray as the self-righteous of the world pray, *but pray as a son speaking to his father*

or mother. Keeping your mind on God, talk to Him as you would talk to your best friend, with love and affection, but with no embellishment of language. Pray in

**Perfect
Prayer.**

- 5 this manner: "*Father, you have already granted what I have been asking, but I have not that consciousness this very moment. Make me aware of your eternal gifts; make me happy in the conscious knowledge of my own immortality, and of the things*
- 10 *which you have eternally given me.*" Do not follow this set form, but take the substance of this prayer. Keep on praying until your mind meets God in yourself—until you become conscious of the presence of God in your very Power to think, act, and move. The
- 15 moment you have that mental elevation or ecstasy—through feeling His presence—your prayer has been answered to your consciousness.

135. In your devotional service you should pray aloud so that you may have the support of your
- 20 brothers and sisters in the same faith. One day several of my friends gathered at my place. They wanted me to conduct a devotional service, of which I was speaking much at that time. "Very well, let us have a
- 25 devotional service. But I want every one of you to pray aloud until he receives his answer through his mental elevation." They all agreed. During our service one lady whose finger was affected by blood poisoning claimed that she was instantly healed.
- 30 Another who had a cataract on her eye at once could see. A man who had been suffering from a rupture for several years declared that he was healed by his prayers in a short time. The demonstrations were simply marvelous. And they were all made through scientific prayer.

136. I call it scientific prayer, because there is an exact knowledge back of such prayer. There is nothing hit-and-miss about it. We know our God to whom we pray. We also know why we pray. We pray to lift our minds to that plane of conscious knowing where everything has been eternally done. We realize our God in ourselves, and His never-ceasing action through His Eternal Plan. Our devotional service is a real Pentecostal feast. It has no irrational excitability, but there is an orderly expression of love and devotion. We do not expect any unusual phenomena to take place, but we anticipate the sublime realization of God, who becomes All-in-All in our lives. Such an emotional uplift is the natural means of soul expression. Every emotion in its creative sphere is Divine. It is the stream of self-conscious life flowing upward. It lifts man to the sublime realization of God and His eternal creation here and now.

137. When you desire to give a healing treatment to anyone by devotional means, just turn your mind to yourself and see God in yourself doing the work, by changing the mind of the afflicted one to the realization of his eternal perfection. This will not make you conscious of the apparent imperfection that the patient may manifest. You simply behold the working of the Lord in changing this mental idea of imperfection to that of perfection, but you do not directly use your mentality to change or influence his mind. You can also pray to the God in your patient to change the mental picture of imperfection or lack and realize that the actual work is being done. This

Realization of
God within.

Treating
others.

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form of devotional healing will keep your mind in sublime touch with your Infinite Life, free from any unpleasant reaction.

138. You should realize the ever-active God
 5 within—God who inspires you and moves you to
 action. Your present thinking state is the result of
 the eternal action of God, or else you
 God, a God could not have this thinking state. Do
 of action. not forget that only in the thinking
 10 state do you feel the necessity for the realization of
 supreme bliss. *That which is eternal in Being must
 be eternal in action.* The never-ceasing Being has
 never-ceasing action. This action is eternal motion.
 The Creative-life is eternally moving that which is
 15 eternally existing, that is, It is eternally moving
 within Itself. So feel the vital, animating, impell-
 ing force of God in you. Your mental contact with
 such a conception of God will take away your self-
 consciousness and give you the courage and convic-
 20 tion to act with inspiration.

139. You should by no means try to realize the
 static or stationary state of God, in the belief that
 this creation and its action are illusion. If you do
 it will hurl you into mental inertia.
 25 No thought If anything is illusion, it must be the
 without action. creation of the One Life, which is All-
 in-All. Then without action how could that One
 Life create illusion? How could that One Life
 30 create anything, if it were not inherently in Itself
 to create? Then illusion must be the most natural
 thing. Even to know illusion as illusion is, in itself,
 an action. Without the act of knowing, how could
 you know a thing? Similarly, to know that you
 have stopped thinking, you would still be thinking;

or to know that God is motionless or actionless, you would still be acting.

