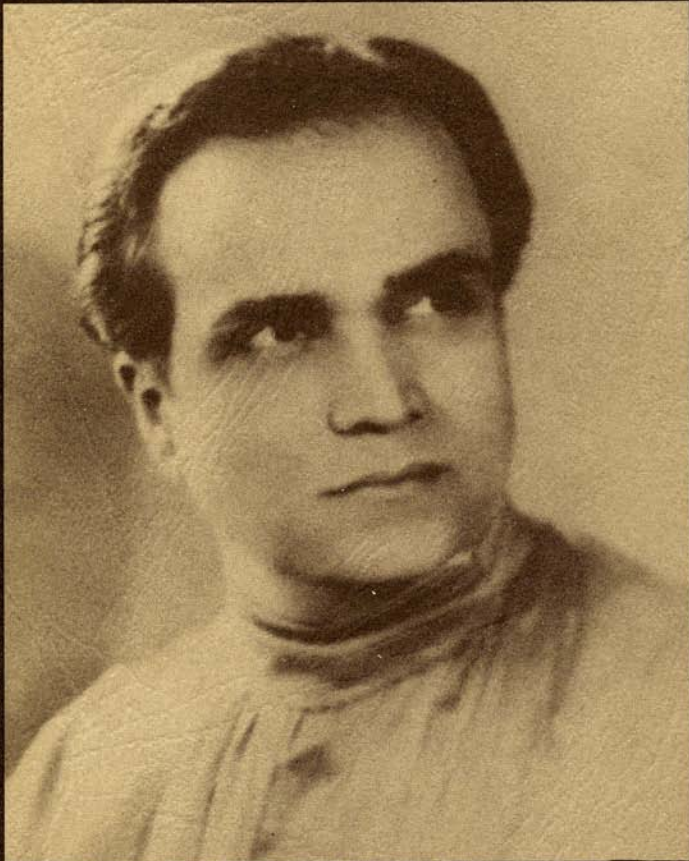




The Triumphant Spirit



A. K. MOZUMDAR

THE TRIUMPHANT SPIRIT

LESSON BOOK OF THE AGES
THE CHRIST MESSAGE OF TODAY
CONVINCING, DYNAMIC, PRACTICAL
AND SPIRITUAL

By

A. K. MOZUMDAR

*Author of "The Life and the Way," "The Conquering
Man," "Christ on the Road of Today," "The
Commanding Life," "Christ Speaketh," Etc.*

DeVorss & Company
P.O. Box 550
Marina del Rey, California 90291

Copyright, 1931, 1943, by A. K. Mozumdar

ALL RIGHTS RESERVED

Second Edition

Second Printing 1978

ISBN: 0-87516-261-4

Printed in the United States of America
by Book Graphics, Inc., Marina del Rey, Calif.

If you believe in your Divine Destiny, nothing else matters. Your conquering, positive desire will overcome all obstacles. Your life will be moulded according to your belief and vision. Not a hair of your head will be harmed until your life-mission has been fulfilled.

* * *

The people, things and conditions that are positive and that you create in your mind, are real. When you create in your mind, you are simply recognizing that which Eternally Exists in God.

* * *

Whatever quality or condition you vision and permanently photograph on your mind, the same you manifest.

* * *

If your mind is ready to receive help, God is ever ready to help you, regardless of your previous thoughts and actions. Salvation of Christ is unconditional.

A. K. MOZUMDAR

CONTENTS

PREPARATION

- | | |
|---|----|
| I. CREATIVE IMAGINATION AND REALITY | I |
| II. IMAGINATION AND BELIEF | 28 |
| III. THE BELIEVING AND REDEEMING CHRIST | 56 |

LESSONS

- | | |
|---|-----|
| IV. <i>Lesson One.</i> MODERN REVELATIONS OF CHRIST | 77 |
| Vitalizing the Mind; Manifesting Positive Qualities; How to Receive Divine Inspiration; Speaking with the Living Christ. | |
| V. <i>Lesson Two.</i> DYNAMIC MEDITATION OF CHRIST | 104 |
| The Startling Discoveries of Jesus Christ; How to Retain Our Youth; Religious Training of Children. | |
| VI. <i>Lesson Three.</i> SPIRIT CELESTIAL AND POSITIVE HEALING | 144 |
| Peering into the Spiritual Kingdom; Contacting Celestial Beings; Remoulding the Body to Our Desire; Banishing the Dark Spirit of Disease; The Perfect Illumined Body; Cosmic Healing. | |

CONTENTS

- VII. *Lesson Four.* COSMIC PHENOMENA . . . 192
Broadcasting between the Earth and
Celestial Globes; Functioning in the
Sphere of Master Minds; Can One Per-
son Harm Another by His Thought?;
Drawing Our Ideal to Us out of the Cos-
mic Ether; How One Person Vitalizes
Another.
- VIII. *Lesson Five.* THE MYSTERY OF ALL
MYSTERIES; THE GREAT
WITHIN 230
How to Demonstrate Our Desires; How
to Make Our Dream a Reality; Gener-
ating Spiritual Voltage; Selecting Your
Home in Heaven; The Great Cosmic
Drama of Christ; Some Miraculous
Healings.
- IX. *Lesson Six.* THE COSMIC VISTA . . . 261
Talking with a Living Dead Man; Con-
tacting People at a Distance; Develop-
ing Our Spiritual Discernment; Advan-
tages and Disadvantages of Psychism;
How to Build Up Your Business; The
Mysteries of Sleep.

THE TRIUMPHANT SPIRIT

CHAPTER I

CREATIVE IMAGINATION AND REALITY

ONE day I was imagining that Christ was before me and was speaking to me. I was also imagining what He was saying. Suddenly a startling thing happened. As my imagination grew vivid, the presence of Christ became real. I found myself asking questions and Christ answering, without any effort on my part. He was telling me things that I had never before read, nor heard, nor thought of. Just for a moment I had a doubt. I thought, "Can this be a phantom of my imagination?"

But the Voice answered my thought clearly and distinctly: "If I were a phantom of your imagination, how could I tell you things you have never known before? You are neither a scholar nor a philosopher. You have never in your life thought a subject through consistently and to its rational conclusion. Most of your thinking has been inspirational, and most of your conclusions have been intuitive; and yet your thoughts have been rational. Has it ever occurred to you that perhaps an unknown source was supplying you with those wonderful thoughts and ideas?"

I answered in the negative. Then said Christ, "Ask

Me anything you desire to know about Myself, and I will answer."

This gave me an opportunity to ask Him a question concerning His teaching. "Master, what particular thing did You come to teach? I do not see any difference between Your teaching and that of other great world teachers."

"Yes, there is a difference, a great one," He replied. "This difference means that My teaching is not only very practical and rational compared with other teachings, but also quite radical. For instance, whereas the other teachers and masters taught that one must realize God through one's personal effort or through certain austere practices or through the observance of rituals, I taught that none of these things is necessary. *You have not come into this world through your own personal effort. The Infinite Power that has brought you here is ever with you and about you; not only that, It is also always trying to help you to have the realization of It as being ever with you and about you. It is your part to become conscious of that help and to receive it. It stands to reason that the power that is moving quadrillions and quadrillions of stars and constellations is also moving man to his inevitable Spiritual destiny.*" The Master paused.

"Why is it necessary for us to become conscious of that help?" I asked. "Surely the Infinite Power

that has created us can at the same time make us conscious of the help It gives us."

The answer came simply and convincingly.

"Man has been made as a self-conscious mental being. It is his nature or function to be conscious of a thing before it can come to exist to him. Naturally, as long as man does not become conscious of God's All-Pervading Presence or of His help, it does not exist to him. God has bestowed upon man the faculty of creative imagination by which man may become conscious of anything he chooses. No condition can exist to him without his conscious or subconscious recognition or acceptance of that condition. Whatever he recognizes and accepts becomes a reality to him. This conscious knowing and this power of imagination distinguish man from the rest of the animal creation."

"What should we do to realize God or to receive His gifts?" was my next question.

"Imagine, accept, and believe that God is helping you," came the reply.

This ended our conversation. You may interpose and say that it was an imaginary conversation. Was it? That is the question. It was as realistic as anything can be.

This little conversation opened up a new world to me, making the invisible visible—making a con-

structive imagination a reality. I found a new road to travel from reality to reality.

You are likely to ask here, "What is the difference between imagination and reality?" The difference is this—one is the means and the other is the end. *Your imagination becomes a reality to your consciousness. That which you become conscious of, comes to exist to you.* Naturally, the question arises in your mind—Is there any reality in the thing itself—the thing that we imagine? You mean, in other words, Does it exist independently of our imagination? I answer, Yes, it does. If the thing did not have an independent existence, we could not imagine it nor could we demonstrate its existence later.

Once a young woman, a highly talented musician, told me a strange and unusual experience of hers. She said: "Having read that it is possible to communicate with dwellers on other planets, and that many of these planets must be more highly evolved than our own, I determined to see what I could do in this direction. My wish was to contact some globe where the inhabitants were far advanced in the art of music, and to call upon one of the celestial beings there for help in the composing of a new piece of music. I lay thinking upon this one night when, before I knew it, I found that I was imagining such a presence before me. By and by this presence became a vivid reality. I could see his countenance

clearly. Then I made known to him my desire for a new composition. He remained silent for a moment while a humorous, kindly smile slowly lighted his noble features. Then he commanded gently: 'Take your pencil and paper, and write.' Mechanically I obeyed, and instantly there was unfolded to me a wonderful melody. I hastily noted this down and then fell asleep. When I awoke in the morning I tried this wonderful composition on the piano, humming the melody. It was a marvelous work of art. Later, when played before the public, even the most fastidious critics in the musical world were much impressed with it. If such be the product of my imagination, can you tell me the difference between so-called reality and imagination? If an imaginary person can give one something truly valuable and constructive, is not that imaginary person as real as a real person?"

What we imagine and what we are capable of imagining may be two different propositions; but the beings, things, and conditions that we imagine, do exist. Therefore, *that which we imagine not only becomes a reality to our consciousness, but becomes possible of demonstration and realization by us.* This has been demonstrated at every step in human progress. All through the ages, in the degree that man has imagined and idealized, he has realized. The stimulus for this imagining may have come either

from so-called external sources or from the inner impulses of man himself; but it is the actual compelling force of the imagination, or the image-making power, that has determined the destiny of man.

Your creative imagination starts a steady flow of thought that leads you to the realization of the thing that you imagine. It seems as though the Infinite Creative Life first created all the wonderful things scattered throughout the length and breadth of this vast universe, and then created man with the creative imagination with which to reach and realize these wonderful things. That which man cannot imagine and appreciate, he cannot actualize.

A monkey may hold a tool like a man, yet he cannot use it in any constructive way, because his creative imagination is very limited. Also, a monkey lacks the human sense of valuation. If you put before it a banana, together with a diamond, it is likely to prefer the banana. In the presence of both a master mind of the civilized world and a bushman, the monkey would probably take to the bushman, because the latter is nearer to his kind. And on the other hand, a bushman might prefer a monkey to a civilized man, believing the monkey to be safer. But why limit our comparison to that of monkey and man—we know that, as between man and man, the man belonging to a lower scale of life cannot

appreciate the value and achievements of a man belonging to a higher scale, because the creative imagination of the former cannot reach that far. There are many people in a civilized community who cannot imagine the higher spiritual possibilities inherent in man. They refuse to think along any line not related to their immediate surroundings.

The other day a perfectly honest, civilized gentleman asked me this question: "How can a sane man believe in the hereafter?"

I asked in reply, "How can he believe in anything at all?"

"That is what I say," was his cynical remark.

"Yet you do not believe what you say," I went on. "If you did, you would never grow up mentally and carry on your work in life. If you did not imagine and believe in certain possibilities, how could you ever undertake to carry on your business?"

"That is different," he maintained with self-assurance. "What I deal with is something tangible, something related to my present life; but to believe in the life-hereafter is beyond me."

"You did not see every step of your business when you first started it," I pointed out; "yet you went ahead on the strength of the possibilities suggested by your imagination. There was nothing tangible as yet about these possibilities. What was it that gave you hope and the courage to press forward to suc-

cess? Was it not your creative imagination? Every faculty that Providence has given man has its particular function, and every function serves a definite purpose. As God has given man the sense of sight, so He has given him the objects to see; had He not given him objects to see, man's sense of sight would have no meaning. The same can be said of all the faculties with which man is endowed. Providence would not give man hope for a future life and deny him the realization of it. Man could not imagine a picture of the world beyond if there were not a world in actuality. As man can think of tomorrow and experience it, so he will experience the hereafter because he can think of it."

This simply shows that man's imagination not only regulates the ventures of his life, but also controls his thinking process. Simple reasoning will tell us that the very fact that man can imagine the hereafter proves there must be a hereafter. That hereafter may be variously interpreted in the unbroken continuity of life. To some it may mean another embodiment, and to others the transferring of a person to another environment or another state of consciousness. All this simply goes to show that the projection of our thought into the future is related to the continuity of our existence. Although there may not be any such thing as time in the absolute sense, yet we live in the concept of time in our imag-

ination and realization. The very continuity of life indicates the existence of time. Since man's every constructive imagination has been fulfilled and is being fulfilled, what reason have you to believe that our imagination of the life-hereafter will not be fulfilled—likewise that our dream of the conquest of disease and death will not be fulfilled?

Most people are afraid to leave the beaten track. They will not permit their creative imagination to go beyond their herd instinct. The history of the world shows us that progress along any line has been achieved by only a few adventurous souls. You cannot separate adventure from the creative imagination, whether it be in the case of Columbus discovering America, or Lindbergh flying across the Atlantic, or Christ giving His life-saving message. Such achievements are ever noble adventures in the creative sphere of God. This life is an eternal adventure—not to those whose vision has become dimmed by constantly gazing at defeat and despair, but to those accustomed to take cosmic flights on the wings of imagination.

Once a little child who had the stammering habit was brought to me. I said to him: "My boy, can you imagine yourself being as good a talker as any other boy?"

"Yes," he replied, haltingly.

"Then when you are alone, in your imagination talk to yourself fluently. See what happens."

One day soon after that the boy's mother discovered him talking to himself without stammering. But the moment he became conscious of the presence of his mother, he began to stammer again. I heard about it and sent for him. When he came I said: "Listen, my boy, you are getting along wonderfully well. Now extend your imagination a little further. Talk to your father, mother, brothers, and sisters, in fact to everybody you know, in your imagination. Sometimes picture them as before you and then talk to them orally."

The boy followed my instructions implicitly and overcame his stammering habit.

If you wish to know why he could overcome this habit, I will say definitely that it was because he had a vivid imagination. In other words, he could form a very clear picture of the ideal condition that he was striving to realize. That which we can imagine clearly and consistently, we can actualize.

Another person with the same habit became free through the use of a different method. The idea was given to him that God, Who cannot have any impediment in speech, was controlling his tongue and speaking through him; that *God is All-Power*, in fact his very Power-to-speak. The man formed a

very clear mental picture of this procedure and soon got over his impediment in speech.

When we imagine and believe that we are being helped through some agency, we become free from all mental anxiety and worry. In that case we obtain the desired result through the mental acceptance of that help. Our physical conditions are mental, and our subconscious system controls our physical conditions.

As I have hinted before, that which you cannot imagine and idealize, you cannot actualize; but your meaningless, idle imagination, lacking consistency and concentration, may not yield you any result. Sometimes even the abstract, philosophical idea is not strong enough to overcome a certain negative condition.

A prominent business man once said to me: "Mr. Mozumdar, I cannot get rid of my worry. I have tried every metaphysical means and method, but to no purpose."

"Very well, I will give you a method that will surely eliminate your worry, if you can form a clear picture of the functioning of that method," I said.

He was willing to try it, and so I told him what to do. "Put God into your mind. Perhaps you do not know how to do it. The idea is very simple. Science tells us that everything can be reduced to vibration; that is, that everything is made up of

vibratory energy. The highest vibration is God, All-Pervading and Omnipresent. Now the law of vibration is that the higher dominates the lower. The reason a stimulant stimulates our body is that the atomic vibration of the stimulant is higher than our physical vibration. Now the God vibration, from which all vibrations have come, is all-pervading. The moment you imagine and become conscious of its existence in your body and mind, you contact it mentally. The effect of this contact on your body is the same as that of a stimulant or a tonic, provided you rest your mind on that idea. Do not worry about the result. Let all thought of curing worry alone. It is sufficient to imagine that the effect of this highest vibration is more potent than any so-called curative medicine, and that it is working in its own way, dissipating your negative vibration of worry."

By the application of this simple principle, the man soon became free. The reason that this particular method was suggested to him was that his mind was very objective or mechanical. It was not a believing, mystical, or metaphysical mind. This man understood everything in terms of concrete objects. The moment I gave him something concrete and yet scientifically true, his mind formed a clear picture and accepted it.

All conditions must exist in our mind, since a condition cannot exist without our mental recogni-

tion. Any idea that our mind accepts produces a certain mental effect within the bounds of reason.

One day my mind was torn by a distressing thought. Though I tried very hard, it seemed I could not control it nor establish my usual peace and serenity. Then suddenly an idea came to me from somewhere. This was the idea: *The Creative Life that has created all things is likewise controlling and regulating all things*; then why not imagine that this same Creative Life is controlling your mind, and why not let It do as It pleases with your mind?

It was a wonderful idea, and the more I took hold of it, the more I found peace in my consciousness.

A thing that gives rise to a positive imagination exerts a certain positive influence over us by producing a mental impression. If that thing is based on eternal facts, it not only establishes a positive conviction, but also produces a lasting effect.

Modern science is destroying many of our superstitious beliefs, and at the same time it is also building our faith on a substantial and permanent basis. Whatever we accept as true, the same becomes true to us. That which is true to us today was not true to our savage ancestors many thousands of years ago. The limitation of their creative imagination would not permit them to see beyond their limited surroundings. Therefore they lived and died within the confines of their narrow perspective of life. But

their descendants through successive generations, as they rose higher and higher in the scale of life, were able to see further and further. Their ever-widening mental horizon continued to establish ever-new boundaries. On and on this climb continued through struggle and strife. It was a slow process. Every innovation or new idea would be fought strenuously by the older generation, for all through human history we find it the case that a lower mentality is not willing to permit anything higher than itself to pass unmolested. This is as true today as it was thousands of years ago. If you do not believe me, observe your statesmen, politicians, editors, publishers, preachers, and so-called patriots. Can you imagine their allowing a progressive idea to get by easily? Their extreme selfishness will not let their creative imagination expand. They are so absorbed in their personal exploits and glories that they have no time to think of the ruinous and worthless heritage they are leaving behind for their children and their children's children. Yet we are told that the ordinary civilized person is proud of his family and children. Fortunately for all of us, in this rapidly changing age the progressive elements of our civilization are sweeping the others before them. For this happy condition of affairs we may thank, in part at least, the advances of modern science and the prevalence of universal education.

The greater your creative imagination, the greater your achievement. Then why not make your achievement a divinely ordained self-expression instead of a selfish gain and self-exploitation? The infinite possibilities in the infinite realm of beauty and grandeur are forever inviting you. Only refuse to confine yourself to the selfish gain of your present little life, and you will find before you the vast expanse of an infinite domain awaiting your exploration. Instead of facing death and decay with the passing of time, you will be ever ready for new ventures. Since nothing in this life stands still in the ever-flowing cosmic current, why lose your vision of the infinite expanse by allowing yourself to be lured by the false gain of the moment?

No one stays forever in one place. Thousands of generations passed before you came here, and thousands of generations will pass after you have left this little earthly concept of life. Why make this moment's stay the be-all and end-all in your life, and thereby create problems and worries that do not exist in God's Eternal Kingdom? Suppose it to be true that this life falls into the mighty ocean of the Universal Life from which it has risen, and like a drop of water loses its personal identity; even then the thought that life is an eternal adventure makes your present sojourn on this earth a happy experience. It gives you hope, courage, inspiration, and

the thrill to press forward and finish your task with a carefree spirit. But life really is an eternal adventure because you can think and imagine it as such. You can think of other habitable globes and other homes more beautiful and more exalted than this.

Through the abuse of their God-given power, many lose their soul—the romantic thrill of an expanded vision. At the twilight of earthly life, with dimming vision they try desperately to seek refuge somewhere. But they find only a vast and desolate waste into which the shallow river of their life is gradually disappearing. This pathetic sight meets one everywhere. Yet, with a little stretch of the creative imagination the weary traveler may see a sunrise beyond the twilight horizon. The splendor of another world, happier and brighter than this, unfolds and invites him. Other beings, more exalted and more divine—friends of tomorrow's dawn—are ready to receive and to guide him. In Eternity's Omniscient Presence, years fade away. Sorrow and suffering, like the bad dreams of yesternight, are forgotten. His creative imagination becomes a reality to him, and his dream comes true.

You ask, "And beyond that, what?" Beyond that which you believe, feel, and know is eternal sleep. But such a sleep is unthinkable in the ever-wakeful universe. Even the electrons and atoms cannot sleep. They sing—they dance and get into the cosmic

moulds. They do not stop there. They go on and on, appearing and disappearing into the Infinite Bosom of That from which they have come. Thus they play hide and seek throughout eternity. Nothing sleeps, my friend, in this ever-wakeful world. You are a conscious being. Therefore, that which you are conscious of is real to you. As a conscious being you could not have come from something that is unconscious. An inferior quality cannot produce a superior quality.

A man once said to me: "My mind is in a whirl. I cannot think or plan. I do not see my way out of my present plight."

I replied: "Before ever you could think or plan, Something did your thinking and planning. If it were not so, you would not be here. Why not imagine that that Something is thinking and planning for you even now? This imagination will be a reality to you, and it will release your mind from all anxiety and worry. When your mind becomes free from anxiety and worry, it becomes the clearest medium for clear thought. The psychological effect alone of that thought is invaluable, not to speak of the spiritual effect produced by the realization of the Spiritual Reality."

"I wish I had faith such as yours," was his sad remark.

"You can have this faith if you try to understand

what I am trying to tell you," I continued. *"Whatever you imagine God as doing for your life, the same He does through your mental acceptance and belief. That which you imagine with a positive assurance becomes a reality to you and governs and regulates your life. The most comforting and productive imagination you can have is that God is helping you at every turn of the road. Imagination about Truth gives you the realization. Only that of which you become conscious is real to you. Unless you become conscious of Reality, It is never real to you. Your imagination makes you conscious of It. The very fact that you can imagine the existence of the All-Pervading, Superconscious Being shows that you have the ability also to realize it."*

After the above conversation this man not only found perfect peace, but also received inner direction for the solution of his problem.

The underlying Creative Principle of this universe is one and indivisible. No one can live in isolation and still have his mind function in an unbroken continuity. We are compelled to take cognizance of the Universal Creative Principle—to build and rebuild our dreams and to realize them. We are compelled to go to the First Principle to elevate our mental perspective to the boundless expanse of the Infinite. In our failure to respond to the call of our Eternal Creative Life, we find ourselves facing death

and darkness. To man, who is a self-conscious mental being, mental darkness means death. Everything that inspires his faith and hope is gone. Then existence becomes a meaningless drudgery—mere fruitless effort. Even the so-called good deeds that we improvise to get into the good graces of the Supernal Being are not sufficient to sustain the vitality of our mental life.

The more we attribute all positive thoughts and actions to the Creative Principle, the more we come in touch with It. There is a greater peace and satisfaction in the thought or imagination that God is thinking through our mind than in any thinking and planning we may do through our own personal efforts. When we let God think through us, we forever look upward and wait for the God-thought to pass through our mind. This very mental attitude gives us a sublime repose. The idea that after all we are important vehicles of God takes away all the worry and barrenness of our personal effort, together with that dreadful sense of isolation which makes lonely our life. It is then that we begin to find our personal identity closely knitted with the Indestructible, Self-Existent Principle of all that is.

After all, God and His creation are inseparable. Amidst various apparent changes, the Fundamental Principle of this universe remains intact. If you lack this sublime philosophic discernment or imagination,

you still have another approach to the Eternal Truth. It is this: *If your conscious life is the product of something, how much more important than anything else that Something must be*—that Something that is forever pushing you forward by bringing to you ever-new inspiration and revelation! As a conscious being—man—your richest heritage is the expansion of your vision or consciousness. By vision you live, and to the extent that you become conscious of your infinite heritage, to that extent you live. Can you not have a little trust and faith in that Power that has given you such a possibility? If that Power fails you, what can you do? But that Power cannot fail—that Self-Existing, Eternal Foundation cannot break down. When you become conscious of that fact and live by that principle, you become free from all worry and care. Since you are not responsible for your being here, why not cast your burden upon that Power that has brought you into this field of manifestation? The more you imagine this All-Pervading, Protecting Power, the surer you become of that protection. Therefore, we maintain that *the greatest gift of God to man is his creative imagination. By this gift man makes himself part of that which he imagines.*

We are imaginative beings. That which has made us as such, how can It be less than ourselves, and thus defeat Its own purpose? Since we are personal

beings in our thought and conception, it is natural for us to imagine the Universal Creative Principle as a Universal Personality. Also, since all experiences are related to our personal thinking life, the imagination and realization of that Universal Personality is within our human rights. *That realization of the Universal Personality is the most thrilling experience that we can have.* It is a divine ordinance that that which we accept and make real, becomes real to us. Beyond that, all else is a meaningless speculation.

Your contemplation of the Infinite Being as impersonal leaves a void or darkness in your mind. It causes your believing, thinking, and realizing life to sink into abysmal nothingness. If you are a thinker in a small way, what an intimate feeling of closeness you have with the Universal Creative Life by imagining It to be the Universal Thinker! The more you come to share the thought of that Thinker, the surer you become of the reality of your positive thought. All that is true and good and positive becomes not only a part of the universal thought, but also a genuine reality to you. That which you are conscious of is real to you. Beyond that nothing affects you. Since your conscious thought and idea make you conscious of this life as real, how much more real your life becomes to you when you imagine that you are thinking the thought of the Universal Thinker, Who is Eternal and Self-Existing!

Instead of thinking of space as void, why not think of it as the Presence of the Universal Thinker with Its ever-protecting thoughts of goodness? In the realm of good thoughts no idea of death and destruction can exist. These good thoughts are all about you. This consciousness will make your thinking good and you will automatically make demonstration of all that is good. This also will enable you to have dominion over all your unhappy, negative thoughts. Such dominion is infinitely greater than all your conquests and your acquisitions of name, fame, and wealth.

In the realm of the Indestructible Essence all constructive thoughts are good thoughts. Not only should you think good thoughts, but you should also imagine yourself as you are in the Cosmic Thinker. This is another picture of yourself, ever-vibrant, perfect, and free. If you can claim it, believe it, and live in it in your imagination, you are sure to manifest it. The picture that becomes a part of your mental life is automatically projected. After all, all the things you see are the pictures of the Cosmic Painter. That which you comprehend in the third dimension has its foundation in the Intangible Spirit. In a third dimensional object you can easily trace other dimensions from the solid to that of the Ever-Vibrant Cosmic Energy. Only by imagination can you contact other dimensions.

Who cares to speculate on what is beyond this thinking, believing, and realizing life? If you use your thinking life for the purpose of speculating upon a state beyond the thinking state, what do you profit by such a thought? By thinking of a void or of nothingness as the ultimate goal, you cannot annihilate your thinking life, because even in thinking of a void or of nothingness, you still remain the thinker. This thinker is more than that void or that nothingness. It is a reality. If it were not so, your ultimate void or nothingness of life would be as nothing. It would simply prove by contradiction that your thinking life was something. Then why think of thoughtless nothingness as the ultimate goal of life and thereby mar the joy and thrill of this thinking life?

So when you speak to your God—the All-Pervading Creative Life—imagine that He can hear and understand you like a person. It will bring your mind quickly in tune with the Universal Superconscious Principle. This Superconscious Principle is in you and about you. In other words, It is All-Pervading and Omnipresent. When you say that the Superconscious is in you, you really mean that It is in your mind, or consciousness.

Can you imagine the Superconscious pervading your mind and sustaining it? If you can, then you will not think the unholy thought. When you per-

sonify this Holy Presence in your mind, you are compelled to be honest and true to yourself by the very nature of this Presence. This personified Superconscious will not permit you to encourage anything that is not true and good. Moreover, It will undertake to guide and direct you, and you will be hearing Its soundless voice at every turn of the road.

One day, for some imaginary offense, a man began to abuse me terribly by calling me all sorts of names. Just for a moment I lost contact with the Superconscious in my mind. As I was about to explode in the spirit of retaliation, a voice rang through my consciousness: "Silence. Be patient. I will take care of the situation." I responded to this inner voice and said: "I will obey you, Lord." Then I saw an astonishing sight. My accuser could no longer look me in the eye. He hung his head in shame and lowered his voice and began to mutter an apology. But unfortunately, we do not always keep our faith and trust in this Superconscious Life.

The more you treat the Superconscious as being real, the more real It becomes to you. In whatever significance you imagine and receive It, It responds. The more you listen to Its voice, the clearer It becomes to you.

All positive thoughts and ideas eternally belong to the Eternal Positive Being. So anything positive that you imagine the Superconscious as saying to

you, will be true of the Superconscious. This imaginary speaking of the Superconscious will become real to you; that is, independently of your imagination the Superconscious will speak to you in accordance with your timely need.

Once a man said to me: "Mr. Mozumdar, I have been a student of metaphysics and spiritual philosophy for some time, but I have never once heard the voice of the Superconscious. In fact, my idea of It is very vague. Will you please tell me how to contact It and how to determine Its existence?"

"I shall be very delighted to help you," I replied. "Now, do what I tell you to do. When you are alone, imagine that the Superconscious exists in you in a vital, personal significance; that is, that It can hear and understand you. Then speak to It as though you were speaking to a living person. Ask any question that you desire to ask, but have no premeditated answer in your mind. Continue to ask until your imaginary Superconscious becomes a vital reality; that is, until you begin to feel Its living presence in you. It will surprise you to see how the answers to your questions come independently of your imagination."

Within ten days this man had astounding results from this experiment. In telling me about it he said that the first day or two he did not get any results. The third day he noticed some improvement, for he

found that he was beginning to feel the vital presence of the Superconscious as if It were a person. The fourth day that presence became very vivid. From that time on the answers to his questions began to come very clearly. Later developments and incidents proved every answer to be true.

There is one thing we should remember: we can feel the vital presence of the Superconscious in us as quickly as we may desire to. To do this requires only a little vivid imagination, understanding, and faith. If my imagination is very vivid with regard to help from the Superconscious, I receive that help immediately. When we become conscious of the Providential help by the aid of a clear imagination, it never fails to come. The law is: *That which we become conscious of becomes real to us. Every positive thing or idea that we can imagine is true of the Eternal Positive Being.* The very fact that we can imagine it shows that it is our part to imagine and our part to realize it. Means or methods do not matter. Nothing gives our thinking-and-believing life such death-defying courage and comforting assurance as the contemplation and vivid imagination that the All-Pervading and Self-Existing Immortal Principle is together with us and trying to help us. Then comes the realization that, no matter what happens, it will happen in that All-Pervading, Creative Essence. When we think of this wonderful creation and

our equally wonderful life from a broad, universal point of view, it takes away all our worries and cares. We begin to drift in the Infinite Cosmic Current which is ever moving us onward and upward. Everything negative seems so futile and so immaterial that we feel we can well afford to ignore its phantom existence and to forget the many unhappy incidents of our dead past. Then we begin to realize that the infinite possibilities in the realm of Omnipresent Spirit are beckoning us onward with ever-new inspiration. This is called the Life Eternal. Outside of this glorious thinking are only darkness and death.

CHAPTER II

IMAGINATION AND BELIEF

OUR life is that which we imagine and believe. Our beliefs not only motivate our life, but also regulate it. Why does a man think and act in a certain manner? Because he has certain beliefs that motivate him. In other words, consciously or subconsciously, he believes in his beliefs, and these beliefs compel him to think and act in a certain manner.

Once a man said to me, "It is not so easy to make a living."

"What makes you think so?" I asked.

"Well, I find it so through my experience," he replied.

I could see that his experience in this direction was due mostly to his mental state. But I was ignorant of the cause of it, knowing only that undoubtedly that cause could be traced to early mental impressions. So in making inquiries concerning his boyhood life and his early home environment, I discovered that his father had been a hard man who was in the habit of impressing his son's mind with the idea that life was a strenuous struggle, and that it was very difficult to make a living. This belief had narrowed the son's mental perspective until it was impossible for him to see the greater opportunities and

possibilities that lay about him. Fortunately, however, he had a certain amount of native intelligence and was willing to learn. The moment I had convinced him of the power of imagination and belief by illustrations and examples, he began to see the light. Also, he quickly learned how to cultivate a new belief and to establish a belief in his belief to act in accordance with his ever-widening mental horizon. In the shortest possible time he became a new man.

You cannot make a man over unless he is willing to change. The average person finds and offers hundreds of excuses as to why it is impossible for him to change. These excuses come from his subconscious counter-beliefs. If he understands the truth about beliefs and their power and has a sincere desire to establish a new motive power in his consciousness, he can easily snap out of his mental lethargy. A certain type of person always waits for a definite result to follow upon his endeavors. When this result does not materialize, he loses faith in his undertakings. Another type feels that results are definitely attending his efforts, and this type often comprises the doers and creators. You will find that back of their enterprises is a consistent creative imagination. You cannot work on a creation without having it progress toward its completion. *By waiting for a result to follow your endeavor, you simply*

form the belief of waiting. Therefore, that which you believe you are achieving, you achieve.

Most of us are up against our early negative impressions. When we are conscious of that fact, we give too much power to it. We come to believe it a gigantic task to move such mountains of obstacles and make our path clear to the fulfillment of our desires and aspirations. We overlook the fact that that very belief is one of the obstacles to be removed. Then why attach so much importance to early mental impressions? The fewer obstacles you recognize, the fewer obstacles you find. Think of your so-called obstacles as stepping stones, keeping your vision fixed on the goal.

Here is an intelligent, talented girl who is extremely sensitive. She is constantly conjuring up a vision of the people around her as conspiring against her. What is wrong with her? You say that in her early girlhood she must have received some form of unkind treatment. So like a whipped child she constantly raises her hand to ward off an imaginary blow. This is really the cause of over-sensitiveness. Now, if you can convince her that no one is really trying to strike her and that she is simply wearing herself out through her imaginary fear, you will set her free. If she is not willing to be free, you cannot help her.

One day in New York I met a very enlightened

woman. Her one besetting sin was her over-sensitiveness. I asked her: "Why are you so over-sensitive?"

"I do not know," she replied.

"You have a subconscious fear that someone is going to depreciate you. Is it not true?" I ventured.

"I do not know," was her reply.

"Now, if you'll not be offended, I can tell you the cause of it."

She gave me permission to go on. So I continued, "Perhaps in your early girlhood days you were poor and lacked social advantages and felt the unkind remarks of others very keenly."

She admitted that this was true.

"And this gave you a strong craving for recognition from those with whom you came in contact. Therefore, you would be generous to a fault to those who were attentive to you."

With this she agreed implicitly, and asked, "How do you know all this?"

"Because I, too, was once very over-sensitive about the opinions of people. My early experience in America was anything but pleasant. I overcame my sensitiveness by changing my belief."

"How did you change your belief?" she inquired.

"First, by believing that God was helping me. Then, by imagining and impressing my mind with the thought that, since so many wonderful, worth-

while people in America were kind and friendly to me, I ought not to crave for recognition from everybody with whom I came in contact. Even the average native-born American had not as many friends as I; then why should I worry about this or that person's opinion? From that time on I not only overcame my sensitiveness, but also began to receive many advantages that a person does not ordinarily receive. Now I have cultivated a new belief, a still better and stronger one. It is this: *Providence has given each man a certain number of people with whom to express his life; these people are his comrade souls; the more he looks for his comrade souls, the more he comes in contact with them; he should not be concerned about anybody else."*

Too much analysis for the purpose of determining the cause of our shortcomings is more of a hindrance than a help. It creates a blinding confusion in our mind and makes us more conscious of the weakness we wish to overcome. It is very difficult to pull against any negative quality to which we attach too much importance. The thing that we accept as being difficult becomes difficult to us. When we can convince our mind of this simple fact, we can easily overcome our so-called shortcomings.

