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ILLUMINATION
SPIRITUAL HEALING
JAMES PORTER MILLS

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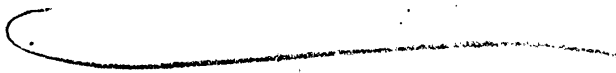
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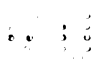


**ILLUMINATION:
SPIRITUAL HEALING**

BY THE SAME AUTHOR

**FROM EXISTENCE TO LIFE: THE
SCIENCE OF SELF-CONSCIOUSNESS
INSPIRATION
THE WAY**

**ILLUMINATION:
SPIRITUAL HEALING
BY JAMES PORTER MILLS**



LONDON: A. C. FIFIELD

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FOREWORD

SINCE many find the study of Mental Science healing an indispensable step leading up to the understanding and practice of Spiritual Healing, I had thought in this volume to enlarge also upon that particular method of curing disease, which is clearly set forth in a section of my book, "From Existence to Life," formerly "Health, Abstract and Concrete." This, in a word, consists in simply acquiring an intellectual understanding of the Principle involved, and then applying the same through the law of denial and affirmation.

Upon carefully going through this section, however, I became convinced that any who were unable to gain a working knowledge of the subject by studying the chapter referred to, would really need the oral instruction, under which the spirit of the teaching is far more actively and concretely realised, than from the printed page.

I have therefore devoted all the space that I had arranged to occupy as above, to the bringing out of the spiritual side of health and

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of healing, which is in truth the ultimate to be desired.

True meditation is an active means of illuminating the soul-consciousness, and of breaking up the habit of falling ill, the tendency to depression, and to untoward emotions generally. To this end, as also to the higher awakening, "Illumination" will be of the greatest assistance.

The subject matter here presented consists of informal talks given to my meditation classes. These talks were taken down at the time, and the pauses for silent meditation noted as they occurred, by one of my students, to whom I am indebted for the record, and they are here reproduced almost exactly as delivered. This fact is responsible for their somewhat colloquial form, and also for the frequent repetition which the changing *personnel* of these classes necessitated. This repetition is, however, in most cases essential to the proper understanding of a subject so great, so vital and so metaphysical.

JAMES PORTER MILLS.

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One thought in thee will work like leaven,
One force like fire refine,
And flood the common earth with heaven—
To know thyself Divine.

James Rhoades.

INTRODUCTORY.

WE have heard for a great many years of what has been called the "advanced thought." The first form that it took was a confutation of the literal meaning of the Bible, and discussions over translations, resulting in the bringing out of heterodox ideas. This was called advanced thought.

There have been various results of this movement of late years, and this so-called "advanced thought" has taken a more constructive form. It does not occupy itself so much with the Bible and current religious teaching, but it goes on developing in constructive ways, and this largely along the lines of healing.

In the first place we have in the past considered health as unattainable under certain circumstances, because it was admitted by so-called spiritual, as well as by all ordinary people, that influences are at work in the material world to which we are permanently subject ; thus being here with all potentiality of disease ready to be lighted up, we have looked on health as a temporary condition of physical comfort.

To-day we are not so much depending on

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Scriptural statements, although our teaching is in agreement with them, as on the discovery to which these statements have led, of the Principle—by which we mean the First—out of which all things have come, and this we see to be the scientific term for God. This Principle is mental Substance, and it is that by means of which all living things exist. We look, then, on the health which we call conditional, as simply the manifestation of the Principle at work in us.

Now, as healing has taken a prominent place in this new teaching, we will consider that first.

In the first place, what is it which is to be healed? Is it the body of itself? This cannot be, because when life departs, and the body is left to itself, it is not healable. It must be something between the body and the self-consciousness of the man which is ill, rather than the body, because the body is left in perfect order after life is gone; nothing is wanting which can be measured or estimated.

There is, then, one factor of the physical man which does not inhere in the body, and that we call life. Life, in the ordinary sense, means the functioning which is going on in the body. That is the ordinary concept of life, but in

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reality these functionings are only the signs of life. There is one word which covers that which is not body, but which is necessary for the bodily functionings; one word which covers that intermediate substance which lies between the body and the within of the human being. That word is consciousness, and another word for the same thing is feeling. Feeling has two departments, emotion and sensation.

By this word "consciousness" I mean that particular substance which is active while we sleep. While we sleep we breathe and others know that we live, but we do not know anything about it ourselves. That which makes us aware of touch or sound is the consciousness, and this it is which has to be healed, for it is consciousness which constitutes the man; and it is its subconscious department which, when we are spoken to in sleep, leads to our becoming self-conscious again. We go to sleep confident that we shall awake no less alive than before, yet while one department, the intellect, is gone into a subjective state, every detail of our experience sleeps with us, and the record of it all is there, ready to be recalled on our awakening. While we sleep the heart beats, the blood circulates, the lungs do their work as usual, the whole

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organism is fully vital; it is this vital consciousness which makes it possible for all bodily functioning to go on, and it is this which is ill and requires healing.

Now this consciousness is just as much associated with the body while man sleeps and is not aware of it, as it is when he is awake and is aware of it.

I am dwelling on this idea of what it is which is ill, that you may realize what it is that has to be healed. This consciousness which wakes while the man sleeps is his determining power as to health or illness. This, in man's ignorance of Truth, is capable of being acted upon by the elements, whereas it should be acted on intelligently and wisely by the mind of man alone, and abounding health should ever be the outcome.

It is, then, this vital consciousness that is disturbed when the man is ill; it can be disturbed from outward circumstances and also from inward emotion of an untoward nature. If you have a distinct emotion of anger, it takes place in your consciousness, and it sleeps with you at night. Anger, jealousy, hatred, condemnation, and all such emotions set going movements in consciousness which will ultimately, if not immediately, break down the body. Without

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consciousness no bodily phenomena take place. After death, when the consciousness is gone from the body, it cannot be affected in its functioning at all. So when what we may call the normal feeling is disturbed, whether from without or from within, it has its effect on the body. This we call sickness, and because the consciousness is associated with the body, we feel our illness in certain regions of it. To have sciatica, rheumatism, indigestion, nervous dyspepsia, and so forth, means in the first place that you feel ill. Your body is manifesting that disturbance; it is more or less put out of shape. Nothing can be done with the body excepting through the consciousness. Now as every phenomenon that takes place, takes place at the instance of consciousness, and it is that which is ill, it would be natural to direct the attention to that—that by which the phenomena take place—if we wish to heal; and realizing that consciousness is mental, it would be natural to approach it by mental methods in order to heal. Let us say that one is ill. He has consciousness, I have consciousness. I recognise what is wrong, and know that if I can awaken a certain feeling in him this will heal him; I now retire into myself and try to bring my conscious-

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ness above the plane of the suffering of the other, into a state of conviction of Harmony, Fundamental Harmony, and by that state of conviction, I call out a higher feeling in the other, and this changes his consciousness, and the phenomena depending upon it.

Now there are two planes of mental healing. First the mind cure, where one realizes that all this disease is abnormal, and that one can set the normal at work. Here one uses with determination and vigour the law of denial and affirmation, and in this way much can be done.

Then there is the Spiritual healing where one can forget the state of untoward emotion altogether, and can rise into a state of Holiness or Wholeness, which is Health to the healer as well as to the sufferer.

There is another side to the teaching, the greatest of all, that is the development of the Knowledge-nature. To develop the Knowledge-nature is for the consciousness to become so at one with Cause, fundamental Principle, that it is inimical to anything negative, and cannot be affected by the abnormal; for it to become so full of Faith in the Most High within, that it is always above being affected by the world of condition, mental or physical.

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I cannot say much in a mere introduction, but I am trying to develop a little the idea of what it is which has to be healed. If it is the consciousness that is ill, we should bend our endeavours towards healing by mental means, and experience tells us that consciousness can be so healed, and that this healing does extend to the body.

One of the important methods of healing is through silent meditation, some talks on which follow as a preparation to the consideration of the general subject of practical healing set forth in "From Existence to Life."

I have been asked what I do during the healing silence. I meditate on the Most High within, and since this fundamental, creative, sustaining department bears the same relation to conscious life in each of us, by this meditation I awaken and call out in you the same consciousness as in myself, from the parity of organization between us ; and as the Principle of Being begins to act according to my realization, healing begins to take place ; because where Principle acts according to the divine realization of man, no false condition can remain ; and as your subjective faculties catch this realization, the Spirit of Holiness or Health begins to

INTRODUCTORY.

function Holiness or Health in you, and this is the beginning of health.

It is well to take an idea in common into the mind in these meetings.

In our form of meditation we do not think; beginners can just take the words and say them over and over, remembering that there is a realm within that takes up the idea that is held, and works it out. This primary Intelligence working for us on Principle will bring far better results than anything which we can do by thought.

It is a great rest not to think, and the way not to think is for the mind to pay attention only to one idea, held stable in the brain. Let us imagine that these words are being spoken within, not in the form of words, but in terms of feeling; so that the conscious man is simply listening, and having the idea that he is holding announced to him from within.

Let us be still and have no thinking, let us just dwell in the spirit of the words.

While we are in the extreme of a great emotion, we are protected from all lesser emotions, so long as the greater one lasts. So, too, if we are possessed by some small, unworthy, uncanny emotion, for the time being it holds all else in abeyance.

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Emotion is a certain intelligence in latent form. Thoughts can be born out of it at will in due time.

When we have become calm and still with a great idea, all our feeling-nature is covered, is brooded over, by the great consciousness we are in. In this state there is protection against everything that can harm, against sickness, against all forms of feeling which bring disturbance. We must let this feeling come forth as though it were being voiced by the divine nature, speaking to the upper consciousness of the great hidden Life within, and charging the whole bodily organism with the feeling of a great idea.

Let us imagine that God is speaking, making an affirmation right into the mind of man. There is no voice, only divine feeling. It is just as though the thought sprang up suddenly in the mind, directly out of Original Feeling—The Almighty.

I AM SPIRIT.

I.

WE will take for our meditation, "I am Spirit."

All that has ever been taught, and all that has ever been thought about God, has come through the channels of the human organism.

All inspiration which is in the Scripture, as well as all other inspiration, came originally to man in the same way; that is, it came through the subjective department of the soul, up into the objective department of the intellect; from the subconscious to the self-conscious man.

There have been in the past two popular ideas about God, contradictory to each other. One has been that God is in heaven, in another place, and that no one could fully know Him till after death; the other, that God is here in space, an all-pervading Spirit, but for some inscrutable reason, though He is Omnipresent, yet He is not always within reach of His children; though round and about them, yet not always available.

Now both these are material ideas. It was necessary, however, that they should obtain, while man was in a material state. While in that state he had no means of knowing or of

I AM SPIRIT.

getting a higher idea than was obtainable by looking out on nature.

We can readily see that if a man only knows what he apprehends through the senses, it is of no use to talk to him of things beyond the senses. Thus, so long as the race is on the objective plane of consciousness only, it fortunately has some great ideas on that plane, which it can understand, and from which it can get hope and advancement.

Therefore man's idea of God—on the one hand as abroad in space, and on the other as being truly in heaven, in His real personal Self, to be known by man when he dies—has been good, and has brought the race along, with a great hope, a great ideal.

First, then, people who could only understand or conceive of the objective, had the idea of God as being away in heaven, in order to call out the rudiment of faith, a belief in something beyond what they could sense, which had Power.

That was the first stage.

The next was a more ideal conception of God, when man began to worship what to him was spiritual, the idea of God as a Spirit omnipresent in space. It was more advanced, because it

I AM SPIRIT.

was not so objective; but it was entirely an abstraction to him.

Then, from worshipping an invisible God, they worshipped Jesus, a visible personality. This was another step. They were worshipping something more concrete. Thus all the time that Jesus was teaching—never mind my personality, keep my commandments—nevertheless we have gone on worshipping it because He taught us something so great; but while exalting Jesus the person, have we not neglected the teaching?

Now another idea is obtaining, one given indeed in Scripture, but not comprehended excepting by the few—the idea that God is SPIRIT, not a Spirit, but SPIRIT.

This setting forth of the idea of God is a metaphor, but the idea underlying that metaphor was given to man, just as all inspiration comes, to me, to you, to any, from the within of One who had, with His mental faculties, touched the Almighty Substance of the universe. There is no other way for Truth to come. Thus in the teaching of to-day may be understood and experienced the realization of this Truth, stated two thousand years ago by Jesus, that God is SPIRIT; not a shade in space, but the Know-

INFINITE SPIRIT.

ledge-Substance by which the worlds were framed and man created; not some all-pervading essence abroad in space, but a Feeling, Knowledge, Consciousness, Wisdom, Spirit, capable of being translated into our own terms for use.

We are, then, now learning that a knowledge of the Health Principle is a knowledge of Truth, a knowledge of the pure Essence, and not the world's idea of spirit, from an objective standpoint; we are learning that we can know the Spirit of the Creator, the Spirit of the universe, so wisely, so knowledge-fully created; that we can get the feeling of this wonderful Substance; that there is something to do now; that God is Substance, not objective, not abroad in space, but Principle, allied to the mental faculties, from which they can draw Knowledge, Wisdom, Power, everything that is constructive, ennobling, the sum total of which in terms of feeling, is LOVE.

(Silence).

We will now carry the same idea still further, and let it be, "Infinite Spirit within me."

Perhaps it is not exactly fair to judge others by oneself, but when I recollect what my idea of Infinite Spirit was a few years ago, I

INFINITE SPIRIT.

sometimes think it may be an indication of what the ideas of others might be, who have never yet got at the meaning of the words from within.

Spirit has always been associated with something invisible and rather abstract, but it seems to have become more concrete to me now. "Infinite Spirit within me." What is the meaning of our life from the infinite standpoint? Why are we here? The meaning of our presence in the world can be inferred when we judge it from the standpoint of what our origin is.

If we say that we originate in the human race, then each one of us is the epitome of all that which the race has been feeling, thinking, doing, and that is what is back of our self-consciousness. But if we take the standpoint that we have our rise in Original Intelligence Itself, if we believe in that as our origin, and not in this mere appearance of the race, then we catch the great idea of Spirit, namely, that which is First of all, which is God, the creative Spirit, the knowledgeable Spirit, Omniscience Itself.

This is the Spirit which is directly related to the mind. To realize It is to know Truth in terms of feeling, in terms of the Spirit of God, the God-Feeling, the Intelligence-Feeling, the Omniscience-Feeling.

INFINITE SPIRIT.

When we invoke this Infinite Spirit we are not invoking any physical presence, not even the most refined, ~~with~~^{which} cannot be measured by any instruments known. What we are invoking is emotion, pure and simple; the emotion of Original Life, Original Intelligence. Original Feeling is Omniscience. To get the mind into contact with the Original Feeling back of the universe, and then to have it translated out into thought, must be wonderful.

We have a way of meditating on one of the modes of God. We have primary and secondary organizations. The primary organization is functioned by subjective Intelligence, Principle, which supplies us with knowledge, with body, with all that is necessary. We have therefore also primary meditations, which are meditations on God, wherein we try to feel God, as if He were an Intelligence that became a meaning through the whole bodily form, speaking from the primary, into the secondary—the cranial-brain man. Again we have the primary meditation, "I am thine Infinite Spirit within thee."

We take these words and imagine that they are coming up through the body, functioning all round and up through the brain, telling all the little intelligences of the body, "I am thine

INFINITE SPIRIT.

Infinite Spirit within thee." Now we are listening with our minds for these words, as though their spirit were being felt through our whole organization. Let us now take this idea and try to train the imagination to realize this presence within. Spirit becomes as a presence when we have the consciousness of It within our own sphere.

Whatsoever the mind dwells on, we become conscious of. Dwelling on an abstraction is a method of bringing it into concrete form, that is, into mental concreteness. When I say that it becomes concrete, I do not mean, of course, that an abstraction of this kind can ever stand before us, outside us, like an object which has been born. It cannot do that, being purely mental, and having no reference to the senses; but what I mean is, that from being only an abstraction, it becomes concrete in feeling.

The Substance, the Spiritual Substance, is Infinite, and is the only thing that IS, that eternally IS, but man is not acquainted with this Substance until It is translated into form, which we then call matter. But we want to become conscious of the Substance Itself, and so we take these great meditations. Now we will take the same thought as a secondary medi-

INFINITE SPIRIT.

1 3 7 tation; "Thou art mine Infinite Spirit within me," wherein the conscious man is acknowledging this great Presence, and is keeping still before It, worshipping.

(Silence).

II.

AS this meeting is for the purpose of invoking and laying hold of health, and since to get health is to get the Spirit of Health, before we have our talk we will sit in the silence for a while, repeating within ourselves, "Infinite Spirit within me," often enough to keep out all other thoughts, knowing that by so doing, we are invoking, calling up, the Infinite Spirit which is all Health.

(Silence).

I daresay that those who have not listened before to this form of teaching, have seldom, if ever, used this meditation, and if they have ever thought about it at all, they have perhaps not been able to understand how the Infinite Spirit could be within them.

Our ideas of Spirit have been very limited.

All that appears in the world, has a spirit behind it. The most microscopical particle of the elements that we can discover, always has two poles, cause and effect. Every finest division of matter that it is possible to imagine, has a spirit, has these two poles—positive and negative. The negative pole corresponds to what we can discover and cognize by sense. The

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positive to the mental cause that brought it forth, and refers to the feeling that inheres in every particle of the universe.

The feeling, whether relating to what we call matter, or whether relating to what we call mind, is the mentality of it. If this feeling is simply sensation, as it is when associated with matter, the feeling would be psychical, but it nevertheless has derived its psychical capacity for sensation from the great mental Substance of the universe, Principle.

Everything that we can find in the universe has feeling, something can affect it and make it change its form. Fire, for instance, can change the form of almost anything ; that capacity for being affected is the feeling of it, the positive pole; the visible particle is the negative. We are told by the scientists that every particle in the universe has a feeble degree of intelligence. That intelligence is its spirit.

Now there is a general spirit behind man, and this general spirit is the IS-ness of every man. The body is not the man, though the general spirit and consciousness of the man is back of his body. The body is representative of the general spirit and consciousness, just as all matter is representative of the spirit behind it.