140. Since every action is the action of the One Life, how could you know or realize that One Life without action? Now suppose you are free from the
 5 **Fallacy of the theory of illusion.** illusion of the so-called visible world, will not that realization take away all your ambition to do anything which suggests illusion? Will you not lose all your incentive to do anything for this expression-life? Hence,
 10 your liberation from illusion will have no practical value to you. Such a doctrine invariably creates mental inertia. The individual or nation which has followed such a doctrine has gone down into history
 15 as a non-entity. If you are ambitious or of an active turn of mind, you will be compelled to live a lie in your efforts to reconcile the doctrine of illusion with the legitimate expression of life. In one breath you will say that the object of your desire is illusion and hence it does not exist in reality, and in another
 20 breath you will say that your very realization of freedom helps you to get the thing that you want.

141. All your speculations, theories, or ideas, are merely your conceptions, and you are the Con-
 25 ceiver. However, your cosmic creation is your automatic conception, which is inherently in your Nature. You simply consciously realize this eternal concep-
 30 tion through your individual point of expression. You are individual in your expression but universal Essence in your Being. Jesus' realization was of the ever-active God. Hence he said: "*My Father worketh hitherto, and I work.*" There was a dynamic force in this vision—that back of his individual expression

the impelling Power of the Almighty remains ever-constant. Yet he knew that the individual expression was the expression of the One Life: "*I and my Father are one.*" The man who has such a realization cannot help feeling the inspiration of the Holy Ghost to dare and to do the so-called impossible. His action is always conducive to love, justice, harmony, and peace. Such action never lacks the unquenchable fire of zeal. It recognizes no obstacles, no barriers.

142. *Always bear in mind that you can receive as much as you are capable of receiving at this present moment. According to your need and capacity to use, you receive. If you do not use what has already been given you, you will invite all forms of unpleasant reaction. It is unjust to be envious of the man who has a greater capacity to demonstrate God's gifts. He is no more responsible for his power to receive than you are for yours. But according to your capacity you may be as great as the so-called great man. A great man has more responsibility than you, that is, greater service is demanded of him. Real greatness consists in being natural, without greed or desire to outshine some one else. As the river flows toward the ocean naturally, as the flower-bud blossoms according to its timely expression, so a great man lives naturally according to his unfoldment.*

143. When man stands firmly by a principle according to his understanding, when he lives, acts, and dreams naturally, without infringing on the liberty of another individual, he is truly great. Neither time nor tide can influence him to give up the principle which has

brought him his happiness and joy. Empires may rise and fall; human conventions may come and go; tyrants may crucify Christ by upholding time-worn institutions, and totter to their fall under their own burden; but the truly great man, the son of eternal destiny, stands firmly on the rock of ages. He does not compromise; he does not whimper under the merciless lashes of tyranny, but moves steadfastly on with the Cosmic Tide. He is invincible, because he has the deathless consciousness of Eternal Man. 5 10

144. Priests, scribes, and Pharisees have much to lose. The world's honor, the world's prestige, and the world's worship are not so easy for them to give up. But the true man of God fears nothing. His one aim is to live the life up to the level of his vision. Every reform that has blessed human society, every noble thing that we can be proud of, is the work of the few great souls. When others faltered, debated the loss and gain, these heroes acted at the risk of what the world calls life. Not so very long ago women were treated like chattel slaves. They were denied every privilege that men enjoyed. Today, in all civilized communities, that iron-clad rule has been abolished. Who championed this noble cause? Not the church; not the priests and scribes and nobilities, but a few daring souls. 15 20 25

145. The ones whom you once ridiculed and persecuted, today you worship. They do not need your worship, they do not need belated wreaths and laurels, but they need your understanding to keep pace with natural human unfoldment. In spite of these noble examples before you, you do not change. You still 30

The way-showers.

follow your inclination to crucify a higher ideal and nobler conception of freedom. By upholding the false ideals of bygone ages, you strive to rouse a mob feeling against human liberty and brotherly love. Now do you wonder why the purifying fire of God descends upon you? Why your self-righteousness cannot save you from disease, misery, and misfortune?

146. Everything is moving on an ascending scale. You need not grieve over any loss. The better order of things is constantly drawing nearer to you.

Nature's scheme an ascending scale. When it costs you an effort to keep a thing, you should know that you are holding fast to that which must go.

15 Nature never takes away from you that which you should have. And when It takes away anything, It always brings in return a better order of things. *The moment you let go your mental hold upon a wrong thing in anticipation of the right* 20 *thing, the better order steps into its place.* It is so difficult for the worldly-minded to understand this. They hold fast to the very thing which is causing them pain and misery.