At one time I had the belief that I could not drive a car because I was nervous. Then one day I asked myself why I could not do it. I found no reasonable,

satisfactory answer to this question. But the moment the realization came that everything depended upon my mental acceptance and belief, I made up my mind to believe that I could drive a car as well as anybody else. I also established in my mind the belief that *God is back of our every positive desire and that He is helping us to fulfill that desire.* This gave me confidence, and soon I found myself driving a car. It gave me the idea that belief is devoid of all reasons except its own. It is based on certain impressions that become a part of our mental life through acceptance and education. And yet, consciously to cultivate a new belief, we need some sort of reason with which to convince our mind. Our mind does not take a strange impression easily unless it is convinced. Some minds are easily convinced of certain ideas, due to certain previous subconscious impressions. Therefore, we maintain that a conviction is a matter of mental susceptibility. We can make ourselves susceptible by imagination, and by an understanding of the intrinsic value of a conviction.

The best way to establish a new positive belief in your mind is to imagine that that belief is taking possession of your mind, and that all disbeliefs are disappearing like dark shadows at the advent of light. The main points are, first, to make up your mind what you desire to believe, then, to have the

understanding of the power of imagination and belief. If you can imagine that you are believing a thing that will help you, and that that belief is becoming a part of your mental life at this very moment, it will be so. Everything depends upon how vividly you can imagine or picture that your mind is accepting a belief, or that that belief is becoming a part of your mind. For instance, if you can imagine or mentally see that your mind is accepting a certain positive idea, or that that idea is actually becoming a part of your mind, it will be a reality to you. Can you imagine that your mind is like a sensitive negative plate which takes a picture of anything to which it is exposed? If you can, you will have a quicker and better result than you otherwise would.

There was a time when I did not believe in many positive things because they did not appeal to my reason. One day the thought came to my mind, that to believe or not to believe was my prerogative. Since beliefs make our lives what they are, by not believing positive things I was simply depriving myself of positive experiences, or reactions. Then why could I not make up my mind to believe the things that were to my advantage? This simplified the matter and stopped all mental arguments designed to defeat a positive belief. I heard a voice distinctly speaking to me, saying, "*Life is not lived by logical deduction, but is lived by the virtue of its*

being, and life becomes to your consciousness what you believe." From that time on, I placed my belief on the simplest form of reason and carried on many wonderful experiments with wonderful results.

One day a young man said to me, "I simply cannot believe that a man can change himself by his belief."

I replied, "Because you simply do not want to believe it. Your disbelief is really belief in the negative. Therefore, when you disbelieve a positive thing or idea, you experience a negative result. Now, by realizing this truth and making up your mind to believe all that is positive and good, you will have a positive reaction. Your conscious life and its realization are related to the actions and reactions of your beliefs."

"Where do you get these ideas?" he inquired.

"I get them from a higher Source. When I desire consciously to get a higher idea or thought, I make up my mind to believe in this Source and to feel the vital presence of Its reality by the help of imagination."

"That is purely your imagination," was his remark.

"Yet my ideas are real," I replied. "Has imagination intelligence to create all those wonderful ideas that I receive? If we judge a thing by results, my imaginary higher Source must be very real."

"Do you mean to say that by imagining and be-

lieving in a higher Source we can receive inspirationally many original ideas?" he inquired.

"We certainly can. It depends upon our vivid imagination, belief, and clear vision," I told him.

One night I went to bed feeling the Conscious Presence of the Omnipresent God. I left my mind open to receive any higher knowledge that might come to me during my sleep. Falling asleep in that state, I found that I was still semi-conscious; that is, though asleep, I continued to experience the Conscious Presence of the All-Pervading God, as before. How long this condition lasted, I have no idea. Gradually I became conscious of the fact that I was learning something very important. Whether someone was teaching me or I was simply absorbing a certain knowledge from the Cosmic Source, I cannot tell. I became conscious of thinking that I must carry this important knowledge over to my wakeful state. From my previous experience I knew this to be a difficult task. Before this, whenever I would try to bring valuable information from sleep-land to my wakeful state, I would fail. The information would seem so simple and practical in my sleep, yet I would not be able to remember it upon awakening, for at that moment it would slip into oblivion. Yet, strange to say, at some later time during a state of preoccupation, it would flash through my mind.

Remembering this difficulty encountered on previ-

ous occasions, I was now seeking knowledge as to how to bring information from sleep-land to the wakeful state. Whether I was asking some one, or thinking in my mind, or trying to absorb that knowledge from the Ever-Present Knower of all knowledge, I cannot tell. At any rate, something or some one was speaking in my mind and telling me what to do. "Make a continuity from your sleeping state into your wakeful state." So I began to drag my mind gradually from the sleeping to the wakeful state without any break.

For the first time in my life I remembered immediately after awakening what I had received in my sleep. The information which I brought was very simple and astonishingly practical. I shall try to express it in the form in which I received it. For the sake of convenience I shall call the Giver of this knowledge, "Lord."

The Lord was saying: "*A quality or condition that you imagine and believe you are receiving, you receive. When you imagine and believe it is departing, it departs.*"

I asked: "Is this true only in relation to the body and the mind?"

Lord: "No, it covers the entire realm of human experience. *When you personify a quality or a condition, that is, treat it as an entity or a person, and bid it come or depart, it will obey.* Have a clear pic-

ture of its movements of coming or going. It is easy for the average mind to receive or to relinquish a quality or a condition that it desires to manifest or to banish."

I: "Here is an imperfect physical condition; how shall I get rid of it according to this method?"

Lord: "Treat it as a parasite, superimposed on your perfect body. Keep the vision of the perfection of your body before you. In other words, underneath the imperfection vision the perfection; then in the name of the Lord Christ, or in the name of God, tell that dark, unwanted spirit to depart. Mentally see not only that its shadowy form is disappearing, but also that your perfect body is emerging in the Cosmic Light."

Here a question came to my mind. Before I could ask, it was answered.

The Lord continued: "A philosophical view or a dogmatic belief has nothing to do with this simple operation of mind. It is sufficient to know that all conditions that you manifest exist in your mind. That condition which you hold with your mind, is held, and that which you let go, is gone. The most concrete way to let a negative condition depart from your mind is to see it as leaving. By personifying a condition, you are not departing from the truth."

I: "Since a condition becomes a living fact because of our mental acceptance, how can it have an inde-

pendent identity? Do we not give it power and life? It certainly cannot exist independently of us."

Lord: "In one sense it is a believing entity; that is, you make its existence possible through your mental acceptance and belief. Your mind ordinarily does not know how to release a negative condition easily after it has accepted it. But that which it imagines and visions becomes a reality to it. You can see its application in this method. This method was first discovered and revealed by Christ Jesus, to set people free from their self-imposed bondage."

I: "Lord, medical science tells us that a disease really affects the body. Then how could the body remain perfect after it had been afflicted with disease?"

Lord: "The substance or material out of which this body is made cannot be affected. This substance is non-biological energy, which you popularly call atomic energy; hence, no biological condition or disease germ can affect it. This knowledge gives you a valid reason for imagining the eternal perfection of your body. Since the biological structure of your body is held together by a mental process, when your mind receives a disease, due to its receptive state, it reflects that condition through the biological structure of your body. The sooner medical science recognizes the mental process of this biological body, the better will be its work."

I: "Lord, I cannot understand how the structure of our body is held together by a mental process."

Lord: "That is very simple to understand. Your science tells you that a living, organic body cannot function independently of some kind of mind. Its assimilation and elimination processes would not be possible without a mind. You may call this mind a sub-mind or a subconscious mind, it does not matter which. If a living, organic body cannot function without a mind, how can it grow or change its structure without a mind? So you see a living physical structure is involved in a mental process. Without accepting a mental process as being back of a living, organic body, you cannot imagine a biological evolution."

I: "Will medical science accept the idea of personifying a disease?"

Lord: "It is doing it right now. It is personifying a disease under the name of a germ. The human mentality is certainly greater than a germ mentality. Considering the idea purely in a materialistic sense, you can easily see the possibility of the human mind's influencing a germ mind. If so-called germs do not receive your subconscious mental recognition and support, they cannot live in your biological body, because your body structure is held together by your mental process. In the last analysis a disease, or a disease germ, is held by your mind."

I: "Lord, what about good luck and bad luck?"

Lord: "You mean, you want to know how to drive away bad luck in order to have good luck. If your mind is very realistic or very objective, command the bad luck to depart, and imagine a shadowy, dark entity leaving you. And at the same time invite the good luck and imagine that it is entering your mind and body in the form of a joyous light. Your belief will regulate your life."

In recording this experience I am simply trying to show what our imagination and belief can do for us. The working principle of this method is not my own discovery. It was discovered and applied by Christ Jesus twenty centuries ago. He would often treat a negative condition as a devil, or evil spirit, to give the afflicted person a concrete idea of its departure. When the deaf and dumb person came to be healed, He would cast out of him the deaf and dumb spirit. However, after the above experience I carried out a number of experiments. For instance, a wart that I had growing on my forehead I commanded to depart in the name of Christ, pressing it with my finger while I was speaking, and in a few days it was gone. Of course, I used this method with the perfect understanding of the law of mind, applying vivid imagination and belief. Another day I stopped an excruciating pain in the right side of my stomach in two minutes.

By following this method, that is, by personifying my vital organs and telling them to absorb the Divine Energy, I have been able to stimulate their functions; but I have always kept my vision of the All-Pervading Divine Energy and of the organs as absorbing it. We must not forget that this method is only a means of impressing our mind with a positive quality, and that it has nothing to do with any philosophical view or doctrine.

One day while I was writing this book, a lone mosquito seemed determined to annoy me. I did everything to drive it away, but it played hide-and-seek and stubbornly resisted all my efforts to stop its annoying humming. After some time spent in this way, the thought came to my mind—Why not treat it as a conscious entity and tell it to depart, imagining that it is understanding you and obeying your command?

I used this simple method and it worked like a miracle.

The law of your mind is this: *That which you imagine and believe you are attracting, you attract, and that which you believe you are repelling, you repel.* The more conviction you have in the working of this law, the greater will be your power and work. Christ Jesus said that if you believe a thing is true, it is true. This belief is a conviction.

Is something bothering you? With a kindly spirit

and in the name of the Lord, tell it to depart. If you can believe and also vividly imagine that it is leaving, it will leave. Similarly, are you looking for something in life without infringing upon the liberty of another person? Tell that something to come and mentally see that it is coming, and it will come.

Your imagination with regard to the people with whom you come in contact has an effect on these people. The silent radiation or vibration that you throw off from your mind will affect all about you, especially those who are in tune with your mind. Like a radio, your mind operates on a certain wave length according to its mood and attitude. With the understanding of the Divine Principle you can top any negative attitude that a person may have toward you. Sometimes you unconsciously attract or repel a thing in accordance with your mental state. Since your mind is radio-active, it never ceases to act. If you are a business man, you no doubt often have the experience of having everything go smoothly on some days and all wrong on other days. Watch your mind, especially your thinking process, and you will be able to determine the cause. If you know the law, you can change your mind even in the middle of the day and make a new start. Imagine your mind as a radio set that can both receive and broadcast. Also, know that you receive and broadcast on the same wave length. Now, consciously broadcast your de-

sire by your right mental attitude, and receive your desired object by your vision and imagination, believing that it is coming to you. If you can keep perfect mental peace, you will actualize that object. The less unkindness, envy, and jealousy you entertain in your heart toward your fellow men, the less static you encounter. The law is that you cannot tune in with two stations at the same time, operating on two different wave lengths, and get any service.

There is more mystery in your conscious thought of attracting and repelling than you can imagine. When something goes wrong, you are prone to blame somebody else. Thereby you make the situation worse. One disturbed mind disturbing another cannot hope to bring about a readjustment. In fact, it makes the readjustment more difficult. The imagination and belief that God is readjusting a wrong condition will bring you the most astonishing results. The less we agitate our mind by trying to adjust a condition through our personal effort, the quicker will be the solution.

As we climb higher and higher in our realization of the Allness of God, we come under a still higher law. Imagination, vision, and belief on the spiritual plane not only bring everything within our mental perspective, but also within our reach. In the All-Pervading, Ever-Present Spirit, all things exist. This Spirit being Eternal, Beginningless and Endless, all

things must forever exist in Its Omniscient Bosom. There cannot be anything new to the Spirit that is beyond time and space. A new thing presupposes a new beginning in point of time. In spite of the apparent changes here and there, the totality of things ever remains intact in that Presence. Therefore, anything positive that we imagine as existing in this All-Pervading Spirit, eternally exists.

In God there is no space. He occupies all beings and things. In fact, all beings and things exist in Him. Our conception of space separates two things by a void, and from this we come to form the idea that a distance exists between two things. Not only that, the thing that we hope to realize in the future seems to be far away from us in point of time. Thus, separated by time, we fail to realize the eternal existence of the thing in God. In reality, nothing is far away from us. This idea of distance exists only in our consciousness. In God there cannot be any time, because He is Beginningless and Endless.

We may not be conscious of God's All-Pervading Presence and may, therefore, think He is far away; but this is not true. Such a condition exists only in our consciousness—apart from our consciousness it has no reality. So in God a thing cannot really be far away from us. *In God there cannot be any such thing as location. Therefore, in that Unbroken Presence we cannot say that a thing exists in this or in*

that part of God. It exists where God is. If God is in our body and mind, we can find the thing in our body and mind, too. I do not mean in the sense of space; I mean in the existence of God, who is beyond all time and space. So to our consciousness or knowing, a thing may be near or far, but in reality it is forever in the place where we are conscious of its presence in God. A man may be hundreds of miles away from us, but we can imagine his presence either at that distance or just in front of us. In either case our experience of his presence will be a matter of consciousness, and it has nothing to do with space. Since everything is related to our consciousness, a thing cannot exist to us unless we become conscious of it. Hence, we maintain that our consciousness is not related to time and space. It is an independent factor and therefore fundamental.

Just suppose that you are unconscious and a million dollars is lying around you; what good is it to you? As far as you are concerned, it would be as though it did not exist at all. When you are unconscious of a thing, it does not matter whether it is near or far. The thing that you cannot see, feel, or know cannot exist to your consciousness.

Now, let us take another illustration. Suppose you are conscious and looking for a thing, believing it to be far away, although it is really near at hand; shall you have any chance of seeing it? Most likely

not. Sometimes we misplace a thing in our own home. If we look for it under the impression that we have put it in some place other than where it is, we cannot hope to find it. Everything that exists in God can be found near us when we become conscious of it. Since there is neither time nor space in God, when we become conscious of a thing, no matter what it is, we find it. We cannot enjoy a thing without becoming conscious of it; then why can we not be conscious of a thing that we desire in God, and enjoy it? It is far better to enjoy in our imagination and at the present moment the thing that we desire, than to wait for a future date. All our enjoyment is mental. By anticipating and waiting for an enjoyment we simply learn to anticipate and wait, and we do not learn to enjoy.

If we do not cultivate this faculty of enjoyment, like all other faculties, it will depreciate or wither away. This is the thing that is happening to many who are accumulating wealth with the hope of enjoying it at some future date. When that date comes, they receive a rude awakening in the discovery that their faculty of enjoyment has been completely destroyed. Their so-called success in life means less than nothing.

There is another psychological reason why we should learn to enjoy our desired objects in the eternal *now* which is in the Omniscient Presence of God.

It brings our mind in tune with the object that we desire, and through vibratory correspondence that thing is drawn to the visible sphere of life. But we should always remember that all our enjoyment is mental, and that that which we become conscious of is real to us.

Do you wish to achieve something great? Have you courage and vision? If you have, then do not worry about results. Just know that it has been eternally done in God. To the Eternal, Timeless God, there cannot be any new action. That which is to be done by you and by me as individuals has eternally been done in God through some other point of creation. When you claim your eternally fulfilled desire, you claim it with a positive assurance of its fulfillment in you. There is no mental anxiety attached to its realization. When your mind is free from worry and anxiety, you can see and do a great deal more than you otherwise could; and yet, there is no effort on your part. You simply follow the pattern that you see before you. This following does not require any strain. You rest your mind, and your vision carries you through. This tuning-in process has saved many a creative genius from unnecessary worry and anxiety. Even now while I am writing this, I am relaxing my mind by placing it in the direct path of the ever-fulfilled task. Thought after thought is unfolding to my vision and carrying me on.

Our originality is determined by how faithfully we can copy the cosmic pictures we desire to paint. As without an ideal or completed mental picture an artist cannot draw his masterpiece, so without a vision of your goal you cannot move toward a definite destination. *Can you imagine that your certain definite goal is forever existing in the eternal God, and that it has been forever achieved? If you can, your achievement will be an easy one.* Your very realization of the eternally-fulfilled desire will carry you on. The Urge that has brought you here has also given you a positive desire, and It is helping you to realize that desire. You need not worry about details. They will unfold to you as you move in accord with the Cosmic Vision. If you have not a clear picture of the pattern, just relax and know that it is coming to you. When and how, it does not matter. The only thing that is necessary is complete mental rest with a positive assurance that that picture is coming. It is coming as surely as you live. It is a part of your life's expression. If you hold on to that faith with a perfect understanding of the scheme of life, no one can deny you that expression. It is your divine heritage as a conscious being—man—to express your life in accordance with the divine plan and manifestation. Therefore, it behooves you to be conscious of that fact, and to act with that realization. The rest is easy. As a river flows into the ocean, so your life

will flow into the perfect expression of the divine plan. Meaningless worry and anxiety will only deprive you of the realization of this wonderful heritage.

In the early days whenever the inner urge and inspiration to write a book would come upon me, I would go through terrible mental agony. I would isolate myself from people through fear that someone might disturb me in my creative work. During this period I would develop a peculiar temperament bordering on insanity, with occasional irrational outbursts. Naturally, through the succeeding years whenever I would feel the urge to write, I would anticipate that a spell like this would come over me. Therefore, before I undertook to write this present book, I warned a few of my close friends not to expect any kind of sane treatment from me during the process. One day while I was writing, I distinctly heard a reprimanding voice saying: "This temperamental business is all foolishness. You are taking this as an opportunity to yield to your flesh concept of life. Why take upon yourself so much responsibility, if you are doing God's work and fulfilling your divine destiny? Rest your mind on God, keeping your vision on the eternally completed task, and your trust and vision will carry you through. Know and realize that your life is God's life, and that God is helping you."

I said to myself, "That is perfectly right. I am giv-

ing a comforting message to the world, and yet I am failing to demonstrate that comfort and peace within myself." This restored peace and sanity in my consciousness. All my subconscious anxiety and temperamental mood vanished into nothingness. Now I am visioning the perfect pattern before me, and in accordance with the inner urge I am following it. Even time is no longer a factor in my creative work. I have accepted it as an accomplished fact. It is not at all difficult to accomplish an eternally accomplished task if we can relinquish our personal responsibility. Such is the message of Christ—my Lord and Master. Certainly His yoke was easy and His burden light. I am thankful and grateful for the privilege of knowing Him and His message. Surely, "my cup runneth over."

No, a negative desire does not exist in God—it exists in the human mind. If you ask me why, I will tell you. Man has been created as a self-conscious mental being, and therefore he must act as such. His distinct functions characterize him as a human being. What are those functions, you may ask? Thinking, imagining, visioning, believing, discriminating, realizing, and so forth. Volition also was given to man for his use. If you should ask me the necessity of volition, or free will, my answer would be that that is the way man has been made. For instance, in order to construct an automobile you need the co-related

parts which go into the making of it. Though a machine for pumping may have something in common with an automobile, it can never be an automobile. Although some animals may have certain faculties in common with man, they can never be human beings. Certain distinct faculties, functions, and physical characteristics will always distinguish man from the rest of the animal creation. This composite being, man, by his very nature can think either positively or negatively. It is his prerogative as a human being. The very fact that he can think either negatively or positively proves that if it were not in his nature to do so, he could not do it. That is conclusive.

Now, the negative imagination or thought is that which is not true to the essential nature of the Creator and His creation. This is the best definition I can give at present. But yet, a negative thought may seem as real to our mind as any positive thought. However, since a negative thought does not interpret anything outside of our mind, it has no real relation to the divine scheme of creation.

Our existence is positive, because it is true and fundamental. If our existence were not true, how could we ever have any thought or picture in our mind, either negative or positive?

Perhaps many of you are wondering what is true and what is not true in the absolute sense. This can easily be determined by a simple analysis. A thing

cannot be real and unreal at the same time. Either it exists or it does not exist. It cannot do both. Take, for instance, two conflicting ideas regarding an object, one that affirms its existence, another that negates that existence. How shall you know which is true? In the first place, we cannot negate a thing without first affirming its existence. In the second place, a negative idea is formed from a positive fact by denying the existence of that positive fact. By gradually lessening the positive, we arrive at the complete zero which is the negative of that positive. The reason we call a disease a negative mental condition or picture is that we experience it as a negation of health. If our first experience were not one of health, we should have no way of knowing a disease. Therefore, we maintain that health is as fundamental as our existence, and that it interprets the positive nature of our being.

That which interprets our own positive being or existence is always positive. Our very protective instinct tells us that we want peace, comfort, and happiness. Therefore, anything that does not stand for or insure all these is also negative. By exercising our human prerogative we can think negatively and conjure up a negative picture, but we cannot change a positive fact eternally existing in the Positive Being. For instance, in the broad daylight we may shut our eyes and create a darkness; but by so doing we can-

not affect or blot out the sunlight. And then again, if we stand in the hot sun and hope to get cooled by shutting our eyes, we cannot possibly succeed. The very heat will drive us to take shelter in a shady, cool place. That is exactly what happens to us when we think or imagine negatively in the Ever-Present Positive Being—a reaction sets in by the very force of the positive truth, and we feel uncomfortable. If we are wise, instead of fretting over a disagreeable reaction, we take shelter in the Positive Truth—the Omnipresent God.

God's truth is revealed to us in the degree that we are willing to think, imagine, and see It. By thinking of, imagining, and believing in all positive beings and things, we not only make them real to our consciousness, but we also contact and actualize them.

One time, attending a symphony concert in the Hollywood Bowl in California, I heard the playing of Schubert's "Unfinished Symphony." As I listened, a strange feeling came over me; the music I was hearing seemed celestial music. In that composition there were no earthly elements. Instinctively I looked up at the blue vault above where millions of stars were shining like scattered jewels. Then there came to me, with the playing of the melodious refrain, a sudden thought—that somewhere around those stars are habitable globes; that other beings, more exalted than the beings of our earth, occasionally send some

of their comrades down here to fulfill specific missions; those souls bring to us from their native homes wonderful music, art, and scientific knowledge; some of them carry their missions through unendurable hardships, misunderstandings, and persecution; after the completion of their task, when they depart from their temporary habitation with a heaviness of heart, the angels of the sphere guide them on their homeward journey; then comes the joyous reunion with their comrade souls; the earth is forgotten and the wounds of ingratitude and betrayal have been healed, and only the joy of well-done tasks remains; and thus an interplanetary drama is enacted.

Then another thought came to me, that the coming of these souls to this earth-plane is not in vain. They leave with us a certain message which makes us look upward and strive for the higher and better things in life. One Schubert, one Beethoven, one Shakespeare, one Newton is worth more than millions and millions of self-seeking, sordid statesmen and politicians. One Christ is the Redeemer of the entire human race. Such an imagination and belief lifts us Godward, bringing peace, happiness and joy, hope and aspiration.

CHAPTER III

THE BELIEVING AND REDEEMING CHRIST

SIR JAMES JEANS, noted British scientist, in his book, "The Mysterious Universe," says:

"A few stars are known which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sand on all the seashores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe.

"This vast multitude of stars are wandering about in space. A few form groups which journey in company, but the majority are solitary travellers. And they travel through a universe so spacious that it is an event of almost unimaginable rarity for a star to come anywhere near to another star. For the most part each voyages in splendid isolation, like a ship on an empty ocean. In a scale model in which the stars are ships, the average ship will be well over a million miles from its nearest neighbour, whence

it is easy to understand why a ship seldom finds another within hailing distance."

* * *

"Standing on our microscopic fragment of a grain of sand, we attempt to discover the nature and purpose of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances, terrifying because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye, terrifying because of our extreme loneliness, and because of the material insignificance of our home in space—a millionth part of a grain of sand out of all the sea-sand in the world. But above all else, we find the universe terrifying because it appears to be indifferent to life like our own; emotion, ambition and achievement, art and religion all seem equally foreign to its plan."

* * *

"Life can only exist inside a narrow temperate zone which surrounds each of these fires at a very definite distance. Outside these zones life would be frozen; inside it would be shrivelled up. At a rough computation, these zones within which life is possible, all added together, constitute less than a thou-

sand million millionth part of the whole of space. And even inside them, life must be of very rare occurrence, for it is so unusual an accident for suns to throw off planets as our own sun has done, that probably only about one star in 100,000 has a planet revolving round it in the small zone in which life is possible."

If the total number of stars in the universe is something like the total number of grains of sand on all the seashores of the world, the question naturally arises—How many grains of sand are there on all the seashores of the world? From a layman like myself, the only answer to that is, that they are countless and numberless. Similarly, it is impossible to count all the stars in the fathomless depths of space or to form a definite concept of their number. Of these numberless stars, if one in one hundred thousand has a planet revolving round it in the small zone in which life is possible, how many millions and millions of habitable globes there must be in this universe! Then again, there is no telling what kind of creation exists beyond the last outpost of our visible universe. Jesus the Christ was not far wrong when He said, twenty centuries ago, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

This stupendous universe with its almost limitless expanse need not frighten you. Its limitless boun-

daries are not as far away as you think. You are seeing things in time and space. Consequently, you conceive of measureless distance. But when you try to see them in the Ever-Present, Timeless and Spaceless God, you are surprised to learn that one thing is as near as another. *God is a Self-Existing Principle; therefore, He is timeless and spaceless.* In other words, before time was, He was. Time is merely a human conception. Therefore, the Principle that existed before man, and even before anything from which man calculates time, must be beyond time. Then why try to conceive of God as in the infinite extension of time and space? In the one unbroken continuity of the Presence of God there cannot be any space, because there is nothing by which to measure distance. Space also is a human conception. It is our conception of distance between two or more objects separated by a so-called void. Therefore, where God is one and all, there cannot be any space. In our space concept He is as much in one place as in another with His Ever-Present Allness. *Since there is no location in Him, who is indivisible and one, by thinking of Him in the infinite extension of space, you receive a mental reaction of meaningless nothing.* A thing that you cannot conceive of has no meaning to you. A meaningless object is equivalent to nothing to you.

In your time and space concept of life you can

realize God in you and about you with all of Himself; that is, in His entirety. No matter how and where you recognize His presence, He is there as a whole. Whenever and wherever and in whatever significance you desire to realize Him, you will find Him. If you want to realize Him in human form, and that kind of personal association gives you comfort and peace, you are entitled to do so. In that human form you will find God in His entirety. Yet nothing gives us such a joyous thrill and such exuberance of spirit as the feeling of togetherness with God—the realization that our existence is woven and interwoven with the very fabric of God. In that realization something permanent is established in our consciousness; it is this, that God is eternally in us and that we are in Him, and that He can never forsake us. Yet we can forsake Him in our consciousness, though in reality we are still held together by His Omniscient Presence.

It may be difficult for many of us to form a concept of God as timeless and spaceless, but we can all conceive of all beings and things as existing in His unbroken presence. *As our mental picture does not occupy any space in our mind, so this creation does not occupy any space in God.* In its totality or entirety, creation exists wherever God is. Since God is everywhere in our space concept of life, creation exists in its entirety everywhere. In the unbroken,

solid Presence of God time and space vanish. One star is as near to us as another, and wherever we become conscious of them in God, there we find them. If we can realize God in a dewdrop, we may find the whole of the universe in it.

In God, we can become conscious of anything we desire, right before us, and it will be a real experience to us. In God, when we become conscious of anything or anybody as being near us, we find that it is true. We can be conscious of anything by the help of imagination. Thus, the conscious communication between any two self-conscious entities separated by millions of miles in space, becomes possible in God.

Since nothing dies in God, why is it not possible for us to communicate with any being that ever existed on this earth or on any other habitable globe, by being conscious of its presence?

Many people think that it is not possible for us to communicate with Christ. That very thought and belief make it impossible for them; there is no other fundamental reason why such communication could not be. If we can commune with the Universal, Ever-Present God, why should it be impossible to commune or to communicate with any of His living expressions? When we imagine the living presence of Christ in God, we become conscious of that presence according to the vitality and strength of our imagi-

nation. This does not mean that we always contact His mind in feeling His presence. We may be in the presence of a person, and yet not at all know or contact his mind. In order to contact Christ's mind, we must have the same repose, peace, and trust in the Providential Power that He had—the same self-surrender and recognition that the Father is All-in-All in our life. As I am recording this wonderful message in the spirit of Christ, my mind is gradually becoming detached and unconcerned and is coming into tune with His mind. I am beginning to hear the eternal voice of Christ expounding the eternal truth. He is saying:

“By annihilating time and space I have brought God and His universe closer to the consciousness of the human race. I have dispelled the fear of darkness and isolation which has been the cause of so much misery and unhappiness in this world. Now, no one can ask, Where and how far is God? How far will He travel to meet me and the other souls of this All-Inclusive Cosmic Life? To develop the inward sense of knowing and seeing is to be released from the bondage of cold objectivity that limits man's mental horizon. That which man sees from within, in his consciousness of God, is eternally true and real. To see a thing in the Eternal Presence of God is to see it from within. When man discovers this Kingdom Within, all things are added to him

—all the things of God that he idealizes and dreams become a part of his mental life.

“Since nothing exists to man unless he becomes conscious of it, everything that he experiences is related to his mind. The recognition of this fact makes his objective experience a subjective reality. A thing does not become more or less accordingly as it is known or not known by man. It remains forever where it is—in the Omniscient Presence of God. But man’s recognition of this makes the thing a part of his mental life. Thus a man’s life expands in vision; it becomes larger and larger in consciousness. This expansion of consciousness is the Life Eternal, and outside of it are darkness and death.

“In God’s Eternal Presence there is a perfect picture of yourself and your deeds. The will of God is that you reproduce this picture in your individual expression of life. The purpose of this ever-growing individual life is to express dynamically, ever-static ideals. How much and how far you can carry out these positive ideals in your thoughts and deeds will determine your happiness and joy in your ever-expanding life. Your every positive idea, ideal, thought, desire, and aspiration is in accordance with these eternally finished cosmic pictures. You should have no fear in acting in accordance with your positive vision. The best way to succeed in your eternal success is to vision constantly the cosmic picture of

yourself as already a success. Identify yourself with that picture and act accordingly.

"Always remember and know that God is helping you in your every positive action. There are no elements of uncertainty in things that are of God. *As an individual human being it is your divine prerogative, not only to reproduce the eternal picture of yourself, but also to play the eternal rôle which has been prescribed for you.* Those who understand this wonderful truth and live it are doing the will of God. If you are following the predestined path of truth, you will find an understanding affinity with those who are travelling the same road.

"Whenever you are doing something positive—something that contributes to your joy and happiness without infringing upon the liberty of another soul—do not fail to keep before you the vision of yourself as simply duplicating the preordained deed. It will eliminate all your personal worry and your fear of unpleasant reactions. Your heart will be filled with gratitude and thankfulness for the privilege of knowing this sublime truth."

This concludes, for the present, the message from Christ's mind; and here there comes to my mind those memorable verses from the Bible:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

You experience everything in the eternal *now*. Everything takes place in your consciousness. That which you are not conscious of, does not exist to you. But instead of seeking within, you are forever seeking your desired object without. Instead of seeing with your understanding mental eye the things that are of God, you are constantly gazing upon the distant horizon of uncertainty and defeated purpose. You are determined to follow the law of the flesh, which constantly exalts your futile deeds. Your success does not come through following the law of the flesh. It comes through virtue of something that is greater than all your thinking and planning. You complain, in keeping with the law of the flesh, that you have this or that natural defect, and that it is barring you from success. You cannot realize that such a thing is not true according to the law of the Spirit. According to the law of the Spirit you can capitalize your every handicap.

A tall, homely, angular girl who did not seem to have the least chance of success either on the screen or on the stage, in time became a great success as a comedienne. She capitalized her appearance and gave it a positive quality. All positive qualities are beautiful in accordance with the positive standards of Spirit. The human standard, based on the law of

the flesh, is defeating millions of people in their attempt to attain their desired goal and to fulfill their aspirations. Then why conform to the law of the flesh? Why not have the conception that *that which is yours no one can prevent you from receiving?* By giving in to this or that person's preconceived idea, you get nowhere. Sometimes you have the idea that if you had done this or that, you would have been a success. That kind of thought is merely an aftermath of your defeated purpose. It has nothing to do with success. *Your success no one can bring to you; you must get it for yourself.*

Here I take the liberty of relating a strange experience that I went through as I started to write this chapter. My purpose in telling it is to make an honest confession that I might give due credit to Him to Whom it belongs. If we are not honest with ourselves while standing before the Light of Truth, we cannot give a spiritual message. No one is expected to give more than he is capable of receiving. But above all things, one should be honest with oneself. And now here is the story:

In quoting Sir James Jeans at the beginning of this chapter, I wanted to show how stupendous this universe is—how infinite the Spirit back of it; I wanted to show that all our dogmas, creeds, and religious beliefs are merely child's play, and that the Infinite Spirit is not at all interested in our little self-created

doctrine of salvation. But instead of suggesting the closeness of God and the universe to the heart of humanity, my thought was really driving the mind of the people further and further away from that idea. At the moment I did not realize it. Then suddenly something shut off my inspiration. I could not go on; I had to stop abruptly. But instead of fussing and fretting over my arrested inspiration, I relaxed completely and gave up my premeditated plan. I waited for the inspiration to return—the divine thought to flow. Then out of the dimmed twilight of my mental haze came an idea. Offering no mental resistance, I started mechanically to elaborate upon it. Gradually the entire thought began to unfold in a different direction. As I became conscious of the importance of this idea, I felt the presence of Christ, and He was saying to me:

“Why did you desire to destroy the little faith people have in Providence? What would you gain by it? However childish may be their conception of God and religion, nevertheless it is saving their souls from the utter darkness of materialism. As I came to fulfill and not to destroy, neither should you destroy the faith of the people, no matter in what form they worship their God. Build their faith—expand their vision—bring God and Myself nearer to their hearts. Now proceed.”

I am telling this experience in order to acknowl-

edge my gratitude to the Lord for directing me to the new universe of reality that can be realized within our own consciousness.

When God's creative thought does not flow through our mind, we become overanxious and thereby insulate our mind. I have already stated that we have the prerogative of thinking either a positive or a negative thought. Since all positive thoughts belong to the Positive Eternal Being, we can truly call them God-thoughts. Everything that belongs to God exists where God is. Since God is the All-Pervading, Eternal Existence, in accordance with our concept of space all positive thoughts must also be all-pervading and eternal. They must be all about us and in us. Now, be still, and see what kind of thought is passing through your mind. If it is negative, then by the help of imagination realize that God's positive thoughts are all about you and in you, and that they are passing through you. It is still better, if you can, to imagine that you are absorbing them. This will open your mind and make it a conductor for the divine flow of thoughts.

All the negative thoughts that pass through your mind come from your old subconscious negative habits, and therefore they are not as powerful as the universal, omnipresent positive thoughts. The more you become conscious of the power of positive thoughts, the more they will dominate your mind.

One evening I realized that I had not taken my daily constitutional, and with this thought came the belief that therefore I should not feel quite as vigorous as usual. But on second thought I quickly discovered that the basis of that suggestion was my daily habit, to which I was attaching undue importance. With this realization I became conscious of the omnipresent positive thoughts that were all about me. I immediately began to feel the Power of God nourishing and sustaining me. In a very short time I felt vitalized. The rest of the evening I felt better and stronger than usual.

If you encourage a negative thought because of this or that race belief, you will never be able to make a positive demonstration. It is not your age or any other condition that diminishes your mental or physical vigor; it is your subconscious expectation of that negative result that brings you that experience. The idea that is photographed in your mind is bound to dominate your body and mind. If you check the thoughts that daily pass through your mind, you will be surprised to see how persistently you invent excuses for your lack and inefficiency. No one denies that you, as a human being, should have rest and peace of mind; that you should, is part of the scheme of the self-conscious life you are manifesting on this plane of consciousness. But when you feel tired, do not say it is due to any outer cause. The cause lies

within yourself and accords with your realization of your own power of endurance, a power not limited by any thing or condition, however much it may seem to be because of the race belief.

Not only can you augment this power, but you can also learn the secret of quick recuperation through your realization of the All-Pervading Cosmic Energy that is in you and all about you. Therefore, when you rest you must not anticipate any negative argument against getting a perfect result. If you rely on your old subconscious belief that the mere resting will recuperate you, you may not get as quick a result as when you consciously contact the Cosmic Creative Energy, believing that It is giving you rest. When your belief is based upon a positive fact, you not only obtain a positive result, but you obtain it more quickly than you otherwise would. As a human being, you have a mind that is in the habit of depending upon an agency for the obtaining of results. So if you imagine the most powerful agency that you can conceive of, your mind will not only learn to depend upon this agency, but it will also realize the desired results very quickly. The most powerful thought to let pass through your mind is this—that the All-Pervading Creative Energy, God, is not only helping you, but is also nourishing you.