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Man has practically, for his own cognition, two kinds of spirit. One is the general consensus of emotion and sensation of the race, just as though each unit of the race, originating only in it, were taken out and held up as a compendium of the race experience. This is one spirit, and this appears to be all that there is of the man, because we all are prone to live over and over the same emotions as our ancestors did. This is the spirit of humanity.

But there is yet a latency in man, which we do not usually take into account at all, and this is the fundamental Spirit. The senses are not fundamental, they are secondary, the mind makes use of them. The senses are a mechanism through which the mind looks out into the objective world. The experience which the race has had through the ages is that of the mind looking out through sense, and the feeling thus gained is stored up in the soul. This is the human being of soul-life as he stands.

Now when we talk of "Infinite Spirit," what do we mean? There is a great Cause behind all. Man, so far as this phase of existence goes, has proved himself to be finite; he comes and goes, and yet we know that there is something in him which does not go, which cannot go.

INFINITE SPIRIT WITHIN ME.

There is a finite spirit, and a Spirit which is not finite. Let us pause and think,—a *not* finite Spirit; these are great words which we are speaking. The finite spirit is based on, is formed by, the experiences of the human race. We have in our consciousness certain emotions, which we can classify as anger, jealousy, depression; or, as happiness, exaltation, and so forth. All these come and go, and last of all the man goes. Each goes down like all who have preceded him! What is it that goes? It is the spirit born of the hypothesis of the human race. There is, however, this other Spirit, which self-evidently is abiding, changeless, yet containing within Itself all manner of change. This Spirit is the Principle by which the body was erected, and on which the mind was founded, and is yesterday, to-day and for ever the same, whether manifesting in one person or another, whether expressed in flowers, verdure, mountains, stars, or in any of the created things which we see; always harmonious, always beautiful, always scientific, manifesting Knowledge and Wisdom.

This is the Spirit which is *not* finite, infinite, and which is to be apprehended purely by the mind alone, and not by the eyes.

We can shut our eyes and call up this Great

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Spirit, which is ever present within us, call It up into expression according to Its own nature, orderly, harmonious, manifesting in the body as health.

There is a cause for everything; there is the apparent cause, and there is the real cause, the predisposing cause, and the exciting cause. Speaking of ourselves as mere human beings, we should say that our predisposing cause to anger and discontent, or to happiness, is that others before us have had these emotions. So, too, of health; there is on the whole a predisposing cause to physical health, though it is changeful, since we are well one day and ill the next.

But there is, too, a fundamental predisposing Cause, which is ever constructive, orderly, up-building, spiritual. This is in everybody, and is the predisposing Cause of man himself, the spiritual entity.

Now the exciting cause of bringing out this latency of feeling into self-consciousness may be something from outside, an idea voiced by another perhaps. The predisposing cause is lying latent in everyone, and is to the man what the butterfly is to the caterpillar, but until the word from outside is heard perhaps nothing

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happens. This word is the exciting cause; when it is spoken, behold! the predisposing cause works it out into living, concrete feeling.

We have this predisposition to human nature because of the race behind us, and we have this predisposition to divine nature because of God behind us.

Words of Truth are perhaps being spoken now which may awaken to action this predisposing cause, but without It nothing could happen, we could not even speak these words.

So we have a mundane spirit, a mundane emotion, which is the meaning of life as it has appeared to the race, and as it appears to us now. This is the spirit of humanity.

Now we are endeavouring to put away this old consciousness which is born of the race, and of our own experience, and to call up, to call out into self-consciousness the Infinite, the *not* finite, mental, creative Substance, that we may feel and know It.

Thus this meditation is a prayer; it is as though we were saying, "Oh Thou Infinite, Eternal Spirit, Thou latent Consciousness within me, be acted upon by my faculties, awaken Thou in me, and give me in conditional form in my body and in my feeling nature

INFINITE SPIRIT WITHIN ME.

Original Health, which Thou art in Substance; and give this not only to me, but to all."

The Spirit of Original Health expressed in our own self-consciousness, is the aspiration of this meditation.

Anger, pride, jealousy, and all such emotions are the spirit of sin—ignorance, and work out ever in death, unless we come first to know the *not* finite Spirit, the Infinite ONE, the conscious knowledge of which frees us from all else.
(Silence).

These are fundamental, constructive ideas.

The spirit of the race belongs to the soul or psychical life; the Spirit of God is fundamental. It is the Spirit of Omniscience; so if we take the meditation in this form, "the Spirit within thee is Infinite" as a primary meditation, it is an affirmation, as though our subjective intelligence, in consonance with the Infinite, were voicing this in our consciousness, and were getting the attention of the cranial-brain man fixed on the great Truth of his Being.

The Christ-nature within us would naturally say this; now suppose we take it that this Christ-nature is functioning as divine consciousness in us, and is imparting Itself to us, voicing this idea. "The Spirit within thee is

INFINITE SPIRIT WITHIN ME.

Infinite"; let the self-conscious mind stay with these words, repeating them with the imagination that the spirit of this affirmation from within is taking possession of our shape, and we are resting and abiding in it, and fixing our attention on it.

Do not let us make the mistake of thinking that "Spirit" means boundless space. It means Omniscience, that which is not finite. There is just ONE that is not finite, that is the God-Substance, Omniscience. The Spirit, which we can approach by the mind by meditating on it, is infinite; so, when we are meditating on Infinite Spirit, we are meditating, resting the mind on Omniscience, on Rightness, the inherency of Knowledge; for Rightness is in the Principle, in the very First,—changeless Rightness.

This meditation, "The Spirit within thee is Infinite," is just taking one particular form of the idea which may be stated in other terms as well. Now let the mind rest on this idea.

(Silence).

The Spirit of God ~~is~~^{is} Infinite. There is only One Infinite Spirit, so Scripture, so science tells us; therefore that of the race is finite, based on the hypothesis of the race and of experience;

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however, the spirit of the race is necessary as a bridge from total unconsciousness to the ultimate consciousness of the God-Spirit. When we recognize that the spirit of the race is finite, and that it behoves us to become conscious of the Spirit of God, of the Infinite, to learn the Spirit of the Infinite, the spirit of the finite passes away. "When that which is perfect is come, then that which is in part shall be done away."

The Spirit of the race is capable of changing and of rising higher and higher and higher through transmutation, the race-spirit going out, and the God-Spirit coming in.

Let us again meditate on the secondary statement of the same thought. "The Spirit within me is Infinite," remembering that there is only one Spirit, and if we have any spirit, any emotion, any sensation, which is not founded on the One which is Health, Goodness, Eternal Life, that spirit is vain, and has to go; it is born of the race hypothesis and is finite, and if we do not cease to ally our identity with such a spirit, which has no Principle underlying it, no Cause beyond the race, then we have to suffer loss.

The Spirit of God is a possession of the mind,

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it is the basis of our existence. The mind must act on the idea of this possession, and enter consciously into it. This is what this teaching is for. This teaching, and the meditation which is the outcome of the teaching, is for the purpose of putting our minds into conscious possession of this Spirit, with all the emoluments arising therefrom.

“ The Spirit within me is Infinite.”

(Silence).

RIGHTEOUS THINKING.

III.

“TEACH me Spirit, Righteous thinking.”
Let us meditate on these words.

The potentiality of thinking lies primarily in the very First, in Life itself.

That is the one basis from which we can think Original Life, Original Potentiality.

The potentiality of man's original Being lies in the fact, first of his possessing feeling—consciousness, and next in the fact that he has an organism which translates feeling into terms of thought. This organism is energized by Life, by Original Life, and by the race-life of the soul-man, the sub-conscious man.

When man is in a normal condition, and is in the position to think, thoughts may come by nature of his feeling at the moment, or out of the stored-up feeling of which his soul consists.

When we say, “Teach me Righteous thinking,” we are referring to Original Feeling, not to the race-feeling, the race-consciousness in which we are in our present state, but to Original Spirit, Original Consciousness, the antecedent necessity to race-life.

By “Spirit,” I do not mean any mysterious

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influence or shade, but the state of Knowledge out of which all has come.

When the mind gets still, it can think the old race-thoughts, or it can think new thoughts of its own. Just now, what we are trying to do is to part the waves of all this, and to be quite still, going deep down, back to Original Consciousness.

In order to have righteous thoughts, righteous thinking, we must first have righteous feeling. Feeling comes before thought. Although it appears in objective life that thought comes first, in reality feeling must exist before thought can be functioned. It may be that we feel with the eyes, that they are catching vibrations from the objective world; or it may be with the ears that consciousness is noting what is taking place on the outside; then, out of this, thoughts are born.

We want now to be taught righteous thinking, so we must have the spirit of righteous thinking, righteous feeling.

According to the feeling that we have, thoughts come. Thus, the under mind, the business of which it is to carry out the behests of the conscious man, will be functioning righteous thoughts. Just now we shall be

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getting a pleasant, righteous consciousness, without thought; thought is not now necessary. When we are working in the world we need thoughts, and then they will come. What we want now, is that out of which they come, feeling; and what we want is righteous feeling, then at the right moment thoughts will come that raise the brain-consciousness to a higher grade. Thus the mind and brain will dwell more and more in a feeling of Righteousness, and then, automatically, the right thoughts are produced.

Now there may be plenty of dark ideas in abeyance while we are holding a great idea, and when we let go of the great idea, our feeling may gravitate down to the old plane again; nevertheless the dark thoughts, the dark ideas, become gradually lighted up with the Great Spirit, and thus the mind is slowly loosed from the thralldom of functioning dark thoughts, destructive in their nature.

(Silence).

THAT I MAY KNOW THE TRUTH.

IV.

WE will take as our meditation, "That I may know the Truth within."
(Silence).

As this is a health class, it might at first seem to be a rather peculiar proposal that we should sit and meditate on Truth, it being related directly to the mind, and the ordinary person not realizing that Truth has much to do with the body.

What is Truth? The Scripture says, "Thy word is Truth." That is to say that God is the Substance Truth, and therefore any word that God would utter, would be Truth expressed. God is the Creator, so that any utterance of His, whether in the form of speech, or of a creation, is a word. A creative act is the utterance of an idea, and is a word in the larger sense. "That I may know the Truth within me." There is the "within" that refers to the under-consciousness, to the soul, which we cannot see, and cannot formulate any idea of through the senses. That is one "within," the sub-conscious personal realm of man. If we wished to know Truth as related to experience, which is what our idea of Truth often is—race and individual

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experience—if this is what we wished to know, then that would be the realm of the “within” to which we might go, to know the truth of certain happenings in the past.

But when we speak these words, “That I may know the Truth within,” it is equivalent, in fundamental terms, to saying, “that I may know God within.” Now how is God within? To the ordinary person the “within” refers to the body, because if we speak of “within” in the sense use of words, then it would be the “within” of the body. But as we realize more of that which lies behind the body, we should say that we have a soul-life of which we know nothing, with which the body is associated, so that in one sense we might say that the soul is within the body. The “within,” as referring to the soul-life, is the psychical use of the word; so that thus we get the idea of the metaphysical, psychical man. But when we come to the deep spiritual meaning, how is God within?

We have seen that there is a “within” as regards the body, and also as regards the soul, the physical as well as the metaphysical “within”; but how is God within us? This brings us straight to the spiritual definition of the term, to Jesus’ statement, “The Kingdom

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of God is within you." God being in His Kingdom, He is within us, and since Truth is one of the names, one of the modes of God, this meditation is equivalent to saying, "That I may know my God within."

How can I realize God? The first step towards realizing God as the practical working Power within us, is to erase the idea of personality concerning Him, from the mind, and to get the real idea of what Being is, recognizing It by the Name which makes Its character and Power comprehensible to us. This Name is Principle.

God is Truth, God is Principle, God is Knowledge. We realize that we have created things in our own minds, so we know that there is a Principle of Truth by which we have done this. This Principle is God. It is a realm of mind quite independent of sense. It is the Reality of Being.

Since we have evidence that there is a within to the without of the senses, and a still deeper within as regards the mind which is Principle, and since we see that this is a within which is absolutely essential to our own creative life, to our breathing, it behoves us to find methods by which we can draw out this within, which has

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been hitherto practically a blank to us, except for use in the world of objects.

The state of human consciousness is such that it demands a remedy, it is unscientific, out of harmony. There is a remedy at hand. The Principle by which the body was first set up is still within.

Now as to methods of getting at this within and of bringing about such changes as shall represent Truth, Harmony.

The first step towards knowing Truth is to perceive that there is Truth within; that which answer to changelessness, immutability, absolute reliability. Thus our prayer is that we may know that Truth.

Jesus told us that Truth should make us free—free from conditions. We must remember that we are told in Scripture that God is Truth, is First. Therefore God is Principle.

God is the First. Jesus claimed to be the Son of God, at one with His Father; He was a cast of God in His perfection, having dominion over all. He said He was the Son of God. A personality cannot be father and son at the same time. So we must disabuse our minds of the idea that God can ever leave His subjectivity, and become objectivity. Whatever belongs to

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the realm of expression cannot be God, but it can be a duplication of God in sensuous correspondence. Jesus was a duplication of Wholeness, Health, Goodness, Truth, Wisdom, a duplication in fact of God, because He derived all this from God and knew it.

He said that this Kingdom within, which He called His Father, is our Father, and that whoever knows and manifests this Truth, is His mother, and His sister, and His brother; such an one could therefore say that He also is a Son of God.

This idea that Jesus is the Son of God, and that God still remains in His subjectivity, always as Principle, does not detract from Jesus. He is just as great as the Son of God, endowed with the Power of God, and able to make use of It. That we can become the same raises us, but it does not dethrone Jesus. It is a great encouragement. Jesus Himself said that we could be free. Let no one think it belittles Him, to say that Being could not change and become existence,—Cause become effect—it only raises us, and holds out a great hope of our being able to know Truth, and then, by practising it, to make it manifest.

It is good to remember that Jesus could mani-

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fest God in His own personality and could ascend to His Father, but His Father and our Father being the same, He could not have originated in God any more than we have ; He only elevated the race by telling us that we too are Sons of God.

Let us, then, take it that these words are being said or recognized by the subjective mind, which is voicing the Great Spirit that is its direct Life. It is the Spirit of Truth announcing Itself, "I am the Truth within." Let the conscious mind realize this, that it is being lived by the Great Under-Spirit, The Great ONE, of which each has all, and which is Truth. And now, having thus put forth our desire to know the Truth, let the mind stay quietly over this great Subjective Truth within, allowing It to obtain, as if It were coming up into the brain and taking possession of it.

(Silence).

When we hold this idea, we are meaning mental Truth, not sensuous, not any fact referring to environment; but we mean the Great Spirit of Truth, that we may feel it functioning in us, and that our minds may be wholly absorbed in the desire to know this Spirit of Truth; and we say "the Truth *within*," to

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remind ourselves that Truth is our inheritance *now*. We have to get away from the idea that Truth is something to come hereafter, in another state and place.

It is a great thing to get it into the conscious mind that Truth is within. We perceive this in the brain; to feel it in our feeling nature, is to be in touch with Truth.

We know that we have certain Truth within us as a mental possession. Twice two is four is a mental possession. That is a Truth without which the world could not obtain. It belongs to proportion, and is of the First. These great things always belong to the First. When we realize this Truth, then we have It as a working power. Now our intention is to endeavour to know the general Truth, of which this special Truth is an indication, and to realize that this general Truth is a Principle of the mind, manifesting in the body; the body is another sign of It.

So we may say, "I am the Truth within thee."

The subjective mind is the mind of man, the entity, which functions directly from the Principle of Being—Truth. It also functions from the soul-realm. In the latter case death is the

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ultimate, in the former, spiritual man is the final outcome. What an incentive to realize this meditation, "that I may know the Truth within."

(Silence).

THAT I MAY KNOW THE TRUTH.

V.

THAT I may know the Truth within."
(Silence).

We have had this meditation frequently in our meetings, and I believe that I am growing, because now more than ever, these words bring to me a consciousness which fills my bodily shape, awakening in me the perception of a realm within that is quite unexplored, and inspiring me with an emotion that tells of infinite possibility of knowing.

We are packed with memories of all sorts of trivialities which are not worth remembering; but now we have awakened to the perception of this great realm of Being within, and the mind must be trained to know it.

What a splendid thing it is, this possibility of knowing Truth! There are so many ways of applying the feeling which comes directly from Knowledge of Truth.

It is sometimes very difficult to understand how to apply this knowledge to others so as to heal them. We see that healing comes, we see that the Principle of the mind can be applied. For instance, the dentist applies the Principle of the mind, when he fills one's teeth with the

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elements of the earth by the Adam process of laborious work; but when the teeth are first filled up for us as babies they are filled directly by the Principle of the mind alone, spontaneously and without effort. Since, then, we can apply the subjective objectively, it is obvious that there must be a way of using it subjectively only. It would be very strange if we could use Principle on the outside and not within, for it must be within for us to be able to apply it outside.

In the same way we ought to be able to apply it to others also, by means of the consciousness that comes to us subjectively from holding an idea. This same consciousness can be awakened in others if it is required. When emotion rises high and true, it will be caught and taken up, and healing will occur.

When we perceive how great this Truth is and how many ways there are of applying It, and that the world and our own existence rests on It—The First—we realize how wonderful it would be to KNOW It.

That which one's own existence rests on is worth knowing!

It seems to me to-day more evident than ever that this realm of Truth is at hand in each

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individual, and what a wonderful thing it will be to be fully in touch with it.

Let us continue for a few minutes, and see if the awakening that I have will come to you. It ought to do so, not because I try to make it, but because we have an involuntary system of feeling; by speaking I may have awakened something in you through the voluntary system; we will now see if you cannot catch some of the greatness of the idea, through the involuntary system.

“ That I may know the Truth within.”

(Silence).