147. Marvelous are God's Plan and Manifestation. Why, then, go contrary to the universal and eternal order of things? When you have the right

The harmony of God's Plan. thing, it never gives you any cause for worry and care. It always brings you happiness and joy. Then you find no

30 inharmony or friction in your mental realm. When two persons are harmonious with each other, how naturally they fall into the rhythm of the universal Law of harmony. If you are more than mere flesh and blood, why not have the broader vision of life—

why not let the idea of sin and seduction go and follow God's eternal path of harmony? Yes, I know; you are afraid of tradition—afraid of the jeers and condemnation of the world. You are tormented day and night—always fearful and suspicious of what might happen to you if you dared to live the sinless, free life of God. As long as you are in that state of mind, you are far from God's Truth. 5

148. Yes, there is a rainbow trail through which a soul passes from glory to glory—and in which it finds bliss. In God's glorious way a soul holds communion with another soul, free from the trammels of the earth. You must follow this rainbow trail—it is the trail of harmony and love—it is the trail upon which God has showered eternal benediction, and pronounced it ever holy and perfect. Here mind transcends the body, and soul ascends in its glory to the consciousness of Christ forever and now. The universal course of action does not consist of sorrow and suffering, but of bliss and peace. Why not follow this path of bliss and peace and be glorified with the glory that was forever in the Father's Bosom? Why not get in touch with the vast Cosmos and feel the thrill of a resurrected soul? 10 15 20 25

149. One afternoon I felt the urge to take a walk down the creek. As I strolled along absorbed in my own thought, I met a tramp, whom I greeted. It occurred to me to have a chat with this tramp and learn something of his life's history. I stopped, and seating myself on a log which was not very far from him, engaged him in conversation. He not only spoke intelligently but also with the distinct articulation of 30

The story of a tramp.

the cultured. I was genuinely surprised to find a man of his caliber in such a condition. In the Orient, where religion is the main incentive to give up a worldly career, I had met with many such, but it
5 seemed unusual to meet one in the Occident.

150. I inquired the cause of his leaving home. He replied that it was a long, long story, and his eyes became sad and meditative as though he were reviewing his unfortunate past. I did not break that silent
10 reverie of his soul, but in a few moments he roused himself from his mental abstraction and smilingly said: "You seem to be interested to know my past. Well, since we are not likely to meet again, I will tell you all about it. You see me today as the scum
15 of the earth, but ten years ago it was not so. Ten years ago I was dreaming of happiness and a bright future. I was raised in a country home on an eastern farm; I had an honest father and a good mother. When I say I had a good mother, that does not fully
20 express my thought, for she was, to me, all that stood for the noble and true. I was naturally a dreamer and idealist.

151. "When I was graduated from college I moved to a city in order to seek wider opportunities.
25 There I met the girl whom I loved and married. For a few years I was extremely happy in my wedded life, because I loved and lived in utter abandonment of self. I never suspected anything wrong, never dreamed that this happiness might ever come to an
30 end. One day I returned from my office as usual and called to my wife. There was no answer. I looked everywhere, but she was nowhere to be found. On the table I found a note telling me that she had gone with the man she loved more than me. This came as

a thunderbolt out of a clear sky. It broke my heart and shattered my ideal. Brooding over my trouble undermined my health. I took a vacation and went to a mountain resort, but it did me no good. One day, as I was strolling, I met a tramp. After seeing his care-free life, I had the inspiration to follow his example in the hopes of forgetting my trouble." 5

152. I listened to him very attentively. After he had finished, I said: "My good friend, do you not know that that which is ours no one can take away from us? There is a law in this universe which is just and true and which never makes a mistake. This law adjusts every wrong condition. When you are in the wrong place, the law leads you to the right place. When you have the wrong partner, the law—by some means or another—brings about a separation and tries to lead you to the right one, who is somewhere waiting for you. Without some plan of creation you would not be here. So, without this Plan, you would not have conjugal love and the desire for a companion. There is, therefore, also a plan for the fulfillment of your desire. Your desire for conjugal love is natural at this stage of your unfoldment. Every natural desire has been eternally fulfilled in the Divine Plan. Do not despair, someone is waiting for you somewhere on this unbroken Cosmic Trail." 10 15 20 25