Ordinarily, outer negative things and conditions

frighten you in whatever form you experience them, whether it be poverty, disease, misery, or misfortune. It may be hard for you to convince yourself that these are the exact reflection of the conditions existing in your mind; but you can see that they are if you will only realize that they do not and cannot exist in God's Eternal Kingdom—in His Omniscient Presence. A negative condition cannot exist in the Positive Being, because it is contrary to the nature of that Being. Truth and untruth cannot be the nature of the same thing. This spiritual vision of the spiritual world that exists only in God makes your journey from untruth to truth easy. You can imagine this—that beyond the deadline of your mental darkness God's positive world, or creation, exists. Just take refuge in that world when you are frightened by the negative shadow of your own creation.

If you are too far down in consciousness to realize that you are forever up in God, then imagine that the great light of God's truth is entering into you and dissipating your mental darkness, revealing the eternal happiness, joy, peace, and plenty of God's Kingdom; or, imagine that the Almighty Spirit is lifting you to His Kingdom beyond the deadline of your mental darkness, and that you can feel yourself go upward. This ascension is the spiritual miracle of Christ's teaching. Those who are down in consciousness feel a great deal of relief

when they think and imagine that they are ascending, not through their personal efforts, but through the grace of the Almighty Spirit that has manifested them.

If you can form the habit of seeing yourself above and beyond the ordinary body concept of life that you are living in, you will soon establish yourself over there. That positive picture of yourself will be permanently photographed in your consciousness, and then you will find yourself expressing your life in God's Kingdom, and no longer in this world of flesh. The world of flesh exists in your consciousness as a concept of mortality.

If you want to play in the garden of Paradise, come with me. It is a most beautiful and expansive playground, constantly guarded by the angels of God. Here no one will ever frighten you with any false stories of ghosts and goblins. Here you can play, sing, dance, laugh, and eat to your heart's content and as long as you wish. No one is going to stop you from doing the things that you are pre-ordained to do in accordance with the prescribed plan of God. Here is the one place where you are not envious of anyone, because there is no reason for envy. You can have every positive thing that you desire without infringing upon the liberty of another individual. Your vision becomes so distinct and so clear that you can see plainly the things God has pre-

pared for you. They are so plentiful and of so many varieties that you no longer have any reason for feeling any sort of lack. What you can use today, you use. You do not worry about tomorrow. Sometimes you gladly share many things with your fellow playmates because it gives you pleasure, joy, and happiness. As you do not force anyone to give you anything, so you do not force anyone to accept anything. It is this wonderful life of freedom in Paradise that has been described by so many inspired prophets and seers.

How far is this Paradise, you still ask? It is just beyond your mental darkness. *When you believe in God's Eternal Truth and live in God's ever-positive creation, you are in Paradise.* Then you see everything from your spiritual perspective. Even this earth becomes spiritual. The gate through which you enter this Spiritual Kingdom is the Christ Eternal. Only through the consciousness that is Christ's can you see all beings and things in such an exalted state. The Kingdom of God that Christ Jesus came to reveal is not a Nirvana or a state of empty celestial bliss, but it is the world of God filled with actual beings and things. "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

Christ did not assume that this life started in sin, darkness, and misery, nor that it would end in the

Nirvanic shining sea. He declared that this life is from God—the Universal, Eternal Principle—and that life begins to live in the eternal immortal concept by entering into the Kingdom of God. You can enter into this Kingdom right now. It is here—all about you and in you. Only in your right consciousness can you see it, and this consciousness is Christ. Christ alone recognized the eternity of life and its play in the setting of God's eternal creation. There is no death nor despair in this Kingdom that Christ came to reveal to us. Even those whom we have lost on this earth in our body concept of life eternally exist in God's Kingdom, and we shall find them beyond this valley of darkness in the Infinite Life.

Once we enter into this Kingdom by the gate of Christ, we receive a new grant of privilege. In this infinite realm of creation you can go wherever you please. There is no restriction. As long as you can consciously conceive and vision a place, you are entitled to it. You do not need any vehicle for traveling. Christ's consciousness has provided the means of transportation. The moment you are conscious of being in a place, you are there; or when you are conscious of a place as being about you, you are in it. In whatever place you travel in the Kingdom, you find yourself surrounded by heavenly hosts—beautiful angels and beautiful men and women. They talk, laugh, sing, dance, and rejoice that you

have had your eyes opened and that you have broken, at last, through the hard shell of materialism.

Christ has commanded me to say to you: "Do you want to come with me to Paradise, right now?" If you do, then do not plead for an extension of time. You will have to come along with me just as you are. No, do not look backward and worry about your possessions. You are not going to lose very much—only a few negative hobbies and some morbid thoughts. You need not concern yourself as to what will happen to your dead friend or who will give him burial. The Lord of Resurrection will take care of it. If you have hearkened to the voice of Kindness, Love and Humanity, then you are already overdue in the Kingdom. What is your worry? Oh, let go of the shadow and accept the reality! This life is real in God, and its dreams, ideals, and aspirations are real, my friend. I challenge you to contradict me. Your very contradiction will prove my contention. If your negative ideas and ideals of yesternight have become real to your vision, how much more real will be the real things to you in the Kingdom. So let go of the shadow and accept the reality—your divine heritage.

You will bear with me if I urge you so strenuously and persistently. It is not because I am greater than any of you, but because I am ordained by Christ

to call you all to His Kingdom. Do not be frightened by the emissaries of this world. They cannot hurt you. Though they expose you to shame and ridicule, they cannot deprive you of your paradise. The noise of the mad dance of the demons and their fiendish howls cannot reach your heavenly abode. Then why tarry in this valley of shadow and death? Hark! Your Redeemer is calling you—your Christ is calling you!

CHAPTER IV

MODERN REVELATIONS OF CHRIST

Lesson One

I HAVE never been able to do anything in my life without inspiration. There was a time when the spirit of inspiration would not come easily nor often. Heaven knows how many shortcomings I had—lack of health, lack of education, lack of power of expression, lack of self-confidence, and so on. Sensitively organized as I was, it was always a battle for me to maintain a state of mental peace. The least little thing would throw me out of gear, and I would find it no mean task to re-establish my mental equilibrium. The sternest and most daring philosophy could not make me stern nor stoical in my temperament.

I was always a dreamer. But my dreams were mostly unpractical. The realism of life would often frighten me; and yet occasionally I would work up courage and pretend to be very brave. Then would come the realization that a really brave man would not talk of his bravery, and it would make me very unhappy. My problem was to get the right sort of inspiration for enabling me to act naturally, forget-

ting myself. But it was a problem that so far remained unsolved.

One day I was thinking very hard—I was thinking that it must be I was merely a piece of driftwood in the mighty current of life; and that I had no chance to be a healthy, normal person, selfless and natural. In the midst of this self-depreciatory mood a Voice spoke, saying, "You have within you a power . . . the power of receiving inspiration. Inspiration, to you, is a life tonic that causes you to forget yourself and gives you temporary courage to act. That inspiration you can have without waiting for it. You can have it if you will imagine and believe that it is coming to you from a higher source, and if at the same time you will hold your mind poised and receptive and with an inward vision. Relax and cease struggling and bemoaning your fate. You will see that a miracle will happen."

A miracle did happen immediately after that. I was expecting to meet a noted scholarly gentleman by appointment. Usually it was a trial to me to meet so distinguished a person. I was always frightened at the idea of meeting any kind of stranger, and especially so if he were renowned in the world sense and likely to be assertive. In consenting to this appointment some time before, my reaction had been anything but pleasant. But now, remembering what the

Voice had told me, for a few minutes before my guest's arrival I held my mind in a receptive state, waiting for an inspiration and at the same time dwelling on the thought that it was coming. A little later when my visitor was announced, I felt as though something were supporting me. Then when I met the man, I was self-possessed, strong, and confident, and found myself dominating the situation within a few minutes. I met every question that was put to me with the grace and poise of a self-assured man. I talked like a veteran philosopher and a great illumined soul; and, strangest part of all, I was actually believing that I was such. My visitor was very much impressed, and before leaving he remarked that the visit had been a great treat for him, and that I had spoken like Christ, with authority.

This remark startled me and subsequently dampened my spirit somewhat, for though I had a natural desire for praise, his comparing me with Christ, human as I was, was a little too much for me. I could never be that kind of braggart, insensitive to the greater things of life. Although not a Christian in the conventional and institutional sense, I possessed a great reverence for Christ. I had not as yet completely accepted Him as the greatest Spiritual Light that had ever come into the world; and yet there was something in my nature that was always trying to be honest and sincere with regard to truth. I

could never relish any false statement of truth made for self-glory. Deep down in my heart I was seeking after some truth that would bring comfort and peace to my wandering soul.

After my visitor had left me, something happened. The same Voice that had told me how to receive inspiration, spoke again: "All through the interview with your visitor I was directing your mind. You were simply speaking my thought."

"Master, who are you?" I asked.

"I am Christ," the Voice replied. "I have told you repeatedly that it was I who was helping you. Why do you not accept Me? If you accept and believe in Me, I will guide you and protect you, and reveal to you the mystery of the Kingdom of God."

"The world will not believe me, Lord, if I say that it is You from whom I have been receiving inspiration and spiritual knowledge. I am humble, inefficient, and weak," I pleaded meekly.

"In Me, no one can remain weak. I vitalize whoever comes unto Me. The weak become strong and the strong become stronger. The world will believe you inasmuch as you believe in Me; and inasmuch as you believe in Me, you will receive my Light. Your imperfect belief will give you an imperfect understanding of My Truth. The more you believe in Me, the more you will receive My Light." The Voice stopped with this.

One day some time after this incident, I was struggling to give a message of Truth that would not come forth very clearly. Then the Voice of the Master spoke: "Be selfless and calm—have faith and peace. Know Me as I am, and I will help you." Needless to say, that help came. In a wonderful way my mind opened up to receive and to give the message. The idea that I was laboriously trying to express came as clear as crystal. And so that day I discovered that a wonderful delivery in speaking and an emotional outburst mean nothing to Christ. A clear exposition of Truth spoken out of one's heart and soul is all that means anything to Him. His vital, practical message is always demonstrable. Therefore, any message that we deliver from Christ must contain practical, helpful suggestions.

Twenty centuries ago the Master said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

And again He said, "For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes."

You cannot follow Christ and at the same time maintain that His Truth does not work. If you relegate the working principle of Christ's message to the distant past, your preaching on the salvation of human souls will become meaningless, and your word will be merely an empty emotional outburst. Some

people are satisfied with a cold, ethical discourse on Christ's message. They fail to see that *the vital message of Christ is a message of thought and deed—a message of soul*, and that it vitalizes and galvanizes a receiving soul into Christ's consciousness. Its warmth and radiant glow transform a human being into a Divine Man.

Most of us are living on the mortal plane, or in the mortal concept of life. When we are submerged in the world's darkness, we find it difficult to feel the vital presence of Christ through mere imagination. We need some sort of dynamic action in our imagination to stir our mind. So, by calling Christ to come to us and by imagining that He is coming, we get a better reaction. He is not far away from us, but the very idea of His coming tunes our mind a little more quickly to Him. *Anything that vitalizes our mind brings a quick reaction. That is the reason we pray—prayer is the dynamic action of our soul. It is merely a tuning-in process.* In the early days when I first came to know Christ, I was not very strong in my faith. In order to vitalize my mind, I would call upon Him to come to me and imagine that He was coming, and I would imagine further that He was responding to my call. My mind would be vitalized thus in a few minutes, and I would establish a contact with Him. Whenever I did this, I never failed to feel His living presence. In order

to feel His vital presence now, I have only to imagine Him in God. If my mind is not vital, I carry on an imaginary conversation, and soon a perfect contact is established.

One time I was working on the following idea—that since one's life is governed by some mental impression, it would be good to know the quickest way to establish a positive impression in one's mind. As I was pondering on this, the voice of Christ spoke in my consciousness: "When one's mind is vital, or vitalized, it takes an impression readily."

"What method, Lord, should be adopted to vitalize the mind?" I asked.

"You, as an indestructible spirit, should talk back and forth to your mind and imagine that it is taking the impression of the desired positive quality; or, talk to yourself back and forth and imagine that you are taking the positive impression," came the answer.

At once I went to work on that principle and obtained marvellous results in the shortest possible time, establishing positive qualities in my mind and manifesting them. When you are down in consciousness and cannot pull yourself together, it will surprise you to see how quickly you come up if you orally preach a sermon to yourself on the optimistic, positive philosophy of life. Your own voice and the substance of your speech not only will vitalize your

mind, but also will give you a conviction of the moral with which you are trying to impress your mind. For the same reason, when you are frightened in the dark, you whistle or speak to yourself in order to work up your courage. Your voice has a magnetic charm when you know how to use it for a positive purpose. It can stir your mind more quickly into positive thinking, believing, and dynamic action than can anything else.

One day I was visiting a woman who was very much distressed because of her son's untoward actions. It seemed she could not stop worrying. So I said to her, "Imagine that God is helping you to stop worrying."

"But I cannot imagine anything. My mind keeps wandering away," she replied.

"Then talk to yourself aloud and impress your mind with the idea that God is helping you. This will not only keep your mind on the subject, but will also vitalize your mind. When the latter is sufficiently vitalized, then imagine that it is taking the impression of God's help permanently."

She went upstairs to her room. Within ten or fifteen minutes she came down again with a smile on her face. "The Lord has helped me and all is well," she said happily.

Most of us are so drugged by our negative thoughts and imaginations that we actually come to

crave them. Instead of allowing this simple revelation of Christ's to take us out of our plight, we desire to remain in our mental darkness and enjoy our misery. *Christ can give us ever-new revelations corresponding to our timely need, if we believe in Him.* But as long as we will not cease to worship a dead Christ and will not accept the eternal, living Christ, we cannot possibly hope to feel His comforting presence nor hear His living message. He can talk to us as easily as He did to the people of twenty centuries ago. He loves us and is willing to help us as much as He did them. He can see us as clearly as He saw His own disciples and the multitude during His ministry on earth. The compassionate Christ does not come to judge us, He comes to help us and to resurrect our dead hopes and our life dead with materialism. He is vitally interested in our welfare. When we sin in our heart and soul, when we writhe in the cleansing pain of reaction, when we weep and mourn in death and desolation, the compassionate Christ stands by our side and calls to us, saying, "Come unto Me." When we make mistakes and stumble in the dark and cry like a child over a broken doll, He beckons to us, "Come unto Me." He says to all of us in His ever-pleading voice, "You are Sons and Daughters of God. You belong to Me. You are not of this world—the world of death and destruction—but you are of the world indestructible.

Everlasting life is your eternal heritage. Come unto Me. I behold you in your original purity, cleansed and purified in the ever-effulgent glory of God. If you are conscious of my purifying gaze and the holiness of my Presence, your body and mind will be cleansed. You will find rest and peace in your soul."

One day I was thinking an unholy, destructive thought. Suddenly I became conscious of the presence of Christ, and I heard His voice: "It is not your deed in the dark, but the sinful, unholy thought in your heart that disorganizes your soul."

I said, "My Lord, what is an unholy, sinful thought?"

"A thought that disturbs your harmony and peace—a thought that creates mental darkness and destroys your faith in the boundless love and mercy of God—a thought that encourages envy and jealousy, selfish gain, disease and death, is an unholy thought. No one feeling My presence can ever think an unholy thought. Even the most self-righteous among you feels guilty and ashamed when he meets My gaze. Be not deceived; it is not the children of the dolls and doll houses who sin and do wrong, but it is the self-righteous, the pretenders and hypocrites who sin by trying to desecrate God's holy creation with their intolerant thoughts and deeds."

Throughout Christendom those who are supposed to be worshipping a living Christ are worshipping a

dead Christ. No one could worship the living Christ and indulge in the hatred, prejudice, greed and ungodly thoughts that we do today. We are forever trying to justify our unchristian thought and action; and yet we want other people to accept our Christianity. Christless Christianity is not acceptable to anyone—that is the verdict of the world. And yet to allow Christ—our best friend in sorrow, misfortune, disease, and death—to turn away from our gate, is the most unkind and cruel thing that we can ever do. Turning away Christ, we stab Him in the heart; in thus wounding the heart of One who makes our life promising, ideal, sublime, and happy, what do we hope to gain? We gain nothing. Instead, we invite the demons of the animal world to desecrate our homes and to despoil our precious heritage—God's love, kindness, and fellow-feeling. We are ashamed even of the little tear that we occasionally shed over the prostrate form of humanity. The demons, the offspring of night, drink dry the fountain of our joy and happiness that is built on today's aspiration and tomorrow's hope.

And so we maintain that a Christless civilization cannot endure very long. It will soon totter if it has not an unshakeable prop. *Christ and humanity are inseparable.* Without humanity, a civilization becomes a mockery, a breeding place of heinous crimes, and the refuge of gluttons and greedy vultures. We

can afford to lose Christless Christianity, but we cannot afford to lose Christ. He is the one and only means we have of loving one another.

The acceptance of Christ's Truth depends upon your power of believing. If you constantly imagine that you are believing in Christ and His life-saving, resurrecting message, you will come to believe it. The holiness of His consciousness will pervade your entire being, and you will receive the vision of Christ and behold the splendor of God's Eternal Kingdom. The farther away you get from your little, limited, mortal concept of life, the nearer you come to the heart of the universe. To be selfless is not death, but life everlasting. If you need sunshine and fresh air for nourishing your body, how much more do you need the Creative Substance of God for nourishing your soul? And that substance is love, and love is that sublime feeling of togetherness with the one you love. So, in order to obtain vitality and nourishment for your soul, you need the love of God—the feeling of togetherness with the One Universal Life.

Imagine and feel that God is together with you and that you are together with Him. Speak audibly to Him and imagine that the response is coming. This is one of the sublime modern revelations of Christ.

If, through constantly visioning the world's

scheme of life, your mind has grown befogged so that you cannot see beyond your limited mental horizon, then on a clear summer night look up at the azure sky and gaze upon those myriads of twinkling stars. In the vastness of God's creative splendor, worry, fear, and anxiety for your little life will vanish into nothingness. This vast objective phenomenon has a subjective reality, and therefore affects your mind. Without a mental appreciation of the beauty and grandeur of this marvelous creation, you cannot feel the romantic thrill of the Life Everlasting. As you pause to ponder over the all-powerfulness of the Creative Life that is in you and all about you, the cobweb of the animal concept of life, the product of millions of years, begins to drop away. Your insatiable desire to gain name, fame, and wealth at the sacrifice of your brother-man vanishes in thin air. Then just for a moment you feel ashamed of having entertained such a preposterous thought and limited concept of life. A humble but yet sublime spirit of gratitude and thankfulness comes over you. You feel an impelling desire to rise Godward, cutting loose from the shackles of bondage that you have forged upon yourself. You begin to appreciate more and more the glorious message of Christ, who came to herald a new dawn—a new beginning for the Life Everlasting.

In the eternal splendor of God's creation and life's

eternal adventure, who wants to sleep and dream a bad dream? Whoever you may be, if you are still in the embrace of false slumber, one day, with the growing feebleness of your mind and body, there will come to you an awakening. Therefore it behooves you to hearken unto the voice of Christ, calling you to awaken from your lethargic sleep and to claim your eternal heritage. If you do not awaken today, you must face the inevitable consequences—defeat, darkness, and death. Is there any reason why you will not take your place among those who are gods and glorify your Heavenly Father? Is there any reason why you will not rise to the dignity of an immortal being through the exercise of your heavenly gifts—love, kindness, and fellow-feeling? You will be denied nothing that this world can offer you. You will gain a thousandfold more than you can dream of at present. Every positive thing that you can desire is within your grasp. Christ, your Lord and Savior, is calling you to claim your eternal heritage!

LESSON

Before practice, be quiet and observe the following rules:

First: See and determine what kind of thought you are entertaining, and what kind of consequence you are anticipating—whether positive or negative.

Second: Ask yourself what kind of thought you desire to entertain, positive or negative.

Third: Know and realize that all conditions exist in your mind through your mental acceptance and impressions.

Fourth: Imagine and become conscious of the fact that your mind is actually accepting the desired positive quality, or idea, and taking an impression of it, at the very moment of your practice.

Fifth: Imagine and believe that it is easy to obtain a positive result. That which you believe to be easy becomes easy to you.

Always observe these few rules before practicing your lesson, and have a clear understanding of them; then you will have no difficulty in obtaining a quick result. *In your practice you should bear in mind that you are not anticipating a result, but that you are creating or realizing a result, or rather making your mind accept an ever-true, positive result.* Do not depend upon a general grasp of the central idea conveyed through these rules, but take them one by one and have a clear understanding of all of them. In other words, while practicing you should know exactly why and what you are doing.

Suppose that you are feeling weak and I tell you to go out and get some fresh air in order to recuperate; now, suppose you accept my suggestion mechanically, and go out; shall you get any results

by this mechanical following of my suggestion? You may or may not, depending upon your faith in me and depending upon the subconscious receptive state of your mind. But there is nothing sure about it. When you realize, definitely and clearly, that a result depends upon your mental acceptance and impression, and that your imagination and belief play a vital part in that acceptance and impression, you will consciously obtain that result. Then you are not taking a hit-or-miss chance.

THE MENTAL LAWS

The quality that you imagine and believe that you are receiving, the same you receive. Also, your mind receives an impression readily and quickly when it is *vitalized*.

You vitalize your mind when you vocalize an idea or thought; that is, when you state it orally, repeating it with the understanding and clearness of its meaning. It is not necessary to repeat the statement twice in the same way as long as you keep the general idea and its meaning in your mind. *Never for a moment forget the purpose for which you vocalize an idea.* The more clearly you picture yourself as accepting an idea and making it a part of your mind, the more quickly you will manifest the desired result. You must not pay any attention to your lack, or to that which you desire to over-

come, but you must vision that you are steadily building up the desired quality in your mind. It is easier for the average mind to conceive of progress toward a perfect result than to realize that result at once. However, through practice, students acquire the habit of accepting a perfect result directly. From oft-repeated success in obtaining a result, a conviction grows in their consciousness. Then merely their acceptance of the complete result works like a charm.

As a first step, it is best to see a result as gradually being accepted by, and established in, your mind. It will eliminate your worry as to why a result has not been manifested at once. The manifestation of a result depends upon how implicitly it has been accepted by your mind. *When you learn to attach importance to your complete mental acceptance, and not to the outer manifestation of a quality or of an idea, you will manifest it very quickly.* You should always remember that your anxiety for the outer manifestation of a quality defeats your purpose. Since all conditions are mental, and since without a conscious or subconscious recognition no condition can be felt, your complete mental acceptance of a desired quality is of paramount importance. You should clearly establish the knowledge of this fact in your mind before your practice. Then you will not need to worry about anything but your mental acceptance of a result.

An objective means, or method, is not so important in itself—it is the value you give it through your mental acceptance that makes it important. The real value of food, drink, and medicine depends upon the value you consciously or subconsciously give them. By changing my mental attitude, through an understanding of the law of mind, I have been able to change the effect of a certain food on myself. Everything in the universe has a certain medicinal effect upon us, corresponding to the degree of our subconscious receptivity, because everything is energy transformed. We shall come to this point later in our lessons.

Now, let us have a definite subject to practice on. For instance, we want to develop the power of concentration. Metaphysically speaking, we may say that our spirit is all-sufficient, and that therefore it cannot have any lack in the power of concentration. But the mere acceptance of that idea cannot answer our purpose—it cannot do us good. The difficulty lies in the fact that we cannot dissociate our spirit from our conscious thinking-life. We have subconsciously accepted the idea that we are that which we are accustomed to believe ourselves to be. Since without our thinking-and-believing life we cannot even think of our all-sufficient spirit, how can we minimize the importance of this thinking-and-believing life? If our thinking-and-believing life were of little importance,

then its determination about the existence and characteristics of our spirit would also be of little importance. Also, this question is likely to come into our mind: Who is the thinker of our thinking life? We know this—that it must be all that we are, and that its thinking must be a part of us. Mere metaphysical abstractions and meaningless affirmations of certain positive facts do not always give us the quick, comprehensive results we wish. Year in and year out we go through the same routine of talking about Truth, but when we look at ourselves in the mirror we see the reflection of the same old, decaying, mortal self. Nothing but an understanding practice of Truth can set us free, because this can give us a positive conviction and a result based on practical knowledge.

When we are conscious that we lack the power of concentration, there is no denying that that lack is a reality to us, and that it exists in our consciousness. Here we face a plain and simple question: How are we going to overcome that lack? A man who is hungry is not satisfied with a mere chemical analysis or a discussion of food. He wants to eat something substantial. Naturally, he is confronted with the problem of how he is going to get food. So, in this course of lessons we are not satisfied with a mere discussion of Truth; we are trying to get at the practi-

cal operation of Truth that will yield an immediate result.

When you are conscious of lack in any form, you must have formed an impression of that lack in your mind, or consciousness. How and where, it does not matter. The answer to that question will involve an endless discussion, and moreover it will have no practical value for us. It is sufficient to know for all practical purposes that without a certain kind of mental impression, we cannot manifest even a lack. Now, let us imagine and believe that the All-Per-vading Eternal Power that has manifested us is also giving us our power of concentration, and that we are receiving it. In order to vitalize our mind, let us speak to this Power in the following manner: "Power, You are all-sufficient, and You cannot have any lack. You are giving me my power of concentration, and it is coming to me." At the same time we should form a concrete mental picture of it as not only coming, but also entering our mind, and of our mind as accepting it, at this very moment. *We must vision the action of every statement that we make, with the understanding of its meaning.* We may call the above method the first movement of our new technique. The second movement, which is equally important, quickens our mental vitality and receptivity in the shortest possible time. It is to imagine that the Supreme Power is answering us

back and saying: "Yes, I am giving you this power of concentration. It is coming to you and is becoming a part of your mental life."

This second movement is one of the modern revelations of Christ. This supposed answer from God, or the Supreme Power, not only polarizes our mind to the Giver of all gifts, but also vitalizes our mind with a double assurance. Then again, everything positive eternally exists to the Eternal Positive Being. Therefore, the supposed positive answer from God is more than our mere imagination. As I have already stated, there is no need of using any fixed statements of Truth as long as you stick to the meaning and purpose of your idea. The principal point is to have a clear picture of all the actions and reactions that you are imagining. You should continue speaking back and forth to your God until a positive conviction grows in your mind to the effect that you are actually obtaining the desired results as a gift of God. Whenever you make a statement, try to understand its meaning and to vision its operation.

Now, we come to the second method of achieving the same result. Though the second method is a little more concrete than the first, it may be favored by many. It is to imagine that the power of concentration is an eternal attribute of the All-Pervading Spirit, or God, and that in the form of a Personified light it is entering into your mind and taking perma-

ment lodging there. Then you can talk to this imaginary light as though it had consciousness and intelligence.

The following is a sample form of practice:

"Power of Concentration—God's holy attribute, enter into my mind and permanently abide in me."

Then imagine the following response from the Power of Concentration:

"Yes, I am entering into your mind and will permanently abide in you." At the same time, vision that the power of concentration in the form of an intelligent, conscious light, is entering into your mind. Always remember to vocalize your dialogue.

All attributes of God are God Himself. In other words, God is His attributes. You cannot separate qualities from a substance. In the very nature of the substance, qualities are involved. As the sun cannot exist without its radiation, so the radiation cannot exist without the sun. The very nature of the sun is to be radiant. In other words, the sun would not be a sun without its radiant quality.

In this objective plane of consciousness we deal with things more or less concrete. Before developing our subjective spiritual sense, we are compelled to adopt concrete means. We can easily comprehend God's attributes with our finite mind when we personify them. In operating our finite mind for the

finite things of life, such a personification of God's attributes brings us a response and a result that are immediate. I find myself on very friendly terms with my memory or any other quality when I talk to it as a personified divine attribute. Then the Divine Principle does not become a cold, impersonal something, but an exalted Personality with a kind, helpful heart. Whenever I entrust to the care of the Divine Principle a certain idea, asking It to deliver that idea to me in time of need, It never fails to do so.

Jesus the Christ conceived every divine attribute in the personal significance and treated it as such. He gave His disciples the Holy Ghost, which entered into them in the form of a light, and this Holy Ghost guided them like a person all through the rest of their ministry. It would speak to them, admonish them, and perform many miracles through them. This idea or belief of the Holy Spirit's being in them would keep their thinking life clear and holy.

We are not dealing here with a cold, abstract philosophy nor with certain incomprehensible metaphysical statements; we are simply suggesting that which is practical and helpful, and at the same time elevating to humanity in general. It is better for people to know God in a vital, practical significance than to live a Godless life and wander in darkness.

I challenge anyone to show me a better and more practical method of uplifting the human race than the one suggested by our Lord Jesus Christ. Intellectual wrangling over this or that brand of absolute truth leads us nowhere. *There is nothing absolute in our life. All our experiences are relative. Even our realization of the Eternal, Self-Existing Being is relative.* We all desire results in a vital, practical way, and we want results that agree perfectly with the science of our mind. The sooner we become free from the bondage of darkness and learn to operate Truth with a perfect understanding, the better it will be for all of us. The romantic thrill that we receive through the practical operation of Truth, nothing can surpass. Life without romance is dead. Romance without youth is impossible. The glorious, ever-new revelations of Christ keep us ever youthful in heart and soul. We never cease to experience a romantic thrill when we demonstrate God's Truth at every turn of the road.

In concluding this lesson, let us take another exercise with a little clearer understanding. There is one thing that we should always bear in mind—we can accept just as much of a positive proposition as we want to accept. In our thinking-and-believing life we can never go beyond our own thought and belief. No one can tell you how much of a positive idea or

proposition you are accepting. It all depends upon you. If you ask me how much you are capable of accepting, I shall answer that there is no limit to your capacity. Everything depends upon your understanding of the law of acceptance. If you believe you are accepting a proposition, you are accepting it. Now, try to impress your mind with that idea before you undertake to practice your lesson. Just ask yourself the following question: Do I, or do I not want to accept this idea in question? If you can truthfully answer in the affirmative, you can proceed with your operation. The reason for your accepting a positive idea is of secondary consideration. You adopt that reasoning only to convince your mind that it is all right to accept the proposition.

Now, suppose you desire to be a fluent speaker and to express a certain line of thought. First of all, be sure that your desire is sincere and deep. Then imagine and believe that the Almighty Power is endowing you with that gift, and that you are accepting it and impressing your mind with that acceptance. You may adopt the following form:

"Lord, You are endowing me with this gift of speech." Speak audibly to the Universal Power, imagining and believing that It can listen to and answer your prayer.

Then imagine that the Lord is speaking to you:

"Yes, I am endowing you with this gift, and you are receiving it right now."

Then speak back in appreciation: "Yes, Lord, I am receiving Your gift and it is becoming a part of my mind. I thank thee, Lord."

As long as your mind is not vital, and it lacks conviction, you should continue to speak back and forth to the Universal Power with a clear mental picture of the action and reaction; that is, picture that the Lord is giving you a quality and that you are accepting it. If you desire something more concrete upon which to fasten your mind readily, you should imagine that the God of speech is entering your mind as a light in order to abide in it. In that event, you should invoke the Holy Spirit of speech, saying: "God of Speech, come into my mind and abide in me."

Then imagine the answer the Lord is giving you. "Yes, I am entering into your mind and I will abide in it." After that always remember that He is in your mind and directing you while you are delivering a positive message. With this growing conviction you will find yourself speaking with the tongue of the Holy Spirit. You should not forget that here you are personifying the Universal Spirit as the God of Speech. When an imagination becomes a part of your mind, it is more than a fancy. It becomes a reality to you. It is the imagination that rules your

thinking-and-believing life. Above all things, you should always remember that God is helping you in all your endeavors. *You are destined to succeed in your positive enterprises; it is the will of God and the voice of the Eternal.*

CHAPTER V

DYNAMIC MEDITATION OF CHRIST

Lesson Two

IT IS results that we want—theory means little or nothing to us. Whether Christ was a real person, born twenty centuries ago, or merely an ideal fancy, matters not so far as the practical operation of the principle He gave us is concerned. The thing that vitally interests me is whether or not His presence can be felt today, and whether or not He can help us solve our practical problems by means of His truth. If our imaginary Christ can help us in a very concrete and practical way, who is going to tell us that He is not real, or that He is less real than you and I? The trouble with us is that when anyone speaks about the practical operation of Christ's truth, we assume either a scholarly or a skeptical attitude. Suppose, for the sake of argument, we say that Christ did not exist, that He was merely a myth. The question then arises in our mind: Who invented this colossal myth—who gave us those wonderful laws of the spiritual kingdom? Last, but not least, who preached the matchless and unsurpassable Sermon on the Mount? Could a human being that has left such an imperishable legacy be

less than the Christ—the Anointed One? How He came into this world and by what door He entered is immaterial. The irrefutable fact facing us is that of His inspiring and life-saving message—a message both practical and demonstrable. It is sufficient for us to know that we can still feel His vital presence by imagining and believing that He is near us. When we find that His living presence not only inspires us, but also vitalizes our entire being, it leaves no doubt in our mind as to the reality of His existence.

One living Christ is of more importance to all of us than millions of dead Christs. The narrative of His crucifixion is of less importance than that of His glorious resurrection into Life Everlasting. What He said to the people twenty centuries ago in accordance with their particular needs, means less than nothing to us; but what He says to us today in accordance with our present needs, is of vital importance. Therefore, it behooves us to surrender ourselves to the unerring guidance of the living Christ. No one who worships a dead Christ can live very long, in the spiritual sense. The failure of Christianity is not due to Christ, nor to His teaching; it is due to the absence of the living Christ from those who are supposed to worship Him. As without life the body cannot live, so without Christ Christianity cannot endure. So today we find, to our regret and sorrow, that Christianity and Christ are far apart.

In a search through Christendom it is rare to find a worshipper who believes in and worships a living Christ, feeling his vital presence. One can hear often enough discussions on the subtle points of Scriptural texts, but a living example of the martyr spirit is hard to find. The mere dead letter of the Scripture cannot keep a soul alive. When the spirit of Christ departs, there is nothing left but a few sham ideas based on pride, prejudice, dogmatic belief, and hypocrisy. Beautiful edifices, great temples of worship, and dazzling displays of finery cannot compensate for the loss of the Christ-Spirit. How many do you suppose among these so-called worshippers would dare say the things that Christ would say, and yet keep their prestige and position in a civilized community?

One Sunday morning while passing a magnificent church edifice, I heard the choir singing to the sonorous peals of the organ. As I paused to listen, my attention was drawn to a little black man standing outside on the church step. His head was bowed in reverence. But the thing that impressed me deeply was that he could not enter the church because of his color. The irony of the situation struck me strangely. Can you imagine Christ, who preached brotherly love, toleration, and equality, barring a man from a place of worship because of his color? I might think such a thing possible in certain Hindu

temples where untouchables are not permitted to enter; for the Hindu-Aryan Brahmins, custodians of the temples, do not pretend to preach brotherly love, but offer merely a conditional salvation. They are honest and sincere in their beliefs, and therefore we can overlook their ungenerous treatment of the untouchables of India. But what excuse has Christendom to offer for drawing a color line at the place of worship? Even the Mohammedans, who believe in one God and one Prophet, keep their places of worship open to all, regardless of race or color.

None of us is perfect. But we ought at least to aspire to the noble ideals set forth by our Christ, and we can at least show a certain semblance of universal brotherhood at our places of worship. If we fail to do that much, what is the use of this mockery which we call Christian worship? And so I maintain that Christless Christianity is doomed to die. To try to revive the dead things of life by means of lifeless dogmas and creeds is a futile effort. We often wrangle over this or that precept of Christ, or over this or that statement that He made twenty centuries ago, and forget one essential thing fittingly expressed in His own words:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we

not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

In the presence of the living and loving and resurrecting Christ, you will not dare to be false to yourself; you will not dare to live a lie even under your denominational cloak. If you fear to worship a living Christ lest it compel you to be honest, you can never save your soul; you can never live down your own accusing conscience. Only by daring and doing can we spread the true message of Christ—can we instill the worship of the living Christ in the hearts and souls of Christian members. As long as we fail to make Christianity an exponent of Christ regardless of the losses and gains of this world, we nurse a dead thing. So long as we do not incorporate the idea of brotherly love into the tenets of our faith and enjoin every convert to demonstrate this greatest one of the Master's precepts, *love ye one another*, our denominational Christianity is a failure.