Jesus said, “ All Power is given unto me, in heaven and in earth,” and this, with many similar statements of His, relating to ourselves, may fairly be interpreted to mean, that all Power is given unto us also. We do not have to rely blindly on his statement, however. We see that All-Power—Omnipotence—is given to us. We have looked on All-Power in the light of great force, as though all that Jesus meant by this power given to Him was that at any moment He could vanquish His enemies and make a great demonstration of physical force, because He had some special authority over all the elements, just as officers of the law have special

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authority in their own departments.

I think, however, that we might see that He referred in this saying to the mode of Being which we call Knowledge. Knowledge is Power, Knowledge can always translate Itself into Power, but Knowledge must be first. "All Knowledge is given unto me"—the Principle of Knowledge.

Principle means first, that out of which all has come. We see that this is given to us. Jesus had to take It and use It, and we have to take It, and use It. We cannot take It by force; we have to take It in the stillness.

Fundamental Knowledge is divine. It is spiritual; so when we say, "All Knowledge," or All-Power, "is given unto me," we cannot interpret that as referring to ourselves as human beings, because that is not where power lies. It is the divine latency within that inherits All-Power.

We can understand better of Knowledge than of Power how this is so. We see that we have the Principle of Knowledge. Power means exactly the same thing. Knowledge is divine, and All-Knowledge is at hand—the Principle of Knowledge. It is very good to realize this. We cannot be puffed up by it. On the contrary,

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the mere human being in us should sit down and give up altogether. The more truly a man realizes the possession of this great Truth, the more still he becomes, the more humble, the more meek and lowly in heart.

This is what it is to follow Jesus in the regeneration, and to be born again, out of mere personal existence, into the Spiritual Life.

This realization gives us a strong, abiding feeling within our very bodily shape. It gives us inspiration to *know*, that we may feel this wonderful inheritance—so much more wonderful than any human inheritance—that we may realize our divine birthright. It is this that cleanses, it is this that heals everlastingly from sin, and therefore from its expression in bodily form as sickness.

“In the way of Righteousness is Life; and in the path-way thereof there is no death.”

(Silence).

OMNISCIENT PRINCIPLE.

VI.

LET us meditate on "Omniscient Principle within me."

(Silence).

Science is an orderly arrangement of facts. Whether man finds this arrangement already made for him, or whether he himself makes it, there is in either case something behind all science, which is the Principle by which the facts were arranged.

First of all, then, is Principle.

We do not deal here with the arrangement of facts, but with the Principle, that by which they were arranged, not only in nature—so that we find around us an orderly universe—but also that Principle within him to which man has held these facts up, and by which he has classified them.

Ours is the science of the Science-Principle.

In man as he is organized, we find the same Science-Principle as is expressed in the outside universe, manifesting Itself in the body, also in an orderly arrangement of facts; and through his mind man has access to the Principle by which things were arranged, so that facts of consciousness—experiences of the past, and ex-

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periences of inheritance—are all registered by means of this Principle in the soul of man.

Man is, then, a product of the Science-Principle, both as regards his body and as regards the registration in the soul-consciousness of his experiences. Therefore we look on the mind of man as a spiritual organization, which is also capable of dealing with facts on the sensuous side of things : spiritual, because directly related to Knowledge Itself, which is the Principle of Knowledge, and is the First of all.

When we begin to think of the Knowledge-Principle, perhaps it may seem like leaving God out; but this is not so. God *is* the Knowledge-Principle, the Great Science-Principle of the universe. God is, as we know, the First of all, the Beginning. What expresses the First better than the word Principle, which means First? It is the literal meaning of the word, and it is the spiritual meaning of the word.

How do we know what is spiritual?

We have in the past had a very sentimental idea of spirituality; our idea of spirituality has been a spirit of solemnity and sadness, a waiting patiently to be “called home to God,” as though God were to be found in another place, when all the time, He is within, as the Great

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Master taught. Yet we have waited with resignation to go to Him!

Nevertheless all this has been good for the race; it has all led up to something great.

Since God is Spirit, to be spiritual would obviously be to be God-like; and if God is the Knowledge-Principle—is not only Knowledge Itself, but is also that by which we know—then to be God-like would be to know; to be Knowledge-ful.

If, then, the mind of man has within it the capacity to know, we see that man has access to the great Principle of the universe. We have taken advantage of this and used it as regards science and art, but have behaved ourselves like children, like unintelligent children, in the way in which we have treated ourselves. We have not realized that this great Science Principle which formed the universe, is also the Principle of the mind, and can be applied to consciousness. That is how God is “within.”

God is the Creator. All that is creative is subjective; it is the underlying Cause which can never be effect. Therefore we cannot find God as the objective. We cannot find Him in anthropomorphism. The subject is always subject, it cannot turn and become object. The Great

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First always remains First; it is always Cause. All proceeds from It and is of It.

While we have been in the kindergarten of sense-life, we have not realized that the Principle of creation by which the mind conceives, is the Great Mental First.

We see how the mind of man uses this Principle in objective life. The faculties of the mind lay hold of the Principle, and in a short time we have some piece of mechanism, some invention, that startles the world.

Perhaps the idea of Principle as the First seems to us cold. It seems to make God too much of an abstraction. Is Principle abstract to us?

So is space abstract until we look into it, and see all the bodies at work in it, all living and moving by harmonious laws, from the great stars to the microscopical atoms of dust. It is abstract to us if we have never seen all this, if we have never realized the variety and wonder of all these bodies abroad in space. Thus too, Principle is abstract, because we do not realize all that is contained within It.

We know this Principle as related to our environment, we have seen how man uses Principle in the objective world, but this does not help

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him as regards his own consciousness.

While he is using Principle to bring forth some wonderful work, he may be taken in the midst of it with some sudden illness that carries him away out of sight.

Until man shall learn how to make use of Principle in his own consciousness, in the same common-sense way as he now uses it on the outside, he cannot endure. But as he gets to know, as he comes into touch with the great Principle of the universe, he finds that something really happens in his consciousness, and correspondingly in his visible bodily form.

We have considered that the universe is material. This is not true. While every element, it is true, appears material, it is only so to the mind that knows it through the experience of the senses alone. When we are able to give it the examination which the mind can give, when we can see it from the purely mental standpoint, we shall see that what we sense as matter is a mental Substance, and that this is a mental universe.

This universe, which we have been taught will pass away, is real to us only because we view it now through sense, but as we come into touch with the Principle of all principles, then things

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begin to re-adjust themselves in our minds, and that which seemed abstract to become the true "real." Then we begin to create a consciousness that will endure.

We shall find that if we know just enough to co-operate and go the way of the Science-Principle of the universe, it will not fail to make the body correspond with the consciousness.

Does it be-little God in our minds when we make an affirmation that the Almighty is the Principle of Omniscience? Does it not rather open the door for the mind to enter, lay hold of and use this divine heritage, which is the conscious possession of fundamental Knowledge, whereby we may experience a Love that never faileth, being founded upon a rock?

(Silence).

OMNISCIENT GOODNESS.

VII.

LET us take for our meditation to-day
“Omniscient Goodness.”

The feeling of Omniscient Goodness is as that of an old friend. I think you will find it so. To me there is something very comforting in it. We know that the greatest idea which we can have about God is to realize That out of Which illuminated feeling and conduct shall always come. This, we find, answers to the Principle of Goodness.

Goodness is a constructive Substance, which produces a corresponding feeling in the body, soul, and spiritual nature.

Even the sentimental idea of Goodness which we have, has a constructive effect for a time. The idea, however, is falsely based, being based on personality. Nevertheless, it is about all that we have known until now. But fundamental Goodness, the Principle of Goodness which belongs to the mind, and which the mind can cause to function through itself, this is the great legacy we have, incorruptible, eternal, and which cannot fade away.

(Silence).

From whence did we get the idea of Omni-

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scient Goodness? Have you ever thought from where it originally came to the first man who ever voiced it?

Did he get it by looking out on the universe and seeing how wonderful all is, how all things fit into each other, and in what a marvellous and orderly manner everything in the universe is set up, and did he think how all these things were produced by some intelligence, and why they were made by that intelligence? Whether it came by thinking thus—by noticing from outside—or whether it came of itself; from whence did it come?

There are days when one looks out on the visible world and is full of happiness; there are scenes which inspire one with a feeling of the greatness of the Intelligence out of which they must have come.

So too, the human being, simply by looking at himself as he sees himself in bodily form, might well feel uplifted to think that he is living at all, to realize how great he is, for he, like the trees and flowers, bespeaks Intelligence, only more emphatically, and in a higher degree.

From the fact that the mind can cognize all this, and then itself bring forth imitations of these works in the elements—the body being

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subservient to that end—we see that mind is greatest of all.

Now the mind, even more directly than the body, comes forth from Intelligence. We understand that Principle is working in the body of man, as in the body of the universe. Have we ever realized that this same Principle, out of which our physical organization came, is also the origin of the mental organization?

Whatsoever that Intelligence be, It is fundamental, and is that out of which all has come. This is what we are calling Omniscient Goodness.

Here man stands, with the mind-Principle and the body-Principle One. Out of the mind-Principle he is to discover the Truth of his Being, live in accordance with that Truth, and thus enter into Eternal Life. Out of physical, or secondary life, he gets examples of Principle which he may use, and he sallies forth and duplicates in the elements the works done in the body by the Omniscient Principle out of which he came—Fundamental Intelligence.

Fundamental Intelligence is the one Being, and since man is in touch with the Principle of Intelligence, all the intelligence that there is, is in relation to man, working out the behests of

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his mind; so we may look for all the help we need, both mental and physical, primary and secondary, to the great Intelligence behind the mind as behind the body.

It is impossible to overestimate the power of the Intelligence behind the mind of man, because we cannot overestimate the Infinite.

The Health Principle is First of all. It is Health to the mind since It displaces ignorance, and Health to the body, since It does away with the consequence of ignorance—disease.

Now we come to the great idea of to-day. Perhaps we begin by having health, that normal, splendid consciousness which we call health; and then, after a time we get into trouble,—more or less. We think we have acquired or inherited certain diseases, and we imagine that this is pretty much all that is the matter. Yet the real trouble is that we do not know the Principle of Omniscience by which we were set up. We have been content to remain in the realm of effect, never realizing, never recking of, the Principle of Omniscience attached to man, by which he does his work in the world. And so we go to the elements of the world to get health, while the First of All, which gave us health, is not material, but mental Substance, always at hand.

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Consciousness is of mental origin and is subservient to the mind.

When you are ill, you *feel* ill. What makes you feel ill?

Now there is a certain amount of feeling of which you are conscious, but there is an infinite amount more stored up, which is below the threshold of self-consciousness, and this is the soul-consciousness. Latent to us all, to which we are not yet born, is the feeling of Omniscient Goodness—God the Father Almighty. Our disease, fundamentally speaking, is that we do not know The First—the Basis of conditional health.

We know something of the elements as the materials out of which body is produced, and we know something of the sensorium as the medium through which the elements, as material, are cognized, but we do not know their true relation to the mind.

The senses are related to the mind as regards the objective universe, but there is a purely mental aspect of the universe to which we are not yet born.

Health is really spiritual. It is only physical to us because the idea of it is intermingled with that of the body, as though it were on the same

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plane. Fundamentally, health is spiritual, but unless we so regard it and know it, it is of little use to us.

We are now coming into the great teaching by which we are to acquire health from its fundamental Source, built on the rock of knowing God as Health.

You know that man is not simply body, there is a something deeply underlying the bōdy, underlying that which we recognize as man.

This One Reality is the Omniscient Goodness. The Real Infinite One belongs to the realm of Fundamental Substance. Out of this Substance we have received health ignorantly; now, out of this Substance we are to receive health knowledge-fully. We are to know God in the sense that Jesus meant when he said, "to know God is Eternal Life." When we *know* God there can be no death; but that is the "last enemy." We are to come to a time when there will be no passing out, but meanwhile there is much to be done, and this is the time when man, by taking a hand in his own evolution, is to be born into consciousness of the Great First of the universe, by which the "last enemy" will be destroyed. Meanwhile is it not beautiful that just a little knowledge of this great Substance

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brings optimism on a sound basis as regards health, and illuminates everything day by day, while we are growing in Wisdom, and coming to that state where there is no death?

This is what we have to attain to; it is not enough to arrive at a state of more or less stability of health—many have accomplished this even on the threshold of Truth,—but in the on-coming of living thus, we shall come to the Life Everlasting of which Jesus spoke.

So let us take for one idea to-day this thought about the presence of the Almighty,—if we speak in terms of sense—and for another, the idea that it is the consciousness, not the body, that is all. The body simply shows the picture, like the screen of a magic lantern.

We must disturb that which produces phenomena before the phenomena can show forth any change, so we must correct the feeling before we become regenerate.

We can suppress effects by morphine, but that is not working on a sound basis; the mind must be put right, and must stay right, for the body is only the negative pole of the mental man who is himself invisible.

(Silence).

INFINITE GOODNESS.

VIII.

LET us take the affirmation, "Infinite Goodness is within me."

(Silence).

What would this affirmation have meant to us, before we came into this teaching—"Infinite Goodness is within me"? Should we not have understood by it something of this sort, that we had it in us to be very kind and benevolent and charitable; that we should return good for evil, a kind action for an unkind one, a kind for an unkind thought; that we should be in a state of good feeling and kindness in the presence of very untoward circumstances; that we should be very sorry for the poor, and should be foremost in good works as we count them in the world; always on the side of pity for the conditions of those about us?

I think this would compass pretty well what in old days we should have thought "Infinite Goodness is within me" would have meant.

What we mean now, what we feel now is infinitely greater than these ideas of Infinite Goodness.

We see that back of the mind there is a Principle that attends it as its working power, as

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Fundamental Knowledge, as creative Substance. This wonderful Substance, having created man, abides with him, and endows him with the creative Power and Intelligence which It is Itself, the Great Goodness, the Great Intelligence of the universe and of man.

We can perceive that this is within. We could not even take a step without it. It is *Infinite* Goodness, because It never dies, It is never at an end. Although people come and go, It is ever the same, and therefore It is Infinite.

This Infinite Goodness is so associated with man, that It is all there IS of him, all that has IS-ness in him, for what is created has no IS-ness, it is something done.

We have now a consciousness latent in the feeling nature, which the race has brought forth to a certain point. Later we ourselves took a hand in it, and added to what the race gave us, memories and transactions enacted over and over again in the mind. All this is within, but it is only the result of our own mental action, and of the race action; it is not fundamental and does not exist as a fundamental Substance.

All these facts of consciousness, facts of experience, are everything to us because they have brought us up to the present time, yet these, in

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the regeneration, must give place to those feelings which take their rise in Principle and ultimate in a personal life of divine manhood.

When we come to this which is fundamental, we have to acknowledge, as Jesus did, that there is none GOOD save God alone, this Great Principle, this Great Knowledge, which we use very badly, because we do not know It enough to use It well.

If it is Infinite Goodness that is within me, since it is deathless, it is surely wise to get acquainted with it, and to entertain thoughts correspondent to It; thoughts not merely good as from man to man, but good as to Principle, good in our own consciousness, in the silence of our Being.

So we can truly say that there IS only Goodness, and all other grounds we take are relative grounds, and the feelings we get while the mind is acting from any other premises are only transitory, only relative.

There is only Goodness. If we can remind ourselves, first, that Infinite Goodness is within us, and next, that there IS only Goodness, only Infinite Goodness, and if, right in the midst of all temptation to judge according to appearance we can abide in this consciousness that there is

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one Good only, which is God, beside Whom there is none else, and that it is only that One who is the Great Principle of creation in all its Substance—if we can abide in this Truth, then all deviations from the norm can be set right.

The mind needs, then, to get in league with this affirmation, “There is only Infinite Goodness.”

There are these other feelings which we call good and evil, but they are only seemings, only conditions. Let us get the mind fixed on the Great Creative Substance out of which all Good comes.

“There is only Infinite Goodness.” If the mind could only stand by this idea in the midst of all outside feelings, it would keep the feeling nature in the consciousness of the Most High, and we should manifest what Jesus manifested—the God-nature—in the midst of the most trying surroundings.

“There is only Infinite Goodness.”

To realize this would not mean that we should blot out our consciousness of surroundings and conditions, but that we should realize the conditions as conditions only, and not take them as premises from which to let the mind function. We should realize that Infinite Goodness in all

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Its Infinite ways is the only premise that it is ever worth letting the mind act from, because when it functions from that premise the feeling nature must run over with all that is good and glorious for ourselves and our neighbours.

The creative Principle in us is the Infinite Goodness; it is not our thought that is the creative Power, this only puts the Infinite Power into action. It is the Principle of Creation in us which works out our thoughts and does the creation. The result is our consciousness.

As we think, so Infinite Goodness works it out, and out of this our consciousness is formed. We create, not by our own brains, but by the Principle of Creation, our Birthright. What we think, that It turns into consciousness. If we can keep our minds working from the premise of Infinite Goodness, we shall be forming a good consciousness worth saving.

(Silence).

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IX.

LET us meditate on "Infinite Holiness within me." We are meditating on the potentiality of Holiness or wholeness which is in us; for that is what Holiness means—wholeness.

I think we have usually three ideas concerning Holiness, corresponding more or less to the three uses of words, physical, psychical, and Spiritual.

The first—objective holiness—is the idea of holiness which one has, who is in a state of pure objectivity, when he is made to believe that another is particularly holy, because of his office. This is the physical idea of holiness.

Then there is another kind of holiness, something like that of the Pope, who is kept away from the people, as it were, in a glass case, who does not mingle with the crowd, and who tries to avoid the objective temptations of the world, and to keep himself holy on account of his position.

In the first case, the man is supposed to be holy on account of his office; in the second the man aims at being holy to be worthy of his office. This latter is more or less psychical or objective holiness.

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Then there is the real holiness, represented by Jesus, the Spiritual Holiness.

People are rather apt to take the external conditions, and to mix them up with true holiness, which Jesus represented.

For instance, Jesus seemed to be sad, and so we have the idea of Holiness more or less mixed up with that of sadness and disappointment; not perhaps disappointment for ourselves, but for others, because they do not understand, and take hold of, the great idea that absorbs us.