153. At this point he clasped my hand and arose. With eyes streaming with tears, he said: "You do not know what you have done for me. I must go now—I must go to find that someone who is waiting for me somewhere on this Cosmic Trail. I know she will be glad to see me! I must go!" He stooped and reverently kissed my hand. Then he hastily walked away. 30

154. *Even through the path of so-called sorrow and misery the Almighty Law is leading man to the Eternal Abode of peace and happiness.* Therefore,

5 **The Kingdom of Happiness.** wipe away the tears of sadness and smile the smile of gladness. The smile that never fades, but floods the whole world with its sunshine. When you are happy, your soul sings out spontaneously its own song in a mystic refrain. Your mind slips into another world—
 10 the world that is made of gladness and the world that exists in your immortal vision. *It is in the upper stratum of mental life, where everything looks so beautiful, so transcendental. Then why tarry in the valley of sorrow and death? Why not come up*
 15 *to the mountain top, where you will behold the boundless expanse of God's Eternal Kingdom?*

155. If my tramp friend had stayed a little longer, I would have told him many more things. I would have told him that our ideal is real. Our ideal

20 **The reality of our ideals.** is not an empty dream, but it exists somewhere in this manifested creation.

I would have told him that when we dream our ideal, it comes to us through the invisible corridors of the spaceless world—the world that
 25 exists in our thinking. We may not hear its silent footsteps, but we can feel its invisible presence. We may not hear its expression of love and blessing, but we can understand its sentiment—the sentiment which we want it to express. We may not distin-
 30 guish its undefined form, but we are acquainted with its quality. This ideal may be in Mexico, Peru, or Brazil; it may be in New Zealand, South Africa, or in Japan. Yet space is no barrier and time is of no consequence.

156. As we dream of and meet our ideal, in our thought world, so one day we meet it in its objective manifestation. One day, in some mysterious way, we meet it on destiny's highway. If the preconceived physical barrier is not too strong for us to overcome, we recognize one another by our inner sense of attraction and harmony. That which was an abstract vision appears clothed in flesh. Therefore, there may be a little hesitation, a little timidity on our part to come out boldly and say: "I know you; we have met before." As we journey forth through life, many times we renew our invisible acquaintance in so-called flesh with the kindred souls whose presence we once felt and loved. If the ideal can be kept alive, one day the real comes into our life.

157. One day a Hindu boy asked a Sage: "Master, when shall I meet my *Guru* (spiritual teacher) in this life?" The Sage answered: "Your *Guru* has just started from a distant country to meet you. Watch and wait. One day he will reach you." The boy watched and waited three years. One day a man stood behind him, and gently placing his hand on his shoulder, said: "Boy, I am here. You are looking for me. Follow me!" The boy recognized the Master's call in his voice and followed. You may think it strange. There is nothing strange about it. In this ever-manifested world everything remains ever-manifested. The moment you become conscious of an ideal, you make a mental contact with it. From that very moment that ideal moves toward your visible sphere; and one day you meet it. Yet, bound down by your fleshly concept of life, you may fail to recognize its objective manifestation.

158. Suppose your ideal is a Christ-like man. You want this man to come to you and teach you spiritual wisdom. Now, suppose he comes in a black, brown, red, or yellow body? Will not
 5 Racial prejudice. your racial prejudice keep you from recognizing him? The physical ideal destroys the metaphysical ideal—the ideal of quality. When this objective world shall become a subjective manifestation to you, you will not be so deceived by
 10 appearances. The true value of an appearance is the quality which you realize in it. Therefore, as your consciousness rises higher, so your appreciation of the true quality goes higher.

159. If you want Christ to come to you, you
 15 should not limit him to your idea of appearance and your idea of action. If you do, you are likely to be deceived. Your idea of definite appearance and definite action is limited
 Misplaced love. by your vision. That ideal may not
 20 be superior to yourself. But if you believe in an ideal which can lead you and guide you, irrespective of your pre-conceived ideas of appearance and action, you will soon make contact with a Christ-like soul. The Christ-like man does not act according to the
 25 world's formula, but acts from a higher motive. A man who answers the description of your physical ideal and acts to please your particular hobby, may turn out to be a wolf in sheep's clothing. That is the reason why men and women of physical ideal so
 30 often misplace their love and affection. When the awakening comes, their ideal is shattered. An ideal of quality never fails to bring happiness and joy which the world cannot destroy.