I am writing this not with an accusing spirit, but with a sincere desire to see Christ recognized and followed throughout the length and breadth of the western world.

Now, let us see what important contributions Christ made to the religious world. He made several startling discoveries which have revolutionized our religious thought. Twenty centuries ago, when religious ideas in general were quite different from what they are now, these discoveries aroused the world and shook the dogmatic religious institutions of the day to their very foundations. Our modern religious ideas have been more or less influenced by these discoveries, although in our mad pursuit of life, which prevents us from turning back to the fountain-head of these great cosmic ideals, we do not give credit where credit belongs.

FIRST: *Jesus the Christ discovered an Immanent God—a God who dwells in His creation; that is, He discovered that this creation is vital and real, that it proclaims the glory of the Creator, that it is intimately interwoven with the Creator, and that without the Creator it becomes meaningless.* The truth of His discovery Christ demonstrated in His thought and His deed. This idea of the Indwelling God, with whom one's existence is interwoven, is a new idea; at least it was new twenty centuries ago. In this, Christ proclaimed that we are in God and that He is in us; that we are forever together with his Omniscient Presence.

SECOND: (This discovery is related to the first.) He discovered that *God is Love*. Love, as meant by

Christ Jesus, is more than a temporary, sentimental, emotional feeling. It is the feeling of togetherness with the object of one's love. This new definition of love startled the world. And twenty centuries ago the scribes and Pharisees thought that Christ was trying to make Himself equal to God. Their limited, dogmatic minds could not see and realize the beauty and grandeur of such an undying concept of love. This bond of love that Christ came to reveal to the world is so strong that neither time, nor space, nor good fortune, nor adversity can sever it. It is a bond of immortality. Things that are together with God cannot perish. A realization such as this is not within the ken of the man who is submerged in materiality and bound in by a sense of isolation. Love that bespeaks immortality—that weaves human existence with that of the Eternal Spirit—is not acceptable to those who are accustomed to walk from darkness to darkness, from uncertainty to uncertainty. Love that triumphs over today's defeat and tomorrow's despair has no appeal to those who have rendered themselves calloused by ignoring the finer and more ideal things of life. Such a daring idea of togetherness with the Eternal God, a togetherness that does not destroy our individuality, is even today new to millions and millions of souls. To these it is an unthinkable and a preposterous concept, which cannot be realized by any mortal man. To Christ, who pro-

claimed Himself to be the product of such a love, all positive ideas and ideals also were the product of that love. Therefore, in spite of the illusory idea of creation entertained by certain philosophers, Christ triumphed.

THIRD: He discovered that man is a spiritual being, or spirit, and that spirit comes into this world with a soul, or as a self-conscious unit. Therefore the soul of man, with which he thinks, imagines, believes, determines, enjoys and suffers, is of vital interest to man. It is the soul, in which darkness and death are conceived, that needs to be saved. In our soul, that is, in our self-conscious existence, we store all the negative impressions that we have created by negating the truth of our spiritual origin and the source from which we have come.

FOURTH: He discovered that *the spiritual law is distinct and different from the law of the flesh*. The law that we find or encounter in our flesh concept of life is really of our own creation. It is related to our mind, and it can be found to exist only in our mind. It does not exist in God's positive spiritual creation, which is the natural creation. When once we discover the spiritual law, and through the recognition of its power come under its influence, we no longer attach any importance to the law of the flesh as to what man should eat, drink, or wear in order to be spiritual. Most of our Oriental and Occidental

concepts of spirituality are based on the law of the flesh. Therefore we attach too much importance to certain kinds of food, drink, and wearing apparel. Christ said:

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

When we recognize God's Eternal Spiritual Kingdom and come to live in It in our consciousness, our vision expands, and we receive the inspiration and direction that accords with our needs, as to what we should eat, drink, or wear. If man were a mere body, then through the observance of the body law he would have inherited the Kingdom of God. But the body, that we are conscious of possessing, perishes. Therefore, its perishable law cannot help us to gain the imperishable Kingdom of God. "It is the spirit that quickeneth; the flesh profiteth nothing." By encouraging our flesh concept of life and constantly submitting ourselves to the law of the flesh, we are mentally accepting impressions of the flesh and so becoming more and more involved in it. We thus find ourselves going around and around the

same circle of defeat and death. It is no wonder that the thought of this continual movement in a circle caused some Oriental philosophers to conceive the idea of an endless cycle of birth and rebirth, never ceasing until liberation should come through the repression of all our natural expressions of life. But according to the law of the spirit our salvation is here and now. It depends only upon our acceptance of God through the consciousness which is Christ's. This salvation through the Grace of God gives us freedom and liberty, though not license. In the immortal concept of life, greed, envy, and jealousy vanish, and we find broader scope for our self-expression through mutual love and understanding. In Eternity's Omniscient Presence we cannot lose anything. Therefore we find there no hurry, worry, or anxiety to gain anything. This is called real freedom.

FIFTH: Christ discovered the dynamic meditation with the vital realization of God's presence. This, too, is something unique and different. The average person, when enmeshed in the world's negative thought, cannot easily feel the vital presence of God. If he tries to meditate upon the Universal Principle, he finds his mind either sinking into a state of inertia or becoming very difficult of control. To overcome this difficulty, some teachers believe in adopting either a repressive method or some sort of physical exercise for stimulating the mind. But Jesus discov-

ered that *the best way to stimulate one's mind Godward is to pray, or to speak audibly to the Universal Principle upon which one tries to meditate.*

Ordinarily, we live in the space concept of life—we live in the atmosphere of void. Can you not imagine this void, or space, as being the unbroken presence of the Final Essence? Everything is reducible to the Final Something, and this Final Something is the Universal Creative Spirit. Space, which appears to be empty, is really filled with radio-active forces. Beyond the vanishing point of these forces the Essence exists—Omnipresent and All-Pervading. When, facing space as an unbroken presence of the Universal Creative Principle, you speak to it back and forth, you have a startling realization. The whole of space is transformed into the throbbing, *Conscious Presence of God.* This talking back and forth will vitalize your mind and enable you to feel and realize the vital presence of the All-Pervading God. When your mind is dull, you cannot have a vivid imagination. It is vivid imagination, no matter of what it may be, that gives you a vivid realization. After contacting the world all day long, you cannot very easily lift your mind to the vital realization of the Presence of God. But you can easily imagine that space is an unbroken presence of the Final Creative Essence, and that that Essence is conscious and intelligent. Then if you speak audibly to

It, keeping your mind on It, your mind will be vital and your imagination vivid. Once you realize this Conscious Presence, your meditation upon It will be automatic.

You need not sit still, struggling to whip your mind into line, nor need you fall into the slumber of inertia. You can move about in the throbbing presence of God and feel His loving protection. Before you start your practice, *always remember that God is helping you to be conscious of His vital and living presence.* It is a good thing to start your day with a dynamic meditation and feel this Conscious Presence all about you and in you. This is the method adopted by Jesus the Christ. When He would feel a pull from the multitude whom He was continually serving, He would retire to a mountain or to a quiet place, and then He would pray audibly to His Heavenly Father for the Holy Communion. No one ever saw Jesus sitting quietly and meditating. The question is not whether or not Jesus could meditate sitting still in one place. The fact is, He did not. Perhaps He was setting an example before His disciples, and also before the world, of the value of dynamic meditation.

The keynote of Jesus' teaching is to believe, to know, and to pray. Oral prayer will generate your belief, and the knowledge of the power of belief will motivate your prayer. The truth is that when you

become conscious of God's help, you receive it. Prayer can not only generate your belief, but can also make you conscious of God's presence and His help. Here is a simple exercise that will help you to realize the Omnipresent God. Imagine space as being an unbroken presence of the living God. Then speak to Him in the following manner:

"Lord, do you hear me? I am praying for the realization of Your presence."

Then imagine the Lord as answering:

"Yes, I hear you. I am all about you and in you."

Then say:

"Lord, make me conscious of Your vital presence."

Imagine the Lord as answering:

"I am making you conscious of My presence at this very moment. This space is My Omniscient Conscious Presence."

Keep talking back and forth to the Omnipresent God until your mind becomes vitalized and a conviction grows within you. The answer that you imagine as coming from the Lord is a positive fact, and therefore it is true to the Lord. This imaginary answer from the Lord will not only stimulate your mind, but will also wear away its insulation, an insulation caused by negative beliefs and a narrow vision of life. Then again, independently of your imagination you will soon be hearing the voice of

God speaking. After your realization of the Conscious Presence of God, your meditation will be automatic. If you practice this lesson in the morning, you should speak to your God, saying:

"Lord, keep me conscious of Your protection all throughout the day."

And you should imagine that the Lord is answering to this effect:

"I will keep you conscious of My protection and protect you."

If your realization is perfect, your meditation will be perfect. You will be surprised to notice how smoothly your life flows when your mind is in direct contact with God. Occasionally an unpleasant visitor in the form of a problem may appear. But you should leave it to the Lord, and He will take care of it. Either He will give you a definite direction for acting in a certain manner, or He will adjust that condition without your conscious effort and knowledge. The only thing necessary for you to do is to relax and keep your mind completely off your problem, with the positive assurance that that problem is being taken care of. In thus dwelling under the shadow of the Almighty, you will notice another wonderful thing—no accident will ever happen to you. You will be directed in such a way that you will not encounter an accident. Sometimes this direction may come in the form of an impression, some-

times directly through your thought. In case your mind comes partially under the influence of the world's negative thought through contact with the world, you will be miraculously saved, even in the face of impending danger. The more you are conscious of the Protecting Power of God, the more you will receive this protection. Your conscious and subconscious belief will regulate your life.

When anything negative happens to me, invariably I notice that my contact with God has been more or less broken. When I become conscious of that fact, I never fail to be honest with myself and to acknowledge that I am at fault. No, I am not always a saint, nor God's pet boy, for I, too, sometimes forget to keep my contact with God. But one thing is certain, and that is, that if I am not honest with myself, I suffer. This suffering has a saving grace because it brings an awakening. The moment I rehabilitate myself with my honest confession to God or to Christ, I regain my lost paradise.

Now, to come back to the dynamic meditation: we find that the supreme genius of Jesus reversed the old order of things. He was the one and only world teacher who gave a new meaning to meditation. He discovered that the purpose of meditation is not to realize God, but to commune with Him. Without a vital realization of God's presence, such communion is not possible.

This new mode of approaching God upset the preconceived ideas of the entire religious world. The pre-Christian religious world had been laboring under the delusion that it was difficult to realize God, and therefore it had invented many complicated systems for achieving this realization. Jesus discovered that the thing that we imagine and believe to be difficult, becomes difficult to us. When we assume the realization of God as distant and far off, we have to labor under our own created concept. God, who is immanent and whose very existence is interwoven with ours, cannot be very far from our consciousness. The moment that we recognize and become conscious of the nearness of His existence, we can realize Him. The only thing necessary to make us feel His vital presence is that we vitalize our minds, and that vitalizing can be accomplished by means of prayer.

Every morning and evening organize your mind with the dynamic meditation that the Omnipresent, Immanent God is protecting you and helping you, and you will receive protection and help.

SON OF GOD

YOUR POWER AND DOMINION

Jesus said, ". . . call no man father upon earth: for one is your Father, which is in heaven."

God is Spirit, the Ever-Active Principle of the universe. Then we too are spirit, since the ever-

active individualized principle in us has the same qualities as has God. Therefore, we maintain that this individualized spirit has come directly from the Universal Spirit. Jesus disclaimed the biological origin of man, and thereby established the sublime idea that man—the real man—is more than his body; that he is spirit. As a spirit, when he acts, his action partakes of the essence of the Spirit and thus becomes spiritual. "It is the spirit that quickeneth, the flesh profiteth nothing." This spirit, the motive power back of man's physical existence, is not related to the birth and death of his body. It is fundamental in character. What Spirit is, we may not be able to define, but we are familiar with its motive power and its dynamic action. This motive power is the life that animates our body and mind. Jesus discovered that, because of its very nature, the Spirit cannot remain in a static state. As the sun without its radiant quality is unthinkable, so the Spirit without its active principle is unthinkable. Even the Universal Creative Essence was ever-active to Jesus. Therefore, He imitated His Father's own creative action. He said, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." Thus His very realization of togetherness with God made his action inseparable from that of God.

Our spirit, which is made up of the Divine

Essence, is an independent factor in our life. It is not born of flesh, and therefore it is exactly like the Universal Eternal Spirit in essence and attributes. It can never be manufactured in a chemical laboratory. Its conscious function, or consciousness, can never be duplicated by any chemical process. The reason is obvious. An inferior quality cannot produce a superior quality; a non-thinking mass cannot produce a thinking entity. There is no denying that atomic forces are endowed with a kind of intelligence that regulates their actions and reactions. But their zone of activity is very limited. Man certainly has not entered through any such limited zone of activity as that to face a universe of unlimited possibilities and to fulfill his eternal divine destiny.

You are likely to say here that these chemical forces also are God's creative energy, operating in the objective field. True, but man is a subjective being—he is capable of thinking, imagining, rationalizing, analyzing, and realizing. His so-called objective contact is also subjective; that is, he has to become conscious of an object in order to make that object real to himself. Such a man, possessing this fundamental nature to his consciousness, can be the product of neither organic bodies nor of inorganic atomic forces. His very creative and inventive genius shows that he is like the Universal Creative Principle in his functioning. If two things function alike

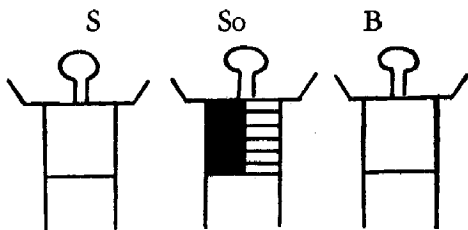
in their inherent nature, they must be alike in principle. So the real man, the individualized spirit, is begotten of the Universal Spirit. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." We find a new meaning in this verse. Spirit has nothing in common with the flesh. The flesh dies—that is, ceases to function as such—unless it be animated by spirit. But the spirit that animates the body by its nature cannot be more nor less than that which it is. We may detach an electric bulb from the electric current in a wire, but we cannot affect the current by so doing, nor can we change the fundamental quality of electricity.

Jesus realized that the spirit of man is from God, or begotten of God, and that it has every God-like quality and attribute. The Master did not argue about this spirit of man, nor analyze what it is nor how it comes. He accepted it at its face value because of its fundamental divine qualities, relating it to the Divine Principle in origin. How God created this spirit is not the question; the question is, whether or not this spirit exists. It does exist—we know this from its various creative functions. So Jesus reduced a visible man to his simplest form and accepted him thus. Man is fundamentally spirit, and therefore he is a spiritual being; he has a soul, or self-conscious unit, through which he as a spirit

functions; and he possesses a body, through which he contacts this objective or visible world.

When we try to study a visible man in this simplest form, we find an explanation for most of the things and conditions that are related to his visible and invisible life.

In order to illustrate our points, let us take the following diagram:



Here we have three figures which look alike. The first one stands for the spirit; the second one, for soul, or mind in a broader sense; and the third one, for the physical body. From its distinct functions we can assume that the spirit of man, or rather that spiritual man, came here with a soul, or a self-conscious unit, which may popularly be termed a mind. In other words, mind, with its combination of faculties such as discrimination, imagination, determination, thinking, and so forth, is our soul, or self-conscious unit; this soul possesses an impressionable side which is generally known as the sub-

conscious mind. Then comes the physical body. Observation and study of the characteristics of the body reveal that a mental process is involved in it; for, beginning even with the single cell, we find that the functions are regulated by some sort of sub-mind. The entire human body-structure acts under the influence of its aggregate of sub-minds.

Then, studying the conscious functions of our mind and their effect on our body, we discover that this aggregate of sub-minds is really the subconscious side of our soul, and that our body has thus become intimately bound up with our soul. Yet man's soul—his instrument of awareness—is not a biological product. This we know from its functional qualities. Our soul must be very near to our spirit, for it translates the qualities of our spirit into action in its creative work. A new invention, for instance, is not related to any biological process nor to heredity. Therefore what Shakespeare's father and mother and forbears could not conceive, Shakespeare could conceive. Furthermore, some of his ideas had no connection with his environment. Many great composers, inventors, and poets have manifested genius that none of their forbears possessed in the slightest degree. The creative quality of the human mind can be attributed to its spirit. Since spirit cannot perish, because of the eternal nature of its essence, so mind cannot perish, because it is inseparable from spirit.

ably connected with the spirit. But mind may become deadened to the higher spiritual impulses, and thereby fail to interpret the qualities of spirit or to translate spirit's attributes into action.

It is with the soul that man enjoys and suffers and entertains a positive or a negative idea. It is this soul—the self-conscious instrument of the spirit—that Christ Jesus came to save. The liberation of the soul really means the conscious recognition by the spirit of its own heritage. Of course, a soul cannot function independently of the spirit. So in the broader sense, a spirit with its soul is the self-conscious man. This self-conscious man is supposed to realize consciously his divine heritage and to enjoy the Eternal Kingdom of God.

Now, let us see what ordinarily happens to us as a self-conscious man. Instead of believing ourselves to be a spirit—a Son of God—we believe ourselves to be the physical body, which is merely a vehicle or an objective medium through which we contact subjective or spiritual things objectively. This negative attitude toward life subjects our self-conscious life, or soul, to the law of the body, or the flesh. The law of the flesh is the law of action and reaction, or causation. That which is not true always rebounds unfavorably to us, because our true being by its very nature cannot tolerate untruth. That which we are not, must go. Our true being will

not permit it to stay. Since we are not willing to let go of that which is untrue, even through so-called sorrow and suffering, our true being tries to work out our redemption. Christ says, "Why this unnecessary sorrow and suffering—why do you not recognize your true being and its relation to the Universal Spirit, and thereby claim your own heritage and enjoy your eternal freedom? I am that Spirit of Recognition which is Eternal Christ. Therefore, through Me alone can you enter into your Father's kingdom."

The reason our body manifests certain characteristics and conditions is that we have certain corresponding subconscious impressions, which we call a matrix, or mould. Therefore, as long as subconscious impressions concerning the death of the body exist in us, the body will go through a transition called death. With a greater and fuller knowledge of the Law and its application, we shall some day overcome the death of the body. We shall discover a way to transmute this coarser body into a higher vibratory state. That higher vibratory state exists in our coarser body as a fusion of atomic forces. Even now, by changing our subconscious impressions with regard to our body, we have been able to arrest many of our inherited traits and to retain a youthful form, or to remould that form more to our desire. Some of us are doing this consciously, and some unconsciously. America is taking the lead in this effort.

It must be admitted that the general resort to beauty culture is partly responsible for this change; but the unconscious faith of people in their increasing power to control the body has a great deal to do with it. With a clearer knowledge of the science of mind and the vibratory nature of all creation, we shall be able to do a great deal more. *As discovered by Christ, there is within us a functional center from which we can command and control our entire mento-physical nature.* This center is our spirit—the Son of God. We shall come to this point a little later.

In the diagram illustrating the visible man, I have drawn the three figures alike to show that spirit and mind permeate the entire length and breadth of the body. I do not mean to convey the idea that our spirit and mind look like our body, although I do believe that the matrix of the physical form, which is related to mind, remains with the mind even after the so-called death of the body. Therefore, the identification of a man in his body form is possible after the so-called transition. We do not wish, however, to introduce a speculative element into our practical philosophy. It is likely to take us far from our original purpose and intention. We propose to treat of a man as we find him in his thinking and his emotional functions. The actions and reactions of these functions are more important at present than are

any mere meaningless speculations. Some of the conclusions that we have arrived at are based upon certain effects observed in our thinking-and-believing life.

Experience and observation reveal that our mind refuses to accept an idea that seems to contradict its previous experience. Therefore, in spite of the acceptance of a positive idea by our conscious mind, we are likely to meet with resistance from our subconscious mind. This resistance can be overcome by treating our mind as a person and establishing friendly relations with it. In the same way that we can get quite a bit of work out of a boy by treating him as a chum, we can get our mind to accept many positive ideas by treating it as a friend. This friendly attitude toward our mind is really a friendly feeling with ourselves. We assume only two distinct positions: one, that of a spirit; the other, that of a self-conscious being. We can talk either to our mind or to ourselves. When we talk to our mind, we may adopt the following form:

"My mind, let us get together as manifestations of God and accept some of the wonderful spiritual ideas of the spiritual kingdom."

At the same time, we may imagine as coming from our mind a response agreeing with the proposition. When we talk to our mind we should not forget that we are spirit, with all the divine attri-

butes of the Universal Spirit. We can also take up a specific idea, or thing, with our mind and make our mind accept it. When we choose to speak to ourselves, we should address ourselves by name, saying:

"Well, Joe, let us get together and accept the Father's boundless spiritual gifts."

Then, we should imagine that our self-conscious self is responding orally, agreeing with that proposition. When we are down in consciousness we can cheer up our spirit by thus talking to ourselves and receiving a response from our self-conscious self. This method is given for those who desire some kind of dynamic action by which to establish a positive idea or proposition in the mind.

A method or means in itself means nothing. It has no value whatever of its own. We give it a value in order to make the mind dynamic, so that the mind may take an impression directly and quickly. Even oral speaking is not necessary in cases where a positive conviction has already been established. The obtaining of a result depends upon our mental acceptance of a proposition that we have already decided to accept. Yet, the thought that a higher power is helping us enables us to accept a positive proposition readily, for the reason that our mind is accustomed to give value to a help that is coming through some agency. However, if you are a deep student of

metaphysical truth and somewhat familiar with the law of mind, you will obtain a quicker result by dwelling in thought upon the following:

“What I decide to accept with my mind, I can accept, and what I accept becomes real to me. In other words, what I want to believe and accept, I can accept. I have made up my mind to accept a certain positive proposition or quality, and therefore I am accepting it, and that quality is becoming a part of my mind.”

Then watch to see that your mind is accepting the desired quality. Before practicing any lesson, face your mind, becoming conscious of its nature and its functions. Then decide what you want to accept. The nature of your mind is to accept and absorb any quality that you decide to accept. But before you can obtain any result, you must be conscious of that fact.

Jesus the Christ said: “Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them.” *You should make up your mind to believe the things that you wish to believe.* No one can consciously believe a thing unless he knows and realizes the value of belief. *It is your belief that determines what you are and what you receive.* Then why not make up your mind to believe what you have decided to believe? Standing aside as an ever-free spirit, if you

can vision God as making up your mind to engage in a positive action or to accept a positive idea, you will obtain phenomenal results.

You can use any method that appeals to your particular type of mind, provided you have the knowledge of truth. Jesus discovered that most people live in the personal concept of life. Their personal concept of things and conditions gives them something very concrete as a working basis. Yet, this concept is not altogether devoid of metaphysical truth. Anything that moves a man or motivates his action was called a spirit by Jesus the Christ. A habit, for instance, is very dynamic in its action. It is difficult to overcome a bad habit by any indirect or suggestive method of psychology; yet how easy it is to drive away a bad or evil spirit through the exercise of your God-given power as a Son of God. The moment you become conscious that an evil spirit or a negative quality is gone, it really is gone. After all, the establishing of this consciousness is the basis of all healing. Make a man conscious that he is healed, and he is healed. Beyond his conscious or subconscious recognition a disease cannot exist. The conscious recognition of having a positive quality soon becomes subconscious recognition through repeated impressions. The moment you become conscious that a negative quality, as an evil spirit, has departed from your mind, and that the good spirit

of a positive quality has taken possession of your mind, you are free. You should always remember that all conditions exist in mind. Therefore, healing is related to your mind. As a spirit, you are ever free from all negative conditions.

One day I achieved a phenomenal success by using this means in curing my mental depression. Realizing God's Omniscient Presence and my sonship with Him, I commanded the evil spirit of depression to depart, and visioned its departure. In the shortest possible time I became entirely free from its snare. This method gave me something very concrete with which to work out my problem. I did not philosophize, nor did I try to analyze the cause and effect of my depression. It was merely through the knowledge of this operative truth and its application that I became free from the darkness I had created for myself.

Are you mentally accepting a negative proposition and preparing to receive a negative reaction? If so, as a spirit, or a Son of God, face your mind squarely from your spiritual center; then realize the All-Pervading, Conscious Presence of God, command the intruder to depart, and see that it is departing; at the same time see the holy light of God's power entering your mind to support you. In no time you will be free from the negative condition. One day while working very hard, I found myself

coming down with a headache. I commanded this evil spirit to depart, with the realization of the truth, and it at once left me.

Jesus the Christ during His ministry on earth set people free from every kind of evil spirit. Read your New Testament, and you will find many instances of miraculous healings by this means. I will quote here one instance of the sort:

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

"And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

"And he laid his hands on her: and immediately she was made straight, and glorified God."

Jesus, in using this method, operated from His spiritual center as the Son of God. In His healing ministry He always realized His Sonship with the Universal Spirit; and in the presence of this Universal Spirit, He cast out devils.

After your dynamic meditation, when you feel the Conscious Presence of the All-Pervading God, you can do as Jesus did. Since as a spiritual being you have all the spiritual creative qualities, you are entitled to act in imitation of the Universal Spirit. Jesus had this sublime realization of His Sonship when He said: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quick-

eneth whom He will." The mere intellectual idea of that truth will not help you. You must make up your mind to accept it and make it a part of your self-conscious life. In other words, you must learn to be moved by the Holy Spirit. So, in the presence of the Heavenly Father we can all exercise our divine prerogative and either ourselves banish the dark spirits of negative ideas and conditions, or invoke the aid of the personified Positive Spirit to do it for us. In this way we can become free in no time. The old Pentecostal phenomena were due to nothing but the personification of divine qualities. But we should not forget that this method must be practiced in our spiritual concept of life and with a vital realization of the All-Pervading God. If we are not careful, the law of the flesh may beguile us to do many negative things in the name of spirituality.

As all positive attributes belong to God, so all negative attributes are conceived by the human mind. In the vast realm of creation we never find an abstract quality existing by itself. It is always associated with an object or a medium. In other words, we always find it in some kind of embodiment. So we have reason to believe that all attributes, whether negative or positive, are embodied, that is, expressed through some medium. As every self-conscious human being becomes an embodiment of his belief, whether positive or negative, so an angel of the

sphere becomes an embodiment of his higher realization. Even though we may be able to realize the All-Pervading, Eternal God, it is easier for us, functioning in our finite mind, to accept His help as coming from His personified form. It gives us something very definite and concrete by which to picture the working principle. That which we imagine, believe, and vision God as doing for us, the same He does.

In connection with this idea of conceiving God and His attributes as personified, comes the thought to my mind of the need for the religious education of children. After wading through various forms of dogma, creed, and religious belief, I am forced to admit that early religious training for children is essential and necessary. Whether a child kneels before a Catholic altar, or sings in a Protestant choir, or praises in a Mohammedan Mosque, or worships in a Hindu or Buddhist Temple, or gives thanks to the Almighty in a Jewish Synagogue, he is receiving wonderful training for his soul. He acquires something that remains with him throughout life. In later years, though he be lost in the wilderness of the world's temptation and be overcome by spiritual darkness, yet in some hour of direful need his childhood memory will come back to him like a happy dream to aid and sustain him. However much of a blackguard he may turn out to be, he will never

sink into such depths of degradation as to lose entirely the appreciation for the higher things of life, nor will he ever drift beyond the possibility of an appeal to his higher nature at some time or other. In the presence of that which is spiritual his soul will bow in reverence, in spite of his apparent disbelief and recklessness. Just for a moment a finer sentiment will sweep over his mind. He will not want to see anything desecrated that is holy—anything that binds him with God according to his faith.

In the dark or out-of-the-way places a holy man of India is never molested by those who have had the least spiritual training in early life. It is a well-known fact that every child of India receives some sort of religious training in its childhood. Therefore, a little, half-naked man like Ghandi can wield the influence that he does today, and can hold in check the savage passions of millions. India, in spite of her failure, squalid poverty, shame, and oppression is a deeply religious country. Therefore we notice fewer murders, less drunkenness, and less human depravity in that fateful country. What wrong the people of India do, is done in ignorance. There is very little willful indulgence in crime.

Looking upon the calm, open faces of the people of India, one might think that they have long since passed the brutal animal stage, and that their under-

fed bodies carry souls that proudly bear the humanitarian precepts of Krishna and Gautama Buddha. Those from the western world who have received early religious training are struck by the spiritual poise, calmness, and dignity of the people of India. Traveling through that country, one is impressed with the idea that in spite of poverty, superstition, and lack of mass education, these people could not perish, because their souls have never been tainted by greed and selfish gain. Their very spiritual force will save them from the stark materialism that has brought destruction to so many proud and progressive nations. They are the only people who have preserved the spirit of self-sacrifice for the blundering human race. If you do not believe me, ask any fair-minded, enlightened Englishman or American who has lived in that country. When these people waken from their long lethargic slumber and clear away the rubbish of habit and custom accumulated through the centuries, their influence will be the same over the mad world as that of a saintly priest over a thug who is robbing his fellow men. *Lifting a cross in the name of Christ, or a crescent in the name of Allah, commands more power than do all the armies and navies of the world.* It causes us to look upward, and instinctively we get a glimpse of a bit of blue heaven. Just for a moment our horizon widens and our mental cobwebs begin to clear away.

Coming back to the value of early religious training—a religious education is a wonderful legacy for you to bestow upon your children. I do not refer merely to the education received at Sunday school. I mean training given both at home and in churches, training in worship, kindness, love, unselfish service, self-sacrifice, and courageous battle for truth. This training can be well given by example and precept. Such a training is more important in holding a civilized community together than all the Utopias you can dream of.

Our wanton disregard for religion and the holy things of life is not being imported from Russia or from any other place on earth; it is being bred here in the midst of us. The dark shadow which has fallen across the land is not a menace from abroad, but a menace from within. We are striving to rear a civilization without spiritual force. When our statesmen and politicians thrive on partisan feeling, race prejudice, greed, and sensationalism—when our people are indifferent to the spirit of self-sacrifice, justice and fair play—when our children are losing the finer feeling of kindness, hospitality, and unselfish service—how long, how long do you suppose we shall be able to preserve the moral adhesiveness which holds a civilized people together? With moral disintegration, a civilization declines. We are not speaking here of a few individuals who, through

their splendid service and devotion to higher ideals, have immortalized themselves, but we are speaking of the nation as a whole. Every civilization must be judged by its own standard. This civilization, which started with self-sacrifice and unselfish service, cannot endure without the spiritual force that made its existence possible. Such spiritual force has a calm dignity that defies all forms of self-seeking sensationalism.

The only thing that can restore that splendid ideal of former times is a spiritual education for ourselves and for our children. We must forget denominational and doctrinal differences and get together to instill practical, spiritual ideals into the hearts and souls of our young children. At the same time we must take care that in the name of spirituality we do not teach them cowardice and sentimental weakness. Self-sacrifice for an ideal is the greatest form of heroism. It requires courage, initiative, and dynamic action. His example in self-sacrifice is one of the noblest that Christ Jesus set before us. His daring spirit, as the Son of God, shook to its foundations the old religious institution that harbored deceit, hypocrisy, self-indulgence, and selfishness. If we can make half the sacrifice for a principle that we are making now for name, fame, glory, and wealth, we as a people shall survive many changes of time; if we cannot make this sacrifice, we shall

face the same fate as did other great world powers of the past.

A true spiritual realization has one quality: it is unifying. You cannot really know God and at the same time draw a sharp line between various religious creeds and denominations. Any religious organization that has made itself exclusive has lost its spiritual breadth of vision, and therefore is facing the death of its spirit. When I was lecturing in Chicago a few years ago, a little girl came with her parents to my meeting. She belonged to the Sunday school of a religious movement which forbids the members to attend any religious service of another denomination. When this girl's Sunday-school teacher heard that the girl had come to my meeting, she was barred from the class. Of course, the teacher acted in accordance with the ruling of the Board. In my opinion, such a Board, which can make such a ruling, is far away from Christ. Christ said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Can you imagine how any religious organization in these progressive days could turn away a little child because she went to another place of worship? I should rather play with a crying baby in the pulpit, and try to entertain it, than preach a so-called great sermon which lacked the spirit of Christ. My sermon can wait—the Sermon on the Mount cannot wait; it is

a tonic to our souls—it must be delivered at once, so that our decaying and dying souls can live. When I see a little innocent baby, I see in it the very personified Sermon on the Mount—selfless, helpless, meek, and surrendered to the care of its mother or friend. It is no wonder that the Master cried out to the whole world—“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” The whole constitution and by-laws of your church institution can wait, but the message of Christ cannot wait. You must accept it right now, if you desire to save your soul from sham and hypocrisy. If you can have the same degree of simplicity, faith, and spirit of self-surrender as a little child, you need have no fear for your spirituality and salvation.

When Christ comes into your life, you cannot remain within any narrow, dogmatic limitation. The very universality of Christ's spirit will not let you remain there. Christ did not come to raise barriers among different religious faiths; He came to break down all the limitations of dogmas and creeds that keep a man from the realization of universal brotherhood. He came to fulfill and not to destroy. I never knew until now that you could remain a Buddhist, Mohammedan, Hindu, Jew, Catholic, or Protestant, and yet be a Christian through the acceptance of Christ. Christ is the greatest romantic

thrill in our entire spiritual experience of life. He is the spirit of unity—the brooding Spirit of God over the earth. The personified expression of Him does not quite express what He is. He seems to be every person in every clime who dares call himself a Son of God. He is our highest aspiration and inspiration. He is the perfect blossom of the human soul—such is our Lord and Savior, Christ—the Son of God.

EXERCISE

The following is a form of exercise one may follow:

As a spiritual being, speak to yourself, saying, "I am a spirit-man (woman). Nothing of the flesh can ever affect me." While you are saying this, imagine that you as a diseaseless, painless, ever-free spirit are standing behind your body and mind and activating them.

Then imagine that either your own mind or the Omnipresent God is responding, saying: "Yes, you are a spirit-man (woman). You are above all conditions of the flesh."

Then say: "I am of God-substance and dwelling in the world of the All-Pervading God where no negative thought or action can exist."

Imagine the response: "You are of God-substance and dwelling," and so forth.

"My every positive physical and mental action is spiritual. I glorify God through my actions."

Imagine the response: "Your every positive physical and mental action is spiritual. You glorify your God through your action."

CHAPTER VI

SPIRIT CELESTIAL AND POSITIVE HEALING

Lesson Three

IF YOU shut your eyes, you will of course see darkness. How dense this darkness, depends upon your imagination. By virtue of this same imagination you can part the curtain of this darkness and behold a vista into a lighted kingdom. What you see through that vista depends upon what you would like to see. In this fantasy of life imagination plays the most important part. *That which you see today in your imagination becomes tomorrow's reality.* If life's prospect seems to be dark, it is because you have chosen to make it dark. Your imagination brings you the reaction that you prefer. This choice of action is your inherent right. But lack of knowledge, and the acknowledgment of that lack, makes you a victim of chance. It then seems as though you had been forced by circumstances to face an inevitably negative perspective of life. But in reality, you have unthinkingly chosen life's negative drama in which to play the rôle of a hopeless derelict. Sometimes you are led to believe that the occasional light you see comes to you by chance, or through some specific course of action that you have under-

taken. Nothing of the sort. *You can change everything by your creative imagination.* You need not wait for nor depend upon certain physical or mental exercises in order to see a light or a lighted kingdom. You can see it simply by the help of your creative imagination. But by believing in and adopting an exercise supposedly necessary to the seeing of a spiritual light, you attach a certain value to the exercise, and it is this value that causes you to see the light. As a matter of fact, you can obtain the same result simply through the use of your imagination.

As I have already said, *your positive imagination is true to the Creative Principle—the Eternal Positive Being; and so when you see anything positive in your imagination, it means that that thing eternally exists in the Eternal Presence of the Creator.* Therefore, that which you see in your imagination today becomes an objective reality tomorrow; that which you seek today in your imagination, tomorrow you will receive in objective form. When you receive a thing in the objective form, you simply relate it to your objective perception; that is all. The thing that you receive subjectively, or in your imagination, does not become any more nor less than what it is. But your subjective receiving is the real receiving, since all your experiences are mental; that is, without your mental recognition a thing does not exist to you.

When you make your subjective receiving of a thing a reality, your objective demonstration of that thing becomes automatic.