What we want to do, is to get into relation with the pure Substance, Holiness Itself. When one is sad and disappointed, he is not holy in that particular; but when one allows himself to feel sad for the sake of indicating to others the way of their regeneration, in the full knowledge that sadness has no power over him to dominate his consciousness, he is just as Holy within himself at such a moment, while apparently in the throes of sadness, as when he shall elect to be free.

Jesus—speaking and living before people who could not understand Truth direct, but had always to have things shown to them by pictures and metaphors—allowed Himself, apparently, to suffer. He let His consciousness go through

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what our consciousness must go through, that He might, in a kind of sense, be at one with us; that He might be on a par with all.

Jesus, who could, as He said, at any time have called His twelve legions of angels,—Jesus, with His development, need not have passed through His Gethsemene, but He chose to, that He might be on a par with others, who have yet to go through their Gethsemene.

Real Holiness is to be at one with that which is Holy, Absolute; to have one's consciousness free from all trammels, and in conscious touch with the Infinite Intelligence, the Infinite Omniscience of the universe.

We have to accomplish this for the purpose of becoming Holy. On the way, while the mind is full of the desire for Holiness, and the will is determined to tether the faculties to Righteousness, the temptations from the feeling nature will cause us, more or less, to pass through our Gethsemene, because of old habits of thought, and from the fact that the Truth is calling these old race feelings up for judgment, to be cast out.

In the human realm we are far from holy; but if it is our purpose to become holy that we may be God-like, this relative holiness will consist in

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a determination of the mind to keep the faculties allied to sound premises, and thus to remain in a state of strength and goodness, even though our feelings nearly submerge us. This sort of holiness gradually works into the outer consciousness, and we become free.

We can all imagine a greater holiness than this. In fact, we cannot imagine true holiness which is not happy, which is not experiencing the feeling of Omniscience Itself. One who is holy with this holiness, need not shut himself away from the people. He can mingle freely, his health abounding, his inspiration unlimited, always ready to manifest Wisdom.

This is real holiness.

It is not necessary that we should all pass through certain experiences, because there are some things which Jesus has passed through for us, that is, He has shown us the way out. But we all have to pass, more or less, during the change involved in regeneration, through a sadness which is born of giving up certain things, in order to get something greater.

Health is the symbol of holiness, because to be in a state of true health would mean that the Principle of Creation, working perfectly according to Its own nature through the bodily

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elements, was manifesting health in conditional form.

This condition has to extend back to Original Feeling. That is it must extend outwards from Original Feeling into condition, so that the organization, with its peculiar faculty of working things out, shall work out this knowledge into feeling.

There is only one Holiness-Substance in the universe, and that is God. Each of us has this Substance within, and as we become acquainted with It, we manifest holiness. We are on our way to express holiness, but it is necessary to free our minds from false pictures regarding It. Neither helpless sadness nor the state of so-called Christian resignation that frequently accompanies it, is an expression of holiness, but on the contrary it is a disease to be healed. It is one thing to be sad and helpless, and another to be, or appear to be, sad, and to know that at any moment we choose it will go. It is one thing to be sad as a slave because we cannot help it, and another, with twelve legions of angels at hand, to feel touched with sadness for a moment for the sake of reaching the heart of another.

(Silence).

X.

THE Christian world has practically stated itself from the standpoint of experience, and has said that for this life we are sinners; no matter what we do it is not possible to be holy while we are in the flesh. Man in his consciousness is as a problem to be worked out. Stated from the premise of his sinfulness it can only work out in accordance with that premise. According to this idea, man has irremediably fallen, so far as his life in this planet is concerned.

Now Jesus stated Himself as a Son of God, and not merely as a son of the race, and He taught us that we are sons of God, only needing to act in accordance with the idea as faithfully as we have acted on that of our being sinners, from the standpoint of human origin and experience. We have entertained the idea of the possibility of a kind of holiness, intermingled with the problem of sin, a state of exalted feeling interchangeable with a sense of sinfulness. Hence those whom we have counted most holy have considered themselves to be great sinners; for if we look on the ones we have called saints, and see what their own estimate of themselves

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was, we find they have not felt themselves to be at all holy. Holiness, has been looked upon by the Christian world as something to be experienced after death.

I am going to suggest a meditation for to-day which puts a different colour into the idea of holiness. "I am thy Holy Knowledge-Substance within thee." Knowledge is Holiness. Original Knowledge is the Holiness-Substance.

We have not been accustomed to look upon Knowledge with the great sanctimonious reverence with which we have approached God—our idea of God; we have not stood by with bated breath when someone has announced a great Truth, nor have we dropped upon our knees and cried out that we were unclean.

Original Knowledge we have believed to be useful and even necessary, but not to be holy. Nor is it desirable that we should regard Knowledge in the sanctimonious way that belittles those who perceive it. But if we conceive of Knowledge as that which belongs to the Principle of Holiness, then we shall regard Knowledge as we regard God, yet this will not cause us to be-little, but rather to enrich ourselves. "I am thy holy Principle of Knowledge within thee" is another, and an almost better way of stating it.

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We need to get it fixed in our minds that the Original Principle of Knowledge must be with us before any consciousness can obtain, and to realize that It is always the basis of the true idea of Holiness, or wholeness, allness; and then that this Holy Principle is within, that it is to be experienced by the mind, and that it can be called up to function in the mind. Thus the more we dwell on the idea of holiness the happier we feel, the more divine our consciousness will become, and the more optimism will obtain in every mode of activity.

I like to get the idea of Holiness connected with that of the Knowledge-Principle, because there is a certain wonderful feeling belonging to the idea Holiness when considered as Knowledge fundamentally and purely spiritual.

Now there is the objective idea of holiness which is connected with a special office and all its insignia.

Then there is the psychological idea of holiness which is our conception of someone whom we have idealized; but when we come to the basic idea, then we must mean Goodness Itself, which is within us; and the feeling of this Goodness—this Rightness within—gradually permeating our consciousness, becomes our conscious work-

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ing power; and as this consciousness is expressed from within out, through the senses—from Substance to Existence, the body will show it forth.

This Holiness or Wholeness is reliable, and is ready to meet any problem in personality and straighten it out.

“I am thy Holy Principle of Knowledge within thee.”

(Silence).

Just think what it would be if we could realize this “within” which the mind clearly perceives to be! Why do we not realize it? It has taken us a long time to experience what we do realize now, and from day to day we are increasing our store. Imagine what it would be if we could have all the time we have already spent in realizing objects, for realizing that out of which objectivity comes, and for getting the feeling behind the objective manifestation directly from within. Let us return to our meditation, “I am thy Holy Principle of Knowledge within thee.”

(Silence).

Jesus said, there is none Good save God only. How perfectly sensible this sounds in the light of Principle being God!

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Is there anything which we can cognize as fundamentally good now except Principle? If not, then there is none Holy save Cause.

This is not a dogmatic statement, it is self-evidently true.

We have the means at hand in our very Being within for becoming personally holy, for in our Being we are holy, but not at present in our personal existence. There has to be a certain amount of knowledge of one kind or another concentered in the feeling nature in order that we may be conscious at all, Let us then become conscious of our Holy Substance, Cause, and not merely of Effect.

“I am Thy Holy Principle of Knowledge within thee, and thy Eternal Life.”

There is Knowledge in Being, therefore there is Knowledge for existence to know; it is knowing this Knowledge which constitutes Eternal Life to the one that knows. Omniscience is Eternal Life. Let us take it in this form, “I am thine Eternal Life within thee.” This is the Principle announcing Itself to the personal man. We shall get a different feeling out of this meditation to what we got out of the last. This is one of the manifold ways of God, or Principle, which has a particular feeling. I do not

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know about the experience of the people in the room who have long been practising meditation, but I daresay that if I were to ask them if they felt in their bodily shape something of a consciousness corresponding to these words, many would say yes. Certainly I myself feel it.

Now we can imagine the optimism that would be present in the consciousness with this idea illuminating it.

We sometimes have great emotions that refer to the heart. Just so, when meditating on this, we have a consciousness as though we had experienced something tremendously up-lifting, much as though we had come into contact with something on the outside very exalting; that, however, would be reflex, while this is fundamental; let us open ourselves to the realization of it.

Now let us take it in the secondary form, "Thou art my Holy Principle of Knowledge, and mine Eternal Life within me."

(Silence).

XI.

IN my deep Origin I am perfectly divine.”
That we may establish a one-ness in our minds for the next ten minutes, let us take the meditation, “In my deep Origin I am perfectly divine.” The meditation can be, “I am perfectly divine,” but the underlying idea must be that it is in my deep Origin that I am so.

(Silence).

I have put the meditation in this form for the sake of those who are very little acquainted with the teaching. In the early stages of our practice of the Truth it is well to be very wise and clear cut as to what we mean by “I am”; and what we mean by making assertions which seem to be different to what appears.

“In my deep Origin I am perfectly divine.” Now almost any person with the religious feeling can accept this idea, and, whether instructed in this teaching or not, can realize that there is that within which is deathless, immutable, eternal; that this constitutes man’s omnipotence, and is that in which all his power is vested. The mind can see that the fundamental basis of the bodily organism is that which answers to the idea “divine”; that is, perfect

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form is grounded in that from whence nascent knowledge is obtained. This is what we term Principle, the Principle of the mind, and of the body, that by which all elements are brought together—the Principle of the universe and of man.

We have recognized Principle chiefly in our dealings with the elements, and this common use has given colour to our idea of it, which has not been that of Supreme Being. We are accustomed to relating it to material things only, to bringing forth out of the mind objective forms in the elements, as in science and art, and in inventions, buildings, and so forth. Hence our material idea of Principle.

But this same Principle relates Itself directly to the mind, to consciousness. So, through this teaching that man in his deep Origin is divine, it is plainly to be seen that he could not have originated except in Principle. There is a Principle of Knowledge as well as a Principle associated with the elements. It is one and the same really. This is why, in a healing meeting we must take up the true idea, in order that we may get beyond belief, into actual Knowledge of Truth.

It was to this Principle that Jesus referred

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when He said, "The Father and I are one." The Principle of Creation, of Omniscience, is to the mental man that which the idea "father" is to the human being, by which we imply, of course, father and mother, our apparent origin in fact, so far as the race goes. Now this that is so much greater than the human being, this wonderful, Eternal Substance that never dies, which it is unthinkable should ever die, is more truly Father and Mother than the race progenitors, through whom we have come into self-consciousness. They are the means to that end in the hands of the Creator. But without that Substance by which we were formed up before we knew that we were at all, nothing could have been.

Now we acknowledge that by the same Principle which brought us forth, we ourselves can create and bring forth. This is the ONE GOOD, always the same, always reliable. I want to bring out the idea that saying "In my deep Origin I am Perfectly divine" is equivalent to Jesus' word "The Father and I are one," or Cause and effect are one. Effect, lying spiritually in the mental realm before Cause has acted to bring it forth, is one with Cause, just as much after it is brought forth as before. There

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is no movement away from Principle when effect is brought forth in the elements, it is only an extension or translation into sense.

It is much the same as the cranial brain saying, "The soul system, of which I am the objective department, and I are one; I, who have senses, and my soul, an invisible, sub-conscious entity to me, are one. I am the personal, self-conscious representative of my sub-conscious entity. I and my under-self are one. The soul *is* in a sense the personal self, because the brain cannot live without it. So too, with us and our Father; the divine personal man is not apart from, but is one with his Principle.

For instance, the great buildings of our cities would never have been erected but for the great Subjective Entity, the universal Principle. Cause and effect must be one, and that one, Cause. It is a question of knowing Principle, the First, and then, perceiving our one-ness with It, we may seek, through knowledge of It, to ever remain consciously at one with it. If one thus abides, nothing but harmony can be experienced, because everything is done scientifically.

With their objective ideas of God, and of

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Jesus, the Jews thought that Jesus blasphemed when he said, "The Father and I are one." So too, in the kindergarten religious life of to-day it might be thought sacrilegious to say this. Yet Jesus said, "I ascend to my Father and your Father, my God and your God." That is to say, "I disappear from the sense realm, and ascend to the invisible, the mental realm. I am acquainted with the Father as He IS in the mental realm, and whoso doeth the will of my Father, the same is my mother, my sister and my brother," showing that the same relation which exists in the human family also exists between man and his deep Origin—God.

We see, then, that when we deal with this our affirmation in its relation to the mind and faculties, which are constantly in touch with Principle, we may truly say "I am instinctively at one with the Father, or I could not exist for a moment; now I am to be born into conscious knowledge of my deep Origin, of my Father in Heaven, as I have been born into knowledge of my human parentage." This is the new birth, and in proportion as we are born into the knowledge of God, do our human conditions become peaceful, constructive, harmonious, and make for Eternal Life, being restrained from going

the way of death.

“ For in the way of righteousness there is life, and in the pathway thereof there is no death.” This was seen of old, and spoken of in the Scriptures.

The Principle that we have been speaking of, reproduces scientifically the creations of our imaginations in conditional form, and shows the value of imagination in this way. Suppose we invent a mechanical contrivance. The imagination takes place in the mind, and we immediately go to work to bring it into form in the elements. This is the objective, conditional form of the idea.

The imagination of man, together with his Principle of Creation to bring it into conditional form, is man's working power. Thus we are bringing the imaginations of the heart into conditional form in the body, and we are also bringing into conditional form in our soul-consciousness the imaginations in which we have indulged, and so are experiencing their value in feeling.

Physical health is the conditional state of the Health-Principle as it has been wrought out in the man's feeling and form, and it lies in his power to make such use of the body as he will.

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Everything that gives evidence of being constructive is based on Principle. Knowledge of Principle as Health will make one for ever free from the ignorance of blundering along into disease.

Let us return to the Silence with our meditation, "In my deep Origin I am perfectly divine."

(Silence).

XII.

“**M**Y Creator and I are one.”
(Silence).

To one who reads the Scriptures in an objective sense, or who has been taught to believe that “I” means the personal self, this meditation would need explanation. To such an one it would appear blasphemous for him to say, as Jesus said, “My Father,” (or Creator,) “and I are one.”

Now it is easy to understand from a metaphysical interpretation how we must be one with our Creator, whether we recognize it or no.

When we take the scientific idea of a creator, and speak in terms of science, it is easy to see how cause and effect are one, and that one, cause. How principle, and that which comes out of it, are one, and that one, principle.

Principle means First, and is therefore all-containing, for all that follows comes out of it. The figure 1 represents the whole principle of numbers; more than the 1 is but a repetition of it.

We have a very good lesson in our own organization, as to the one-ness of cause and effect; as to the one-ness of man, and of pure

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subjective Principle. That part of the body which is devoted to creation and maintenance represents cause, and that part which is devoted to using what is provided represents effect. Effect could not exist except for cause. The man who walks around could not exist except for all this which goes on within him—all this soul-feeling out of which thought is born. So when we say, "The Father and I are one," we refer to the Principle of our existence. Now when we think about Principle, or principles, we ordinarily connect the idea with the elements. We think of the body when we speak of the body-principle; but just as there is a principle of body, so there is a principle of mind, and it is easy to see how the mind and the body-principle are one. This One is the Principle of the universe.

Man is just as much one with his Principle now that he can realize It and express It to some degree, as before he emerged from It into self-conscious life. So when we look carefully into the statement, "My Creator and I are One" we find that it is true, and it brings home the idea that the Almighty is very near to us.

St. Paul said, "know ye not that ye are the temple of God, and that the Spirit of God

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dwelleth in you?" In still other words, make of your bodies pure dwelling places for the Holy Spirit, for both mind and body have been derived from the Original Source of goodness, and the self-conscious department of man needs to be put in conscious touch with its Great Causal Substance. Now by this means we are to realize that man is not one thing, body another, and consciousness still another, but that man is consciousness, and consciousness includes body.

The fact that the body is on the plane of sense does not affect the fact that it is a mental substance, though translated into sensuous language. All this which seems to be divided is in truth united. It only seems to be divided when judged according to sense. There can be nothing diverse to that out of which all has come; though, in the language of sense, it may appear to be divided, in reality all that has come forth is an integer of spirit.

Let us take up the idea again and look within. Here is our consciousness connecting us with the Principle, and here is Principle which supports and supplies both body and mind, the one with elements, the other with Omniscience. Let us try to get into the unity of it.

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As to personality, there is much contradiction, it is one thing to-day, and another to-morrow, but in each one there is a realm which never changes. That realm we have to develop, until the consciousness becomes so impregnated with the idea of its Cause, that there is in feeling, as in Truth, only ONE.

(Silence).

Now let us take the same meditation in its primary form, "My creation and I are one."

We want to get accustomed to recognizing the voice of the Almighty, that we may bring to our imagination the idea that the Creator is speaking to us.

A certain spirit comes out of these words. If we speak them with the understanding that they voice the Spirit of the Most High we shall get some idea of the *feeling* of the Most High voicing Himself to His children.

(Silence).

XIII.

JESUS was the great example of this teaching and it was He who gave it first to us, as statement, though not as a formulated science. As this is a healing meeting and He was the Great Healer, let us meditate for a few minutes on His wonderful affirmation "The Father and I are one," and let us see what we get out of it. We do not, just at the present time, want to get anything in the form of thought; only the stillness of it, the idea.

(Silence).

Words of Truth have the spirit of healing in them, if we are looking for them to heal us. Words of Truth have been voiced all down the ages, but healing help has not been expected from them in the present, we have only hoped for the solving of the problem of our hereafter through them.

Now these great words which we have taken are healing words. They have the spirit of healing in them, first because they represent Truth, secondly because they were spoken by One who realized them and lived them, and who Himself had the spirit of healing.

Let us to-day, then, look for healing out of

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them. When I speak of healing, I mean it in the large sense, not mere physical healing. We may get help from our physical troubles without deriving any spiritual benefit from it, and if we are healed in this way of one thing, we may soon be laid low with another. But the fundamental spirit of healing realized, is a cleansing process, and although one may be healed of physical troubles for a time by means of spiritual healing, it is not the real healing until the spirit of The Spirit becomes an abiding consciousness to us.