160. It was on account of their physical ideal that the Scribes and Pharisees could not recognize the Messiah when Jesus the Christ came. The embodiment of the Eternal Christ is in every man's soul. All ideals should be metaphysical, because you are living in a metaphysical world—the world of thinking. If your physical ideal is strong, you are likely to turn away from the very one whom you have dreamed of and loved all your life.

Recognition
of the ideal.

5

10

161. Once an Englishman told me that several years before, when he lived in Canada, he used to feel the invisible presence of an ideal girl. Her physical appearance was not so well defined, yet her invisible presence would thrill him. Three years later he met the girl. She had come all the way from New Zealand, and was touring the Western Hemisphere. The meeting occurred in a manner that he would have deemed impossible. The One Life brings Its different expressions together by Its own immutable Law of correspondence. *The quality that you attribute to an unknown and unseen person draws him within your mental radius.* Your ideal does not recognize your past—its only concern is with your present state of mind.

Ideal
realized.

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20

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162. Why does your dream or imagination of a certain ideal thing or condition thrill you? Why do you even think of it? Because it is time for you to think that thought, dream that dream, imagine that condition. Imagination of anything that thrills you and gladdens your heart is for you to imagine. God Almighty wants you to imagine it. Any thought that gives you

The natural-
ness of
imagination.

30

peace and joy, and does not interfere with the true rights or liberty of another person is a right thought. You, in this manifested life, live by thinking or imagining. Your joy does not come from a
 5 thing, but from the imaginary value that you attribute to that thing. Then there is nothing wrong in imagining that you are living in a beautiful mansion, or enjoying the most beautiful thing on earth, if that kind of imagination is natural to you.

- 10 163. If you are able to enjoy a thing in your imagination, you are really worthy of it. This enjoyment must be natural and spontaneous. It must be free from all past and all future. Such
 15 **Right imagination.** a prerogative is yours and it is in accordance with the Divine Plan. Your natural vision determines your capacity to give, take, and enjoy. This capacity is free from greed and selfishness. If you desire a thing merely for the
 20 pleasure of possession, you will never feel real satisfaction when you do possess it. A dead soul cannot enjoy the living touch of a thing. It has lost its vibrant, animating quality. But when you enjoy a thing in your imagination as though you actually
 25 had it, you learn to enjoy the real quality of the thing and, therefore, you continue to enjoy when that thing is materialized to your consciousness.

164. The thing or condition that fires your imagination, brings thrills to your soul, is for your use and not merely for your possession. Then why not
 30 **Fulfillment.** use it right now in your imagination? This acknowledgment of the Divine Plan and its fulfillment will one day bring the kind of thing you dream. Find peace and harmony in knowing that the thing that you enjoy in your imag-

ination has been eternally yours. This perfect poise and peace of mind will make you a most powerful agent to do good to humanity and yourself.

165. Here is a concrete illustration of what right imagination will do for one: A poor little girl used to ride in a limousine and live in a mansion, all in her imagination. But when she grew up she married a comparatively poor man. Yet she continued to live in her dream world. It so happened that her husband died and left her penniless. She was compelled to find work in order to earn her living. The place where she worked was managed by a rich young man. He fell in love with her. This love terminated in marriage. Now she is not only living in a mansion but also riding in a limousine. One day I asked her: "Were you not surprised to see that your dream came true?" She replied: "No, not at all. It is as natural for me to ride in a limousine and live in a large house as though I had done it all my life."

166. It is said that when Napoleon became Emperor of France, he felt quite at home in wielding the scepter. He was accustomed to build empires in his imagination. When he found the crown of France in the gutter, he picked it up and wore it with the natural grace and ease of a born ruler. Yes, your every dream comes true within the Law of manifestation. If this earth does not afford you the proper environment for the fulfillment of your dream today, it will tomorrow. If such environment is no longer possible here, you will be removed to another earth where that possibility exists. Yes, even your unnatural dream comes true. But when it comes

true, it always brings you pain and sorrow. The Law is true and good. It always gives you warning when you are in the wrong place or when you have the wrong thing.

5 167. You have heard people say that you should not worship personality. Since you know that it is all the One Life's play, you should not worry about worshipping personality. *In the One*
 Personality of One Life. *Life's play or expression, there is no*
 10 *personality.* If you call it personality, remember it is the personality of One Life. You have broken down all barriers and limitations. To you, every man in his Finality is the One Man, and every man is your own expression of Life. If you
 15 had any personality, it has become impersonal by that master touch of consciousness. Now, therefore, whatever you touch becomes impersonal to you.