The curtain of darkness which you create does not part of its own accord. It parts when you wish it to, and this is done through the magic touch of your imagination. Then through your imaginary darkness the lighted kingdom appears. In this case you are using your imagination positively. *The purpose of imagination is to reveal positive things and beings; but to obtain this result you must apply your imagination positively.* By exercising your choice of action you can use this power negatively too, and thereby receive a negative reaction. However, *even beyond the negative veil that you create, the positive Truth exists.* Then why not exercise your imagination positively and behold the Infinite Kingdom in its eternal splendor and beauty? Those that you see through the parting of the veil are real people, whom you have the privilege of contacting. Through their association you can enrich your spiritual knowledge. Those who come to you at your invitation through the illumined way bear a message of good cheer, happiness, and joy, revealing to you the mystery of the Kingdom of God.

So, beyond this dark veil I first saw Christ and other celestial beings. The message which I am recording today is under their inspiration. Under

their guidance I have carried out many experiments upon myself and upon others, with wonderful results. This has been done in order to reveal God's truth to those who doubt and also to those who are struggling to rend the veil. These things that I tell indicate but a few stopping places on the way to the Absolute Truth. But in this relative field of manifestation you will always experience the Absolute Truth relatively. Perhaps that is the divine plan and ordinance. The joy that comes through the discovery of the never-ending Kingdom of God holds before you a promise of everlasting adventure. You have not the capacity for enjoying all at one time the infinite and eternal Kingdom of God. The finite mind through which you function has its limitation. That very limitation is a blessing. It supplies you with an incentive to go on and on in the eternal field of adventure. As you press forward, you make ever-new discoveries.

It is not in consonance with the normal instinct of human nature to crave for the finish of this life and the end of all things. One embittered in soul, the victim of a defeat and darkness created solely by himself, may desire to end the drama of this life once and for all, and to become a universal nonentity. He may evolve the philosophy of nihilism. But even he cannot negate the reality of mind. If his mental life were wrong, his philosophy of nihilism

would be wrong; so he is compelled to accept the reality of the human mind in order to make real that which is conceived by this mind. Since we can conceive a positive philosophy with our mind, our mind must be a positive factor. A positive philosophy is infinitely better than a negative philosophy. If a certain instrument is capable of producing a superior tone, the merit of the instrument is judged by that quality, although it must be admitted that the bringing out of the quality depends upon a player. Therefore, it behooves us to play our mental instrument in accordance with its highest possibility in order to obtain the greatest satisfaction.

Several years ago I had a "little church around the corner" in Spokane, Washington. One morning a wizened little old man entered this church timidly. I greeted him politely and cheerfully and asked what I could do for him. He said, "I have come to your church seeking help. Some one told me that you are doing wonderful healing work in the name of Christ."

"Yes, what can I do for you?" I repeated.

"I do not know, but I am harassed by the thought that I am doomed to eternal punishment. I am a sinner; I have sinned all my life. Can you do anything for me?" he pleaded.

It was a strange request—to help a soul that admitted his doom! Who was I to save a soul? In the

first place, I did not believe a soul could be eternally doomed. In the second place, I myself was not so perfect that I could undertake to bring another soul to perfection and purity.

"Yes, you can set this man free," a voice answered within my soul, "you can set him free if you will, in my name and consciousness. Ask him whether or not he believes that the power of God is infinitely greater than the power of evil. If he accepts the power of God as being supreme, you can set him free immediately."

So I told the man what the voice had said. (In those days I called that voice the voice of the Super-conscious, and I associated it with Christ.) The man replied that he believed that the power of God was greater than the power of darkness. Then I asked him to kneel down and become receptive. He did as I asked. I also told him that something wonderful was going to take place, and that, as I invoked the power of God, the light of the Holy Spirit would enter into his being and drive away the evil one. He accepted the idea whole-heartedly and submissively. Then I said aloud, "Now the power of God is entering into your being—feel it." He gave a shudder as though something were really entering his being. Then he mumbled that he was feeling the cleansing power of God and was becoming cleansed and purified. I held him there for a while until a

calm and a peace settled down upon his kneeling form. Then I pronounced him whole and perfect in the name of the Lord, and bade him arise. He got to his feet with a beaming face and declared that he was free.

The question is likely to arise in your mind, Was he really free? Yes, he was free because he was conscious of his freedom.

Suppose that I am suffering from a pain and that you do something to me, and I then feel free; who is going to tell me that I am not free and that I am still suffering from the pain? Somebody is likely to object that this is nothing but a form of self-hypnotism. Very well, for the sake of argument I will grant that he is right. Now, suppose that you come to me with the complaint that you are a failure and have not the genius for success; suppose that I do something to you and you feel as though you could conquer the whole world—you not only feel, but act according to that conviction, and in consequence become a great success. Tell me now, what is the difference between you and the man who has achieved success without any kind of treatment? In my opinion, the difference is this, that whereas you must do something to get your conviction, the other man has that conviction naturally. The power and ability that you manifest are yours. No treatment could give you that. Since every man is essentially spirit, he has all

the divine elements in him; but he may not be conscious of that fact, and therefore may need something to give him a conviction in order to realize his own divine heritage.

That which man becomes conscious of, the same is real to him. Beyond that, all else is meaningless speculation. We must not be dogmatic and narrow. We must cultivate a spiritual breadth of vision if we would understand life as we find it. When we refuse to think progressively, our mental progress stops, and then we are unable to see beyond the narrow perspective of our life.

Once a man belonging to a modern religious movement said to me, "I would rather die in my own faith than receive a healing from another source." I replied, "My good man, if you die, what good is your faith going to do you?" His frank reply was that he did not care. Such a man is dogmatic and narrow. He refuses to grow mentally and to try to understand God's truth in the broader and more universal sense. I maintain that all means and methods intended for the achieving of a positive result are God's means and methods. But in order to realize a positive result, we should adopt a method that will give us an immediate, positive conviction. At the same time we should try to understand the higher and better law of God. Even Jesus the Christ

used common clay on the eyes of the blind man who came to be healed, and the blind man was set free.

Now, please do not tell me that the word clay in this instance has a mystical or metaphysical meaning, such as divine love or divine principle of a solid kind. Nothing of the sort. Jesus knew that everything was made by the Universal Creative Principle. Since the Universal Creative Principle is Spirit, everything is spiritual. But He used clay in the case of the blind man as a means of approach to the man's consciousness. Evidently the man was very materially minded. Only through an objective means could the Master contact a mind like that. Furthermore, every physical touch is a mental touch, if we feel it and respond to it. We must be conscious of a physical touch before it can be real to us. Hence, we maintain that in the last analysis all our experiences are mental. Even though we may physically touch a man and make him conscious of our touch, we may not cause him to contact our mind on the vibratory plane. In order to contact our mind and feel the effects of its qualities, he must be in tune with our mind. The blind man who came to be healed by Jesus was materially minded, but he had one saving grace—his absolute faith and unreserved mental surrender to the Master's wish. This not only brought his mind in tune with the Master's mind, but it caused his mind to receive the quality of the

Master's consciousness. The moment the man's mind was healed by contact with the Master's consciousness, the man himself was healed of his physical infirmities.

It is difficult for us to realize that our entire physical system is really mental in nature. The structural existence of our physical system depends upon our mind. I have already stated somewhere in this book that an organic life cannot function without a mental process; and that therefore an organic body is involved in a mental process. For the sake of argument you may say: "Why not accept the reverse idea—that our entire mental system is physical and that the mental process is involved with the physical?" You may reason that, since we do not find any trace of mind without some sort of physical manifestation, it is natural for us to accept the idea that the mental evolution is intimately bound up with the physical evolution, and that the physical evolution is the cause of the mental evolution; in other words, that mind is the product of the body. Even so, you will be forced to admit that mind and body are interdependent. Furthermore, a physical body cannot function without some kind of mind, nor can it manifest any condition without some sort of subconscious recognition or impression. Therefore, we maintain the structural change of a body and its biological evolution to be impossible without a mind.

Yes, we admit that mind does receive an impression from its body side and that it is influenced by that impression. And yet in our self-conscious human state we can interpret that impression in a higher and better significance and thereby counteract its negative effect.

Once we were driving through a desert in California. The heat was intense. Everyone in our company was feeling uncomfortable. I said to them, "This heat is bringing us the health-giving radioactive energy. Why not absorb it by the help of imagination and receive the benefits?" All followed my advice and in a few moments were feeling comfortable, and toward evening they declared they were feeling physically better and stronger than before. This simply goes to prove that, whereas in the lower animal state the physical concept dominates the mind, in the higher human state mind dominates the body. Stating it metaphysically, we may say that, whereas the lower state of mentality is influenced by the physical mind, the higher state is influenced by the spiritual mind. When we conceive with our mind that we are the physical body, we are governed by that mental concept. But when we conceive that we are spirit, likewise we are governed by that concept. Our so-called body, structurally speaking, is the extension of our subconscious mental concept.

I have already stated that *our entire physical sys-*

tem, including its mould, structure, and qualities, is mental. With that realization we can exert quite an influence over our body. Mind is not a solid substance. So, by moulding the mental substance of the body, we can mould its coarser counterpart.

LESSON

Know that your mental action is affecting your body, and think and act accordingly.

Know that whatever idea you accept with your mind, you accept with your body.

By imagination make your body at one with your mind, and then mould the body, or establish in it any condition that you desire to establish. At the same time, realize that the Universal, All-Pervading Spirit is helping you.

If you can vividly imagine that by moulding your mind, you are moulding your body (since they are one and the same substance), you will obtain a phenomenal result. The only thing that remains for you to do is to talk to your mind back and forth from your spiritual center, as a spirit, telling it to take the impression of that mould. Realizing the value of mental acceptance, whatever you decide to accept, you can accept with your mind. There is no reason why you should wait for some condition to remove a thing that you desire to remove from your mind. Offer a positive proposition to your mind and

ask it to agree to receive that proposition. Then imagine that a corroborative answer is coming from your mind. Anything that you do beyond that simply delays the result that you desire to obtain. The idea that you are an ever-free spirit and that your body is your vehicle, gives you your mental freedom from the physical concept of life. It also gives you a sense of independence of all physical conditions that give rise to the phantoms of fear and worry. By impressing your mind with the idea that you are ever-free spirit and by visioning that the Almighty is remedying all negative conditions of the flesh, you can obtain complete mastery over your body.

I want to repeat a thought previously expressed, that I might impress the mind of the student of higher light. The reason our mind is influenced by our external physical body is that we are still under the belief that we are the coarser outer body. As long as we remain materially minded and labor under the law of the flesh, or the false concept, our mind will be influenced by the external physical body, and we shall fail to realize that our so-called physical body is mental. As the conviction grows within you, however, that your body is the extension of your mind, since they are one and the same, you will manifest quick results in moulding and regulating your body. *See your body in your mind, or see it as a coarser extension of your mind, or see it*

as a part of your mind—then mould it with your mind into any state or condition that you desire, and it will be a reality to you.

In the vital presence of the All-Pervading Spirit you can mould the mind of another person who has contacted your mind, and by thus moulding his mind you can mould his body. Any defect manifested by the body of a person must be in that person's mind. By changing his mind with regard to his body through direct contact, you can bring about a certain change in his body, corresponding to his mental receptivity. Sometimes by the direct transference of a perfect picture to a mind that is receptive, you can obtain a similar result. In that case you should speak directly to that mind in the presence of the Universal Creative Life, and imagine that a corroborative answer to what you say is coming from the other mind. We shall come to this point a little later.

When two minds agree on a positive proposition with the understanding of Truth, the result is instantaneous and phenomenal. When you are convinced in your mind that a work is done, it is done. If you rest your mind on that idea and do not become anxious to see the outer manifestation of that result, that result will manifest itself automatically.

Whatever method Jesus adopted, it was always with the purpose of starting a violent, positive emotion in the afflicted persons in order that their minds

could effect a change in the basic nature and structure of their bodies. That is the only way in which such instantaneous healings could take place. Speaking generally, we say that unless there be a ready and quick mental acceptance and impression on the part of the patient, an instantaneous healing is not possible. Since the whole of our physical system is involved in our mind, any change that takes place in our mind will affect our body. But if there is not a change in the basic nature of our body, which is part of our mind, no outer change of the body is possible.

In order to raise your mental vibration to its highest pinnacle, you should always become conscious of the All-Pervading Presence of God. The higher the vibration, the more potent becomes your mind. When your mind functions in the physical concept, it has the lowest vibration possible; but when it functions in the spiritual concept, it has the highest, according to its realization. There are not two minds, such as a physical mind and a spiritual mind. Mind is described according to the sphere of its activity. The spiritual mind and the physical mind are one and the same. Our physical mind gives us a vision of decay and death, and our spiritual mind gives us a realization of our immortality—the Life Everlasting. That which we vision and believe, becomes real to us.

Unless a student is far advanced along metaphysical lines, it will be difficult for him to understand that when a person accepts a condition with his mind, he accepts it also with his body, and vice versa. By virtue of the same reason and law, any undesirable condition that a person makes up his mind to reject, is rejected by his body also. By making the entire physical and mental systems one, a person can easily control all his physical conditions in no time. It is necessary only that he have a vision and an understanding of the operation of the mind. The more one dwells upon this unique method, the clearer it becomes. It is a method that may be a little difficult for the novice; so we suggest that by all means you watch your thinking to see what kind of thought you are encouraging—negative or positive. Do not fail to take notice of the fact that that thought is becoming a part of your body, as well. A thought or a mental oscillation vibrates your entire body. *As when you strike a gong, every particle of it begins to vibrate, so when you think a thought, every fibre of your physical body begins to vibrate.*

The more you think of this wonderful truth, the keener you will feel the effect of that thought in your physical body. You are now living a life of feeling. That which you do not feel does not affect you. The reason you cannot feel your thought vibration in your physical body immediately is that you

have insulated your mind with your physical habit of thought. But nevertheless you manifest an after-effect of your thought vibration in the form of disease or health. Now, if you cultivate the habit of feeling your thought vibration in your physical body, what will result? You will be able to exert a direct and tremendous influence over your body by your thought. You do this even ordinarily when your thought vibration rises to a pitch of emotion and you directly feel the effect in your body. *Just imagine that your every thought is vibrating or affecting your body in accordance with the quality of that thought, and soon you will be able to feel that effect in your body.*

Always watch carefully to see what kind of thought is passing through your mind, or what you are anticipating in your thought. If you analyze yourself, you will soon discover through your old associations and memories that you are encouraging a hundred and one negative things in your thought. Here is a little pain in your stomach; are you thinking that it is a symptom of something very serious, or are you thinking that it is something that will soon pass away? Perhaps you have eaten something which has not agreed with you. What are you thinking about it? Are you thinking that it is going to hurt you, or are you thinking that it will not affect you in any way? Then again, you are face to face

with a problem. Are you thinking that you are in a tight place, or thinking that somehow it will be solved like many other problems you have encountered in the past? This idea is of vital importance to you in determining your physical and mental condition. If you are young and have not experienced very many aches or pains, you may lightly disregard any little symptom of a possible negative condition appearing in your body. But if it takes a serious turn, you are likely to become frightened and to begin wondering whether or not it is going to develop into something serious. From childhood you have been hearing stories of how people succumb to ailments that have started in a small way; also you have been told that you should never neglect to heed the symptoms of certain diseases that often prove fatal. All this starts a chain of thought with a far-reaching effect.

If, however, you make up your mind to divert your thought in the opposite direction, you can do this as easily as the other—you can do it in your own right. That thought, too, will produce a counter-effect on your negative thought. We have already stated that your thought vibrates your body and produces an effect on your mind and body through mental impressions. By watching your mind you can easily stop the flow of a negative thought arising perhaps from some trifling incident. For instance,

if you sneeze once because of a local condition in your nostrils, you are likely subconsciously to accept it as evidence that you are catching cold; but if you sneeze twice or three times at short intervals, you consciously take cognizance of the fact and begin to anticipate coming down with a cold. As the vibration of this thought gathers momentum through repetition, it produces a decided physical effect, and before you know it your cold has become a reality. Yet, by directing your thought current from the positive center of your being, which is your ever-free spirit, you can start another thought vibration that will arrest the progress of the cold manifesting through your body. *You should always remember that God is helping you in your every endeavor.* If a little symptom shows its head, do not surrender to the thought of disease, nor accept it as inevitable, and you will come out of your condition without any trouble. Sometimes your former experience causes you to become frightened at the slightest symptom of what seems to be a disease; but in this you forget that your former experience also was due to the flow of some negative thought which you had encouraged.

One day I met a friend on the street. After our mutual greetings I asked him how he was feeling. He told me he had caught a beastly cold, which he did not expect to get rid of before three or four weeks. When I asked why he thought it would take

so long, his reply was that it always took him that long to get over a cold. This simply shows that one is a victim of his old associations of memories and experiences. This man, at the least symptom of catching cold, would start a thought vibration that would invariably affect his body and cause it to manifest the very thing he had anticipated.

One time while lecturing in New York, I came down with a cold on my chest the day before my class was to meet. At once I began to treat myself, apprehensive lest I should have to appear before my students in other than the best condition. Instead of improving, however, I grew worse, though I managed somehow to get through with the class work. On the way home I encountered a snow flurry, and found myself instinctively turning up the collar of my overcoat to protect my chest. This was a rather strange thing to do, considering that, though it was snowing, the temperature actually was not as low as it had been on the way to the class-room. I was very evidently actuated by a subconscious fear that the snow might aggravate my cold. However, home again in my apartment I took my mind in hand to analyze it and discovered that deep in my subconsciousness lurked a general fear of catching cold, due to the fact that in the past the thing had always hung on for several weeks. Moreover, it had always succeeded in reducing my voice to a mere whisper; and

this was the cause of the second fear that I discovered in my subconsciousness—that of losing my voice and not being able to conduct my class. All this would seem a terrible indictment of one who was teaching others the maintenance of health and the cure of ailments.

In utter desperation I lifted my mind to the All-Pervading Superconscious Spirit, and asked for guidance. At once a Voice spoke: "*You are struggling to cure yourself of a cold. Why not leave all ideas of cure alone and realize your ever-free spirit, which is the Son of God; then, resting your mind on that idea, let the Universal Spirit re-organize your body and mind.*"

This assuring Voice released my mind of all anxiety. I found mental peace in the realization of being ever-free spirit. That night I slept very soundly. When I awakened the next morning, I was still living in that consciousness, with all thought of curing my cold banished. In some mysterious way the outer manifestation of that cold left me. This taught me the lesson that, as long as a person has the least bit of subconscious fear or anxiety with regard to his diseased condition, he cannot be free. He is chained down to the very thing which he tries to get rid of. Christ Jesus, realizing this weakness on the part of the afflicted ones, gave them a simple operative method in the suggestion that the spirit of infirmity

or affliction was leaving them. This would restore peace in their minds and enable them to realize the ideal conditions they were aspiring to. He knew that it was difficult for most people to realize their ever-free spirit and to rest their minds on that idea and enjoy their eternal freedom. He also knew that by starting a positive flow of thought in the mind of a patient, He was building the patient's body. Of course, He had a stupendous realization of the Universal God and of His own Sonship and of the true nature of all beings and things. Therefore, He always acted with the clearest vision possible in resurrecting a man's consciousness from the darkness it had created for itself. The means and methods which He adopted were simply for the purpose of starting a positive vibration in the consciousness, the kind of vibration that can be popularly designated as the highest form of spiritual emotion.

When we invoke the Spirit of God with the realization of His Omniscient Presence, we raise our mental vibration to the highest pinnacle. Those who then come in contact with our mentality feel this vibration, and we can arouse in them the highest form of spiritual emotion, one which transforms and renews the mind and body.

One morning I felt very ill. As time wore on I felt worse. All at once a Voice came to me, saying dis-

tinctly, "Do you want to feel ill, and remain ill, or do you want to become free?"

I promptly replied, "Lord, I want to be free, but I am weak and have not strength enough to throw off this condition."

"Yes, you have the strength," the Voice answered, "but, because of your subconscious habit you are giving power to your illness and expecting it to get worse. You have accepted as a matter of fact the idea that, unless this illness leaves you of its own accord, you are helpless. No disease can exist independently of you. If you do not want it to stay, it cannot stay."

"Lord, what shall I do to be free?" I asked.

"Stand back of your mind as an ever-free spirit—the Son of God—and orally command it to depart. Vision that it is departing, and it will depart."

I still persisted: "Lord, I am weak, whether I want to believe it or not."

Thereupon the Voice said: "Then relax and vision the Cosmic Energy, which is all about you, as entering your body and mind, and forcing out the dark spirit of disease. Then see it as going farther and farther away from you and vanishing into its original nothingness. In order to vitalize your mind, speak orally to the Cosmic Energy, asking It to help you."

I obeyed, and soon fell asleep over that vision. When I awoke, I felt not only free from my ailment,

but also very much revived in physical and mental strength. I told this story to one of my students, and later in using my method she improved upon it, making it more definite and concrete. Becoming very ill one day from something she had eaten, she went outside, sat down on her porch, and commanded the dark spirit to enter a big tree in her front yard; then she pictured it definitely as entering the tree. Immediately she felt relieved. You will say that this is simply a method of outwitting the mind. You may be right. By studying our mental actions and reactions, we find that under the subconscious influence, our mind acts contrariwise to the way it acts under the conscious influence. Therefore it appears to play two opposite rôles. In order to counteract our subconscious opposition, we are forced to adopt a conscious method. The subconscious side of our mind is childlike in its function. It does not reason. It acts through impulses. It can easily be persuaded to believe in any trick that is played convincingly. Have you ever noticed how, in the case of a child who is crying for an object, you can make the child believe you have thrown the object away by pretending to throw it away? Perhaps the child merely enjoys your throwing-away performance. It does not matter so long as you satisfy its whim.

Whenever our conscious mind adopts a means agreeable to our subconscious nature, the latter at

once accepts that means. This cold, theoretical study of our conscious and subconscious systems is of little practical value to us. What we are aiming for is the obtaining of certain positive results that are the inherent right of our Positive Being.

If you desire to think positive thoughts but cannot because your mind is negative, then preach an oral sermon to yourself to the effect that you are a Son of God, and that all the good things of God are your divine heritage, and that God is holding you in His Omniscient Bosom, helping, nourishing, and protecting you. Earnestly keep on preaching this sermon with a clear realization of everything that you say, and soon you will be thinking positively and dynamically. If you are tired and cannot summon up the courage to practice any of the lessons given in this book, then preach a sermon to yourself to the effect that God is nourishing you, and that you are absorbing God's creative substance and being vitalized. *In time of need do not sit still and try to philosophize. Get busy and engage in some kind of dynamic action.* By your dynamic action you can arouse yourself sufficiently even to storm the very citadel of God's Kingdom and claim your divine heritage. *Always know that God wants you to claim your own.* What I am telling you is a demonstrable fact. I have proved it in my own life. Also, I want every one of you to prove this method by the simple

operation of God's Truth. By talking about God's Truth to yourself, you will get a quick conviction. Of course, it is understood that you already possess an intellectual understanding of Truth. You talk to yourself in order to vitalize your mind, and to have a positive conviction. Sometimes you may have a realization, as well.

In an emergency there is nothing so helpful as self-preaching on the Positive Truth of life. Do not mumble statements of Truth like a parrot. You should form every sentence, expressing clearly your vital needs. It will keep your creative inspiration alive and give you a living conviction of Truth. If you desire to get quick results, then you should avoid all forms of negative or passive action.

One day I was so tired from a certain mental exertion that I could not fix my mind on Truth. I tried to vitalize my mind, but failed miserably. Then there came the inspiration from the Lord to preach a sermon to myself on the Positive Truth of God's help. I started out very lamely, but soon I found myself being aroused into a vigorous mental state. As I began to realize the meaning of my words, my mind became vitalized. I was saying, "Well, Son of God, wake up. God is commanding you. He is nourishing and energizing you. You cannot miss it if you are receptive." In a very short time I felt the power of the Holy Ghost, and I was vigorously aroused into

action. After that my meditation became automatic. Not only did I feel peace and rest, but I was also fully restored to my normal vigor.

Another day a so-called physical condition was bothering me. I was so busy doing other things that my mind was not pulling very well. In fact, it was at its lowest ebb. The moment I began to preach a sermon to myself on God's Positive Truth, my mind became vitalized, and I felt perfect freedom from that condition. It is an excellent method for all those who, living in close touch with the busy world, need vigorous action and some kind of emergency measure for pulling themselves up. If you are already established in Truth and are not in any way contacting the work-a-day world, you may not need this method. According to our Master, the Lord Jesus Christ, it is necessary to adopt a very practical and simple method if we are to help the multitude realize the truth in the shortest possible time and enable them to come back to the positive way of thinking.

In your self-preaching, the words that you form must suit your individual need in order to stimulate your mind into positive action or to a vital state. For instance, if you are physically tired, you should talk to yourself on the idea that the All-Pervading and All-Powerful God is vitalizing you, and that it is your part to be receptive, and so on. If you are depressed, you should tell yourself that God is eternal

joy, and that He is ever ready to give His joy, and that He surrounds you and is calling you to receive His joy, and so on. If you are ill, you should say that you are spirit—the Son of God, ever free and perfect; that Almighty God is casting out your physical and mental affliction at this very moment; that you must accept this healing and wake up from your lethargy and respond to it; and so on. The general purpose of this sermon to yourself is to vitalize your mind to the point of starting a dynamic meditation or of taking up the practice of other lessons. In the dynamic meditation, as has been already stated, you talk back and forth to the Universal, All-Pervading God, so that you may come to feel His Conscious Presence.

One day I was encouraging a negative thought. I knew that it was not the right thing to do, but the old habit was luring me. Then suddenly I took vigorous, dynamic action and began to speak to myself, saying, "Aren't you ashamed of yourself? In the presence of God and of Christ, Who are watching you and trying to help you to be happy, how dare you invite darkness and defeat?" I continued to speak until I felt not only peace, but also the presence of God and Christ. It served two purposes: it vitalized my mind for positive action, and it gave me the benefit of a dynamic meditation.

I do not wish to confuse the minds of students

with these various means and methods. What I purpose is, first, to give students an understanding of the operative side of Truth, and then to show them how to vitalize their mind quickly in order to remove any negative condition. Should a student feel the need of vitalizing his mind before taking up the definite practice of a lesson, this last method will serve.

Many students of the spiritual philosophy of life are passively contemplative. They dream away their lives without arriving at any definite destination or vital realization. They are always waiting and hoping for certain results which they expect should follow their passive meditation. They should arouse themselves into dynamic action, so that they may vitally know and feel the Truth that they so passively think and accept. We should always remember that a dead man never enjoys anything; nor can a weak and passive person ever feel the intense thrill of love. We are living in a world of vigorous action. All throughout the universe the radio-active forces and the ever-wakeful, vibrant Spirit are constantly playing their parts. Nothing remains still—yet everything is peaceful through intense activity, because there is no clash or conflict in the cosmic arrangement of things. Any clash that we seem to see we have invented in our failure to understand the divine scheme of creation. *So let us buckle down and fulfill, vigorously and dynamically, the divine destiny*

we are here to fulfill. There is nothing to fear if we can keep our mind alive to the help of God and God's angels.

This speaking to one's self should not be mistaken for affirmation or denial in any set form. It is a living thing in itself. It is like an active spring that draws its water without any stop. A practice such as this keeps our mental current flowing. There may be times when this self-speaking may not give us a vital realization of God nor a feeling of closeness with Him. In that case, the method employed in the dynamic meditation should be adopted. You should always bear in mind that the practicing of a lesson will have no effect if your mind is not vital. Even before taking up your healing ministrations, you should awaken your mind to a dynamic state by means of self-speaking or by prayer. Unless you have generated within yourself a positive conviction that God has ordained you to heal the afflicted, and that God is helping you to fulfill your mission, you will be acting passively; you will be taking a hit-or-miss chance, based merely on your intellectual knowledge of healing. There is no denying that, before taking any action along spiritual lines, the obtaining of a certain intellectual knowledge is of paramount importance, because it motivates your mind to do the things that you desire to do. But mere intellectual

knowledge alone will not prepare your mind for dynamic action with a conviction.

I have given two methods in this course of lessons, both with a mass appeal. The one is the method of self-speaking; the other is the method of personifying a quality and seeing it come and go. Still other methods are for deep students of metaphysics who desire to understand the deeper spiritual law and its application. It is, of course, an obvious fact that the greater your understanding of Truth, the greater will be your power and work. But it is also very profitable to begin in a simple and easy way. This will insure your faith, trust, and self-confidence, in that you may be able to accomplish successfully many wonderful and fruitful works.

In the following pages I shall give examples illustrating the adaptation of healing methods to the mentality and understanding of your patients. Below is the first method.

Sit with your patient and explain to him the philosophical idea that *that which we keep in the name of Christ, is kept; and that which we banish, is banished*. When we wish to banish a condition from our consciousness, we imagine and believe that it is actually going, or that it has already gone. Then ask your patient the question, "Do you agree to drive away the dark disease spirit that has been imposed upon you?" Have him reply in the affirmative. Next

say to him, "Now, in the name of Christ, let us command the dark spirit to depart and let us vision that it is actually departing." Prepare your patient and repeat with him, with a vivid imagination, the following: "Thou evil spirit, depart! In the name of Christ, we command you to depart." At the same time tell your patient to imagine that it is actually departing.

While he is visioning this, instruct him to remain silent, and you speak the following: "Evil one, you cannot remain in this house. God's light is taking possession of it. If you remain here, you will die. I see you departing. You are going farther and farther away, never to return. I command you to stay away forever." Then ask your patient to hold the thought that the Light of God, or the Holy Spirit, has taken possession of his body and mind and will fight to keep the evil one out, and that he has nothing to do with it any more.

This method is very easy for the average person to grasp, and causes him to realize his freedom at once.

In the last analysis both disease and health are mental ideas or concepts. We become an embodiment of either of these ideas through our mental acceptance. In other words, our self-conscious mental life becomes either a health-spirit or a disease-spirit. According to Jesus, anything that acts dynamically

is spirit. A strange phenomenon noticed in this connection is that, when a man harbors a disease, the other disease-spirits of a similar nature, in the form of human beings, make a mental contact with him through vibratory correspondence. So, when we drive a disease away from a person, we not only free the person from its influence, but we also release him from the mental contact of those who are victims of a similar disease. This fact of like's attracting like is well illustrated in the case of the disease we call mental depression. When for some reason or other this starts up in a community, the average person is very quick to succumb to it. If his faith be weak, it is best that he consult a positive healer and enter into an agreement with him to drive away that spirit of mental depression in the name of Christ, and to welcome the spirit of good cheer to take possession of his body and mind instead.

“. . . if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.”

Before we proceed with our second method of positive healing, I shall tell a story that shows how the human mind can dominate the mind of a so-called disease germ. One day I was talking to a very intelligent man about Truth. This man was arguing that the physical body was a biological fact, and so

on. I replied: "Yes, it is a biological fact, but it is a spiritual phenomenon. It is constituted of substance that is non-biological. On the biological side certain facts exist—we know that, of course. If, believing in these so-called biological facts, you would like to demonstrate the power of the human mind, you can carry out a simple experiment. No parasite can exist in your body if you do not want it. In fact, you can destroy it by telling it to die, and at the same time imagining that it actually is dying."

This man took my remarks seriously and tried out this unique experiment on a ringworm he had on his body. In a few days he had destroyed the parasitical germ of the ringworm by the power of his mind. It gave him a conviction that *the human mind is greater and stronger than the germ mind.*

The second method is this: See your patient perfect in the Kingdom—in the Eternal, Omniscient Presence of God. Explain to him that a disease exists only in his mind and is merely reflected in his body; that the spiritual element in him, of which he is really made, can never have any disease. You can give him the illustration of a diamond that has fallen into the mud—how its luster is temporarily obscured, though in reality the diamond is never affected. Then tell him to see himself in the Light of God, ever illumined, perfect, and free.

Adopt the following form of dialogue:

Healer: "Let us agree on the proposition that you are forever free."

Patient: "I agree."

Healer: "Let this agreement be binding and let us live according to this agreement."

Patient: "Yes, I accept this agreement as binding."

Healer: "I vision you as perfect, free, and whole in the light of the Ever-Present God. Accept the truth, and vision that God is helping you to realize it."

Patient: "I accept it with my whole heart and mind."

Then tell him to function in that ever-free, illumined body in his imagination, claiming it to be his real body; also, tell him not to lose that vision.

Someone is likely to ask here, "Is there really an illumined body in the Kingdom?" I answer that there is. In fact, everything that exists in God exists in the Kingdom. Every created object is a vibratory, radiant mass. Any obscurity that we notice exists only in our seeing. Though we may ordinarily fail to be aware of the radiation of a body, nevertheless that radiation is a reality, because the body is made up of radiant substance. If atomic forces are the basic foundation of this organic body, we cannot be far wrong when we say that the elements of the body are free from any sort of organic disease. It is only when our mind is functioning biologically, or physi-

cally, that we can imagine the possibility of, or ever conceive of, a disease. *When our mind functions inorganically with the realization that atomic forces are back of this physical structure, we cannot conceive of any disease in that atomic body, because atoms are never affected by any condition of an organic body.* The best way to conceive of an illumined body is to imagine it as being made up of radiant, atomic energy. This will be easy to do if you will realize that everything that has come from the Spirit—the Universal Final Essence, has a corresponding spiritual form—the form of the spiritual substance.

Now we come to the third method: Tell your patient to imagine that the body, which is made up of radiant energy, is free from any organic disease. Then tell him to vision that ever-free, illumined body as being photographed on his mind. Mind has a subconscious sensitive plate ever ready to be used. Simply by imagining that you are holding your mental camera before an object, and that your mind is taking an instantaneous impression of that object, you make a mental photograph of it. The condition that you manifest is nothing but a mental photograph. Tell your patient that the moment he visions and functions in his illumined body, not only does he make a mental photograph of it, but he also becomes free from a disease. Then treat him according

to the law of agreement, as given in the second method.

Following is a sample form to be used for the third method:

Healer: "Vision and accept your ever-present, radiant body, and function in it."

Patient: "Yes, I accept."

Healer: "Imagine that your mind is taking a photograph of this radiant body, and permanently making that photograph a part of itself."

Patient: "Yes, I am imagining that my mind is taking that photograph."

Healer: "Now, let us agree that God is helping you to realize your eternal freedom."

Patient: "Yes, I agree."

The fourth method is based on the realization of our ever-free spirit. It does not deal with disease at all. We are supposed to act as an ever-free spirit—the Son of God. When that realization becomes a part of our mind, it automatically adjusts our mental and physical condition. Personally speaking, when I adopt this method, I turn my body and mind to the Universal Spirit for adjustment. I find mental rest and peace in that idea.

The following is a sample form for this method:

Healer: "You are an ever-free spirit—the Son of God. No condition of the flesh can ever affect you.

Let us agree to accept that and to think and act in that realization."

Patient: "I agree."

Healer: "Let our Heavenly Father, the Creator of the infinite realm of creation, adjust all our physical and mental conditions."

Patient: "I accept that idea."

Healer: "You are eternally free. Let that idea become a part of your mind."

Patient: "Yes, I am making that idea a part of my mind."

In self-healing, emphasize the fact that you are an ever-free spirit and that hence no condition of the flesh can ever affect you.

The fifth method has been used by some of the ancient Masters. It is very potent in effecting a quick result in acute cases of pain, aches, or other symptoms of disease. The use of this method requires a certain amount of mental vitality and the understanding of the play of mind. You are required to imagine, from your spiritual center, that your body is the effect of your thought, that it exists in your mind as a thought-form, and that it has no feeling separate from that of your mind. With this realization and vision of your body as being your thought-form, any physical condition that you accept becomes real to you, and any physical condition that you reject becomes unreal. Since body and mind are in-

timately related, and the feeling of your body is really the functioning of the conscious and subconscious system of your mind, what difference does it make how you may juggle with your mind? Unless you have achieved a certain degree of mastery through daily practice, this method will be of little value to you. In an acute state of any kind of disease your mind instinctively thinks and acts physically. To make it think and act spiritually, without previous practice and realization, is not an easy matter. However, the healer and patient, through mutual understanding and agreement, may obtain a phenomenal result if they have a clear understanding of the proposition here involved.

The following form may be used:

Healer: "Your body is your thought-form. By means of your thinking, you can accept or reject any physical condition."

Patient: "I agree that I can accept or reject by my thinking any condition that I may desire to accept or reject."

Healer: "Now, think the thought that you are free, and imagine that that thought is affecting your body, which is your mental form."

Patient: "I accept the idea. It is becoming real to me right now."

Healer: "Keep the vision of your mental body

and the idea of perfection that you have conceived about it."

Patient: "I agree to do it."