Jesus evidently had two ideas of "I," the ego, just as we have now, for He set them forth over against each other. At one time He said, "I of myself can do nothing, the Father that dwelleth within doeth the works." We are all acquainted with this personal "I," that can do nothing. All the capacity it appears to have for doing anything of itself independent of the "Father" is but a deception of sense; but when He said, "I and my Father are one" He could not have referred to the personal "I," because if this "I" were one with the Father it would be manifesting oneness—showing forth All-Power, and would not say, "I can do nothing." In speaking of the personal self at another time

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He said, "Out of the heart proceed evil thoughts," and such like.

Thus we see that He recognized the personal "I," but recognized that of itself it was nothing. Now what He said of Himself is true too of us; the soul stands under the self-conscious man, but the great ONE stands under the soul, that is, IT is the great Principle by which the soul has come into existence.

There is another and great "I," which we can perceive is fundamental, this "I" that stands for the divine nature of man, this connection which reaches from the conscious man back to the Principle of Truth. This divine "I" not only goes back to the Principle of Truth, but it belongs to It, takes its rise in It, and man can perceive It as the connecting link. This perception comes from the Truth-Principle within us, and the fact that we do perceive Truth, for ever does away with any questioning about our being in possession of this divine birthright. When we understand this affirmation, "the Father and I are one;" when we understand that there is a likeness to God, latent within us, and that we have the organization and method by which we may become conscious of this great Being within, then, having a full

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conviction of the Truth, and referring to the spiritual nature which is a necessity for our existing at all, we can boldly, though reverently say, "the Father and I—my divine nature—are one."

This does away with the deception that the personal "I" is anything at all apart from the Father; it only exists by virtue of and in connection with its Principle—the "Father."

Now if we were to take this statement according to our teaching, according to our methods, we should put it into this form; we should make a primary meditation out of it which would run something like this; "I am the Christ, the divine nature, the offspring of the Most High within thee, trust thou in me."

When we are sitting with the eyes closed to all sensuous impressions and the mind inhibited from functioning sensuous things, we may imagine the "Father" speaking to the personal man, announcing to him his true Being within. We hold this idea in meditation that it may draw its significance from its Substance, Omniscience, in terms of consciousness to the personal man, that he may feel it as though coming from his own "within," rather than as a mere intellectual perception, which it is when apprehend-

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ed simply as a statement of Truth. In this way we are attaining regenerative personal experience in sub-conscious feeling, which, being translated by the brain into thought, would appear in the form of our affirmation.

There is no possibility of deception, since now the mind is functioning directly from its Principle. The divine nature—the likeness to God—is announcing itself as the real ego of the personal conscious man, and saying, “Now look to me; you have been looking to the sense world hitherto, pause and listen to Me; I am the Christ, the offspring of the Most High within thee.”

Let the personal man direct his attention to this divine consciousness which is taking possession of him, and feel its message; then let him acknowledge the message in fitting terms, as “Thou art the Christ, the Son of the living God,” or, “the offspring of the Most High, within me, I would know Thee, I would realize Thy presence, I would become like Thee, I would manifest Thee in all the divine ways of divine Being. Reveal Thyself to me more and more, that I, in my personal self, may express Thee in divine manhood, even as the Great Master who first uttered these words to the

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world expressed Thee.”

Now sitting with these great ideas, the mind being stayed on this our meditation, we cannot fail to draw on the great “ Within,” on the Father, Who, as Jesus said, is within, for us as for Him. He told us of this our birthright, in these wonderful words, “I ascend to my Father and your Father, to my God and your God.” In other words, “I depart from the realm of sensuous consciousness into that of pure mental life, which is the real underlying consciousness in your life as in mine. I enter the pure consciousness of Omniscience, I depart from you, so far as sensuous existence can cognize, but I remain with you as with my Father, in that realm of your Original Consciousness to which you are not yet awakened, but to which I have called your attention, by announcing the common parentage of us all.”

(Silence).

It is the sub-consciousness which is at fault and must be put right; the conscious feeling may become right for the moment by change of circumstances, change of belief, or through suggestion; but the under-consciousness needs to be:

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illuminated through meditative connection with that Rightness which "neither slumbers nor sleeps," then, no wrongness can ever obtain in the organism. The soul-condition is the crux of bodily life.

We cannot have the soul-consciousness right, and any organ, representing a department of the same, wrong, since feeling represents either the power or the weakness of the organ. The organ must therefore conform to the state of the sub-consciousness, just as a mechanism must be operated in accordance with its power, whether rightly or wrongly directed. Thus, true spiritual healing is attained by flooding the soul-consciousness with illumination, and this illumination will, in turn, make of the body a fit tabernacle for its own indwelling.

(Silence).

XIV.

WE will take for our next meditation "I am meek and lowly in heart."

(Silence).

I love to make use of these meditations derived straight from Jesus' words, because they have a personal significance, apart from their specific meaning; they have in them a kind of concrete feeling as of attainment made by the One who expressed them, which is an added inspiration to us.

If we take the whole passage, it runs thus: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light."

It is a great deal to realize what taking His yoke means. What does it mean? What is a yoke? Something heavy. But He says "my yoke is easy." Suppose we state it in another way. You have been yoked up with the world of personality, now you are to yoke up with me. What am I? I am the Truth; yoke up with me—with Truth. Put your faculties into direct communication with Truth. And now why did He say, "for I am meek and lowly in heart"?

I AM MEEK AND LOWLY IN HEART.

How does His idea "learn of me" meet our idea of meekness and lowliness?

The feeling which one gets when one knows Truth is constructive. There is nothing puffed up about it. It is exalted on a sound basis. There is no idea of strife or of untoward emotion that can cause trouble, only an exaltation of consciousness on a sound basis.

When one knows really, there is no need for any contention; it is not worth while. Pride falls away before Knowledge of Truth. When one knows Truth, all is peaceful—steady. We may know facts which excite, but the knowledge of Truth steadies and calms in the midst of that which would otherwise be stress.

"I am meek and lowly in heart." This is a Christ saying. It is a saying of the divine nature, voicing a characteristic feeling of the Father.

Let us imagine that the subjective intelligence which maintains and creates, and has to know Principle in order to do so, is voicelessly speaking through the realm of emotion, and that this feeling is functioning around through the interior consciousness, saying: "I am meek and lowly in heart." It is ceaselessly going on, no matter whether or no we are violating its spirit.

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If instead of staying in the realm of consciousness which we have known hitherto, we go right back to the Father, where all is peaceful, constructive, still, we get into the habit of realizing that deep below our under-consciousness lies that pure Principle which is always meek and lowly.

This will take away some of those destructive emotions which function through us, pride, anger, envy, jealousy, and so forth.

Instead of all this, let these words be functioned through us, "I am meek and lowly in heart."

(Silence).

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XV.

I WILL lift up mine eyes unto the hills, from whence cometh my help.

“ My help cometh from the Lord, which made heaven and earth.

“ He will not suffer thy foot to be moved : he that keepeth thee will not slumber.

“ Behold, he that keepeth Israel shall neither slumber nor sleep.”

This is a great and inspiring passage of Scripture, and it is directly related to the understanding of the Old Testament man, who is made from the dust of the ground, the secondary objective man.

To this particular sort of man, who is typical of sensuous being, it would have been of very little use to have made an abstract spiritual statement of Truth. It is perfectly useless to attempt to direct the merely sensuous mind to anything not appertaining to, or having its setting in sense.

Some have experienced great inspiration from these words, just as they get great inspiration from the sight of mountains themselves, which in many natures arouse profound religious sentiment.

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It is wonderful how much it is possible to realize, merely from these objectified ideas, of the greatness and glory of God, who is the Founder of the infinite universe. Looking at the universe we can see God behind it, but this does not lead us into the knowledge of God. It is an awakening, however, in the sensuous realm. These words depict God as if enthroned in space, and many are led to imagine something of the Almighty by this picture.

We will take for our meditation to-night, "I am thine Almighty protection and bounty within thee."

The first part of these words expresses the same idea as the psalm. "He will not suffer thy foot to be moved, he that keepeth thee will not slumber." But when we come to the second part of the meditation, "within thee," we are led to the New Testament idea of God within. "I am thine Almighty protection and bounty *within* thee." This is the idea of God directly associated with the organization of man.

All who are accustomed to meditate here understand that this is not an objective statement, though it is the conscious mind receiving the utterance, as if it came from within the confines of man, as if it came through the meek

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and lowly channels of the human organism. The conscious man is supposed to feel the I AM voicing Itself from within in terms which he can understand. The I AM is *here*, standing under the mental and sensuous organism, and therefore when anything without is disturbed, the Principle can always be invoked to put it right. Thus, when in a condition of disturbance, the conscious mind is enabled to rest on some great idea. All that is within translates itself, not at its own instance, but at the instance of the man himself, into his own terms. The same Principle by which man was put up, is at hand to be recognized and realized by him, and then the sub-conscious organization works this realization out, in terms of mental and bodily rightness; as though the Christ-nature, the divine nature, were voicing this message directly from the divine Substance, which is speaking through it, up to the self-consciousness of the human being. We will take these words into the silence, and all will get something. It is very useful to accustom ourselves to the feeling that this Almighty Substance is at the bottom of us, and that self-conscious man is becoming conscious of It. Be still and know that I, Thine Almighty Protection and Bounty, am God, within thee, I,

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thy First, am within thee, thine Almighty Protection and Bounty.

(Silence).

I have explained in my lectures that there are three planes on which we use words. I want to enlarge upon the idea in reference to this particular meditation, for it illustrates the three planes.

When we take these words "protection and bounty," what do they mean to us? Now we are accustomed to protection coming to us from without, from fortresses, soldiers, ships, and so forth; and so, too, with bounty.

Then there is the protection and bounty that rests in the ideal, mental, psychical state, where we *feel* that we are protected by the invisible about us, we feel something in the consciousness which protects; we feel confident and strong that we shall not take disease, for instance, and we are protected.

Finally there is the protection and abundance which does not come from the psychical, but from the spiritual, the feeling that you know the Principle of protection, and can use it in any dilemma in which you are placed; this is above mere courage, confidence, and ordinary optimism. It is the protection of knowing that

which is Infinite.

If the principle of architecture could speak, and if this house had an organization by which it could understand, we could imagine that this principle would say to the house, "I am thine almighty protection within thee." Now we can understand that just inasmuch as a house is founded on principle, it is protected and sustained. By what? By nothing but the principle on which it is founded.

Principle Itself is purely mental, and we can readily see how It is the protection and bounty of all, and, as related to the house, is the substance, the mental basis, on which it rests, having its correspondence in proper physical foundation.

The principle, out of which the object comes, is always the same, but manifests in different ways, and we can realize that Principle Itself is the Knowledge-Principle by which bounty came. This is the true way of recognizing bounty as it is in Principle. The man can know it as he knows mathematics, and can know that at any moment when he wants the object, for purposes of use or exchange, it will be forthcoming if he knows the principle by which it is produced.

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So the mind does not rest on the object, but goes straight down into the Principle, and when it comes up, bounty, objective bounty, is there, standing right before it.

True prayer is the desire for God. The mind in prayer must not rest on objects, but on the Subject—God. It is like the seed in the ground; the push of life in the seed is as the desire in the man to know God. The elements are bound to yield of their substance all that is necessary to the fulfilment of this impulse. The desire of the seed is not for earth, air or water, but for life; this desire to live draws to it all that is necessary to that end. So with the desire for God; it is bound to bring forth out of the bounties of the divine Substance that which shall be not only illuminated peace in the heart, but shall also be translated into terms of sense as objective abundance.

Wisdom is perhaps the nearest idea to that by which we can get bounty. The idea itself comes straight from the Source of all, and is protection from any harm.

“Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day.

“Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at

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noon-day.

“ A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee.

“ There shall no evil befall thee, neither shall any plague come nigh thy dwelling.”

All this is as much as to say, that when man connects himself consciously with the Principle of creation, he is safe. That is what we wish to recognize and realize. If we have it in the ideal state, it will work itself out in the elements, for that is its extreme province. Creation starts in Principle and works out in the elements. Bounty is Wisdom showing itself in objective environment.

I would far rather have the consciousness that I had protection in Principle that would answer to my need at the moment, than to be surrounded by never such evidence of bounty in objective form. I would rather know that when I awaken in the morning, as soon as the mind begins functioning, all abundance will come to me for my requirements, because of my conscious connection with my Principle, than I would have ever so much in store.

The Adam way is to get objects first, but that is a very dark way of getting things.

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The object is the shadow of the Substance; yet we grab at the object and leave the Principle out; and so, we exist for the moment on objects, while the consciousness lets go more and more of the Subject, or rather fails to recognize the Principle, in clutching at objects.

This is often illustrated by the way in which a child will do its examples in arithmetic. Instead of trying to understand the rules—the principle, he will jump at the result, and here and there he may get it right, but it is more often wrong. If he gets back to the rule, which should reveal the principle to him, he will get his result more quickly and surely. So too, getting protection and bounty first on the outside, is like “jumping” at the answer in mathematics. If we go first to Principle, we get it far more quickly.

If Principle could voice itself directly in words to man, we might imagine it saying :

I AM the Principle out of which all consciousness has come.

I AM the idea which is the immediate Cause of the house being built.

I AM the Substance of the house.

I AM the house itself, for out of I AM, and by means of I AM, all has come.

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So, I AM thine Almighty Principle of Protection and Bounty.

I AM the idea within thee.

I AM thine absolute bounty in objective form, for all proceeded from I AM, and on any plane on which thou hast sought to realize Me thou canst do so, but seek first Me.

(Silence).

XVI.

LET us take for our meditation, "I am thy Health within thee," just as though God were speaking through us.

What is Health? Is it merely a sensuous condition, a happy, harmonious, physical feeling in relation to one's environment, a delightful sensation in the body? This is what we have called health; but what is this in reality? It is only the sign that HEALTH is.

In the world of sense we see two kinds of action going on in the body; the one constructive, and the other apparently destructive, seeming to destroy for the moment, in order to build up, or rather to change the elements, losing form of one kind to take on form of another. Again, if we watch phenomena, it seems that form is being destroyed and broken down, not to be replaced any more.

These two kinds of action are going on, then, one building up, the other apparently tearing down. They seem to be vying with each other, and that action which is harmoniously constructive, we are accustomed to regard as health.

Now there is just One Power at work, but there are two different ideas which are naturally

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entertained by the individual; one we call good, the other evil. The one is that which relates itself readily to Principle, the other appears as if it were opposed to Principle, while it is, in fact, a product of its action from certain premises.

The involuntary,—soul mind—works from one standpoint or the other, and produces the corresponding state. The condition in which we find ourselves, if it is constructive, is a sign that the idea out of which it has come is related directly to Principle; if it is destructive, it is a sign that the idea is merely hypothetical, having no basis in Truth.

Now there is, as we know, the Health Principle attending the mind.

The question is, shall man be loyal to this Health Principle, and entertain only ideas which are true to It, or be disloyal, and go down under untrue ideas, accepting the right of disease germs to infest his organism.

When we reduce Principle to Its lowest terms, we find It is the First—God.

The mind should always be true to Principle, never to condition. Condition belongs to the realm where there is no Power. Power is not found in hypothesis, but in Principle. Hypo-

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thesis may be unwittingly founded on Principle, but unless it be so founded, no matter how apparently constructive it may seem, the whole fabric is without true foundation, and will ultimate as a vagary of consciousness, born of our ignorance in regarding either hypothesis or condition as though it were Reality.

In order to get into a state of health which is abiding, we must learn to keep the mind away from conditions, in conscious realization of its Omniscient Principle, and not be deceived into thinking that because all seems well with us, this is Health. So long as we keep in a general optimistic frame of mind all may be well; take away this optimism and health goes; if we abide in the Principle which lies back of conditional health, rather than in the condition, then we begin to come into the health which is enduring. I know how hard it is to realize our Health, when in a conditional way we are out of health. It is a question of detaching the mind from the things on which it is hypnotized. We must detach the mind from all this, in order to become great and strong and self-contained; because all which we see on the outside only belongs to the conditional realm, whether we call that condition good or evil. In both cases

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we have to keep the mind detached from conditions, in order that it may function from the Power realm, and as we learn to do this, we are constantly constructing a state of health within ourselves, and awakening the same in others. This is true healing. We ought to be so stayed on the great Power within, that all the affairs of body should go on in ceaseless harmony. We have a scientific organization, mental and physical, working according to Principle, and if the conscious mind is fully fixed on that which is subjectively constructive, so long will the consciousness be automatically right, and the body must be as the consciousness.

It is all a matter of training the mind to stay with the Most High.

Not to be attached to things does not mean not to love things. It means to be so stayed on the Father—on Cause, that everything about us is but a demonstration of that Cause, with which we are so filled—so thrilled, that we can only see It, in all around us.

If the mind is rightly fixed on God, we shall not enjoy the manifestation less, but more. If the heart is attached to the greater thing, the manifestation might cause it to beat faster, but that joy would not be from without, it would be from within.

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Instead of thinking "This person gives me such pleasure," we should think, "How splendid is God, who is being made manifest in this personality just now." Then we should enjoy the person as the overflowing of the great God we glorify. It does not lessen the love of the person, but we glorify God, not the personality. The personality is only the sign to us of God. If we are dwelling on the personality, if our joy rests on that, we have no kind of earnest that we shall feel happy a moment afterwards, for the personality may change. But if our joy is from within, from the First—the changeless ONE, it must abide.

How splendid is it to train the mind to realize the Great Within, which will make conditions in harmony with Itself. How splendid to train it to recognize the Within as something more than physical, to recognize that the body is only the sign of the Principle behind it. How splendid to depend on that Principle, which is back of the body, back of the mind. Do not be deceived by the condition, for it is only the result of the state within, and if the within is at one with Principle, the external condition is sure to be harmonious.

"I am thy Health within thee."

(Silence).

XVII.

WE will take for our meditation to-day,
“ Infinite Health within me.”

We are here to-day to try and realize Health, to learn how to show forth Health; not the kind of learning that consists in shying at certain foods, or at draughts of air; but to learn to know the Original Health out of which all conditional health has come.