168. J sus the Christ said: "*In my Father's house there are many mansions.*" Where are those
 20 mansions? I wonder! On clear summer nights—when I lift up my eyes to the measureless expanse of the blue vault above—
 Universe understood. I begin to wonder what are those
 25 myriads of heavenly bodies? They are millions and millions of miles from one another. Yet with one sweeping glance we can cover billions of miles in fathomless space. When I think of it my soul stands enthralled in this terrifying vastness. A ray of cosmic light begins to break into my befogged mind,
 30 which is perhaps struggling through eons and eons of time to clear the cobwebs of the lower plane of creation. Then a faint realization dawns upon me that amidst this infinite splendor, the vast starfields above, there is not a single spot where man can be

alone. Then I hear the voice of Jesus the Christ ringing through the corridors of time: "*In my Father's house there are many mansions.*"

169. Without the vision of the All-encompassing Life, in whose Bosom revolves myriads of worlds, the full meaning of the saying of Jesus is not revealed to us. When I think that there are three thousand millions of suns in our milky way, and that each of those suns is larger than our sun, and that each sun has its planetary system, I am ashamed of my petty thoughts, worries and troubles. In this cosmic vastness I realize the eternal promise of our heavenly Father that, "*All that He hath is ours.*"

170. We are told that beyond this milky way there is another milky way containing perhaps as many suns. Our mind staggers and we are unable to form a comprehensive idea of the number of suns and the planets in this vast cosmos. In this infinite playground of life we cannot think of lifeless creation. Who will tell us what those trillions of planets contain, what form of life, what form of expression? Since this creation is going on throughout eternity, timeless and beginningless, who can tell us to what effulgent height the manifested lives have reached in consciousness and realization? How far have they unfolded? What reason have we to believe that the highest form of human expression on this earth is the limit? Since throughout eternity the creation is going on, the formless and static creation is unthinkable. Even the so-called inanimate objects are animate. One All-pervading Life is pulsating in them. Science is gradually demonstrating that fact.

171. Is it then unreasonable to imagine that numberless souls—inhabitants of billions of planets far off in the fathomless space—have reached that height of spiritual unfoldment where they are unselfish enough to be interested in our welfare? We—the struggling humanity—are groping in the dark like a compassless mariner on a stormy night. We are still seeking a safety harbor of peace and rest. Can we not tune our mental radio to receive the message of hope and good cheer from those superior beings?

172. It is our Divine prerogative to face our problem with the vision of the infinite realms of creation and of the Master souls who are ever sending forth their blessings to all beings. In our utter helplessness, when we lose sight of our own inner Light, we can certainly call upon those cosmic souls for help and to set in motion all that is good and true. Since every day we are consciously or unconsciously contacting and attracting some unknown persons in a social or business way by our mental radio, will it not then be possible to contact and attract cosmic souls? If you think that this is merely a figment of imagination, then tell me, what is beyond imagination and yet concerns this life? This I say is Masterly Imagination.

173. How do you know everything that you imagine today and realize tomorrow has not been the imagination and realization of some other creature in this vast sweep of creation? How do you know that every new idea that you conceive is not the Eternity's ever-present idea and that it is not eternally conceived by some point of manifested life? Your business plans, finan-

cial ideas, poetic thoughts, spiritual vision, and inventive inspiration are of cosmic birth. As without form creation is unthinkable, so without some kind of embodiment manifested life is unthinkable. Who knows that we are not taking on embodiment after embodiment and moving from our heavenly Father's one mansion to another, according to our desire, aspiration, and unfoldment! 5

174. You recognize Nature's process of creation, because this process is related to your conscious aspect of life. In Nature's Eternal Play you recognize everything ever-manifested. Jesus, Buddha, Krishna, you and I are all eternal in our different stages of manifestation. Every state or stage of expression is eternal. Hence, that which I was and that which I will be, forever IS to the Eternal Spirit. Yet today my eternal expression is different from my eternal expression of yesterday. The stages of Jesus, Buddha, and Krishna are eternal, representing different angles or aspects of God-consciousness. Hence, "*In my Father's house are many mansions.*" These mansions are eternal and they never remain vacant. Hundreds of souls are entering into each mansion, but in Christ, in Buddha, in Krishna all are becoming one in body and mind. The higher the plane of consciousness the more uniform become the thoughts and expressions. 10 15 20 25

175. Every mansion becomes the mansion of the one who enters into it. This mystery Christ Jesus revealed to his disciples twenty centuries ago, and it is again being revealed to us. Why then quarrel about these mansions in the house of God? In the eternal creation the creation means expression—the expres- 30

The Eternal Expresser.

sion of That which is eternally Self-expressed. Do you not know that an expression belongs to an expresser? You are the eternal Expresser in this eternal Expression in your Finality—in your Es-
 5 sence. In the last analysis the Expresser and the Expression are One.