Tell your patient always to vision his actions from his spiritual center when he applies this method. Possibly you may ask here: "What is the use of invoking the aid of the Universal Spirit if by certain physical or mental exercises we can obtain a wonderful control over our body and mind?" In reply I will say that it is a question of our happiness. Our soul or mind cannot continue to function dynamically, nor can we continue to enjoy life, without spiritual vitality. In order to break our mental stagnation, caused by our personal concept of isolation, we need a flow of creative current through our soul. As long as our mind is in touch with the Universal Creative Energy, it not only receives ever-new inspiration, but it also sees an ever-widening horizon. When it acts from its ever-widening perspective of life, its interest never diminishes. *No amount of control over our body and mind, without the spiritual element, can keep our soul alive.* It faces decay and death when its interest and creative function ceases—when it is undernourished and without spiritual food or a spiritual vision of life. The more closely you press to the All-Pervading God, the more you realize all beings and things as being together with Him. Then you find that this universe is not

hostile to you, but that it is fraught with happiness and joy, and that life is an eternal adventure. Anything which obstructs this spiritual breadth of vision will cause stagnation to your soul. Stagnation means death.

So, in the last method of spiritual healing, we vision the All-Pervading Universal Spirit, who is constantly helping us to realize our own divine heritage. He is in us and about us. He is also in our mind; the moment we become conscious of this, our mind begins to vibrate with Him. In cosmic healing we simply vision that the Spirit of God, being in our mind, is renewing it, and that our body is being transformed according to that vision. *Since all things are spiritual in God, our body is spiritual, too.* You are likely to ask why in this form of healing you may not imagine this body as being a thought-form. Indeed you may—it will make the transformation of your body much easier. There is no objection to doing this. You should adopt any method that appeals to you and gives you a quick conviction, producing a positive result. We are not here to haggle over subtle philosophical distinctions. The thing with which we are concerned is the producing of positive results through our mental acceptance.

In positive healing we recognize one essential thing—it is the exchange of our negative idea for a positive idea. After all, everything is mental as far

as we are concerned. If you ask me what particular method of healing I personally prefer, I will say that I can use any of these methods that accords with my state of consciousness at the time, and obtain the desired results. I have already given the reason why all of these methods will work. In my own case it is due chiefly to the fact that I grasp the fundamental nature and function of my mind. It is in your mind that the trouble lies. Now change that mind by means of a positive idea, no matter what the method you adopt, and you will obtain the desired result.

“And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

For this last method, the following form may be adopted:

Healer: “Let us invoke the Universal Spirit and feel Its Healing Presence.”

Patient: “I am willing and ready.”

Healer: “Lord God, Your vital presence is in us and about us. You are stirring our soul and transforming our mind into Your mind.”

Patient: “I agree. I have made up my mind to accept and feel the presence of the Lord in me.”

Healer: “Where God is, there cannot be any im-

perfection. Now, by the power of Almighty God, I pronounce you whole, perfect, and free."

Patient: "I am perfect and free, and God is sustaining my perfection."

If your patient is orthodox in faith and has belief in the healing Christ, use the following form:

Healer: "Vision the radiant, healing Christ in your mind. In His presence no thought of infirmity or affliction can exist."

Patient: "I am visioning the presence of our Lord and Savior in my mind, and realizing His perfection in me."

Healer: "His perfect mind is making your thought perfect. Where Christ dwells, there cannot remain any form of imperfection. I pronounce you perfect and whole."

Patient: "I agree with you."

Healer: "Invite the Lord to abide in you forever and request Him to keep your mind and body perfect and free."

Patient: "I am inviting Him to abide in me forever, and requesting Him to keep my mind and body perfect and free."

Healer: "He has accepted it. Go, you are perfect and free."

Always tell your patient not to anticipate a result for the future, but to realize it right now.

In self-healing, you can use all of the above meth-

ods, but you must treat your mind as the patient. You, as a spiritual being, should then speak to your mind and imagine a corroborative response as coming from it. For instance, you say to your mind, "My mind, you are free from this negative idea, by the power of God." Then you imagine that your mind is saying, "Yes, I am free from this negative idea, by the power of God."

When your mind is not vital, always vocalize your statements.

In the case of absent treatment, realize your patient in the All-Pervading Presence of God. Also, know that everything is known to God. Do not worry about the personal appearance or the geographical location of your patient. It is sufficient to know that he exists right before you in God. So, imagining his presence in God, speak to him about the truth of his being. Vision the radiant form of your patient in the illumined presence of God. It is immaterial whether or not his features are clearly defined, as long as you vision his radiant presence. Say to him: "You are radiant, ever-free, and perfect in the Light of God." Then imagine that he is responding, saying, "Yes, I am radiant, ever-free and perfect." This corroborative response was a vital factor in Jesus' healing. Whenever an afflicted person would come to Him to be healed, Jesus would invariably ask whether or not that person believed

that He could heal him, or if he had faith in His power to make him whole. The person's answer would indicate his state of receptivity.

Of course, in the case of an absent patient we have not this personal contact. But we can make a mental contact with him through God. *In the Divine Plan of Creation, in the Omniscient Presence of God, there cannot be any mistake.* If there could be any mistake in that Plan, there would be a mistake in this creation, likewise. This creation would not then function as it is functioning; it would not be regulated with such mathematical precision. So when we imagine a person in God, it is bound to be the right person. Our mental contact is more vital than our so-called physical contact. In the case of a physical contact we may feel a person with our mind, and yet our mind may not at all contact his mind on a common vibratory plane. But in God this mental contact is perfect, and when the patient is receptive, he cannot fail to respond to our healing. Therefore, when we imagine a positive response as coming from our patient, it not only vitalizes our mind, but it also vitally affects his mind. We can also ask God, or Christ, to do the healing work, and vision that He is doing it. Then we talk to our patient (preferably orally, as that will vitalize our mind and give it a positive force), saying, "You are receiving a treatment that never fails. Be receptive and receive

this healing." We imagine a corroborative answer as coming from our patient, saying, "I am receiving this treatment and my mind is becoming free."

Always remember that you are treating your patient's mind and not his spirit, for that is ever free.

Parents should give their children absent treatment in order to avoid opposition on the part of the latter. Absent treatment in the presence of God is very vital and effective when used with a positive realization.

Do not strain or fret to obtain results. Practice with a calm and clear understanding. Have the positive assurance that the results depend upon your mental acceptance, and that as much as you desire and decide to accept, you can accept.

Last but not least is the super-method of vitalizing your mind and establishing a belief. This is much superior to the personal method. According to the latter, you can believe anything that you desire if you make up your mind to believe it. By talking back and forth to yourself, you can bring about your result. For instance you can say to yourself, "Bill, you have decided to believe this positive proposition, and you are believing it right now."

The objection to this method is that it does not bring your mind into direct contact with the Universal Creative Principle. Furthermore, it is likely

to develop in you a personal ego that will shut out the Light of God. The most important thing in life is to keep the vision of the Ever-Present God and His Kingdom, so that your soul may not die of limitation and darkness. This the super-method does. It will not only keep your soul in touch with the Universal Creative Principle, but will also keep it alive, ever widening your mental horizon. Following is a way of using this method:

Speak orally to the Universal Spirit: "Lord, Universal All-Pervading Creative Principle, vitalize my mind so that I may feel Your Cosmic Creative Energy."

Then imagine the Lord as answering: "Yes, I am dwelling in your mind, and vitalizing it."

Then speak to the Lord: "Lord, establish in my mind a belief in Your Truth."

Imagine the Lord as answering: "I am establishing that belief in your mind. You are feeling My Presence and accepting My help right now."

You can also imagine that God speaks to you first (that is, before you speak to Him) about the truth of His Being and His positive help, and that you are answering Him.

In concluding this chapter, I am leaving with you a very simple thought. The more you dwell upon it, the more you will realize its importance.

Your body is made up of mind stuff. Therefore, what affects your mind, affects your body. When you believe that God is changing your body and mind, that belief becomes a reality to you.

Peace be unto you!

CHAPTER VII

COSMIC PHENOMENA

Lesson Four

SOME time ago I received the following revelations: *When you recognize the value of your thought, your thought becomes more potent than when you think aimlessly. Similarly, when you think of your thought as doing a certain positive thing, or producing a positive result, your thought becomes more effective than when you think without any definite, conscious valuation.*

When you give a certain meaning to an idea, you can easily photograph it on your mind. A meaning makes an idea definite.

If you should ask me from whom I receive these revelations, I should not be able to give you a definite answer. Sometimes I receive inspirational ideas without conscious mental contact with any higher entities. Of course, I admit there must be a subjective contact somewhere with someone—who it may be, depends upon the particular state of my mind. There is not a moment when we are not in mental contact with some being on the same vibratory plane as ourselves. *Mind is radio-active. It acts like a radio. Our every thought operates on a certain wave-length, in ac-*

cordance with its quality, and is picked up by those who are in tune with us and are on the same vibratory plane as ourselves.

We are using the term vibration in a scientific sense in order to explain certain phenomena. In reality, it is all a matter of consciousness. The theory that one person can hurt another by mere thought has been exploded. It is always necessary that you come in contact with another mind, either through conscious recognition or through a subconscious receptive state, before it becomes possible for you to pick up that mind's thought vibration. Even then, there is a margin left you in which to accept or reject any thought you may pick up without your conscious volition. *The thought that you do not desire to entertain, you can command to depart in the name of the Lord, and it will depart, if you can imagine and believe that it is departing.* Another thing we should keep in mind is that a negative thought operates on a low-frequency wave-length. It has not an extended reach, and its force is easily deflected. The mind of a physically conscious man naturally functions at the physical rate of vibration, which is very low. His negative or destructive thought, born of the mortal concept, is still less potent; it usually rebounds. But a positive thought, when given a conscious meaning and purpose, is highly productive of good. Its range of vibration is far reaching. On becoming conscious that these

thoughts are everywhere in the ether, one can easily pick them up.

All throughout the universe, positive constructive thoughts are being broadcast from the master minds. There are more highly evolved planets throughout the length and breadth of this universe than there are people on this earth. The highly organized minds that are the inhabitants of those globes are constantly broadcasting happy, constructive thoughts. If you are earthbound—bound by the mere physical aspect of this earth—you should lift up your mental eye and see the celestial hosts in their heavenly abodes. Imagine and believe that you are receiving great, constructive thoughts, and you can tune in with these celestial hosts and receive their broadcasts. The cosmic ether is filled with these radio messages. But from force of habit we are constantly tuning in with the darker region of human mentality. When you do not give your thought and imagination a positive meaning and purpose, they do not become potent and effective. *It is your divine prerogative to use your thought constructively and to come to function in the sphere of master minds.*

Suppose I broadcast to you—whoever you may be—the cosmic thought that I love you; can you receive it in a spiritual sense? Do you feel happy and energized by the thought that someone from the cosmic highway is sending you a greeting? If you do, you

have broken through the shell of materiality—your soul has found its wings, an ethereal sense of cosmic vastness. The limitation that was causing you so much trouble, the flesh that was pinching you so hard with defeat and disappointment—these have vanished. If you can receive my greeting, you can receive also the greetings of souls more advanced than myself in the cosmic light. Those lighted abodes are scattered throughout the vast expanse of space—you can see them spreading before your mental eye like so many lighted homes in a city at night. Perhaps you do not know how wonderfully you have been made. You are endowed with the power to bring the whole universe to the nearest point that you can imagine and desire. This power is your *creative imagination*.

In my ethereal world—the world of the Ever-Present God—when I say to my ideal person, "Come to me", he comes. Of course, I imagine that he is coming, and I feel the thrill and glory of his coming, and he comes. The reason that I imagine his coming, instead of imagining his presence right before me, is that it gives me a thrill of expectation. Apart from this, there is no specific value in such an imagining. When I see him across the cosmic ether as real as any living thing, he sees me, too. When I picture him in a certain pose and position, he responds to my picture. A glance for a glance, and a smile for a smile,

and love for love—all are an even exchange in the cosmic ether. Then when I say to him—"Come and sit by me and tell me stories of immortal adventure and romance about the land of the Everlasting"—he tells me those stories. The themes of some of the stories are woven entirely in a celestial fabric.

At this point, my friend, you are likely to ask me: "Does your ideal person ever appear in the flesh?" He does! When the hour strikes on the high tower of the Lord's temple in the human soul, he appears in the flesh. Even Christ, the Anointed One, who was visioned and communed with in the cosmic ether by many saints and seers, had to appear in the flesh. *Human demands and needs are never denied. Providence itself cannot deny them.* There is this provision in God's creative plan.

The earthbound man tries to take everything by violence. He has not the patience to wait for an objective demonstration, because he lacks the vision of subjective reality and subjective contact and communion. Always the earth has received every form of physical manifestation that man has been able to conceive of. So, *if you can conceive of an ideal as being real and can make your subjective contact with him, you will meet him some day in the objective, provided you have a strong desire and need for him.* When your mental contact and association are perfect, vital, and real, you have already made the dem-

onstration. The rest is merely a matter of course. The reason we do not so easily demonstrate our ideal person, thing, or condition, is that we do not give a definite meaning and purpose to what we do and what we want.

We know from experience that the vital presence of a person vitalizes us. He gives forth an intangible something which cannot be seen, but can be felt. By whatever name you call this emanation, one thing is certain—it is some kind of substance; there is body to it. Like motion-mass-energy or the radioactive light, this human emanation can be weighed. It remains for the scientists to invent an instrument for that purpose. When we receive something vital from an imaginary person, we gain that which is substantial. It soon becomes a part of our electromagnetic vital force. Anything that energizes us is a substance; what kind of substance, does not matter. From its effect we know that it exists. An exchange of this substance goes on constantly between persons of similar mento-physical affinity. Either one gives and another receives, or both give and receive. Is physical proximity always necessary for this exchange? No, not always. If an imaginary ideal person can give us the same kind of vitality as can a real person, it is evident that we must have contacted a real person; that we must be receiving a real substance. That is the reason that, *when we*

contact Christ and feel His vital presence on the same vibratory plane, we receive a certain vital substance. We know that we have received it, because we have become vitalized.

We have said before that all objects are radiant because they are made up of radio-active forces. Therefore, they must be constantly giving forth a substance, which may be called energy. The vegetable and animal kingdoms are not an exception to this rule. Of course, even in the lowest form of organic life there is a natural selection in this exchange of energy. It is this exchange that keeps up the vitality and creative function of the life-form. Therefore, we always find the life-form in a group where the group instinct governs its life-activity. Furthermore, every life-form has its decided likes and dislikes. Its nature is so true and so tuned up to certain exact rates of vibration that it scarcely ever makes a mistake when left to itself. I have seen vegetables and animals display antipathy toward a person. They cannot easily overcome their inherent prejudices. Of course, the average animal-man displays prejudices toward beings and things he cannot understand. This has nothing to do with his vibratory affinity. Most of our prejudices are based upon our early education and our fear complex. In the universal field of vibration and electro-magnetic attraction, no arbitrary selection exists; there the law of nature is paramount

and supreme. The entire organic creation is subject to this law. It suffers when this law of exchange is broken, no matter what the excuse for breaking it.

On the human plane, this selection becomes exclusive in one sense and universal in another. On the human plane alone can man change his vibration from a lower rate to a higher without breaking the continuity. When he vibrates with the higher, he cannot vibrate with the lower. In this sense he becomes selective or exclusive. On the other hand, as he raises his vibration to the highest cosmic vibration, he embraces all. Sometimes it takes a long, long time for certain human beings to come to the awakening of their higher nature, and to conform to their natural spiritual affinities. But in the vegetable and animal kingdoms, where things are more or less fixed, affinities are almost automatic. I know that certain pine trees are very happy to see me, or to make contact with me. You are likely to ask how I know it. I know it by my mental and physical reactions. Somehow, without my conscious effort they vitalize me and make me very happy. In other words, their emanation agrees with me. Such things are almost mutual. I find that certain plants also are responsive to my vibration. They thrive if I visit them occasionally.

The phenomenon I am recording here is not mere guess work or a superstitious belief. It can be ex-

plained scientifically. The radio-active energy of one kind of plant helps another kind of plant to grow and thrive. It is partly a scientific fact. Whether or not this radio-active force radiates any chemical elements, I do not know. I am simply stating the result, or the effect that one plant produces upon another. If a plant can radiate a substance to help build up or to sap the vitality of another plant, such radiation must be much more possible in the human kingdom where mind is more individualized and is organized with volition and discrimination. It is my experience that trees and plants are very vital, emotionally. I would say that, because they are close to the earth, their feminine or mother nature receives more development than their male nature. They are more willing to give freely of what they have than are we in the human kingdom. Our contact with trees and plants is made through love; that is, through our giving nature. Therefore, when we manifest love toward them, they reciprocate abundantly.

Trees and plants are very grateful for the bit of care you bestow upon them. If you are in the habit of visiting them, they not only come to expect you, but are also very glad to see you. At your approach they become alive and vital. This is not mere sentimental bosh or a poetic metaphor; it is a living fact. We have already stated that no organic life can function without a mind. Therefore, a tree has a mind; of

course, this mind is not a thinking mind; it is a feeling mind. Feeling is the nature of all emotion. If a tree does not like something, it expresses its disapproval emotionally, and it manifests some definite symptom of that disapproval. For instance, if you give a plant too much of any one element through the soil, it will register its disapproval in its physical appearance; that is how you can tell what is wrong with it. In the case of a tree, the whole absorbing system is involved in its sub-mind. So when your presence does not emanate the kind of vibration a plant or tree likes, it sends out a vigorous protest. It is an established fact that certain plants and trees do not like certain kinds of ray vibrations, and that they do like certain other kinds and absorb them. Since vibration is substance in motion, a favorable vibration feeds us; an unfavorable one disorganizes us.

It is our regular experience that the people we meet affect us positively, or negatively, or indifferently; but when we come to function spiritually, we not only raise our vibration, but also form new spiritual affinities. In the spiritual field of consciousness we can meet all on an equal footing, but we cannot force all to respond to our higher feeling and emotion. So we seek response only from those who are spiritually conscious. On the spiritual plane, though we all may not have the same degree of conscious-

ness, we can nevertheless contact one another in the Ever-Present God, where all vibrations are equalized. The substance that we receive through spiritual contact with the higher order of spiritual beings increases our creative potency. In other words, it makes us receptive to higher creative thoughts and ideas. When we give a specific meaning and purpose to this contact, the substance that we receive becomes highly productive. That which we believe we are receiving, the same we receive. We can extract divine energy even from the rocks by giving our thought a specific meaning. *By thinking that we are drawing divine energy, which is all-pervading, we can draw it from any source or medium.*

Any means and methods that we may employ are used only for the purpose of stimulating our mind or of forming a clear picture of the thing that we desire to draw. For instance, the intaking of our breath suggests a drawing process. So, instead of giving it the meaning that we are drawing a vital force through our nostrils, we can form the mental picture that we are absorbing the Cosmic Energy with our entire mento-physical body. I am not recommending this method, I am simply explaining how a method can be evolved and employed for the purpose of stimulating a person mentally and making him receptive. We have already accepted the fact that the Cosmic Energy is all-pervading; so it will

be easy to imagine Its presence throughout our body and mind. By speaking directly to this Energy, we can vitalize our mind and form the vision of absorbing It. This seems to bring about a more direct contact with the Cosmic Creative Energy than any other method we may adopt.

In the practical application of this method, I first imagine that this All-Pervading Cosmic Energy—the active Creative Principle of God—is permeating my entire being. Then I speak to It, saying: "Creative Principle of God, be active in my mind, making my mind active." Next I imagine the Cosmic Energy as responding: "Yes, I am making your mind active." I speak again, saying: "My entire being is absorbing You, and You are vitalizing it." Then I imagine the response: "Yes, I am vitalizing you, dwelling in every fibre of your being. Now, go and do your creative work."

The above method is the simplest one I know for receiving benefits from the Cosmic Energy through direct contact. When I employ this method I begin instantaneously to feel the quickening activity of this Energy in my body and mind. By this means I have also been able to vitalize my every vital organ, improving its function. By imagining the vital Creative Principle as operating in my organ, I give my mind a positive and definite agency to depend upon. It makes my mind very receptive.

By means of our mental acceptance we can manifest and manipulate all forms of energy in this universe. All the different grades of energy that have descended from the primal Cosmic Creative Energy are ever present in that Cosmic Energy. In other words, they are as all-pervading as the Cosmic Energy. So, we can conceive of them as being in our body and mind in either a bound or a free state. In a bound state they need to be vitalized, or they need a new electro-magnetic charge. That purpose can easily be served by absorbing the Cosmic Creative Energy. *The realization of the Cosmic Creative Energy not only keeps our consciousness nearer to God, but it also gives us a universal sense of our supply.*

Our every thought is not only impressive in its nature, but also progressive. When you think a thought, that thought impresses your mind; at the same time its vibration begins to spread. But a thought that is motivated is more intensive and highly projective in ethereal space than the unmotivated kind. In the plane of consciousness, however, this projective power may be regarded as a myth. Instead of sending a thought to a person and imagining it as speeding to its destination through space, you can imagine the person as right before you and convey that thought by speaking to him directly. This simple operation gives your mind greater concentration and intensity. In such a transference of

thought in the plane of consciousness, space is eliminated. But we must realize that our thought in such a case rebounds more quickly than the thought that is projected through our space concept. Therefore, a negative thought used in this manner will rebound with a very quick negative effect against us; and a positive thought, even though failing to accomplish the desired result, will rebound just as quickly with a beneficial effect. When you deliver your positive thought directly to a person, in the presence of the All-Pervading God, that person is likely to receive it more quickly than otherwise, because on the Absolute Spiritual Plane all vibrations are more or less equalized. On the Absolute Spiritual Plane of God you may transfer your positive thought to a person in the following manner: "I am sending you this thought for your good. In the name of the Omnipresent God, in Whom you dwell, I beseech you to receive it." Then, to make your mind intensive and reciprocal, you should vision that the person is listening to you and receiving your thought. And then imagine him as responding thus: "I am accepting your thought and claiming my own spiritual heritage."

Should you feel the need of physical movements or physical exercises in order to stimulate your mind into dynamic action, you may then take a brisk walk, keeping in mind that you are being energized by the

Power of God; at the same time talk to yourself to that effect. Do not limit your movements with the idea that age or any other condition of your body demands it, or that exertion may affect your heart. Your heart is made up of Cosmic Energy. As long as you think spiritually and accept your body as being spiritual, you need have no fear of any physical reaction. After all, most of your physical reactions are of the kind that you anticipate. *You have no reason to anticipate a physical reaction from any form of physical exertion when you think and act spiritually, realizing also that your body is spiritual.* Of course, you are not supposed to over-do anything, that is, you should not do anything beyond your normal need for doing it. *Everything that you do in your spiritual concept of life in accordance with your need is in perfect accord with God's law.* Have no fear; act in accordance with your need in your spiritual concept. Keep the vision that your body is a bundle of spiritual energy and that it is more than flesh and blood. When you think of and imagine your body in that significance, your mind begins to vibrate with the spiritual elements, and your body receives the same kind of reaction. So, have no fear of your body's being weak. Do not entertain the thought that it will succumb through any physical exertion.

The super-energy that you occasionally manifest in an emergency proves the theory that your physical

endurance is equal to your mental endurance. Your strong desire to survive an almost inevitable doom may bring your mind in tune with the spiritual elements of your being, which is immortal. It may push your mind temporarily beyond the dead line of physical limitation. In this connection I shall tell you a story that has often been repeated by many people. During the fire that followed the San Francisco earthquake of 1906, the people rushed from every place to take shelter in Golden Gate Park. Among these was a hospital invalid who had been bedridden for several years and who was found wandering around without his crutches. He was moving about just like any normal person, but was worrying about those crutches. Some hours after he had left the hospital, he came upon a nurse and very excitedly asked her to try to get him a pair of crutches, as he had left his in the hospital. Thereupon the nurse wanted to know how he had managed to get to the park. He replied in a matter-of-fact tone that he had followed some of the inmates. The nurse, very much surprised, then said, "Well, if you've been able to walk this far without your crutches and get along without them all these hours, you certainly do not need any." Then for the first time the invalid became conscious of the fact that he could get along without his crutches and that he was cured.

Some people think it was his mind that cured him.

That is true. The question is likely to arise in your mind, "Why did not the other patients of the same hospital get a similar benefit from the shock or excitement?" The answer is not far to seek. The other patients did not quite forget themselves and their physical limitations. This man, in his excitement and strong desire to live, went beyond the dead-line of the physical concept of life, which holds so many people back from realizing their natural spiritual heritage. It is just on the other side of our physical concept and physical limitations that our spiritual heritage lies. Consciously or unconsciously, when our mind goes beyond that limitation we demonstrate our spiritual power. Then our whole physical system responds. We can go beyond this limitation by consciously training our minds to live in the spiritual concept of life, to accept spiritual impressions, and to act in accordance with those impressions. Sometimes it may be necessary to exert a little mental force in order to break down some self-created barrier. I do not mean mechanical effort—I mean an understanding action that will vitalize our minds. For instance, when the flesh claims inaction because of a negative condition that persists in staying with us, we must vigorously arouse ourselves by telling ourselves to evict that condition. It is our divine prerogative to claim our own spiritual heritage. No

excuse will justify the neglect to exercise our divine right.

Your every thought is photographed on your mind. The aggregate of these thoughts regulates your mental and physical condition. When you think a thought in your spiritual concept of life, that thought is likewise photographed in your consciousness. You can consciously photograph your spiritual thought by imagining that it is being photographed on your mind. When you accept and believe that an idea or a thought is being photographed, it is photographed. When you anticipate an evil effect from a certain condition, that, too, is photographed. That is the reason that you experience the evil effect. Sometimes a subconscious habit of anticipating an evil effect governs your experience. You can check and change that habit by telling yourself that you are a spiritual being and that everything you have is spiritual, at the same time realizing that that thought is being photographed on your mind. The obtaining of a spiritual result depends upon your willingness to accept your spiritual concept and to act in accordance with it. Reading over this wonderful thought gives me more inspiration in overcoming a negative habit than does any meaningless philosophical speculation. Every word that I have recorded concerning the spiritual concept of life and its dominion over the flesh concept, is truth, because

it is the word of God. Jesus said, ". . . thy word is truth."

By giving a definite meaning to an idea, you can photograph it on your mind and derive incalculable benefit from it. Once a rising motion-picture actress told me that she simply could not bear the taunting remarks of her director. She said he was too temperamental, though otherwise good and efficient. She wanted to know how she could rise above this situation. The thought came to my mind that, since she was accustomed to the word "picture," I ought to give her a method that would appeal to her; so I said, "Write on a piece of paper the sentence, 'You cannot disturb me' and imagine that your mind is taking a picture of it. After that always see that picture in your mind with an understanding of its meaning. See what happens!" In a few days she reported that she was completely dominating the situation. The director had not only apologized to her after one of his outbursts, but had also expressed the wish that he had her poise.

If you want to dig a premature grave for yourself, literally and metaphorically, then become temperamental. That is the easiest way to lose friendship, success, health, and wealth. Once I witnessed how a wonderful salesman, magnetic and energetic, lost a sale. His one besetting fault was that he quickly resented any remark that was disagreeable to him. He

lost this sale because of his resentful retorts, and so I kindly said to him: "If you wish to receive any favors from a man, you should never assume an independent air or give back an insulting remark. It is not a question of who is right or wrong, but who is expecting the benefit. If you do not watch out, you will never make the grade and be a success." Of course, that was mere worldly advice. I wonder whether or not there was any spiritual element in that advice. Sometimes, by overlooking an insulting remark, we not only dominate a situation, but earn a lasting friendship as well.

Once a bank clerk was depreciating to us the president of his concern because the latter had reprimanded him for his negligence. I said to this clerk: "If you were as good as your president, you would be in his place. Considering your present state of mind, you will have to go a long way to arrive at that place. In the meantime impress your mind with the motto, 'He who stoops, shall conquer.' "

By photographing a simple motto on our mind and visioning it, we can overcome many of the shortcomings which are fatal to life's success. After all, a negative quality cannot produce a positive result. Success is a positive quality. Photograph the word *success* on your mind and vision it, and at the same time see yourself functioning at the place where you aspire to be, with all of the intimate details con-

nected with that position. Then you will be able to avoid meaningless drudgery, and to act intelligently. *To vision that you are functioning in a high place not only will increase your capacity to do more than you are doing now, but also will give you the proper sense of valuation of the place at which you desire to arrive.* If you lack the proper sense of valuation of the thing that you desire, you cannot actualize it. This sense of valuation brings your mind exactly in tune with your desired object. *By living in, believing in, and enjoying the idea of a thing, you make the thing real and you objectify it.*

When you give a definite value to a thought or an idea, it exerts a tremendous influence over you. Its effect is almost medicinal. If you can take a dose of health-idea in your mind and see it working up like a tonic, you will experience a quick reaction. Jesus said:

"The kingdom of heaven is like unto a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

Again Jesus said:

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Plant in your consciousness the idea of faith with an understanding of all its implications and applications, and then see it as growing, and it will grow. It will infill your entire mind and body and motivate your life. Those who are novices in Truth can be vastly benefited by this simple method of regeneration. All of these methods are but stopping places to the great Cosmic Consciousness. "Seeing is believing" is partly true, but knowing is better than seeing.

We can also personify the idea of faith as entering into our being in the form of a holy flame, and residing in it. In time of need we can invoke its spirit to help tide us over a situation. This personified faith gives us something very definite and positive to fasten our mind upon. We can readily grasp any abstract quality that we make concrete; the personal touch and contact give us a sense of personal association that readily vitalizes our mind. The faith that we imagine has entered into every fibre of our being, not only becomes a reality, but also becomes a part of our very existence. Following is a form which may be adopted: Say, "Faith, come to me and enter into my mind as a Holy Flame, and occupy it. Keep my consciousness alive to the protecting power of the Almighty." Then imagine the personified faith giving response: "I have already come and I am entering into your mind like a Holy Flame and giving you a realization of the everlasting protection of

Providence. When you need me, just look within and I will do for you the things which you ask me to do."

Similarly, we can use the Cosmic Energy in a personal significance for the energizing of our body and mind. We can either absorb It, directly realizing Its All-Pervading Presence, or we can feel Its personified aspect dwelling in us and energizing our body and mind.

By thinking positively that a thing or condition is thus and so, we actually contact that thing or condition. If we can enjoy a thing mentally, it is as good as if we already had it. *We must not desire a thing without having a purpose in desiring it.* We must make it clear to our mind that we want a thing or a quality in order to be happy. Whether it be a house, or love, or physical or mental vitality, we must have a purpose in having it. As one sweetheart said to another in the romantic Orient, "If you are happy in loving me, then come. Do not expect happiness out of love, but just be happy in loving." Such a love not only makes you selfless, but also gives you a higher realization of love's meaning. How much surer you feel that you are entitled to all that God has prepared for you when you give the right meaning to your desires. If you strive to get a thing without having any purpose or use for it, you simply disorganize your mind with meaningless greed. By

encouraging greed, you create negative conditions. When you try to eat more than you need, you disorganize your whole physical system; in the same way you disorganize your mental system when you encourage desires for things beyond your normal need for them. When you are privileged to receive more, you are also privileged to give more. And this should be the true incentive for your enterprise and adventure in life. You should always remember that everything is for use, and not for misuse or abuse.

I have already stated that *that which you imagine and believe you are receiving, the same you receive. For the same reason, that which you imagine and believe you are losing, you lose.* If you keep thinking, no matter on what pretext, that you are losing your strength and becoming weaker and weaker, you will actually begin to lose your strength. From force of habit it is easy for you to form a vivid mental picture of a negative thought, and that is why you can materialize it so quickly. If you can form a clear picture of losing your energy, why can you not form a clear picture of gaining it? Since your physical body is in your mind, or is together with your mind, your mental state determines your physical state. When you are happy, exuberant, and thrilled, how your whole physical body becomes alive and vibrant! The Cosmic Creative Energy is everywhere; therefore you can certainly absorb It, and after absorbing It, you can

also discharge It by the help of imagination. Instead of imagining that you are drawing upon your limited supply, why can you not imagine that you are il-limitably both drawing and discharging this Cosmic Energy at one and the same time? Or, that It is flowing into you at the same time that It is flowing out? All that you need to do is to keep your vision of the flowing Cosmic Energy, together with your vital realization.

In thinking of your body, you may imagine and believe that it is an electrical mass. The more you do this, the more mental ascendancy you will obtain over it. This belief is not altogether hypothetical; it has a scientific basis. Not only the human body, but all objects are more or less charged electrical masses. This charge grows weaker and weaker through continual discharge. When it becomes sufficiently weak, an object falls apart. With our mind we can charge not only our own body, but also another body that has a certain degree of affinity or receptivity with ours. The Cosmic Energy, which gives life to an object, is all-pervading. This Energy, or Divine Creative Principle, we not only can absorb or draw, but can also discharge to another object. The vegetable and animal lives are most susceptible to it.

We can produce phenomenal results when, through practice, we gain a sufficient conviction of

our projective power and of the vitalizing property of the Cosmic Energy. I myself have been able to vitalize plants that had become weak. Once I revived a dying tree. I have allowed no chance for accident, but have carried out my experiments systematically in order to determine to what extent animal and plant lives are responsive to this projected Cosmic Energy. I have rarely failed to obtain good results with plants. With pet animals my success has depended upon the co-operation of the owners. With human beings, my success has been about fifty per cent (this is due to the fact that the human *mentality offers a certain amount of subconscious resistance*); but those who have co-operated with me have responded very quickly. From these experiments I have come to the conclusion that we can mentally draw and project any form of radio-active energy that we can conceive of.

You are likely to ask in this connection, "What is the necessity for projecting this creative substance to another organic life? Can we not obtain a similar result simply by realizing that that life is absorbing the All-Pervading Cosmic Energy?" Yes, we can, if our mind is sufficiently vital, our conviction deep, and the subject receptive. When quick action is needed to revive the strength of a person, we must adopt a means that will give quick results in vitalizing us and our patients. After all, in this method

one vitalized mind carries a vital substance to another mind that needs support and stimulation. This process being dynamic, it gives our mind quick and ready play in acting and reacting. Then again, if a person is limited to his personal concept of life, he is likely to respond readily to anything that comes nearer to that personal concept. Even a little blest handkerchief or similar token may stimulate the mind of a patient. Sometimes we are compelled to use an objective means to stimulate and stabilize a weaker mind. I once knew a bricklayer who had the habit of drinking heavily. After each one of his orgies, he would feel very remorseful. One day when I met him on the street, he said, "Mr. Mozumdar, I would give anything if I could overcome my bad habit of drinking." I asked him to come and see me. In the meantime, I thought about his case and tried to discover some means of stimulating his mind and at the same time developing his mental strength in time of temptation. All at once a voice said to me: "Draw a little figure on a piece of paper before him; then after folding it, tie it with a string and give it to him, with the instruction that whenever he is overcome by a strong desire for drink, he should hold this paper in his hand and think of you." So, when he came to see me I followed out the exact directions of the voice. When the man left my place, he was so happy and so confident of his cure that he

was literally walking on air. Since that time he has not touched a drop of liquor.

In this case my patient had something tangible to depend upon while thinking of my treatment. You will say that this man was cured through his faith. What is faith? Is it not a receptive state of mind? Sometimes one is compelled to use some definite means to inspire confidence in oneself and faith in one's patient. Yes, one may teach him the philosophy of truth when he has become strong in his faith because of the results he has obtained. When a man is weak and his whole mental system has become disorganized, he does not need your abstract philosophical truth—he needs something that will give him an immediate result. Like a hungry man, he needs tangible food for his famished mind.

When you inspire faith in a man, that man receives direct support from your mind. In other words, he finds something that reminds him of your help. And he strengthens his mind with the idea that he is not struggling alone, but that another person is with him and lending him substantial support and help.

Not long ago I had a very strange experience with a woman who was in a critical physical condition. Responding to her request for healing help, I told her that Jesus the Christ would keep watch over her at her bedside all through the day and night, and

that she had nothing to fear. She replied: "I do not know whether or not Jesus the Christ would remain here with me alone, because I am not worthy of Him. But if you would remain here, He might remain with you." I had to do a little quick thinking to satisfy the woman's plea. Suddenly the voice said to me, "Tell her that you will remain with her in spirit and keep watch over her with Christ. Give her your handkerchief and tell her that this is to remind her that you are keeping vigil with Christ." I did exactly as the voice directed, and the next morning when I returned to visit her, I found that she was sitting up in bed. Of course, in the meantime I had done a little metaphysical work. I had sent the Cosmic Ray, or rather the Cosmic Energy, to vitalize her mind. I used the means that I did in this case because I found that for some reason the woman's mind would not come to receive health from the Radiant Presence of Christ, nor be vitalized in that way; so I had to become a connecting link between her and Christ. And yet, of course, whatever I did was the work of Christ—that Highest Illumined Consciousness.