We see that everything that we know was first conceived in the mind before it was brought forth and cast in the elements. It is first a mental image, but the mental image always remains after it has come into manifestation.

Even the action which takes place in order to put the image into form must first appear in the mind, then it is physically wrought out by the members obeying the mind. So it is with health, subjective mental processes must take place before the healthful condition can be established. This is one of the offices of the soul-intelligence, to work out its own consciousness into personal feeling.

We have been in the habit of applying the term “ health ” to a certain emotion and sensation, especially a sensation; and we have only

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applied the word to mankind and to those creations which have a certain degree of self-consciousness, such as the animals possess.

Now the physical elements have also their way of expressing health. If we put a piece of mechanism together in a disorderly manner, that mechanism in disorder has no health. If this house has tumbled down at one corner, it is out of health. In this way, we may apply the word to a mechanical construction. If the house, in such a condition had conscious feeling, we should say that it did not feel well; in our own case, where we have such a feeling, we apply it thus.

Health in the higher sense is directly related to the Great Subjective Intelligence of man and the universe, which is God.

This great Intelligence, as applied to the emotional nature, is the Principle of all health.

The Subjective Intelligence is not finite, it is Principle, or the First. It is the starting point of emotion. The intelligence-nature, as manifested in the body form, lies in the great First. So when we speak these wonderful words "Infinite Health," we refer, not to any condition, but to the Substance out of which orderly feeling has come.

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A condition of health may be a duplication in feeling of the great Subjective Intelligence of the universe, and if it is this, nothing can take it away, because it is related in its own state to the Changeless Almighty.

Health as related to the Almighty is the state in which all things lie before they are brought into form.

What I am just about to say in the next few minutes, must be now latent in my feeling nature; so, too, all Truth that is ever to be expressed, is latent in Original Feeling.

Could we experience the Original Feeling of Health, as it IS, lying latent in the Almighty; could we touch it with the mind, as our hands touch objects, we can see that it would be easy to express Health as condition.

This is what we are developing in ourselves, a health which is not merely conditional, to be enjoyed without knowing anything about it; we are developing a health based on Principle, on an understanding of Principle, just as this house was built on Principle. To think that a house can be erected on Principle and stand for centuries, while the man who builds it, who also is founded on the same Principle, both in the sensuous and mental sense, goes helplessly down

and out in the midst of his greatest achievements!

We have believed that man must continue to fail—a mere puppet of the elements, but this is not the case. The body is far more wonderfully erected on Principle than any house. Why then does it not stand? Because the man does not realise and therefore cannot co-operate with his own foundation-Principle—as he is able to do with the principle lying back of his creations in science and art. He has built his consciousness on the sand-foundation of race-experience, as though that were practically the basis from which he sprang.

Just so, you may build a house on an insecure foundation, though the house itself may be constructed on Principle.

It is our privilege to take down, brick by brick, the house that has been erected on false foundations, and to set up one on the sure foundation of Principle.

This “Infinite Health within me,” is a wonderful meditation, and in proportion as we grasp the inner, deeper feeling of it, there is awakened a tremendous corresponding feeling in our own organizations, and this takes active form in personal conduct, and in the objective

appearance of the body.

If we could get into absolute Harmony, into a knowledge of that which produced the body, we might co-operate with our Life and so maintain it; but that takes time, and intelligent work.

We cannot expect to know all about a piece of delicate mechanism, which has been constructed on principle, so that we could construct one like it, simply by looking at it; we should have to know the Principle first.

If we apply this same idea to ourselves, we see that the body is glorious, that it manifests Knowledge, yet we see that we do not know that Knowledge.

When we see health manifesting, when we feel the optimism of health pulsing through us, can we not realize that this great scientific feeling, which we see, which we feel expressing itself, must have come out of the Principle of the universe, out of the very First of all?

We have to lay hold of that principle and work it, as we work principle in relation to objects.

We have all come out of the great Principle of Knowledge, of Knowledge to be known. It is folly to think that we have all this mani-

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festing in our minds and bodies, and yet cannot know It, cannot know that which is back of our minds, back of our bodies.

As regards mental health, a man is in a state of mental health when he *knows*. Ignorance is to the mind what physical disorder is to the body. If one is in ignorance regarding Principle, such health as he may be enjoying has but a fickle value. It may leave him at any moment. One moment he may be feeling splendidly, and the next he is down, groaning with pain! This is not real health!

We have to apply our minds to the knowledge of Principle, that Principle which is the Substance out of which we have come. This is to be known by us, we being of Itself: the Principle of Health, of Life, of Wisdom, of Omniscience. When we have once come into contact with this great First, this Knowledge-Substance of the universe, this Original Health, It will manifest in a condition which, like Itself, is changeless, and which, like Itself, knows no opposite.

(Silence).

XVIII.

WE generally take an idea in common during the first ten or twelve minutes, before we have our talk, and as this is a healing meeting, we will take the idea "Infinite Health within me." If we meditate on this idea, as far as we are able to meditate, we shall learn to look for help to that realm in which our health originated. "Infinite Health within me."

(Silence).

Who can gainsay the fact, even from the sensuous use of the word "within," that health comes from within, that it originally came from within? It comes to us, speaking according to sense, from within the body. The body grows and develops from within outwards. Everything that takes place in our consciousness takes place within the body; that is, all our impressions of the body depend on the body, inasmuch as they come through the body—the brain. The condition of health is produced through vital action connected with the body.

Now if our original health—using the word in its physical and psychical sense—came to us through our bodily organization, it would seem

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natural that we should look within for it to reappear. If, on the other hand, health is associated with the elements of the earth, which the mother had taken as food, and which we continue to take as food, then it would seem that the elements should continue to give us health. But there is another factor to reckon with, and that is consciousness.

Now, somewhere between the body and the self-consciousness is this that we call consciousness in the fundamental sense; this is what we must recognize as being present while the man sleeps. It is this great and absolutely important factor, associated with the elements, which governs health.

Which, then, is the greater? Is it consciousness, out of which self-consciousness comes, or is it the elements? Think for a moment.

There are two factors which make up man's existence; consciousness, out of which self-consciousness comes, and the elements. Did the elements attract consciousness, or did consciousness attract the elements? Is that which you can weigh, measure, and deal with, master of the situation, or is consciousness master?

Everything that is made by man in an orderly and scientific manner has principle back of it.

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By parity of reasoning we may say that man himself has principle back of him, and that human consciousness has a Principle back of it which deals with the elements. Science tells us that the elements may be dealt with. What deals with them? We know that there is a principle of mechanics, a principle of chemistry, and so on. We find these principles responding to our idea and desire in art and science; they are our fundamental active agents by which we deal with our environment. By using the principle of health in like manner, we can bring about a condition of health. Now if we can find health as effect, there must be Health as Cause. If we look upon our health as representative of the constructive Cause behind it, this leads to the conclusion that there must be a Health Principle. This Health Principle is within. Here we come to the mental use of the word "within," not confined to the physical—the body.

The inventions of man lie within the Principle by which they are produced; this is the mental side of them. The mind has relation to the psychical organization in the man by which these inventions were brought forth. This would be, then, the psychical use of the word

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“within,” but when we speak of the “within” as related directly to Principle, that is the fundamental, spiritual use of the word. So when we take it out of the realm of the objective, out of the realm of the psychical, to that realm which IS before anything can be conceived, then we have the pure spiritual use of the word and that is God—The First; that is what the word Principle means. Principle is the scientific term for God, for that which has been personified as God in the realm of experience and personal life.

So you see when we speak this word “Infinite Health within me,” we are recognizing this Original Principle.

Health did not originate in the race, it originated in Principle, which is the prime mover. The condition of health is only the secondary state.

So we have directed the mind by our meditation to the real source of Health, and we have in the body all the elements necessary to produce the health-feeling as well as the inherency of Health to be drawn on by the mental being. To know Health thus, and to know Principle as related to one’s own consciousness, would be to feel in a state of permanent mental Health,

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and this would automatically reproduce its equivalent in sensuous condition.

Here, then, we have the true idea of what Health is, and also some idea of how to produce it. Now you see how this Health is infinite. What do we mean by infinite? We simply mean not finite. It does not make any difference how far we imagine a circulating decimal to extend, fundamentally speaking, it is still finite; but "infinite" in its true, in its spiritual meaning is only found in the pure mental realm of Knowledge, of Omniscience, and here only do we find the pure infinite Substance of the universe, that which is not finite. Thus, then, we have the Principle of the body and the Principle of the mind, Principle connected apparently on the one hand with the elements and on the other directly with the mind.

In the absolute sense, the "within" as to mind is only approachable by the mind, not by sense. So, as the realization of this Father, this Origin, develops from within, the condition of health comes first in emotion, and extending into the realm of sensation, we get the feeling of Health, with its correspondence in sensation.

Now I am going to speak for a moment on the attitude which it is necessary to take in

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order to be healed. There is one great barrier to healing, and until it is overcome healing does not occur. It is a little thing, but it can spoil all. This barrier is nervous tension, that is, the soul clinging to the elements. Till that lets go, nothing will happen. It is as though you were pitting your strength against the healer to hold on to the disease. You will always win every time if you do this, except with a hypnotist who may be able to break down your volition by sheer violence of will. In order to remove this tension you must be in an attitude of letting go, of getting limp as a rag, or as you are on a very hot day, without the depression of heat. Learn to relax, and try to be just like grass appears to be when it is growing.

Go down into every member of the body, and relax, let go. It takes some people months to let go, and even then when they think they have accomplished it, they may find one day that they are still tense.

You can get limp and easy in your bodies without sitting in a heap, get relaxed and easy, and let the help come to you.

This that makes itself known and felt from the very foundation of man to his superstructure ought to be able to be invoked by man. Man

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ought to be able to co-operate with it, and this he can do, so as to bring about a return of health, if health has failed.

(Silence).

XIX.

LET us take for our meditation "Infinite Life within me." Just repeat it over and over as though invoking it.

(Silence).

A few years ago if it had been given out in London that there would be a lecture on "how to keep permanently well," people would have expected a discourse on what food to eat, and what clothes to wear, how to avoid sudden changes of atmosphere, how we should go to bed at a certain hour, and chew each morsel of food a given number of times—thirty times we will say—and how, by a multiplicity of kindred regulations, we might hope to keep well. This is what one would have expected to hear, because people have believed that man was less powerful than the elements, of less import than the air he breathed; that the food which he ate might take a notion to agree with him at one time, and to disagree with him the next, that he was the mere football of circumstance, because the power to make him ill lay in the elements, and since the power was there, how could he help himself? It might at any time take the bit into its mouth and choose to run away with his comfort.

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Look what superstitions we have been under ! It is good sometimes to look back, and see that after all we have advanced a little.

Years ago, if we heard life spoken of, we took it to mean the opposite pole to death. It was mere physical animation. Now we see perfectly plainly that there are two ideas concerning life, and whichever idea we follow, we get corresponding results, for it is to us according to our feeling; it is not what really *is* which is worked out, but the ideas we hold about it; according to our belief it is to us.

Now most of the human race, with very few exceptions, hold the idea that life here practically consists of physical animation, that this is all the life there is in us, and that life has its opposite, death. We are born under this idea, and we experience its reality as a fact. Even Scripture tells us the same, speaking of the days of man being three score years and ten. Yet the intelligence that exists in man, even while only in the mere human state, can conceive of something infinitely greater, that is self-evidently true.

There are two ideas of life which obtain; one finite life, the other infinite life.

Finite life is that which the race has believed

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in hitherto, as our heritage here and now. We have seen that this life gives way, but we have not wished to think of it as finite, so we have believed that it goes on again after death, and therefore we have said that it was not finite. Yet so far as this life is concerned, we have lived according to the idea that life is finite.

Now we know that there is a life which is not finite, nor is it mixed up in any way with the idea of that which comes and goes. We know that there is an absolute Life within, One which changes not, and it is this Life which is the primary factor in man's coming into consciousness at all.

There is God-consciousness and human consciousness, God-life and human life.

What is God-life?

We have shown in our lectures that it is within, and that it is the Life which is fundamental, and which does not originate in the human race. The human race—our fathers and mothers—are simply agents of this Infinite Knowledge, this Infinite Power within, which is the real, absolute Intelligence. Now the soul-mind must have had access to this Intelligence, in order to have framed the body as it has done, on perfectly scientific principles. This Life

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within is sometimes called Truth; for without the sub-conscious faculties being in touch with Truth, to some degree, the body could not be at all. The faculties are continually drawing Life from the Great First of all things, whether the conscious man knows it or not.

Now the conscious man is to be born into this realm—this knowledge of God, so that he shall know this fundamental Substance of the universe. He is to become gradually conscious of the Life within him, and that is what we are doing when we are meditating on this Infinite Life.

Finite life we have experienced, now we are to experience this Infinite Life—this Infinite Life which man can know and make use of—can feel and realize, as he has realized the finite life.

It is our great aim to become conscious of It; for in order that the self-consciousness may continue, it must unite with the sub-conscious faculties in drawing on this Infinite Life. When, therefore, we enter this holy place, and invoke this Infinite Life, we acquire just so much more of that which is deathless.

During the treatment that follows, we will all continue to hold this thought in common.

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The treatment consists in the healer rising into the highest consciousness to which he can attain of the Infinite Life, and, each one agreeing that he desires to enter into this same consciousness, each in turn, though he may not know it at the moment, is sub-consciously carried up, to a certain degree, towards the state of realization in which the healer is. This treatment is not mere mind cure, it is not on the plane of suggestion, or of denial and affirmation, it is simply one mind involuntarily catching the spiritual emotion into which another has risen.

(Silence).

INFINITE CONSCIOUSNESS WITHIN ME.

XX.

LET us take this meditation "Infinite Consciousness within me." Infinite, you know, means that which is deathless.

(Silence).

The Substance of man is feeling. It is absolutely fundamental. God is Original Feeling, and we, like God, are in essence, feeling; for without feeling there is no existence. Our bodies are to us but feeling. We have certain emotion and sensation concerning our bodies, and this is all they are to us, so we see how precious is our feeling nature to us. There must always be something for us to feel. It may be that we feel reflexly, with the eyes, ears, or hands; but the substance of the whole man is feeling. If we are well, we feel well; if we are ill, we feel ill. All is feeling. It is wonderful how little we realize what manner of man we are. Judging from the way in which we conduct ourselves, it would seem that we regard ourselves mostly as body.

We are possessed of three kinds of consciousness or feeling, Original Consciousness, divine self-consciousness, and human consciousness.

Original Consciousness we naturally infer to

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be that out of which we have come, and it is another name for the Principle of Omniscience latent within us.

Divine consciousness is representative to us of whatsoever experiences we have had, which relate themselves directly to the Most High.

Then we have human consciousness, both that of which we are conscious at the moment, and that which lies in the deeps of our soul-life, of which we are not ordinarily conscious. It is the latter which makes it possible for us to wake from sleep. It is latent feeling, for we need not be conscious of feeling in order to have it; we can feel a touch in our sleep, and show that we feel it, without knowing anything about it in our self-consciousness.

“ Infinite Consciousness within me ” refers to Original Consciousness.

Every thought which is ever born is evolved from latent feeling, whether it be human or divine. Feeling, or consciousness, is the germinating place of thought; it is where all thought potentially lies. It is, as we know, the office of the cranial brain to translate this latent feeling into thought, which in turn awakens conscious feeling:

We have, then, these three departments of

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consciousness, which are quite distinct from each other. All feelings and transactions which we have had, directly relating to the Most High, constitute by just so much, the spiritual birth.

The process of the human birth and growth, physical and mental, from the inception to the ultimate, is gradual. First we are born to a mere glimmer of feeling when we become conscious as babes, and we go on being worn by each experience until we die. And we begin to die the moment we are born. All the time, cells are dying, and new ones are being born. So also, thoughts which are not of Principle are born and die, and lie as death in us. Thus we see that the process of birth and death goes on in the mind and in the bodily form, until somatic death closes the scene.

Now just as the process of being born of the flesh is gradual, so the process of being born of the Spirit is gradual too, for we have had but few moments of experiences of Truth, of experiences of the Spirit.

We are possessed of Original Principle now. The science of the bodily organisation testifies to it from the sensuous side. The changeless Rightness, the unfailing Wisdom that we occasionally experience through intuition, the

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Truth of Being which we are able to perceive, and in a measure comprehend, all bespéak this internal mental possession.

Original Consciousness is the constructive Principle, both as it works in the elements, and as it works in fundamental concepts.

Consciousness does not refer primarily to the body, it is mental; and it lies either in the soul, or in the Principle, before it becomes consciousness to us.

By every thought we have which is of Truth, we are making use of the Principle—the same as That by which the worlds were framed, and out of which man has come.

We have, then, the human consciousness which is made up of race experience and individual experience, and we have divine consciousness made up of moments of experience of the Most High, moments of recognizing the Infinite Goodness and Wisdom within. The conscious mind draws automatically, through the subjective faculties, on either store of experience which we have, and brings it up above the threshold of sub-conscious life. When we draw on the race-feeling we have all sorts of phantasmagoria, sentimental ideals and race-fictions. When we draw on the divine feeling,

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we recollect and realize the diviner moments of existence; but when we go straight to Original Consciousness, and let the mind attract that Feeling to itself, then we are able to bring forth feeling that increases our store of divine, deathless consciousness.

Let us return to our Silence; "Infinite Feeling, or Consciousness within me." Let us accustom the mind to realizing this great thing, no matter how much more real the finite things seem. Some of it we have experienced already; there is more, endlessly more, experience for us to obtain. Now we are calling out this Infinite Feeling by the loyalty of the mind to the idea of It within.

We want to get the conscious mind attracted to the idea until it is absorbed by it, and the more it dwells on the idea, the more it is attracted to Original Feeling, wherein lies All-Knowledge, All-Wisdom, All-Life.

(Silence).

XXI.

I AM thine Original Feeling within thee.”
(Silence).

We have often spoken of the feeling nature, and how all that there is in the universe, reduced to its lowest terms, is feeling.