176. Come closer to yourself and you will have a wonderful revelation of yourself. Yours is the Infinite Life, only conscious at this point. *You are*
 10 **The Infinite Life, conscious.** *the Infinite Life, conscious.* What a startling revelation is this! You can consciously know your own eternal glory. You can consciously make your every dream come true—the dream that has eternally come true
 15 —in the realization that a thing has been done, and in feeling the thrill of an ever-accomplished task. Be alone with yourself at least at happy dawn and glowing twilight. You will realize that in yourself all promises and aspirations have been eternally fulfilled. The moment you know a thing has been done,
 20 it is done to you. That is the mystery of Self-communion. You can settle every problem in your conscious knowing. Knowing your Self in your self-communion, you set yourself free.

177. Above man's conscious thinking mind there exists a subjective knowing mind. This mind, or rather fore-knowing faculty, possesses the fore-
 30 **Fore-knowledge.** knowledge of things that are to happen from the cause and effect of the objective mind. It also possesses intuitive knowledge of all that is positive, true, and good. In other words, it intuitively knows all that exists in the Cosmic Plan and Manifestation. It simply proves that the upper stratum of human life never

loses its spiritual purity, although the lower stratum may be submerged by the deluge of the world's clashing and conflicting thoughts. From this upper stratum not only comes the personal answer to a personal prayer, but also admonitions and spiritual injunctions. This has been called by some, "The Christ Eternal," and by others, "The Living, personal God in man." 5

178. From the very beginning of creation, this Personal Aspect of the universal God has been gradually unfolding and revealing Itself through each individual point of creation. In the human state Its action becomes clearer and clearer. It is more than personal ego, and yet It exists together with it. Hence, we maintain that man in his totality of expression is personal God and man. This distinction is wiped out as man realizes the Allness of God and the Oneness of life. The more you hold your conscious mind in peaceful attunement, the more clearly you receive light, inspiration, and knowledge from the upper stratum of your life. 10 15 20

179. You should always bear in mind that this upper stratum is tireless in its action; it knows no rest nor sleep. It is that part of you which brings peace and comfort to your conscious mind, when under the stress of circumstances you look for help from the Divine Source. It is That which awakens you at night at the exact time when you desire to awaken. It is that Something which tells you what is right for you to have; what is right for you to do. 25 30

180. Jesus the Christ said: "*Verily, I say unto you, except ye be converted and become as little*

children, ye shall not enter into the Kingdom of heaven." If you do not become as

The childlike attitude. trustful and natural as little children, you will never enter into that sublime

- 5 vision of life. You will suffer in your own limitation. Perhaps you have lost the natural road to peace and happiness. Perhaps worldly wisdom has robbed you of the vitality of your soul. Perhaps the fountain of your eternal youth has gone dry. You
- 10 are afraid to be natural in your own home, among your own family and friends. If that be the case then break the shackles by one master-stroke, knowing that your Spirit is bound by no fetters. It is ever free and ever whole.

- 15 181. Do not wait for tomorrow to come. Do not wait for explanations to the world. From this very moment start to live the life. You owe apologies to no one for living God's free life. It
- Living the life.** interferes with no one, and it concerns nobody but yourself. By trusting the
- 20 Law, you must try to live the simple, natural life. By trusting alone, you learn to trust. If you have not the courage to live the life as you should live it, you have no alternative but to suffer—to pay the
- 25 price for your own folly. *Living the spiritual life does not mean following the conventional dictum of sanctimoniousness. It means living the life of harmony and peace by doing the right thing by yourself and others, as God has given you the understanding of right.*
- 30

182. You must learn to see everything in the Kingdom's way, if you want health and happiness.

You must abandon your narrowness and bigotry.

The false standards of the world. You have read: "*Unto the pure all things are pure.*" So you should try to see all things in their native purity.