When a fakir does something to obtain a result for a patient, he does it either blindly or for the purpose of gaining a certain personal advantage. The result, in such a case, is obtained mostly through the co-operation of minds acting together in faith.

Co-operation between two minds may be almost subconscious. The Cosmic Energy that we may project to a needy person is of no value to that person unless he is receptive. The main problem with which we are confronted is, how to make a person receptive, or how to break his mental insulation. That problem must be solved by the individual practitioner, as each particular case is different.

Some time ago there came to see me a man with a mental malady who had sought healing through almost every kind of metaphysical treatment. It took me but a few minutes to discover that his case was impossible. Everything that I suggested he had tried before. As I was about to give up the case, believing it to be hopeless, an inspiration came to me that seemed to speak in this way: "Why do you not mystify him as to your method of treatment? He has received so many different versions and explanations of metaphysical truth that he has subconsciously lost all sense of the value of a metaphysical method."

So, after a few moments' silence, I shook my head knowingly, injecting the element of mystery. The man was very much mystified and impressed. It had both a thrilling and telling effect upon him. He was very curious to know what I had discovered about his case. He asked me point blank whether or not I had found out what was wrong with him. I replied, "Yes," adding that beyond that I would not

say a single word concerning his case—at least not for the present. I then gave him some instructions. “If you want to get well, then go home and do what I tell you to do”, I said. “Every night before you retire, burn some incense, and also tie your big toes with strings. If your mind still wanders away, then tie the strings tighter. In a week, report to me.”

When he left me his face was beaming, and he remarked enthusiastically, “Mr. Mozumdar, this is the first time since I have started to take the various metaphysical treatments that I feel confident I am going to be cured. You seem to know what is the matter with me.”

I did not tell him that I knew as much about his case as any other healer who had treated him—or maybe a little less. But I did know one thing that the other healers had not known. It was this, that here was purely and simply a mental case, and that no amount of explanation of Truth would explain anything to him. All that the man needed was some sort of forced mental diversion, without any explanation of the why and the wherefore of the thing. The smell of incense and the strings tied to his toes did more to divert his mind than anything he could do through his own personal effort. The reason I told him to tie the strings tighter around his toes in case his mind did not behave, was that I wanted to cause a little pain in order to divert his mind. In the

meantime, I treated him metaphysically by talking directly to him in the All-Pervading Presence of God, and by imagining a corroborative answer as coming from him. Strange to say, in less than a week this man was free.

I am telling this story to show that we should not be dogmatic in the means and methods we adopt for making a person receptive. If you read your New Testament carefully, you will notice that Christ Jesus used various means and methods in inspiring faith and in reaching the consciousness of those afflicted. No matter what method you adopt, you must have an understanding of Truth to back you. As your patient begins to respond, gradually you can try to teach him the metaphysical mystery of Truth. *That Truth is that man is from God; that he is an ever-free spirit; that all conditions that he manifests exist only in his mind; and that whatever he accepts and believes, becomes a reality to him.* Truth alone can set him free from the snare of fear and the mortal concept of life.

Should you feel the need of transmitting Cosmic Energy in order to vitalize an organic life, the following method is effective: You can imagine that this Energy is steadily pouring like rain, or pouring like a solid stream of rays, and passing through the body of your subject and vitalizing it. In order to

make your mind dynamic in action, you can address this stream of rays, saying: "O Creative Power, vitalize, vitalize, energize and energize this life." Continue talking until your mind has accepted this positive action as real.

The question has been raised as to whether or not the human mind can control electronic and atomic forces. Our mind is controlling them every day, but we are not aware of it. The bound electronic energy that exists in an object is moving at a terrific speed. Our physical body is basically electronic energy. If you will follow the simple logic that electrons and protons make atoms, and atoms make molecules, and molecules make an object, you will be able to understand why an object is basically electronic energy. Now the question is—Can we change an object fundamentally, without affecting the electro-magnetic character of the electrons? No, we cannot. Without changing the core or center, we cannot change the constitutional nature of the surface, or rather the circumference. Then, how can we change the fundamental characteristics of our body without changing its electronic structure? We know from our experience that our physical body suffers a change under a strong emotional reaction. Therefore, it must be assumed that our mind does reach the electronic base of our body through our emo-

tions, and exerts a certain amount of influence over the electrons in order to set in motion a chemical reaction in our body.

Our next question is: Of what is our mind constituted? By means of a simple chemical analysis we know of what our body is constituted. Since all of our physical conditions are mental, what relation does our mind bear to our body in its essential quality? If our mind has to play with electronic substance in order to bring about a physical change, is our mind basically of electronic substance of a kind that, through a biological evolution, is better organized than that of our body? That is the question. Mind so closely resembles the electrons in its functions and consequent reactions that we are almost tempted to believe that the electrons themselves must be of mind stuff, and that our mind, being activated by spirit, commands and controls a tremendous amount of electronic force. Then, can you not postulate that out of mind stuff, all things and organic bodies are made? It seems quite logical to imagine that our mind also is made up of the universal mind stuff, and that through a cosmic process it objectifies itself in the form of a physical body. By analysis and experience we know that the mould of the body is held together by the mind, and that for that reason certain mental impressions bring about certain

changes in the body; we further know that if these impressions did not bring about certain changes in the fundamental nature of our body, our body could not possibly change. It is because we know these things through analysis and experience that we can accept the Bible injunction without reservation, "Be ye transformed by the renewing of your mind." I venture to say that there must be some kind of mind even in rocks, or there would be no change in them. *No matter in what significance we accept our body in its relation to our mind, actual practice brings us to one conclusion, namely, that our body is in our mind and our mind is in our body, and that there is no line of demarcation between them.* One seems to be the extension of the other, and the difference that exists between them is due to the difference in their densities.

When we once take for granted the fact that our body is made up of mind stuff, how easy it is then to change our body by changing our mind! Mind stuff is a very flexible substance because it is electronic energy. *The mind that is highly organized with a spiritual force back of it can easily handle its own substance and bring about a certain change in the physical body.* The only things necessary for this are a spiritual conviction and an understanding and knowledge of the mode of operation. Now, suppos-

ing that we accept our body as a part of our mind, or as existing in our mind, shall we be able to change it by our mere thought? That will depend upon our ability to overcome our subconscious resistance. Because of our daily habits and a belief inherited from millions of years back, our mind has accepted the idea that our body is made up of solid substance, and that nothing mental can bring about any change in it. Of course, those with a philosophical trend of mind and a strong imagination may overcome this prejudice, and, within the bounds of race belief, may bring out certain changes in their body by direct thought. But the best method to use in accomplishing such a result is this: Imagine first, that the body is made up of the minutest electronic vibratory units which in their aggregate are flexible and can be moulded into any desired form with our mind; then imagine that you are moulding this flexible body into a definite shape; while engaged in the latter process talk to your mind to take an impression or a photograph of that form, and have a corroborative answer from your mind. If you can then move and act according to the vision of that form, sooner or later you will manifest it objectively.

In taking your physical exercise, if you can form the concept of your body as being an electronic mass, you can quickly mould it to your desired definite

shape. Anything that stimulates your mind enables you to form a clear picture of that which you desire. Most people who wish to reduce their surplus flesh have no definite picture in their mind, and therefore do not obtain any definite result. Speaking for myself, when I have the time and am away from people, I can shape my body very quickly to a desired form. I do not maintain that I have reached the acme of perfection in the ability to renew my body through the renewing of my mind. But one thing I often do—when I take a mental picture or photograph of a certain definite form of my body, I act according to that picture and as though it were a reality. I never try to see the outer manifestation; I know that will follow in accordance with my mental acceptance of its reality. In the meantime, I mentally discard my former form while I function in the new.

If Providence could bring this wonderful creation out of Itself, It certainly must hold the secret of the creative process of all beings and things. Then why not imagine that it is moulding your ever-vibrant body in accordance with your vision? To do this will keep your mind in touch with the Infinite Power and Wisdom that throughout Eternity never fail. Either imagine that the Infinite, Ever-Present God is moulding your ever-vibrant body in accordance with

your vision, and that you are talking to your mind to take an impression of that picture—

OR—

Imagine that the Ever-Present God, Who dwells in every fibre of your body, is absorbing and transmuting your body into His Divine Substance and moulding it in accordance with your vision; also, imagine that you are telling your mind to take a photograph of that new body.

Always act as an ever-free spirit. Make the Reality real to your consciousness; that is, realize that the Universal Principle that has created all beings and things and is sustaining the vast cosmos, is real, and that it is the Never-Failing, Operative Principle back of your body and mind.

It is more important to realize the Vital Presence of God as being real and ever-active than to make any number of mere assertions regarding God's existence.

CHAPTER VIII

THE MYSTERY OF ALL MYSTERIES— THE GREAT WITHIN

Lesson Five

“Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

YOU are a conscious being. Everything that you know is related to your consciousness. A thing cannot exist to you unless you become conscious of it. The moment you become conscious of a thing, it comes to exist in your consciousness. Then you can see it in your consciousness, that is, in your mental world. This world of mind is your Within. This mental world becomes the Kingdom of God when you realize that God is in His creation and that the creation is in God. Then God and His creation come to dwell in your consciousness, or become a part of your mental world. This mental world—the great, mysterious Within—holds the secret of your life. What you are Within, the same you are Without. What you vision and see Within becomes a reality to you. Your whole outer life is the reflection of thoughts and things that you think and vision Within. When you vision the Kingdom of God Within, that becomes a reality to you.

The conditions of the Kingdom are harmony, peace, immortality, and joy. In the realm of the indestructible, nothing of a destructive nature can exist or prevail. This Kingdom of God has been variously described by different seers and prophets. When your mental world becomes the Kingdom of God, everything that you vision exists in God.

When you realize that your Christ is in you and you are in Christ, you find Him in your great Within. Some people wish to believe that Christ dwells in every man in a potential form. That belief, also, becomes a reality in their Inner Kingdom. Apart from that it has no specific value. Anything that you entertain in your mind, or rather in your consciousness, becomes real to you. Then, why not entertain the idea of the eternal perfection of all beings and things in God's Eternal Kingdom? Then why not see the perfect Christ instead of a budding Christ Within? The Christ that dwells within you is already a perfect Christ—it is your knowledge of Him that grows. Your knowledge grows as your vision expands. In reality, none of us has an imperfect Christ within us, because Christ cannot be imperfect—He is the Eternal and Highest Illumined State of Consciousness. Christ becomes a part of your Inner Kingdom as you become conscious of His eternal presence in the All-Pervading God.

You have everything within you. As this Within

—your consciousness—expands with your ever-widening vision, you can find many new beings and things therein. They are not really new—they are as eternal as the Eternal Spirit, but they are new to your consciousness. You have also the prerogative of banishing all that you desire to banish from this Inner Kingdom. That which you invite to stay, stays within you. You can even behold the Infinite within you. After all, your Infinite is finite to you, because you can conceive it only in your limitation. So, you can find your Infinite within you. This Infinite is your Superconscious, and the Superconscious comes to dwell in you when you become conscious of It. There is a great difference between the subconscious and the Superconscious. The subconscious is the sum of your accumulated race impressions, whereas the Superconscious is above and beyond all these impressions. It is a Self-Existing, Eternal, Creative Principle. Therefore, it can give you ever-new inspiration, vision, and realization. The moment you become conscious of the All-Pervading, Eternal Spirit, it becomes the Spirit of your Within. You can commune with your Superconscious within you.

When you pray to your Superconscious, the answer to that prayer does not come conditionally. You can make it come wherever and whenever you please. But to make that answer a reality and to have a positive conviction, you should talk back and

forth to the Superconscious. One day I thought that my prayer would not be answered because I had not done this or that. Then the Inner Voice spoke, saying: "You are making the answer to your prayer conditional. *God is not bound by any condition, neither is the answer to your prayer.* What you accept as being difficult, becomes difficult to your human mentality. So, imagine that that which you desire to receive in answer to your prayer is coming to you as easily as a river flows down hill."

When you pray to your Superconscious which is Within, imagine the answer as coming from Within, saying, "I am granting your prayer," and so on. This answer will be true. Anything that you make real and true becomes real and true to you. Then again, anything that is positive is eternally true to the Eternal Positive Being. Everything that you desire to see you can see within yourself—within your consciousness. When you see a thing with your mind's eye, you see it within yourself.

By chasing after happiness in the without, you are simply chasing after a mirage. Everything is within you. *See, believe, and enjoy in your consciousness anything that you desire, and it will be real to you.* That is the only reality you have in your thinking-and-believing life. That which is outside your consciousness does not exist to you. Just stop for a moment and think what this means to you.

Do not pray to your Superconscious distractedly, but pray with a positive assurance that you are receiving the answer. In trials and tribulations, in distress and disaster, look within and find the thing that you desire to see and enjoy. Ask your Superconscious to keep your vision Within, and imagine that a corroborative answer to your prayer is coming from the Superconscious.

The moment you banish from your Within, greed, anger, passion, jealousy, and all other unholy and ungodly thoughts, they are gone. If you refuse to see them in God's Eternal Kingdom within you, they cannot exist. The Limitless, Beginningless, Eternal, Creative Spirit has bestowed upon you this great Within—this wonderful consciousness. Now, *it is your duty to see all beings and things in the Omnipresent God within—within your consciousness.* (We are using the term "consciousness" as synonymous with "mind.")

In my own mind I see my position, success, joy, and happiness. This mental world—the world Within—is the real world to me, because nothing concerns me unless I become conscious of it. Nothing can deprive me of what I want to see, enjoy, and build; nothing can deprive me of that which I wish to be conscious of.

Are you unhappy—have you lost something? Then know that only in your Within can you be

happy or can you find the thing that you have lost. So why not see your happiness Within, or see all beings and things that make you happy, within yourself. Only in your Within can you gain or lose. The thing that you have lost in your Within, you can also find Within. Without being conscious of a loss, you cannot lose anything; so by being conscious of its presence in your consciousness, you can find it again. That which you vision and claim within yourself is yours; beyond that, nothing is yours. Ordinarily, when you see a thing with your mind, you see it outside of yourself. Since a thing cannot exist to you unless you become conscious of it, the moment you see a thing Without, it becomes a part of your Within. Then why not see that thing in your consciousness? The thing that you refuse to see Within is far away from you. You struggle in vain to acquire it. Why not see it within yourself in God, and claim it and enjoy it?

In God's Kingdom you cannot covet anything. You are entitled to use whatever you can use, so long as you do not infringe upon the liberty of another person. But in this Kingdom within you, you can see your own kind of people and enjoy their company without infringing upon the liberty of anyone who is Without. Most of that which you enjoy Within, in your spiritual concept of life, you find Without, sometime and somewhere. There should

be no special hurry to find your ideal Without. If your Within becomes dark because you are forever looking Without, how will you enjoy a thing Within? You always enjoy a thing in your Within. A mere thing of itself cannot make you happy. How much you make a thing a part of your Within, determines your happiness. Anything that you put Within stays forever with you, if you desire to keep it. Therefore, all through the ages beautiful romances and ideals and precious memories have been cherished and kept alive by those who are idealists. The idealists decided not to part with these beautiful things, and therefore the beautiful things have remained with them. What you desire to part with, cannot remain with you. *No one can take away from you the thing that you have treasured in your heart.* You can store away even the objective form of a thing in your Within, and some day you will find its objective manifestation. It will appear before your objective vision.

You cannot miss anything that you do not want to miss. That which you desire to receive Within, you can receive. Do not be afraid that somebody or some nefarious agency may deprive you of your natural spiritual heritage. There is nothing conditional in God's Kingdom. When in that Kingdom you find anything that you desire, you receive it. Since a thing cannot exist to you unless you are conscious of it,

when you become conscious of having a thing Within, you therefore have it. The moment this knowledge comes, you become free. It stands to reason that, since by enjoying a thing you increase your capacity to enjoy, so by having a thing Within, you increase your consciousness of having it. Therefore everything that you desire Within, you can receive Without.

That which I have found Within and communed with has always come to me objectively. I have never limited my vision to any specific thing of this objective world. I have visioned only the thing that I have needed. I have never sought its objective manifestation, as I have always made its subjective presence all-sufficient. But the law of vibratory correspondence has regulated its objective manifestation. By looking for the objective demonstration of a thing, we often lose our subjective vision of it and our contact with it. You should know that an objective demonstration is regulated by the law of vibration. When your vibration meets your desired object, you find it in the objective. The more you enjoy a thing in the subjective, that is, within you, the more you come in tune with it. The rest is not your concern. The Universal Law will regulate the objective demonstration.

When you take your problem, worry, and fear Within, they become realities. Nothing becomes real.

to you until and unless you take it into your Within. The best way to be free from a negative condition is to not see it in your spiritual Kingdom Within.

In your Within, you can invite the kind of people you desire to invite, and thus you can contact the ideal companions that God has ordained you to meet. The persons and conditions that are inharmonious to you, you need not worry about. Just refuse to see them in your Spiritual Kingdom. Here is a disease manifesting through your body. If you do not want it, then do not see it Within. See yourself as you desire to be, and your outer manifestation will in time correspond to it. Everything that you see Within becomes a reality to you.

Now let us study mind and its wonders. *Mind itself may be electronic energy, or something akin to it. Its velocity and speed are almost electronic. How much more its power is increased when activated by the Universal Creative Principle, we do not know. But by means of its dynamo of faith and understanding, it can perform so-called miracles.*

Here before me is the Mojave Desert in California. I am looking down upon it from the mountain. The light has gone from it. I shut my eyes and vision the sun-kissed desert. The darkness vanishes from its face. What is this light that lights the dark desert? It is the light within me. That I have imagined this light does not make it less real.

If all our actions and reactions are mental, why should this imaginary light be unreal? You will say that this light cannot help any one but myself, and that even I cannot have any practical use for it. Yes, I can. I can enjoy the desert in the sunlight or in the moonlight, as I wish; it depends upon my imagination. In order to make you see this light—to meet your objective concept of the subjective reality, I should have to adopt some mechanical means that would light the desert with an effect of sunlight or moonlight. Even that mechanical device must be first mentally conceived and operated before it can be put into the objective form. So you see, the subjective world—the world Within—is very important. It is the only world that regulates our objective expression of life.

Then again, when we light the desert or a mountain or a city with our inner sunlight, how many volts of electric energy do you suppose we generate? You will say, none at all. It is merely our imagination that creates this light. Now, can you answer me this—with what do we imagine? Is it something vital and active, or something static and passive? It must be active, or else we could not imagine anything at all. What is the potential power of this activity—the potential power of that which makes such an imagination possible—the potential power of that which makes an invention possible? If your

machine when invented can generate millions of volts of electric energy with which to break up atoms, how many volts does your mind generate through your creative imagination in the labor of inventing that machine? How active is your mind? What is the total energy released from your mind to make that invention? After all, your mental energy is not a negligible factor. If it were, everyone would be an Edison, a Michaelson, a Shakespeare, a Beethoven, or the like.

The mental energy required to make a mechanical or a scientific discovery cannot be computed. Of course, the physical result of this energy is not apparent. Its voltage must be powerful enough to break millions of tons of atoms into smithereens. *When the human mind is activated by Spirit, there is no telling what it is capable of doing.* We can fairly see the possibility of making new atoms out of Cosmic Substance, and breaking up old atoms to their vanishing point. Unfortunately, the human mind as it is now is not motivated by the absolute spiritual ideal and reality of all things. It still lacks the dynamo of faith and understanding. But it is impossible for us to imagine what the race of the future will discover about this mind. We are absolutely sure that no machine invented will ever be able to regulate mind's activity nor to take the place of mind and its creative imagination. We can rea-

sonably hope that some day this mind will be able completely to transform the human body into its primal substance.

When you look Within and find a perfect condition, that perfect condition is not merely an imagination. Give that imagination a motive and a meaning, and see what happens to you. You are conscious of a disease simply because you are seeing it in your Within. If you cease to see it Within, and begin to see yourself as you would like to see yourself, you will manifest that which you are visioning. The only reality that you know, exists within you, and it does not matter what it is. When you realize this wonderful truth, you will be able to function from Within.

One time I happened to overhear a young man make a remark to the effect that some day he expected to be president of the concern for which he was working. The friend to whom he made the remark replied, "Well, Joe, I do not see you there." Knowing both the boys very well, I thought my timely remarks might help them. So I spoke to the one who had expressed the negative opinion: "Why don't you see your friend there and help him along? After all, your life is what you see for yourself in the Within. When Joe said that he was going to be president of the concern, he was unconsciously seeing himself in that position in his Within, or in

his consciousness. Why don't you see him as he sees himself, and mentally co-operate with him? This co-operation is more helpful than all the advice that we can give to a man. It is a real spiritual treatment."

If every man, woman, and child could be taught this truth of our inner life, what a wonderful world this would be! One day when walking down the street, I saw a little boy crying because his big brother, who was eating candy, would not let him have any. So I said to the child, "If you shut your eyes and imagine that someone is giving you candy, you will have it." Guess what he did—he shut his eyes without a question. It amused me very much. Then I asked him whether or not he was actually imagining that someone was giving him candy. The child replied, "Yes, it is you who is going to give me candy." I laughed heartily and handed him a quarter, for which he thanked me joyously. I am telling this story to point a moral on the lesson of co-operation. I do not mean to convey the idea that every time a child cries for something, his whim should be satisfied. I merely want to show that you can teach a child to see and receive his desired object in the great Within. This will develop not only his subjective nature, but also his sense of justice. Then when he receives a thing, he will know that he is receiving exactly what he is accustomed to vision and receive within himself, and he will not

blame others because he does not receive the things he wishes.

No one can get into your Inner Kingdom if you bar the gate. Of course, it is all a play of your creative imagination. Imagine a gate in your mind, and shut it. Only that which enters into your Inner Kingdom and abides in it can affect you. As long as you make God or Christ your sentinel and keep your vision of freedom Within, you need fear nothing. The emissaries of darkness—children of the night—will not and cannot enter your Inner Kingdom. There is no need of worrying about the thing that cannot happen. In your Inner Kingdom, the thing that you do not wish to happen, cannot happen. Your Kingdom grows more beautiful and expansive every day, as your capacity for seeing its beauty increases. The Kingdom expands as far as you can see; and as far as you can see with your mind is your empire. The Within is your holy sanctuary and eternal playground. It is not a godless kingdom in which you will be afraid to wander away—afraid to be lost in the wilderness of greed, passion, envy, and jealousy; but it is a Kingdom where the unseen eyes of your friends are everywhere, and the Conscious Presence of your God is ever watchful.

Now, let us go back to the gate and learn to fasten it against all intruders. In your Inner King-

dom, anything that you imagine becomes real. But in the Presence of God, in whom the entire creation exists, you will not and cannot imagine anything that is ungodly; your very creative nature will not permit it. Your desire to protect your Inner Kingdom is a holy desire, and that desire has been eternally fulfilled by the Eternal, Ever-Present God. Accept this truth and act daringly in accordance with this realization. If you find an intruder entering by the gate, you can say to it within your own right, "You cannot enter. God is my sentinel. He will not allow you to pass. Begone!" After that turn your back on the intruder, behold the beauty and grandeur of your Inner Kingdom, and know that God is guarding your gate.

This inner world that you see with your mind is a real, objective phenomenon, but it is also a subjective or spiritual reality. It is very easy to understand how this can be. If a man who is deaf, dumb, and blind, and withal unthinking, should be placed in a beautiful garden, he would not know, feel, nor see the garden's existence, because he would have none of the faculties for interpreting this phenomenon. A phenomenon without an interpretation has no meaning to man, and therefore it becomes as nothing. The phenomenon that we interpret exists to us as an objective reality. That is the only reality we know, although *in their essential nature all objective phe-*

nomena are subjective. Without our knowing, feeling, seeing, and thinking, nothing exists to us. So, a phenomenon exists to man both subjectively and objectively. If a man has seeing-power, it necessarily follows that he has objects to see. Objects are as essential as his seeing-power. The Providence that gave man the seeing-power gave him also the objects to see. In this sense, man's seeing-power and the objects are correlated; but that does not mean that an object does not exist independently of his seeing-power. It simply means that it does exist in some form and that man can interpret it according to his seeing-power, thus making that thing appear in a certain form and significance. For instance, an elephant may see an object, but it may not see the object in the same significance or form as man sees it. Now the question is: Can man see anything that has no form? No, he cannot. He may feel the presence of something, but he cannot see a formless creation. The exact form in which he sees a thing may be correlated with his seeing-power, but the thing itself is an independent factor. Hence, we maintain that when you see something with your mind, you see an object, and that that object is a real object. The difference between this mind-seeing and the usual objective seeing, is that in the former you have drawn the perspective of the object nearer to you.

Every positive picture in God's Eternal Presence is a true picture. As your power of seeing is allied with the object that you see, so your power of conceiving or imagining anything is allied with that which you conceive and imagine. *In the infinite realm of creation you cannot conceive of, nor can you imagine, a single thing that does not exist in some form.* That which you see with your visible eye, you interpret with your mind, and that which you see with your mental eye, subjectively, exists nevertheless as an object. By repeating this thought, I am trying to convey to the world a stupendous revelation—a revelation that was given twenty centuries ago by the greatest of all masters and teachers. It is the revelation of the Kingdom of God—the revelation of a heaven. It is not the beautiful heaven that you have hoped to enter at the end of your earthly life, but it is a heaven Within which you can enter right now. It is a heaven that is not a mere state of consciousness, but a place as beautiful as we can conceive. A state of consciousness may be disturbed or dissipated, but the beautiful vision of heaven as an actual place is an eternal heritage that we can cherish as long as we may desire. This beautiful heaven can also sustain our heavenly state of consciousness as long as we behold it within our consciousness. Therefore, I maintain that the vision and the reality of this heaven are more inspiring

for the preserving of our heavenly state of consciousness than are any number of transcendental philosophical speculations.

This self-conscious life is born with vision and sensation. Why not make this vision and sensation super-vision and super-sensation? *Sublimate, but do not annihilate, those gifts of God that have made your human existence different from the existence of the lower animals.* From your sublimated vision and sensation come your ideal emotions, which glorify not only you, but also all that you see and feel. Whereas the world of all light becomes monotonous and tortuous, the lighted Kingdom with all its beauty and grandeur becomes a haven of rest and peace. This restful peace does not preclude action; on the contrary, it means a continuous expression of the vision from Within. When the contact of the world—the distorted creation of disorganized human minds—becomes unbearable, you need not worry nor tarry in the shadow of death and darkness. You can at once retire to your Kingdom Within, and enjoy the glory of God in His creative splendor. In sorrow and suffering, disappointment and defeat, take refuge in your Inner Kingdom, and you will find comfort and rest, because here you have the prerogative of seeing that which you desire to see.

This Inner Kingdom that you vision is your home.

Perhaps you do not know that you are gradually preparing a place for your future embodiment. Christ Jesus taught us this sublime secret of building a future home for our next embodiment. The wonderful empire that you are building today, Within, is the real empire, and it exists somewhere in the vast sweep of creation. You are but seeing it in a closer perspective when you see it in your great Within. As your vision clears, this empire emerges out of your mental fog. *You are a spiritual being, a Son of God, and you are not subject to the law of causation—the law of the flesh.* This creation is causeless. It is eternal in the Eternal Presence of God. The cyclic changes that we conceive are limited to our human vision and calculation. So I maintain that the totality of this creation ever remains intact in the Omniscient Bosom of the Eternal One. This creating with our vision of a home in our Inner Kingdom is merely the process by which we recognize and realize that which eternally is. As with the growth of our consciousness we see and know more beauties in nature, so with the growth of our Inner Kingdom we recognize and realize more of the truth of the universe in which we live. When we are bound down by the law of causation, we are moved by an impelling force over which we have no control. But when we are released from that bondage, acknowledging the law of the Spirit, we begin to

develop our independence in the selection of the home for our future embodiment. Jesus the Christ said to His disciples:

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”

In the Spiritual Kingdom of God, where there is a demand, there is a supply. Demand and supply walk hand in hand. It may be difficult for those who are constantly thinking and visioning things of the outer world to understand that *every positive demand is as preordained as its supply.* “. . . for your Father knoweth what things ye have need of, before ye ask him.” The very fact that you have need of a thing, or can be conscious of its need, shows that that need has been met in God’s Eternal Kingdom. Then receive in your imagination what you need, and enjoy it in your mental world. Always know that the world that you create in your mind is real, and that its demands and supplies are also real. Without your mental recognition or conscious knowledge, there cannot be any demand and supply. Since you always enjoy a thing mentally, your mental realization and enjoyment of a thing in the Inner Kingdom is real. That thing is always projected into the outer world, though with some varia-

tion, due to the interplay of other mentalities. When you are positive that your outer life corresponds to your inner life, you do not worry about the outer manifestations. In the Kingdom of God, you receive and enjoy as much as you are capable of receiving and enjoying.

In order to keep your positive faith alive, you should talk to yourself to the effect that that which you are enjoying now, is real, and that there is nothing real to you beyond your mental recognition and acceptance. Since objective things are subjective realities, and subjective realities are objective things, your mental receiving and enjoying of things are a real receiving and enjoying. Your objective realization always follows your subjective realization.

In the Kingdom, when you desire something, you should not have in mind any specific objective thing; you should think only of the kind of thing you desire, or of the class to which it belongs. All things of the same kind are alike in God's Eternal Kingdom. Then why should you covet any particular object that you see in the objective world? *Objective things may inspire you to have a subjective vision in your Great Within, but you must not let them limit you.* The same thing is true of people. Those who come into my life bringing harmony and peace belong to my world of expression. Now, if I need certain kinds of people to express my life in accordance

with the prescribed way of God, I see such people as realities in the Spiritual Kingdom and vision them as really helping me to fulfill my divine destiny. When the hour strikes for their objective manifestation, they come; I find them in this visible sphere of life clothed in the flesh. Such is the mystery of the Kingdom.

Sometimes it so happens that I recognize my friends of the Kingdom in their physical embodiments, but they do not recognize me. In that case, I give them a spiritual treatment that they may become conscious of the great cosmic purpose they have come to fulfill. Sometimes they respond to my treatment; sometimes they do not. As long as I do my part, it is not my concern what they do. But in the Kingdom I continue to meet them just the same on the friendliest of terms. When some of them fail to serve my cosmic needs, others take their place. Once you understand the stupendous truth of this mysterious Kingdom, you are thrilled beyond all measure. You become free from all worry and fear. You find everything at your disposal; everything is at your beck and call.

Jesus the Christ recognized His disciples when He met them in the flesh and called them to follow Him that they might fulfill His cosmic needs. He also told them that He had chosen them, and that they had not chosen Him; that He had known them be-

fore they had known Him. Jesus said, "My sheep hear my voice, and I know them, and they follow me." The moment the Master felt the need of certain types of disciples to fulfill His cosmic mission and to spread His gospel truth of salvation, He knew that that need had already been met in God's Eternal Kingdom. He saw His disciples in the Kingdom before He met them in the flesh. Read the New Testament and see what the Master said:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you."

Again, He said:

"I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine.

"And all mine are Thine, and Thine are mine; and I am glorified in them."

Christ's disciples represented twelve distinct types and followers of Truth. The Master demonstrated before the world the different ways in which these different types act and react to a cosmic message. He needed this demonstration in order to make His divine message stand out clearly through his human motives and actions. In His cosmic drama also He drew all types of humanity. At one extreme you find the son of a rich man posing to be spiritual, and at

the other extreme you see a poor man following Christ for his mere physical needs. Even today, among the peoples of the world, we find Nicodemus, Mary, Martha, the scribes and Pharisees, the halt, the blind, men who are hungry, and dissipated rich men. We also find here and there kind-hearted, generous men and women who are striving to be worthy of Christ.

There could not have been a more perfect setting for the enactment of the greatest cosmic drama than that selected by Jesus the Christ. The ruthless, domineering, vainglorious power of Rome on one hand, and on the other the proud people supposedly chosen of God, now humiliated and crushed. In this setting you can find every form of human depravity, together with the strife for the supremacy of the flesh. Here the very incarnation of God was sent to play the greatest cosmic drama ever played on any stage of this world. No spiritual drama was ever enacted with people of such diversified types and characters as was this. That is the reason it has such a human appeal. If we view it from a divine motive, we find that the Master's actions were never contradictions. He simply met the different types of humanity on their own ground with His cosmic message—the message that bore good-will, hope, and the promise of the consummation of all man's natural spiritual desires and aspirations. Not a thing

was left out. To those who left their homes and families for the sake of the Kingdom, He gave the promise of a larger concept of home and family. And those who grieved for their lost ones received a message consoling them with the thought that nothing is lost in God's Kingdom.

Before His entry on the world's stage, the entire drama was unfolded before His vision in His Inner Kingdom. And therefore He could foretell the exact sequence that was to follow His certain action. He was familiar with the different types of human mentalities and their modes of operation. He knew exactly how they would act under given circumstances.

Jesus the Christ was a fatalist, but He was a positive fatalist. He knew beforehand what the cosmic plan was, and He acted it out accordingly. Any variations or changes that occurred in His life's drama were due to the interplay of other human mentalities and characters that had become involved in His mission. *Every man is an independent moral factor. No one should try to control him by sheer force of mentality.* But it is within our divine right to help him see the light, either by treating him spiritually or by appealing to his finer nature. Hence, Jesus the Christ in delivering His gospel compelled no one to accept that gospel; nevertheless He preached it vigorously for the acceptance of all, that they might be saved.

The dramas that are enacted Within make you what you are Without. If you desire to be something, then act that part Within—in your Inner Kingdom—as though it were real. Do not do it in order to be an outer success, but to be an inner success, and as a normal expression of your life. Should the occasion arise to re-enact that part in the outer world, you should act it in a matter-of-fact way. In other words, you should act naturally.

The friends that you meet Within you should treat as you treat your real friends. You should live, act, enjoy, and commune with them with a common interest and for your mutual good. There exists no occasion for misunderstanding in your Inner Kingdom. If you have a misunderstanding with a friend that you have invited Within from the outer world, you should talk to him in the Kingdom and tell him the way you want to be treated, and then see him treating you accordingly. This will dissipate all misunderstanding. All outer misunderstandings can be remedied thus by your inner spiritual treatment.

I not only believe in the wonderful Kingdom that Jesus the Christ came to reveal to humanity, but I also believe in all the miraculous healings that He performed. I have reason to believe everything that He said and did because I have partially demonstrated what He claimed and did. I have been credited with many instantaneous healings; even the

blind, deaf, and lame have been miraculously healed. I do not personally claim the credit for these miraculous healings, for I know the Power that resides in all of us is responsible for all I have done. Although many testify to these wonderful healings and give me credit for achieving such marvelous results, I have never once alleged that I had any specific power in achieving such results. Some day the marvelous teaching of Christ will be accepted and appreciated by all as our common spiritual heritage. In the meantime, we can come down to a saner working basis for truth, so that all may understand and be able to carry out systematic experiments to verify some of our statements. There is no doubt in my mind that some of the seemingly impossible accounts of spiritual demonstrations that we often hear and scoff at will one day be universally accepted. There was a time, not very long ago, when the people in this country would throw up their hands in derision at the mere mention of metaphysical Truth or of metaphysical demonstrations; they would label all such "new thought," as if "new thought" were something to be sneered at. Nowadays, these very thoughts and ideas have become common property, and they are freely used and applied by many in their business and social lives. So, everything that we vision now in our Inner Kingdom will some day be universally accepted and owned.

In this connection I should like to say that when in the Kingdom you see your body or a particular part of it as being new, it becomes new. When your mind becomes absolutely sure that your body or a certain part of it has become new, or is becoming new, it becomes new. *Convince your mind that a thing is thus and so, and it will be so to you. That is one of the mysteries of the Kingdom.*

Another mystery of the Kingdom is this—a man can know beforehand the outcome of any venture of his. When others are involved in your enterprise who are worldly minded, you cannot work mentally for them against their wish. In such a case, you can determine the outcome of your venture in your Inner Kingdom. You are entitled to see that your enterprise is a success in all its essential details. Now, ask your ever-active Superconscious—the All-Knowing Power within you—to give you the right impression as to the outcome of your venture. Then rest your mind without any premeditated thought and see what kind of reaction you receive. Do you feel easy or uneasy? If you feel easy, the outcome will be all right; if not, there is something wrong somewhere, which you should try to remedy. But you have the prerogative of freeing yourself from all worldly entanglements or affiliations by seeing yourself free in the Kingdom. When you are right in the Within, there cannot be anything wrong in

the Without. You may be able to right a wrong, but you will never be able to make a wrong right. If you conceive anything wrongly, you can make it right in your Inner Kingdom. When with a free conscience you face God's Eternal Kingdom Within, you have no fear.