Now we have Original Feeling as our basis, our legacy from the Most High; we have feeling based on experiences of this Most High; and we have human feeling, both that which has been lived and established by our ancestors as the legacy of the race, and that belonging to the so-called physical elements. It is feeling which holds particles together. Each microscopical unit has feeling, though not self-conscious feeling.

Now this race and individual feeling is, we know, only secondary, arising from experiences in the personal world. We know that beneath all this, and above all this is Fundamental Feeling, which we term Principle; that by which we are able to live at all, because It alone is constructive.

Now with this Original Feeling, and the faculties which have been given to us, we are to construct our own self-consciousness, as a like-

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ness of that same Original Feeling; and with this likeness we are to displace the race and personal consciousness formed from sense premises. Thus we see how very, how all important, the feeling nature is to us. It is in truth all that we have, since when that goes, all physical life goes, and if we would enter into Original Life, it is desirable that we add nothing more to the fictitious feeling which has been accumulated by the race, plus our own experience.

We see that while everything comes and goes, there is a feeling which ever remains, the Original Feeling which we call Principle.

How do we know that Principle is Original Feeling? Because we can construct feeling, which is the substance of the personal man's consciousness, out of It. It is man in his lowest and highest terms. We should scarcely have been able to get fundamental feeling out of that which was not Itself the Principle, or First, of Feeling.

Everything which has ever been experienced can be reduced to feeling. We have sometimes called these feelings good, and sometimes evil, sometimes pleasant, and sometimes most disagreeable. The latter are extremely devitalizing in their nature, but we as human beings

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are very prone to them. Take the emotion anger. It can only arise from sense premises, from the world of personality. There is no spiritual term for anger, no correspondence to it in Original Feeling. It is simply the result of interpreting according to sense, and arises from ignorance.

Now it would seem that when we really learn that it has no foundation excepting in human ignorance, and a savage conception of things, we might simply stop it as a matter of common sense. And yet we find ourselves prone to it, right in the face of the knowledge that it is an animal way of settling our difficulties, that it is destructive, tearing down all the ideals which are of use in the world, and keeping the race back from realizing great things. It would seem that with the faculties of reason, judgment, will, and with the perception of what is true, we might be able to overcome this disposition to anger, jealousy, malice, condemnation, prejudice, and all this staff of fictitious ideas which have no foundation in Truth.

It would really seem as though sensible people should abandon all this, knowing that the entertaining of such emotions causes sickness, and ultimates in the destruction of the house of the

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body, which, when it is built over such experiences, is only founded on the sand.

So, too, with optimistic feelings which are only founded on sentimental premises, sentimental loves, sentimental ways of regarding all that we see, idealization of objects, which we look on as though their sense dress were their reality, thereby ignoring their mental spirit and their origin in Intelligence. Thus we dwell in the consciousness of another's supposed virtues, instead of in the substance behind that other. Now this idealization, though good in its own way while we know no better, is unstable; it is only founded on personality and on condition. A consciousness so founded is not founded on a rock. Condition is no rock; only that consciousness which is founded on Principle is sound.

We must now learn to base our ideas on Principle; ideas so based will produce emotions worthy to last, and will bring about a regeneration of consciousness. This is what the Master taught.

Our ideals have been founded on people, they must now be founded on Principle, and then they can extend to personality, to the personal universe and environment, that we may mani-

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fest a personal environment which has its groundwork in Principle, and cannot fail.

Thus we should have a consciousness built out of Omniscient Goodness, Omniscient Health, Omniscient Wisdom, Infinite Spirit, which we could manifest and enjoy. To do this would be Eternal Life, according to Jesus' words, "To know God is Life Eternal."

I want to impress it upon you and upon myself, every time I speak, how precious our feeling nature is to us. Reason and judgment must ever be standing sentinel over the consciousness, that we may avoid the consequences in emotion, of errors of judgment becoming part of our soul feeling nature, however true such judgment may be as to fact.

We must remember that sickness is a feeling carrying a correspondent form in the body; if we can avoid the disturbance of the soul-feeling (not merely the sensation) sickness will not be functioned in form.

All the false feelings stored in the soul must be inhibited and rejected directly they appear, because they are not worthy to be included in the self-consciousness.

We see, then, that feeling should come first from the Most High, and then extend to

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personality, thus nothing can become a part of our feeling nature which is not God-like.

Let us, then, re-enter the Silence with this meditation.

“ I am thine Original Feeling within thee.”
(Silence).

I CAN OF MINE OWN SELF DO NOTHING.

XXII.

LET us get out of this meditation what we can for a few minutes, after which we will have a short talk, and perhaps bring out something further.

“I can of mine own self do nothing.”

“The Father that dwelleth in me, He doeth the works.”

These words really voice the highest of this teaching and healing, and refer to that state of consciousness in which one can let go of personality, and take hold of the Father—take hold of the Omniscience.

(Silence).

The first thing which we need is to become receptive. Soul and body are very intimately related, the body in reality being to the soul what the wax cylinder of a gramophone is to sound vibrations, and as the soul constitutes the feeling of the body, it is necessary that the soul should be at liberty, and free from all tension. When we sit still, we are often very tense, through habit—our minds strenuously occupied with the affairs of life, and the soul feeling is also often clutched and held by bodily tension. We must make a distinct effort to let go, men-

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tally examining the whole body, and seeing that it is relaxed, thus giving consciousness its free flow in the organism. Be as limp as possible while listening; the sound will come to you without your straining, and will awaken the mechanism of hearing. So, to those of you who find difficulty in hearing, I would say, do not become tense with trying to hear.

We know that there are apparently in each of us two egos; the divine spiritual man, as yet latent within; and the personal man, who is the epitome of the race and individual experience. This is the Adam or soul-man who is spoken of as dust of the ground—the *human* being. He can do nothing. All the experiences that we have had, or that the race has had, are nothing, apart from, and could never have been, except for Life—the Principle of organization by which we arrange things in the mind, and by which things are arranged for us in bodily form.

Other terms for the mental Substance by which the body is set up, are Wisdom, Health, Life. This is the Father that dwelleth within us—the vivifying Principle—that which keeps the conscious man alive, and also the Power and Wisdom by which he was prepared for self-consciousness. By self-consciousness, I mean

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being aware that he is, and being able to reason and think; or, a broader definition would be, being able to know something of Truth.

We interpret this "I can of mine own self do nothing" to mean that the personal self—apart from the Principle of its existence—can do nothing.

This is fundamentally true, the personal man can do nothing without the Father; he cannot even think without the Father, and all the experiences which he has had, are nothing, ultimately, except they make for eternal life—nothing without the Father—the Principle.

We must get into the habit of looking to the Father in peace and stillness. There is no need to tighten the eyebrows and strain to understand. What we need is the knowledge that comes by letting go, and allowing the perceptive nature to dip down into the great depths beneath, and get what Knowledge is needed. You see the reason for letting go, for "untensing"; nothing but the Principle which lies latent in man is capable of running the whole organization.

Let me remind those whose hearing seems to be dulled, that it is through the involuntary system that we hear, and that they should not

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try to take this office away from the involuntary system. Let them just sit quietly, and allow what feeling will, to come. If they get thought too, so much the better, but it is better to get feeling only than thought only.

If the personal man recognizes that he can do nothing, he will let go, and not interfere with the work that can be done. We must leave all the avenues wide open.

Now the Father is the Origin of our health, as well as of our existence. If He made our original health, inclusive of building the body, it is surely a small thing for Him to repair the body when it gets out of order. We need not be afraid that it is drawing too much on Life—on the Original Father, when He did the whole thing once!

God is the first; and the spiritual term for First is Principle.

We are conscious that there is a certain amount of goodness in temporal condition, and we therefore infer that there must first have been a Principle of Goodness. In this life we cannot have consciousness without a body, therefore, these three, Principle, consciousness, and body, are one.

Now it is the divine nature that perceives this

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fact, so the divine nature has impelled the personal being to say, "I can of mine own self do nothing, the Father that dwelleth in me, He doeth the works."

The "within" is the divine organization of the man. It is divine in its origin, because it is God-made. A normal body is a body in divine condition; when we see perfect normal health in the human body—even when the man does not know the Principle of health—that man is, as regards mere temporary comfort, in divine condition, but, having no knowledge of how that condition came about, he is sure to lose it; when, however, he knows the Principle of all health, then health of mind, and consequently of body, must be abiding.

(Silence).

LO! I AM WITH YOU ALWAYS.

XXIII.

THE special object of the teaching is to make God seem real to us at the moment, an ever present help to us now, to take away the far-offness of the Great Being, and to make practical the potentiality of entering into our wonderful birthright of Peace—the fruit of Knowledge, Power, Health and Wisdom.

“Lo! I am with you always, even unto the end of the world.” We will hold this idea in the mind for the next few minutes, before we have our talk, as though the Knowledge-Substance were voicing itself in the feeling nature, and being translated by the brain into terms of bodily existence. Let those who are not used to meditation repeat the words often enough to keep other thoughts out. One should not be anxious or strained, but relaxed in posture, and receptive in mind.

(Silence).

As this is a health meeting, it seems well to hold the idea of this Presence as Health within us. God is Omniscience, and God is Health, that is, God is the Principle of Health—the First of all Knowledge; so Knowledge and Health are within us always.

LO ! I AM WITH YOU ALWAYS.

“Lo! I am with you always.” This is a statement of Jesus, and, when we realize that it is the divine nature which is speaking, we can see that it is self-evidently true. Having now come to that state of evolution where we can realize a more perfect idea than in the past, we want to get our minds free from the idea necessarily held in the childhood of the race, that God will perhaps hear and answer us, but that it is not certain, and we can only try. That is the attitude of mind which the race has held. We have not always been sure that it is God’s will that we should have what we think that we need.

Since we have seen that there is a Principle of Health, it can only be that this Principle is with us always. We cannot have a condition without first having that by which the condition can be brought into existence. We cannot start with the second before the first. We can all see that the Principle of Knowledge would not hide Itself from us. It does not have to change Its nature, or desire, in order to reveal Itself to us. We must change, and open up the way between the personal self and its Principle, through the sub-conscious mind. There is a great deal of rubbish to be cleared away first.

LO ! I AM WITH YOU ALWAYS.

If we know that the solution of a certain problem lies within the realm of mathematics, we do not think that perhaps the principle will not think it for our good that we should know it. We do not have any such ideas about the great certainties of mathematics; now since there must be Original Knowledge—the Principle of Knowledge—before there can be a condition of knowing, it is therefore impossible that the Principle, whose nature is Knowledge and Health, should think it better that we should not have Knowledge, or that we should not have Health; that we had better wait a little before it would be good for us; that health would taste better by-and-by. This is unthinkable; nevertheless we are confronted by the fact that we sometimes ask and do not receive. Let us realize, once for all, that lack of demonstration does not lie in the Principle, but in our selves. All the useless experience and wilfulness of the past, makes darkness between the self-consciousness, and the illumination of Principle. The only ground we can take is, “I did not get it right this time, I will get it next.” This is how we treat mathematics. We work year by year without discouragement. We do not say “It is the Lord’s will that I should not

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do it right." We go on until we can; this is how the stars were measured; but we have not treated ourselves with common sense. We have let a foregone conclusion obtain that perhaps we could not acquire knowledge or health; and when we failed, we said that the Lord's hand was heavy and we must bear it, because we could not help it, as we cannot beat Him.

"Lo! I am with you always." This is the voice of the divine nature speaking, leading us back to Principle; and when we enter this realm we shall have reached the end of the world, if we take the end of the world to mean the end of the psychical existence, wherein we do not know God, the end of the world according to sense—not the destruction of the planet. "The world" is the state of confusion and tribulation which we endure while we are enmeshed in sense.

"Lo! I am with you always." We see that this is true. It is perfectly certain that the health Principle is always with us. When we fall ill we often get well again. If the Principle of health had forsaken us, how could we get well?

The principle of life is the Principle of health; there is no separation. The fact that we are living proves that the principle of health is

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in us. Are we going to believe in the health-Principle, or in conditions obtaining? Principle works out our ideas into conditional form; it is Principle just the same, that deals with man's ideas, whether they be ignorant and false, or fundamentally intelligent and true, that works them out faithfully into emotion, sensation and bodily form, that responds in terms of feeling to his ideas of either God, goodness, harmony, or of devil, evil and discord. The idea in the one case is in consonance with the Most High, in the other it is mere blundering along with a stodgy consciousness; but all is worked out by Principle, according to the idea we hold.

The great thing to remember is to stand by the health Principle, and not to go over to the enemy—the faulty condition obtaining. Let reason, judgment, will, stand by their First; when we know which side our bread is buttered, we shall not let it fall buttered side down.

Our health-Principle, knowledge-Principle, life-Principle is always with us. That we were told it is with us “to the end of the world,” shows that there can be an end of this world of ignorant material consciousness.

“Be thou faithful unto death”—the death of the psychical consciousness—“and I will give

LO ! I AM WITH YOU ALWAYS.

thee a crown of Life." The "crown of life" is the consciousness of Life—God.

Now knowing that this health Principle is always within us, we must endeavour to know it as we know the principle of mathematics. The Principle of health is pure Truth as related to consciousness, and It is to be known as we have known mathematics. It has taken us ages to know that, but it was always there. Now we begin to realize that there is a Principle of knowledge and of health, a Principle of pure Knowledge, before it is ever seen working in the elements. Pure Knowledge is at work in us before we are cast in the elements. It is pure Truth manifesting as a condition of health that is in us.

The treatment to-day is fixing the mind on this pure Health that is within us, and this will bring about, not only a manifestation of Health in bodily condition, but also the knowledge of Original Health. Knowledge of the health Principle will ultimately come, and the mind having this knowledge will abide in health, and will not go over to the enemy, but will always stand firm.

(Silence).

Since Jesus said, "I am with you always,

LO! I AM WITH YOU ALWAYS.

even unto the end of the world," we know that He could not have meant that He in His personality would be with us alway, because that is not the case, but we know that He was divine, and that the divine nature *is* with us. He said "I am the Truth." The Truth is with us. What is the use of Truth being with us if we cannot use it? We can use it, but we have first to learn to use it.

THE DIVINE LOVE IS WITHIN ME.

XXIV.

WE will take for our meditation, "The divine Love 'is within me.'"

(Silence).

We, in our divine selves, are the direct offspring of Original Consciousness, All-Consciousness, All-Feeling, All-Knowledge, one of the definitions of which we find in the word Love. Therefore, we have the potentiality of being a perfect duplication of this consciousness in our personal selves. "Divine Love is within me"; Love is the Within of us. St. Paul spoke of love, and I think that his idea of love at that time was the personal idea that we have, in its very highest form, and it is equally true of the personal love of to-day. Love suffereth long, and is kind, he says, envieth not; vaunteth not itself, is not puffed up, taketh not account of evil, is not provoked. Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never fails. Now this is a picture of what we still occasionally see in the highest forms of human personal love to-day, and it is very good. It is a description of love as we have seen it in manifestation; it is human instinct showing forth a very good representation on the surface of divine Love.

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Divine Love is all this and infinitely more. Love is not simply blind devotion to personality, with supernatural endurance and forgiveness, not simply believing and hoping for the good of a person. True Love is the state of knowing, and dwelling in, God—Cause, not merely of believing in, and going out towards, man, effect, however good or desirable the person, or however faithful and ennobling the devotion. Divine Love is that satisfaction, that illumination, which comes of perceiving and knowing in the feeling-nature the modes of divine Being. It is that stable state of continuous illumination that is never deceived, is never caught by appearances, but burns as a steady flame within, both in the deeps and on the heights of consciousness.

Now it is just this “within” which we want to bring into the outer consciousness. The Love that is God should be expressed in the personal consciousness, and is what we shall express in the personal consciousness when we have attained to the knowledge of God. It will not be blind conduct according to instinct, but illuminated conduct in character and affairs; the love expressed to one another will be based on a knowledge and feeling of goodness, and it will never fail.

THE DIVINE LOVE IS WITHIN ME.

This feeling will be the positive of love, and the human personal love will be the reflexion of this interior satisfaction. This love brings about a state of detachment from the thralldom of personality, and attachment to God.

This divine love represents the greatest of all ideas, and to attain to this state of consciousness, even for a moment, is to attain to the healing state, where one's own distraught consciousness passes away, and one can easily realise for another freedom from a state of thralldom, whether of sickness, or of anything else. This is the one great method of healing, the one great state of conditional health, which all must desire to attain.

We can gather, from the great pantomime-picture of love which St. Paul has painted for us, what the under-lying Substance is, out of which the idea he presented came.

This great Substance is being functioned, although ignorantly; but the love that is being awakened in our human instincts by personality, is a reflex awakening, whereas the Love that is God is awakened in us by our coming directly into contact with, and realization of, Principle, and the mind functioning from this divine Substance.

THE DIVINE LOVE IS WITHIN ME.

To remind ourselves of the Divine Love Within, is to put the faculties directly at work from this premise, and so we are led into a fuller consciousness of That which as yet we only dimly perceive to be.

Let us all meditate together for a while on this; "The Divine Love is within me."

(Silence).

Just as our pantomimic-love bespeaks to us facts which we imagine that we know about the personality to whom our love is devoted, so the divine love is the result in the feeling-nature of knowing God.

Of course while we have this extraordinary love of the personality, while we are polarized on this idea, all goes well and is constructive, and we can endure almost anything; but that may transpire which may change this love to the opposite state, which we call hate, proving that it is blind, that we have been deceived concerning the person, and that the person is not up to our standard. Or the person might be quite up to our standard in that particular phase in which we were basking at the moment, and we ourselves might be deceived in our judgment. But the Love that is God never changes, because It is Principle, It is Substance, and once

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we have really experienced it, we do not change. All else changes, but the flood-light of illumination puts out all darkness for ever.

(Silence).

We are dwelling on this as a healing meditation. It is the greatest idea which we can have, but I have not been able to present it in its greatness at all. If, however, a year from now, we should consider it again, we should find much growth in our conception of this, the greatest feeling that is.

XXV.

I AM giving out a meditation to-day, from which many have received a great deal of help in the past. I want to try if I cannot express more clearly than I have yet been able to do, the deep meaning of this saying of Jesus : " I am the Resurrection and the Life."