You must not judge—you must not accuse. If you judge, your judgment will not be true. You judge from the mortal standard of life, which is wrong. Judging by the same standard, your business code and social system are also wrong. They are not based on the brotherhood of mankind, on love and justice. They are one-sided, man-made rules to encourage selfishness. They have not been made for the convenience and comfort of all. Therefore they must go. They will be swept away before the rising tide of progressive human consciousness.

183. Living through centuries of darkness, you have formed a wrong concept of right. Your idea of right is positively wrong, because it is against the fundamental principle of life, which is unity and love. Your greed, passion, and jealousy are born of your limited vision of life. Therefore, when you judge your fellowmen, you simply uphold your own passion and jealousy, but not justice. You try to save the time-worn tottering institution through fear that the old order of things may pass away, and you may be compelled to live in more light, mutual understanding, and justice. When you try to save the things which you have outgrown by your natural order of unfoldment, you do not succeed.

184. A mighty tide has risen. You are unable to resist this wave, which is sweeping away all

priestly and Pharisaical doctrines. It is the day of the Lord—the day of the people. The people shall rise for the Kingdom's sake. The Kingdom offers them greater

The New Day.

- 5 freedom and greater respect and love for mutual understanding. The enemies of progress are appealing to the primitive instinct of man, to preserve their self-interest. They are fomenting race-prejudice in the name of civic virtue, social laws and customs.
- 10 The progressive spirit of the age challenges their motive and takes a decided stand on the broad basis of humanity. In spite of ignorance and prejudice and narrow class consciousness, God's truth is marching on. All the relics of barbarism are gradually being swept away. The special prerogative and
- 15 privileges of a certain class are doomed to destruction. The Divine rights of all men are gradually being recognized.

185. No matter what comes to you, be it pleasant or unpleasant, learn to accept it in the Kingdom's way. Everything is for the glorification of God. Everything leads man Godward.

The Kingdom's way.

- 25 You need not dig deep into a cause and judge the effect. In the Kingdom's way every effect is for one purpose and that purpose is to lead man Godward. Therefore, when Jesus was asked by his disciples about the man born blind: "*Master, who did sin?*" he answered: "*Neither hath this man sinned, nor his parents, but that the work of God should be made manifest in him.*" You should not
- 30 judge yourself either when you are in a tight place. Just know that it was to be and it is for your good. It is to remind you that you must walk Godward.

That is the only thing that will bring you light, happiness, and joy.

186. You have more things to be thankful for than to regret. In this world's play of life, you easily forget all the wonderful blessings that you
 5 have received, and you remember the
Our manifold few unpleasant things, which you magnify by brooding over them. If you
 blessings. watch all the events of your daily life, you will be overwhelmed by the love and blessings that are constantly being showered upon you. By beholding
 10 darkness, what do you gain? Nothing! You simply become unable to see light.

187. The Spirit of the Nazarene is crying to you down through the centuries, saying: "*Seek ye first*
 15 *the Kingdom of God, and His righteousness; and all these things shall be added unto you.*"
The Spirit of You are paying no heed. You are still
 the Nazarene. drifting along in your old way. It is time that you followed the Master's injunction. It
 20 is Jesus the Christ who is speaking to you. It is not the Jesus whose description you have heard, all meek and gentle, negatively good, but it is Jesus as he truly was. It is the Jesus who rebuked Peter, saying: "*Get thee behind me, Satan; thou art an*
 25 *offense unto me!*" It is the Jesus who whipped the money-changers in the temple; it is the Jesus who cursed the Scribes and Pharisees, and called them fools and told them that they would have the damnation of hell. It is the Jesus who rode to Jerusalem
 30 on a donkey's back in order that the Scriptures might be fulfilled, and who dared defy the traditions of the priests of Jerusalem. It is the Jesus who was merciless to the proud, and gentle to the meek.

It is the Jesus who wept for the poor and down-trodden, and valiantly fought their battles. It is the Jesus who always followed the inner guidance and inspiration, and who had the never-failing trust
5 in Providence. It is the Jesus who healed the sick and raised the dead. It is the Jesus who was villified and called a sinner and a wine-bibber, friend of publicans and harlots. It is the Jesus who never compromised his vision. It is the Jesus who loved
10 and who died for the world. That Jesus is saying to you through the Eternal Christ: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

PEACE BE UNTO YOU.

THE LIFE AND THE WAY



THE
MYSTERY *of the* KINGDOM

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