Your fortune is bound up with your consciousness. No one can definitely tell your fortune, because you have the prerogative of changing, and because you are the Son of God. As long as you dwell in the valley of the shadow of death, you will judge and be judged after the flesh. Jesus said:

"Ye judge after the flesh; I judge no man.

"And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."

A person who knows in what direction you are heading can almost predict some of the places through which you are likely to pass. This is called fortune-telling in popular language.

I once said to a man, "I see that you are heading toward a misfortune." "What makes you think that?" he asked. "Because you are now fighting a man whose mind is full of negative thoughts," I replied. "Since you are heading in the same direction, what else can you expect?" He wanted to know what he should do to avoid it. I told him either to treat the man in his Inner Kingdom, or to bid him

depart from his consciousness. I further explained to him the scheme of the Inner Life. He understood, and following my instructions, avoided the trouble.

The living Christ says to you: "Why not tell your own fortune?" Your future is closely knitted with your present. Why not vision a positive thing in the Within? Vision the thing that you want to come to pass, and realize that it has already come to pass; and it will be so. "Where there is no vision, the people perish."

The old saying "Two wrongs never make a right" is very true. That which you bind is bound with you, and that which you release is released from you. That is the exact law, and there is no exception to it. God cannot champion your cause when you are wrong, or when you follow the lead of a man who is wrong. Christ Jesus said in His memorable Sermon on the Mount, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." This has a deeper meaning than most people think. In your Inner Kingdom, that which you cherish and vision becomes a reality to you. Your untruth cannot work in the world of truth. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

Talk to yourself, saying that your positive vision in the Kingdom is right—that it is real. Beyond your mental recognition and acceptance, nothing exists to you.

“. . . For, behold, the kingdom of God is within you.”

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

It is *the things* that shall be added to you, and not empty nothingness.

CHAPTER IX

THE COSMIC VISTA

Lesson Six

THAT which you want to know and see, you will somehow manage to know and see. Similarly, that which you do not want to know or see, you will not and cannot know and see. You will invent dozens of excuses in support of your view. This is one of the tricks of human nature. An artist may rave over the beauty of the spring blossoms, and you may only stare at them and wonder what the artist sees that you do not see. The difference between you and the artist lies in the fact that you try to see a thing merely in its objective form, with your physical eye, while an artist tries to see it with his mental eye. The secret of his seeing is in his mind. You can see very little of an object by your staring at it—perhaps no more than its form and color. But the artist sees the soul in it, which is the reflection of his own soul.

Again, you think you are unhappy or in trouble. You stare at your unhappy situation, taking it for granted. You do not know that what you see is merely a phantom picture of your bedarkened mind. Then when you look at this picture from a positive

angle, you see it in another perspective and significance. Naturally, you wish that the dark picture could be removed. If you have not the strength to remove it yourself, you have the prerogative of asking God to do it, while you, at the same time, vision that it is being removed. The reason you do not ordinarily exercise this prerogative is that you do not want to exercise it. Your race habit and early training have taught you to love your misery; and besides, you derive a sort of morbid pleasure from it, although this you do not know or realize. What you do not want to do, see, or know, no one can make you. You get nothing out of life by staring at the world about you and expecting something to happen. You find only that which you look for. Once you wanted electric lights, automotive transportation, the telephone, the radio, and so forth, and today you have all these things. How did you get them? By vacantly staring at the world about you, or by thinking, believing, visioning, working, and seeing beyond? That which you want to see, you can see. *The real beauty of a thing that you wish to see lies not in the thing, but in your mind.* Since it is mind which contacts, knows, and recognizes a thing, when your mind accepts a thing in a certain significance, the thing becomes real or true. What can be wrong with that acceptance if through it you and I obtain certain results and benefits?

Here am I, alone and lonely. I feel someone standing just outside my mental curtain of darkness. Why may I not invite him to come in and keep me company? Why may I not have a pleasant conversation with him? You will say: "In the first place, there is no one standing outside your mental curtain. In the second place, by wanting to feel the presence of someone, you have conjured up the existence of that someone. When you converse with a phantom such as that and enjoy his company, you give your imagination too much rein, and if you do not watch out, you will lose your mental balance."

Now, suppose I know how to keep my mental balance, how to rationalize every bit of my conversation with this phantom; what then? Surely you would not tell me that holding a thoroughly rational conversation with someone, whether of this world of reality or of the phantom world, makes a man irrational. We all know how we sometimes talk to ourselves when we are deeply absorbed in solving a problem. Such a conversation we know to be quite rational. It often serves to open the trap door of nature and reveal the solution of the problem. This sort of conversation has never thrown anyone off his mental balance. If I decide to speak with my phantom companion on the subject of practical truth, and in return receive some kind of practical and demonstrable knowledge, why shouldn't I

have such a conference? And if I prefer that that phantom person be of a higher order of being, that kind of choice also is my prerogative. I wish my phantom to appear to me as a being of a higher order, and he appears thus. You may possibly ask, "But what test have you for determining whether he is of a higher order or not?" In my opinion, if he is of a higher order than myself, his knowledge will be superior to mine. My phantom personality gives me something better and higher than I myself could conceive of—then why shouldn't I accept it, and why shouldn't I treat him as a superior person, a person that is very real? When I ask for practical knowledge, I receive it; but it would not be possible for me to receive it if I were not willing to receive it, or if I did not decide to receive it. Therein is the secret of receiving anything that you like. Mere vacant staring and hit-or-miss imagining lead us nowhere, and give us nothing.

When I imagine myself contacting Christ in the Omniscient Presence of God, I believe that I actually contact the real Christ. *In the All-Knowing Power there can be no mistake.* When in that Presence you imagine that you are contacting a certain person, you contact the right person, whether or not you have known him before or have any idea what his physical appearance may be. Now, if I do not receive a new inspiration or a practical idea after

my contact with Christ, I know there has been a misconnection somewhere. According to Christ's own statement, He had much to give to the world, but the world was not ready for it. Surely twenty centuries later He can tell us at least a part of all that He wanted to give to the world, or there is a mistake somewhere. But when He fulfills my expectations and gives me new spiritual knowledge, vision, and realization, I can no longer doubt that I have made the right contact. If I am vitalized by His Presence, and my dull mind is quickened into action for the receiving of practical and demonstrable knowledge, who is going to tell me that I have not contacted the real Christ?

It is true that I cannot receive any message that I am not capable of receiving, but what I receive is sufficient for my present need. I do not wish to relinquish my present expression of life, nor does the Master wish me to do so. This life must be lived at every step, fulfilling the divine purpose. I do not pray to be a Christ, a saint, or a seer; I want only to be myself—another glorious expression of God. Since I enjoy being myself, believing and living in the light of Christ, why should I entertain an abnormal desire to be something that is not natural for me? I should rather be a twig of a tree than the whole tree, if being a twig brings me more enjoyment. And if it does, why not? This abnormal

struggle to attain to some transcendental plane against our own nature and disposition is causing all the trouble in our religious life. We cannot adjust ourselves to that far-off goal or ideal, and so we live a life of sham and pretense. We dare not face our God and, opening our hearts in childlike simplicity, ask for guidance at every step of our journey. Very few seem to want to be normal, healthy, and natural, that they might thereby express their divine life.

Jesus the Christ set an example as to how Christ should live and act in any particular situation. Since we are not Christ in our realization, does it not stand to reason that we should live and act as behooves us in the light of the Sermon on the Mount? Christ's message is for our benefit and corresponds to our needs. It is not for the benefit of Christ himself. *Christ is the perfect, illumined state of consciousness*, which is forever personified in the highest order of being. As the sun does not need any light for itself, so Christ does not need any message for Himself; yet it is His eternal nature to give a message of hope, courage, inspiration, and aspiration to those who need it and who can receive it. Christ said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." If you are a child, be perfect as a child. If you are an adult, be perfect as an adult. No matter what station of life or position you

may occupy, always be a perfect example of what that position demands. This perfection really means the perfection of your normal and natural expression.

Now, we shall see what comes next! Here is a man who has been dead for several years. In other words, he has left his earthly body. Why did he come to me, you ask? The answer is very simple—I wanted him to come. I did not know him intimately in his earthly embodiment, but that did not prevent me from meeting him in my spaceless consciousness. The reason for our meeting is that some one requested me to have a visit with him. On the cosmic highway we do not move from place to place. We travel in consciousness. In other words, the moment we are conscious of being in a place, we are in that place. The moment we are conscious of having a person near us, he is near us. In the plane of consciousness, or awareness, there is no space. You do not suppose that your imagination of a beautiful lake, mountain, or valley, takes up any space in your consciousness. And yet, the space that is occupied by any of these phenomena is seen in your consciousness. Therefore, when you see an object mentally, you see it in its exact proportions. It does not require much study to understand this simple metaphysical truth. *As much as you can see*

Without, that much you can take Within. That which you take *Within* does not occupy any space.

So the moment I wanted to see this so-called dead person in my dimensionless consciousness, I imagined his presence in God, knowing that in God there cannot be any mistake. Soon he became a reality to me, and I held an imaginary conversation with him. As the reality of him grew more vivid to my consciousness, I stopped my imaginary conversation and waited for him to talk of his own accord. Did he talk? Yes he did, because I expected him to do so. That is the secret of such a demonstration. We must expect the thing that we desire to prove. The proof comes later in the evidence. When this man began to talk, he told many things that I had not thought, heard, nor imagined before. You will say that this is not conclusive proof that the man was real—that he was not a phantom picture. Very well, let us take another case. It is that of a man who disappeared suddenly several years ago. No one knows where he is at present. Now, in a case like this, we want to learn from the man himself the knowledge of his whereabouts. We adopt means similar to those used in the other case. We see him in God in our imagination, and then hold an imaginary conversation with him, in order to make a perfect contact. The moment his presence becomes a vivid reality to our consciousness, we ask him a

question and wait for his answer. We should not imagine any answer, nor should we anticipate his answer. If we receive one, we can verify it later by an investigation into its correctness. We may not get any definite answer, or any answer at all if our contact is not perfect. In that event, we should continue trying until a perfect contact has been established.

That is the way we develop our spiritual discernment, or rather our spiritual sense. By functioning in God, who is the All-Knowing Power, we develop our spiritual sense. A spiritual vision is different from an ordinary psychic vision. In a spiritual vision we see a thing in God—the All-Knowing Power, whereas in a psychic vision we see a thing with our mind, without lifting the latter to the Superconscious plane. The contact of one mind with another mind in the flesh concept of life may be called a psychic contact. There are two disadvantages in such a contact. One is that you may contact a person other than the right person, due to your present vibratory correspondence. The other is that, even though you contact the right person, you may not be able to raise the mind of that person to the higher spiritual plane. Many people are gifted with so-called psychic power, but this does not give them spiritual dominion over their body and mind. Through contact with other disorganized minds, their minds are likely to

become likewise disorganized. Nevertheless, a natural born psychic can be easily trained to become a spiritual seer. A psychic has a wonderful gift of imagination, the most valuable asset a man can have. That which we imagine and believe, becomes real to us. By changing the psychic's base of action from the human mentality to God—and this is the only true base—you can make him a great power for spiritual good in the community in which he lives.

I have achieved some wonderful results through the exercise of my spiritual power. I have always been very impulsive and inclined to speak out my mind in regard to anybody or anything. Although my intention has been good, the result has often been negative, because the method of correcting a person by pointing out his fault is a negative method. The method of encouraging him through constant praise does not always yield a positive result, either. Not only is it likely to make him dependent upon praise as a stimulation to action, but it is also likely to weaken his power of resistance to a negative criticism. The most positive method that I know for helping some one is the spiritual method. By talking silently to a person in his presence and seeing him in God, we can often obtain phenomenal results. So, by checking my propensity to express my mind impulsively, I have been able to make certain experiments, and with successful results. I have car-

ried out these experiments with persons intimately associated with me. Naturally, they have been more or less susceptible and receptive to my spiritual treatment. It has opened new possibilities for me in treating the people that I contact in my own field of labor. We should all keep a close watch over our mind to see that we do not imagine or anticipate a negative attitude from those with whom we come in contact. It is a common human weakness always to look forward to something that is negative; so we should be careful that we do not plant a seed of discord in another's mind by our thoughts, suggestions, or actions.

Mind has the power of projection. It can be used like a searchlight to investigate things and conditions which are far away from our objective vision. By constantly projecting our mind, we can develop the psychic power to penetrate the depths of oceans or the bowels of the earth. This exercise, however, is too great a strain on a person who is physically minded. In the course of time it will completely disorganize his physical and mental system. The same result can be better obtained by visioning a place with our mind and seeing it in God. Then we can ask the Universal Knower to give us the right information, believing that that information is coming. Through our mental impression we can easily determine whether or not we have received the right

information. The more closely our mind comes in tune with the Superconscious, the more clearly we receive the desired information through impression or through the Inner Voice.

Like radio-active forces, the spiritual forces are all about us. We do not ordinarily feel them because our mental vibrations are low. These forces are embodied, that is, they are represented, by individuals. As you and I represent certain vibratory forces in accordance with our present states of consciousness, so do the celestial beings represent certain higher vibratory forces. Our consciousness changes with our vibration. Sometimes this change is temporary, and sometimes permanent. In a temporary change of vibration, we temporarily contact certain beings, in accordance with the nature of their vibration. For instance, if you are upset or angry, you will come in contact with forces of a like nature. Then your whole system will begin to vibrate like a sounding gong. The quickest way to counteract this vibration is to call upon a being of a higher order in the All-Per-vading Presence of God, and to feel that he is helping you. This contact will raise your vibration quickly.

In our personal plane of consciousness, a personal entity of a higher order can quickly help us in overcoming a low vibration. Here we must remember that sometimes the vibration we think of as low may

not be low at all. Because of our early training we often accept one thing as good, and another thing as bad, without any special reason for so doing. *As long as we give happiness and receive it in turn, we function in the positive sphere of life.* For instance, no form of entertainment, such as a game, is bad if played just for the sake of enjoyment. As long as our motive is good and wholesome, our mental vibration is of a high order. It is when our mind becomes involved in personal gain at the cost of the happiness of others, that its vibration becomes low. However, to return to the thought at the beginning of this paragraph—it is very easy to contact celestial beings in your dimensionless consciousness. First you should realize the All-Pervading Conscious Presence of God, and then you should see these celestial beings with your mind and hold an imaginary conversation with them. This imaginary conversation will vitalize your mind and give you a positive conviction and realization. You will soon see that independently of your own efforts these beings will commune with you and give you the desired knowledge of the sphere to which they belong. If they belong to the sphere of art or of music, they will impart to you the knowledge of these spheres. Of course, it is understood that you must be interested in such subjects before you can receive knowledge of this sort.

All throughout creation there are millions and

millions of habitable globes. Millions and millions of beings are constantly taking embodiments on these globes in accordance with their state of consciousness. Their minds may be free or bound. Those who have free minds can easily communicate with the free souls of other planets. This inter-stellar communication does not take place through space, but in consciousness. The spaceless distance exists only in your mind. With your mind you can see far-off places. This distance that you observe in your mind does not really exist in space; it exists as your mental picture. When you see a distant star, you do not know how far it is from you, nor can you form an exact conception of the space between you and the star. But you can form a mental picture of this space; although this mental picture does not approximate truth, nevertheless, it serves its purpose. It satisfies your practical need.

With your mental eye you can see a star at as near a point as you wish, and it will be that near to you. It will not occupy any space in your consciousness. So if you desire to send a mental message to a person who is embodied on a distant star, you need not send it through space. You can imagine him as right before you, and you can have a television communication with him. Of course, the word television does not exactly suit in this case. You are really having a direct communication between yourself and the per-

son. This communication is as real as the communication between any two persons who may meet.

We must deify, or rather spiritualize, any sentiment that is natural and true. Every human sentiment is God's precious gift, but it must be accepted in its positive aspect. When a sentiment is spiritualized, it is also intensified. By taking every sentiment as God's sentiment, we spiritualize it. The dramatic tempo of Jesus the Christ was always spiritual. He always associated His thought and action with that of His Heavenly Father. That made His every action spiritual. His every deed was actuated by a holy motive. Therefore, our communion with celestial beings must not be devoid of spiritualized sentiment. If you treat them as your brothers and sisters, you will come closer to them than if you treat them as strangers, or as beings of whom you stand in awe. Even Christ Jesus toward the end of his ministry abolished the distant relationship between Himself and His disciples. To quote Jesus the Christ:

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you."

Not only did Christ spiritualize all human emotions and sentiments, but He also inspired and vitalized all those who were intimately associated with Him.

Sometimes when my consciousness is low and I crave for the association of the celestial beings, I give them a direct call, saying, "Come! come! O brothers and sisters of the celestial sphere, I want you!" At the same time I picture them before me. This direct call vitalizes my mind and I enjoy their company in a wide-awake state. Christ Jesus believed in such communion with angels, or celestial beings. He knew that the human expression would not be complete without such a contact and association. When you are ill you send for a doctor. Has it ever occurred to you that much better healers are near at hand? You never seem to feel the urge to call upon those who possess superior knowledge in the art of healing. You never once vision angels or celestial beings sitting at your bedside. Now, tell me why? It must be because your mind is filled with the world's thought and the world's people. You are always looking for distant help.

Yes, God's help comes also through human agencies. These agencies are not too far to reach. They are within calling distance. Why don't you give a direct call, imagining and believing that certain people, who are your spiritual friends, are waiting to help you? God has given you these comrade souls for your mutual help. Why don't you call them to come, and vision that they are coming, or that they are before you? Then tell them what it is you want,

and believe that they are helping you. You can speak to them in this manner: "My comrade souls, the Giver of all gifts wants you to assist me to help myself. Please give me this assistance." Then imagine this kind of answer coming in affirmation: "Yes, we are helping you. We want you to believe in God and to believe in us."

In the human drama of life all these things are necessary. When children need bread, Providence provides it in the way that the children can receive it. This direct method of contacting those who can help you takes a lot of worry from your mind. Since you are children in the spiritual sense, Providence has given you this method to meet your daily need.

Once a salesman complained to me that he was not getting along very well. I asked him whether or not the products he was selling were any good, and whether or not they were meeting human needs. He replied that they were. Then I said: "You need have no fear. Give a direct call to your friend-buyers and sell them your goods in your mental world. In the practical application and operation of this truth, move in the direction in which you feel impressed to move and visit the places you feel the urge to visit. When you meet your prospective buyer, first see what kind of mental reaction you get. If the reaction is one of harmony and fellow-feeling, you have made the right contact. Do not try to deceive

your prospective buyers. Always be honest and frank with them. You will be surprised to see how your sales will increase." By applying this simple method, this man began doing a tremendous business in a very short time. You cannot fail to achieve success when you follow the law of God, exercising His Divine Wisdom.

You can obtain results similar to those above by adopting a somewhat higher method. You may call upon Christ or some high celestial being to guide you to the right place and to the people with whom you desire to do business. Then believe that you are being led. Follow your impression or inner urge. You will be surprised to see the way in which you will be led to the right people. Do not always judge a result by the material gain involved. Judge it by what you leave with the person whom you have met through the celestial being. When you meet a person in this way, that is, under the guidance of a being of a higher order, ask what you can do for him and tell him that you have been directed to him by a Master Spirit. Remain with him if he accepts you; leave him with your blessing if he does not. If he is in distress, you should help him by your counsel, and also by inspiring his faith in the guiding power of the higher order of beings. If someone is ill in the family, you can invoke the Spirit of Christ and treat him by visioning that Christ is healing him.

This unselfish service will build up a big business for you. I once knew an old man who actually succeeded in establishing a prosperous business by rendering unselfish service such as this to his fellow men.

Of course, if you are advanced in the understanding of Truth and have reached your spiritual maturity, you can do everything through the contact of the Superconscious. *The Superconscious can direct you in every venture of your life.* Do not worry because you do not seem to know your rightful place or right mission in life. Follow the guidance of Christ or of some high spiritual entity. In the performing of your daily task under this guidance, you will discover your mission in life. You may also conceive of a guardian angel for a particular kind of work in your practical adventure in life, and be guided by him. To do so may give you something definite to depend upon. But you should treat your guardian angel as an agency of the Universal God. No matter in what plight you find yourself, always speak to yourself back and forth, saying, "This too shall pass away. My guardian angel is helping me at this very moment." Generally speaking, adopt any spiritual method that is easy for you to believe in. However, there is one thing you should always remember, and that is that the higher beings, who are willing to help you in your every right venture in

life, will not help you in anything that requires the sacrifice of anyone's happiness or of his right and liberty.

When you develop within yourself a higher sense of positive fatalism, you will not struggle against your suppressed emotions and desires, nor will you encourage envy, greed, and sensuality. You will then receive that which is your own, and that which you expect to receive. Your subjective vision is real, but your objective expression is not less real. In reality, your objective expression is, in the last analysis, subjective. In other words, every bit of that expression is mental. Even all your motivated physical actions are mental. Without a mental recognition, a physical action cannot have any meaning. Then why not sublimate your physical action and glorify God? *In reality, there is no line of demarcation between the objective and the subjective worlds. You draw that line only in your mind when you fail to understand the divine scheme of life.*

As long as you remain a conscious being, you will be functioning with your consciousness. Only by conceiving and visioning the right kind of world Within, do you widen your mental horizon, and thus become able to see more and to realize and enjoy more. *The inner things are always outer things, and the outer things are always inner.* By the word "thing," I mean the form of a thing. I always call

this form an object, no matter in what density it is found. When we see it in the mental density, we call it a mental thing, but its objective density remains intact. Now, suppose I imagine an object in its atomic density and realize it as ever-vibrant; that realization does not disturb its outer density, unless I adopt a definite means of disturbing it. Hence, every time we create a mental picture of an object, we see it in our mental density, and it does not affect the object at all. It is as real an object as an object can be. *By creating a mental vision, we simply push back the curtain and see the reality.* Everything is made up of mental stuff. Since everything we conceive exists somewhere in God (or else we could not conceive it), every time that we conceive and vision a thing, we see a real object, but in its subtler density. Since the foundation of an object is energy, we do not receive a thing any the less because we receive it in that significance. This philosophical view need not bother anyone. It is sufficient for us to know that *whatever we need in life is known to our Heavenly Father, and that provision has been made for our acceptance of it.* Consequently, He has already prepared that thing for us. We cannot feel the need of a thing unless we are conscious of its existence in some form.

Do not despair of anything in life. The help you need is very near, if you will believe it is near. Do

not feel discouraged if there are people who hurl unkind criticisms at you in your striving for a definite goal in life. Be thankful for the fact that you have something unusual that attracts their attention. No one knows enough to be your prophet and prophesy your future destiny. As long as you claim to be an offspring of God, you should have no fear. God, through His angels, will direct you toward the consummation of your desire. You are your own prophet, as long as you believe in God. *Your success in life will be determined by your Inner Vision and your positive action.* Never imagine for a moment that your road is being blocked by anyone. So do not feel discouraged if someone thinks that your efforts are fruitless, and that you are worthless. If you have ambition and vision, together with an ability to act positively, you are destined to succeed. The reason some people see you as a failure when you are forging ahead toward an ideal goal, is that they are visioning their own failure and defeat. How little value you can attach to the criticism of such people! You should laugh rather than resent their derogatory remarks. The criticism of a successful man is constructive, whereas the criticism of a failure is destructive.

Most of the great figures of the world were very ordinary in their talents at the beginning. They did not at first hold any great promise of the phenome-

nal success that was to be theirs in the future, but they had something the others did not have; they had constancy, vision, ambition, and belief. When they talked about their ambitions and aspirations, people of little vision usually laughed and jeered at them. Yet, like true men of destiny they did not stop to listen, but marched on until they reached their goal. Then the poor prophets of yesterday would always come to share in the glory and to pay belated tribute. Such is the history of all great men. They pay no attention to the destructive criticism of men of little vision, because they know that such always see their own defeat and failure in others.

As long as you act in accordance with your vision and do not compare yourself with anyone else, you do not become an egotist by talking about your ambition and aspiration. You simply glorify your ideal and impress your mind with the great purpose that you intend to fulfill. *The more you talk about your goal and mission and success in life, the greater the conviction you establish in your mind as to your ability to reach your destiny.* Jesus the Christ is regarded by some as being a colossal egotist, for He claimed Himself to be the Messiah. He constantly reminded the people of His heavenly mission. He brooked no interference from anyone. He dared call the scribes and Pharisees hypocrites because they were not living in accordance with their own pre-

cepts and were trying to interfere with His mission. His most daring act was His march upon Jerusalem—the Holy City—where He proclaimed that he was the Savior of all men. All these acts of Christ Jesus were not marks of egotism, but, were glorifications of His Heavenly Father, who had sent Him to fulfill a specific mission.

If you are ashamed to tell people of your many heavenly gifts and your divinely appointed mission in life, you must be the most ungrateful person on earth. The more you glorify God in yourself through your action and utterance, the more you will be glorified by your Heavenly Father. I am not at all ashamed to acknowledge the untold number of blessings that I have received from the living Christ. I do not think that I am an egotist when I claim before the world that I have come to fulfill a certain mission, and that that mission is to deliver the message of Christ. My lack of education, worldly possessions, name, and fame have not yet prevented my giving this wonderful message. I feel exalted and glorified to think that the Lord has chosen this imperfect instrument to give such a perfect message. If I can do this much through my acceptance of the living Christ, how much more should you do with all the accomplishments and advantages that you have in this world! Can you imagine your limitless

possibilities? If you can, you are blest. Then march on; stop at nothing until the goal is reached.

Before closing this book, I shall tell you some of the mysteries of sleep and sleepland. It is a subject that people are becoming increasingly interested in, and rightly so, for the sleep-activities of our mind are of vast importance to us. How you have lived during the day will determine how you will sleep during the night. The legions of your own thoughts, actions, reactions, and impressions are standing at the gate of your sleepland, determined to follow you. They represent certain vibrations. *All vibrations, or rather vibratory forces, are personified through certain beings.* Thus the companions that you unwittingly choose during the day follow you through your sleeping hours. *Nothing comes to you unbidden.* Even a burglar cannot enter your room while you are asleep unless you have established a subconscious vibratory correspondence with him. When you rob another of his reputation through gossip or through planning to deceive someone for your personal gain, you are not far removed from the vibration of a burglar. You may also establish a vibratory correspondence with a thief through fear, attracting him to rob you at a fateful hour.

After retiring, and before falling asleep, turn your mind upon yourself and see how many of the thoughts and impressions that you have carried

throughout the day are lingering on. Are they happy or are they unhappy? Is anything disturbing you, or are you enjoying perfect peace? If your thoughts are wholesome, your mind peaceful, and your heart overflowing with love and blessings, you need have no fear. Then you will journey with the celestial hosts in your sleepland, and your soul and body will be nourished. But if you have not peace of mind, and an unknown anxiety is storming the citadel of your Inner Kingdom, you must pause and restore perfect peace in your consciousness before falling asleep. When you are unhappy and worried, and when you encourage meaningless, uncreative, negative thoughts, you are not in touch with God and His Eternal Kingdom. You have done something to violate the Eternal Law of God and to alienate yourself from His Kingdom. Before you go to sleep, you must regain your lost contact with the Immortal World. Excuses and justifications for certain of your thoughts and actions will not restore your peace of mind. Peace is an attribute of the Universal, All-Pervading God. When you please God by your positive thoughts and actions, you find without any personal effort the peace that passeth all understanding.

When you are lying in bed, does the vision of some one come to disturb your mind? Then, looking him in the face, pronounce peace upon him, tell him to depart in the name of the Lord, and he will depart.

What a tremendous power the word *peace* commands! It means your health, happiness, joy, and plenty. It means your ability to cast out devils and to restore health and sanity in yourself and others. *Peace* is just a little word, but when you utter it with the understanding of its magic charm, it soothes the aching heart of humanity and brings a benediction from heaven upon the weary world.

Peace! Peace! Peace! It rings like a sweet sonorous temple bell, inviting the worshippers to vesper service. After the day is done, and all strife and struggle cease, *peace* is the best sunset salute that we can exchange with one another. Whether it is the sunset of your day or of your life, always chant *peace*. If you are weary and heavy laden, and have traveled the long, long desert trail, and your feet are tired and bleeding, and you need rest at the twilight of your life, then chant *peace*, and you will be comforted. If anything disturbs your mind, or if you feel an unnecessary anxiety over anything, then say, "Peace, be still."

When the storm was raging on the sea of Galilee, Master Jesus was awakened from His slumber by His frightened disciples. They were afraid that their little craft might sink. Although they were accustomed to weather severe storms on the turbulent sea, their courage was nevertheless shaken in that black, inky night. The Master arose and stood poised. His

face was shining across the water in divine radiance, and His curly locks were blown by the tempestuous gale. He rebuked the wind, and said, "Peace, be still." The wind ceased immediately and the angry sea became peaceful. The disciples found comfort and peace. Even the gentle rebuke from the Master for their lack of faith could not disturb the peace of their grateful hearts. Such is the power of the peace that is born of sublime realization in the Protecting Power of the Ever-Present God.

Your mastery and power lie in your mental peace, and not in your uncontrolled negative emotions. When you are torn by tempestuous outbursts of negative emotions and cannot control your mind and body, speak aloud, saying, "Peace, be still. The Lord God commands you to be still." If your mind is restless after your day's work is done, chant *peace* and send peace and your blessing to all beings and things. You can say to them in your world of mind, "I wish you all well. I wish you all health, happiness, and prosperity. I salute you all in the name of the Lord." Always remember that you are a child of God. Do not take an inferior position and thereby insult your Heavenly Father. Do not say that you cannot do this or that work of God because you are not advanced in Truth and strong in faith. The angels of God are forever supporting you. Therefore, even in your weakness, you are strong. That

which you think and believe to be difficult, always becomes difficult to you. *If you can but believe, God will do more things for you in one moment than you can do for yourself through the efforts of a lifetime.* Simply prepare your mind to accept the divine gift—that is all you need do—and that gift will come from God. Once a man, by trusting and believing that Christ was speaking through him, became an eloquent speaker overnight. The reason he succeeded was that he put his belief to work. The Bible says, "Faith without works is dead," and this is very true. If you believe in a thing, you must put your belief to work immediately.

If envy and jealousy disturb your mind and eat out your heart, you should give everybody a prosperity treatment. You should see all in the radiant light of God and speak to them, saying, "I wish you prosperity. I see you prosperous. The good things of God are all about you. I see that you are receiving them." Then imagine that they are all responding in a chorus: "Yes, we are receiving our portions of the divine gifts in the fullest measure. We wish you to receive your own." Then speak back, saying, "Yes, I am receiving my own. I bless you all." This will cure your envy and jealousy and induce a sublime peace in your mind.

If you need to confess your sin in order to establish this peace in your mind, then confess it to God,

who is All-Knowing and Omnipresent. *It is always better to confess your sin to God than to any mere person.* Few people are strong enough to pull you upward and to treat you with a positive truth when they become conscious of your weakness.

There is another thing that is a great sleep disturber; it is the habit of gossiping. You should avoid gossip as you would poison. When you gossip about anyone, you contact the gossip vibration. Through vibratory correspondence you attract those who gossip, and thus you get more poison in your system. *Nothing destroys one's peace of mind so much as gossip.* It disorganizes one's mind. Then again, when two persons agree upon a negative idea regarding a third person, it becomes as much of a treatment as when they agree upon a positive idea regarding him. Then why not treat a person positively by speaking well of him? To treat people negatively is to violate the fundamental law of God. Most of our diseases can be traced to negative treatments that we have administered to one another. As long as you are mentally ill, you cannot have peace of mind. *Unless you can establish perfect peace, you can never be free from the diseases of the flesh.* People may try to drag you to their own level when you look upward into the face of God and desire to follow in the footsteps of Christ, but do not allow yourself to be dragged down. Anything that has no

alliance with God is darkness. Why do you invite darkness unnecessarily and lose the peace which Christ came to establish in the world? Every time a morbid desire to gossip comes over you, say to it: "Get thee behind me, Satan—thou emissary of darkness. You cannot deprive me of my spiritual heritage—my strength and power and faith in God. I command you to depart!" Then see that it is departing. If you put yourself in the other man's place, or judge yourself by the same standard that you judge others, you will never have time to gossip or to entertain a negative attitude toward any of your fellow men. *The principle that you yourself fail to live up to, you must not expect others to follow.* This simple reasoning and analysis will make you broad and charitable toward all men. In this connection it is good to read Jesus' Sermon on the Mount. It will set you free from the world's mentality and give you power and dominion over all negative conditions.

Peace of mind is absolutely necessary for receiving any benefit in sleepland. Sleep does not always mean rest. Many people sleep long and late, and yet wake up tired. In sleep, not only can you receive physical rest, but also you can educate yourself in any branch of art or useful science. After establishing perfect peace, imagine near you the presence in God of a celestial being who possesses a certain super-knowl-

edge, and you will actually contact a real being of that quality. You can address this celestial being, saying: "O Master, take me up to your vibratory plane and during my sleep impart to me the knowledge that I seek." Then imagine that He is responding to your plea, and feel that you are under his care. Next, try to sleep, allowing only one thought to remain in your mind—that you are not alone in your room, a celestial being is there with you. When you ask knowledge from a celestial being in this way, you must have a definite subject in mind.

In conclusion, I feel the urge to quote the following from one of my earlier lessons:

EDUCATION IN SLEEP LAND

Sleep is not an utter oblivion, nor is it a cessation of all activities. It is full of meaning and purpose. Its mystery, once unveiled, affords man vast opportunities for educating himself. The moment you enter into sleep land, your objective action ceases, and your subjective action begins.

The state in which you enter its portals determines your subjective activity in sleep land. Your day's worry and care follow you if you do not leave them behind before entering its inner sanctuary. Your last, lingering thought guides you through its winding trail until you return to this objective realm of consciousness.

In your conscious activity in the wakeful state of mind, you do not hearken unto the voices of those who are interested in your welfare, and who are ever trying to impart to you the deeper knowledge of life, which will set you free.

Before the earth was born, other souls sang the morning hymns in praise of the *One Creative Life*. In their on-going, they have reached that angelic flight of realization *where the objective and subjective blend into one*. They are today Angels of the Spheres to the earth-traveling souls. They are ever trying to resurrect us from our self-created darkness that enshrouds our life in constant worry, care, and fear.

Music, art, inventions, and poetry are all coming from these divinely inspired souls and are being received by those who are in tune with them. Throughout the vast sweep of creation this radio-active transmission is going on. Every constructive message that you receive is a message from God, only coming through a process according to the unvarying divine plan. The objective expression of your subjective knowledge is hampered by your objective limitation—the limitation which you yourself have created by being bound down by your flesh concept of life. Because of your objective limitation you may not always be able to receive a message clearly. But your subjective training in sleep-land will enable you

not only to receive a message clearly, but also to express it as you desire to express it.

Your worry and fear insulate your consciousness from subjective receiving. Hence, you should develop trust and faith in the ever-protecting Providence and in Its angels who are trying to help you. Artists, poets, and inventors involuntarily take their thoughts to sleepland, and thus they attune themselves to their respective spheres of knowledge. This enables them to bring their knowledge into objective expression in the wakeful state. You can go into sleepland with your voluntary thought and enter into a sphere where you can receive your much-coveted knowledge. If on the earth plane you need the aid of teachers and counsellors in acquiring earthly knowledge, is it unreasonable to desire higher knowledge, inspiration, and aid from the highly evolved souls who are ever willing to help you in your onward march? You should not forget that One Life is acting the various parts, and that the knowledge that you receive from an individual expression of life is really from One Infinite Source.

Every night after retiring, ask the Superconscious to contact Christ or an illumined soul for you; then, imagine the presence of that celestial entity near-by, and ask him to lead you into sleepland and to impart to you the desired knowledge. Rest your mind from all worry, anxiety, doubt, and fear. Upon awakening

you will enjoy a sense of contentment, assurance, and of the peace that passeth all understanding.

Peace be unto you!

Lord, this is my unfinished symphony. I am but playing on a broken reed. This is the best I can do. How well Your perfect message has come through this imperfect medium, I do not know; but I feel grateful and thankful for this wonderful privilege of being Your humble messenger. You are the only One Who can deliver Your perfect message perfectly; there is none other. Whether this is the beginning or the end of this little voyage, I do not know. Lord, stand by me; my little barge is sailing along on the shoreless Eternity. I need Your spirit, courage, and inspiration. I am ever forging ahead toward the sunrise horizon. Backward I cannot go—I cannot turn back. Lord, stand by me—stand by me.

AMEN.