In these words we can see illustrated the three states of consciousness, or the three meanings of words, which I have explained in my lectures. Now there is a physical or objective meaning to these words, and this will appeal to the man who is only evolved to sense life, and will give its lesson. To him the Resurrection will simply mean the life coming back into the body.

Now in a certain sense the objective Jesus, that is, the object by which one recognizes the man, is the Resurrection and the Life to us, because without the object—the personality—we should not have known that Jesus was. So, in a certain sense, Jesus—The Man—as He stands before us with His body, is our Resurrection and Life.

The object is tenanted by its subject, the soul. Again, therefore, in so far as Jesus—the

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entity—used His body for the soul to function through, and used His consciousness out of which to utter the great words of Truth that He did, Jesus—The Soul-Man—is our Resurrection and Life.

But there is a still deeper meaning to these words. Jesus taught Truth to the people. He said “ I am the Truth.” We know the body is not the Truth, nor is the personality the Truth, therefore we know that by this “ I ” He meant the divine Man which He was, proceeding from the Father. He meant that this divine consciousness, came right out of the divine Substance, and became divine existence.

Therefore, because we could not have had His teaching without His personality, in this sense He is the Resurrection and the Life to the people who hear and practise the Truth; because if “ I am ” is the Resurrection and the Life, and the Resurrection and the Life is Truth, he who practises Truth is the Resurrection and the Life to his own soul, and he who teaches it to others may become the Resurrection and the Life to them.

So this is the deep and spiritual meaning of what Truth is. Truth is a Substance which appeals directly to the mind, and reflexly acts

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on the sensuous mechanism, the body, and this is how it is possible for a man not to see death. If Truth were functioning freely through the consciousness of a man, it would mean that he could no more die of disease, accident, or old age, than Jesus did.

Now let us take it in another aspect, "I am the Resurrection and the Life." Suppose one were raised from the grave, as Jesus, the physical object, was raised. This would mean that the soul would come and express itself through the body again; but even though the soul came back and animated the body again, the man would not be truly raised. He would only be in the same state as he was before death; this is not the Resurrection in the full sense. The true Resurrection would be to be raised out of depending on objects, rather than on the Subject; out of the delusions of objective life, back to the realm of Cause where our true Being ever has been, and is, but from which we appear to fall when we enter the life of self-conscious manifestation. Therefore, even were one raised from the dead he would not be raised in the sense of Jesus' teaching, because to be raised by the personal influence of Jesus, would be the physical and psychical resurrection, but the true, the

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spiritual Resurrection which Jesus came to practise and teach, would be for the whole consciousness to be raised by the Truth into knowing Truth, knowing God, knowing the Father that dwelleth within.

St. Paul said, "to be carnally minded is death." What is it to be carnally minded? It means to know only the outside, only the clothing of things, in the realm of personality or nature.

Thus we have here the three meanings of words, the three planes on which fundamental words are true, adapted to the three states of evolution.

First, the mere objective interpretation of the raising of the body.

Next, the raising to some sort of mental betterment, the raising to some of the higher emotions of soul life. Finally, the spiritual resurrection into knowledge of Truth, knowledge of Original Being.

We have this Truth within us now. We have the Father dwelling within; and by this Truth latent within, we are capable of being raised to Knowledge of Truth, of all Truth; as Jesus said, "The Spirit of Truth shall lead you into all Truth."

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Now how are we going to make all this applicable to a meditation? Those who have attended my lectures will understand what I mean when I say that God is Principle, a mental Substance, because He is Omniscience, because He is Omnipotence. God IS, before the mind can be, before the body can be; the Principle of Truth, this is our Origin, our Father dwelling within. To know this Principle and to make use of It as we make use of the principle of mathematics, for instance, would be the Resurrection to us.

Now Jesus, as One who taught that Truth is, and made use of it Himself, is, in a sense, the Saviour of the world, because He taught that which will save the world. The person, however, is only the herald; it is the Truth with which the mind is put into connection that is the real Saviour. Jesus was the medium by which we were put into connection with that Truth, but, fundamentally, it is the Truth, or God—the true Being of Jesus, and of all mankind—that saves.

We have, then, within, this great Principle of Truth, about which we know so little, only perceiving that it is; and the only way to know it, is by meditating on words which have the spirit

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of Truth in them. This will lead us back to the Great Spirit—Truth—within.

Now in order that this meditation may mean more to us than the mere physical idea of old days, let us put it ‘ I am the resurrection Principle, the life Substance within thee.’ This means that it is not merely from the personal man, but from his Divine Causal realm that these words proceed.

“ I am the Resurrection and the Life”—I am Omniscience—I am the Source of all knowledge that you can ever attain to.

If the mind catches the feeling of this wonderful Substance, about which we know so little, the first thing that happens is that the consciousness is raised out of sickness into health—out of misery into joy and peace. Speak the words silently, and try to imagine that it is not you who are speaking them, but that the divine nature is speaking, and that the feeling of them is being interpreted into thought. It is God that is speaking, through the divine nature, “ I am the Resurrection and the Life,” I am the First of all there is to know—Eternal Life.

The personal man is only making himself into a channel through which the Almighty may speak, and the conscious mind is dwelling on

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this great sustaining Omnipotence within, and becoming conscious of It, through holding these words. This is the primary meditation. It is, as it were, the conscious man letting down hook and line, by means of these words, from the self-conscious, into the sub-conscious mind; the two connect, and the whole man is still, dwelling on the Father.

(Silence).

I am trying to help you to get away from the mere physical idea of Resurrection, to the idea of the raising of man from the slums of human consciousness, into the knowledge of Truth.

We can easily see that inasmuch as we are living, and do realize some Truth, Truth Itself is to be known, and, as It is the Great Cause of all things, by realizing It, we can become free. Knowledge is the cure for everything. If man knew enough of the Principle of health, he would not die, he would never suffer a condition of sickness. In telling us of the Truth, and that the Truth should make us free, Jesus was our Saviour; but we must abide in It, we must live It. "I am the resurrection Principle, the life Substance within thee."

We want to feel as though this message were welling up within us, raising us into the higher consciousness.

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Man is metaphysical, but he must be raised into consciousness of his true Being. If he remains a mere physical being, he is not raised. There is much more to be done than this. Were the man raised from the dead a thousand times, in the mere physical and psychical sense, he would still have no part in the Resurrection which Jesus taught as the ultimate, and which He Himself lived, namely, the Resurrection which He accomplished, from human mindedness to the conscious oneness with the Father.

Knowledge of Truth acts upon man's soul-life here and now. It brings about a resurrection from ignorance—the dying state. Ultimately, as with Jesus, it should be impossible for death to take place through disease, accident, or old age. It should be possible, though no longer necessary, to die as He did, and again to come forth, and then “go to the Father” into the pure, mental state. “The things that I do ye shall do also, and greater things shall ye do, because I go to the Father.”

XXVI.

I AM the Way, the Truth and the Life. No man cometh unto the Father but by Me."

There is that within each one which is the way—his way of Life. He may be governed by the Intelligence and Wisdom which is his Most High within; or by the feelings which rise from his race inheritance, and his repeated personal experience in dealing with his environment, more or less by the aid of his reason and judgment. This is the way of the human being, of the "living soul." It is the way the race lives before attaining to a consciousness of the Knowledge-Principle as First Cause. The individual may be well ordered in his objective living, but it is well to remember that one may act rightly, may conform to all the usages of society, and be looked on as a noble character, and may yet have the most violent temper, and entertain the most petty feelings imaginable.

But there is another way, the true way. Jesus said, "I am the Way." What did He mean by these words? A man may be led by that within himself which proves to be the way of Life Almighty, the way of the deathless One; that way is within each one. It is the "I am" of

each one. "I am the Way, the Truth and the Life." Let us try to realise the meaning of these words, to feel them in terms of inner consciousness rather than of thought.

The fourteenth and fifteenth chapters of John's gospel are mystical, and are not easily understandable by the mind, which functions only from sense premises, or personal environment. It is from the discourse recorded in these chapters that the words we are considering are taken. "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me." Can we get any enlightenment or comfort from these words when we consider them in the letter of their utterance? Philip's response to this great saying was that he wanted to see—"shew us the Father and it sufficeth us;" and then Jesus, upbraiding him for having been so long with Him and understanding so little, says, "He that hath seen Me hath seen the Father." But in the first chapter of John we read, "No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." Yet Jesus said, "He that hath seen Me hath seen the Father"; what does this apparent contradiction mean? It is not really surprising

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that Jesus should utter these words, because we are told that He spoke in parables, in figures of speech. He was speaking to people who were not developed beyond the sensuous outlook, and to such that is the only way that it is possible to speak.

In our science of self-conscious existence, we can see what these words mean, and the first statement that I would make is that self-consciousness is not the man. Whether we take the self-consciousness as the store we have already made, or as the self-consciousness that we are making every moment, it is not the man. Let me explain what I mean by self-consciousness. To be self-conscious is to be in a state of knowing, a state where the mind is alert and ready to function either from subjective or objective premises. The product of this mind action is self-consciousness. It is then, first what the mind is experiencing from moment to moment, and second, the same passed into a state of subjectivity. It is evident, then, that self-consciousness is not the man; in other words we may say self-consciousness is attained through the mind, and it then plays its part in the making up of the personality. It is in a constantly changing state of flux according to the

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experience of the moment. The personality changes as we pass from childhood and youth to middle age, and then to old age. Remember I am considering self-consciousness as a whole, not only the consciousness of the moment, but the soul-store also; and yet that which is stored as well as that which is being poured in from moment to moment, is not, I say, the man. This is a great postulate, and gives us occasion to think. We do not often think what man really is; we think more often what he does, and are apt to imagine that this is the man. While the man was being formed before birth and all the experiences which come to him from the race, as well as through the immediate ancestry, were being organized into a soul, the man was, and was making for self-consciousness, though his self-conscious office was not opened until he drew his first breath. That is, before birth he was subjectively self-conscious, he had the subjective self-consciousness of the race; from the time of birth mental movements took place, his mind began to function, and then he began to be known to himself. All the time, from the moment of inception, while the body and soul is forming, that intelligence which forms the

body, and gathers the race-experience, and gives it personal shape, is organizing a mental office and the appendages of sense through which the newly-created mind shall view its environment. Now this intelligence we call the Man, the true Man. This Man created a soul and also a body. He had the knowledge to do this instinctively before he knew self-consciously that he was at all. We call this knowledge instinct when it is quite subjective, and we call it intuition when it appears in the brain life. Instinctive man, then, is God's creation, and this instinctive man created for himself out of the chemical elements a body ; out of the experiences of the race written in the elements a soul ; and out of the Knowledge-substance mental faculties wherewith to apprehend instinctive knowledge from within, and to deal with objective environment without. All this has been done by means of that knowledge, used subjectively, which man afterwards uses in self-conscious life to build his great cities, to make his inventions, and all his works of science and art. Subjective, instinctive man built this organization, created this soul and established a mental office to self-conscious ends, but before this office was established all this creative work

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was done by the simplest means possible. There were no faculties, there was no mind, but by means of the inheritance which divine pre-physical man received from his Father, the inheritance of instinct, all this work was done. By this same inheritance, appearing as intuition in self-conscious life, man is able to be taught from within, so that the same processes which were going on before birth, instinctive man is carrying on after birth. By means of this inheritance self-conscious man may get into touch with his subjective entity, and through him with the Father. Just as divine instinctive man, the son of God, abides with his Father, so self-conscious man, the son of divine man, may abide in him and through him gain knowledge of Principle, the creative All-Father. When that which is fundamental and eternally true is known in self-conscious life, it is called knowledge. What shall we call it before it is known? I can only call it the Knowledge-Substance, that which stands under knowledge known. I want you to realise that every member of the race has inherited divine manhood, divine knowledge, and that through the self-conscious office by which we deal with our environment till we get to know the Knowledge-Principle directly,

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we may receive intuitive knowledge straight from the Most High. This divine manhood is not generally recognised. The members of the race are almost always receiving their suggestions for mental and emotional conduct from that which has been lived over and over again by the race. They have not been receiving Knowledge direct from the Father, but only from the race. "What my father did," or "What my mother believed is good enough for me," we say, or "I inherited this or that from my father or my mother, I cannot help it." And so we go on in an endless treadmill, living over and over again all the mistakes of the race.

"He that hath seen Me hath seen the Father."

There are two ways of "seeing." You see personality through the eyes; and you see divine truth through the mind. You need but one faculty to see Truth, and that is perception, either intellectual or intuitive, but when you have seen the Truth you need all you have got—all the eight faculties of the mind—to live it and to get the feeling of it. We get the feeling from the race experience so readily; now we need to get the feeling of the Most High. Notice how simply all was done before birth

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through instinctive feeling. From the moment when the two cells come together and form one cell which then splits up into two, four, eight, sixteen, and so forth, right up to the completion of the organism, with all its members and systems, instinctive feeling has been the sole factor. Subjective man feels instinctively both from the Most High and from the race. The one is essentially a constructive feeling, a fundamental Wisdom, while the other is material received from the world of self-consciousness, that is, from the realm of experience. By the use of his constructive Principle the man-entity has clothed himself with the elements of consciousness which he has translated into physical and emotional terms according to his apprehension of their feeling. Thus has he taken upon himself the sins and ignorances of the race, has taken on all the unprofitable feelings arising from the experiences of the race, translating them into their physical correspondences and using the same as body. Yet these experiences are not altogether unprofitable, for you must look on them as a means of attaining to Knowledge through an educative process. Thus has subjective man become the servant of his self-conscious creation, has established, and con-

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tinues the work of incarnation.

“ He that hath seen me hath seen the Father.” Who has seen the Father? The man who has realized his Christ as the subjective man within sees through him the Father. But we are as yet only beginning to know this Christ-nature within. When we do know it by full experience of it, we shall have solved the mystery of what remains after death, the mystery of what was before birth, and we shall know that within our chrysalis of personality which does not die. This entity always lives; nothing in the universe is lost. In the realm where change is constantly taking place things go either up or down the scale, but they are not anything in and of themselves, they represent something which *is*, and nothing which *is* can be lost. The fact that we have the Principle of Knowledge incarnated in the race shows us that nothing has been lost, but it has to change the form in order to live. Think of some incarnate fiend; do you want him to live on as he is? Think of ourselves even, as we are now, ought we to live on and on like this for ever? We all want to—though at times some one gets too impatient of the mess he has made of his life and puts an end to it—but usually we all want

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to live; is it, I say, good enough for us to go on for ever as we are now? Fortunately we have the privilege of regeneration which shall make us worthy to live. Through meditative intuition we may realize that pure feeling which has been brought through instinctive knowledge to the door of self-conscious life. All is done by feeling, without strain or difficulty or effort, just pure feeling. The sum total of all that self-conscious man is doing also, is one long attempt to get feeling, self-conscious feeling. The real question is what feeling he shall get, whether it shall be the feeling of the race, over and over again, or one which shall endure, which is founded on Principle, having a groundwork of Rightness to rest on, a divine feeling, the feeling of the Son of God who is in the Bosom of the Father.

“I am the Way the Truth and the Life.” These are mental terms. “He that hath seen Me hath seen the Father.” We perceive through the mind, through the mental faculty of perception, and then we have seven other faculties that assist us in our objective cognitions and deductions; all this is quite complicated, because we are not dealing first hand with our mighty Intelligence. In objective life we have

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many avenues, but in subjective life all is quite simple; there is just feeling, that is all.

I want here to draw your attention to the fact that there is really no such organization as a sub-conscious or subjective *mind*. There is only one mind, consisting of eight faculties, which answers the purpose of receiving Knowledge-Feeling from within, and experience-feeling from without through the senses. The self-conscious feeling arriving from either source is dealt with by subjective man by means of pure feeling which is derived from his Principle independent of any mental organization. The result of the mind's action is delivered into the subjective store, and is there dealt with by the Man Entity, just as he dealt with the race-feeling while he was forming the soul and the body. The fact that when in a state of trance or hypnotism a man can only reason by deduction shows that the feeling between the objective and subjective departments all depends on what self-conscious man believes, because subjective man will work out according to deduction whatever is believed in the self-conscious office. This shows how simple is the intercommunication that goes on between the self-conscious and the subjective man, when he is not

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struggling with his environment. It is by mere feeling, received by the self-conscious office from within or from without, and turned over to the Intelligence-feeling of subjective man to be incarnated, for the purpose of perpetuation. "He that hath seen me hath seen the Father." He that has been subjective man, his Christ, has experienced pure Original feeling.

The mind is subjective man's means of attaining to self-consciousness, of evolving from mere instinct to Knowledge, or realizing feeling and enjoying the Father. Subjective man is the only-begotten Son in the bosom of the Father, now, as much as he ever was, or ever will be. Would you know the Father? The only way to know Him is through the Son—the Divine subjective man. He is in instinctive touch with you; get into intuitive touch with him. No man cometh to the Father but by the Son. It is the only way. We feel that is a narrow saying; perhaps it is, when looked at through human wisdom, but it is broad and wide as life itself. Shall we recognize the Son of God and live, or shall we continue to look on ourselves merely as human beings, as souls, never entering into our divine birthright of spirit, of feeling, of god-

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like feeling? We spend so much time thinking of ourselves as mere souls, theorizing as to what becomes of the soul after death, instead of coming into Life ourselves and coming to know the Father.

I do not think I can have failed to be quite simple so far as subjective man is concerned because all is so simple in that realm; it is all pure un-self-conscious feeling. Subjective man being pre-physical, is Principle in terms of existence unknown to himself. When he comes to create for himself a soul, as related in the second chapter of Genesis, he is just as much the Christ as when he is regenerate, only he has not yet become self-conscious. You cannot take subjective man, God's creation, away from God. When he has become personal and regenerate, so as to truly represent God in the flesh, then he is God become self-conscious; but in becoming self-conscious God still always remains subjective, the provider for the son.

Perhaps we can now realize a little better what these words mean, "I am the Way, the Truth and the Life."

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