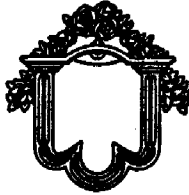




THE LIFE AND THE WAY



**THE MESSIANIC WORLD
MESSAGE**

**METAPHYSICS AND TEXT BOOK OF THE
MESSIANIC WORLD MESSAGE**

PAMPHLET NO. 1



**SUBJECT:
OUR MESSAGE**

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Third Edition

INTRODUCTION

If God is ALL-in-All and the only Creator, then whence came evil, sin, misery, disease and death? All these questions and more have been answered in our text-book, "The Life and the Way," which will soon be published. But the request from our students for the new text-book has been so insistent that we could no longer delay. Therefore we have decided to publish some of the chapters in pamphlet form before its publication. This present chapter is merely a synoptical study of our entire metaphysics, which will facilitate the understanding of this new revelation. The more inspirational and explanatory chapters will follow. This Message proposes to give a vision, inspiration and insight into the mystery of life which has never before been given in so simple and logical a manner. The great illumination that came to the author one morning last year, on the sandy shores of the Pacific, was so stupendous and staggering that he scarcely could bear its overwhelming glory and maddening ecstasy. It appears to be almost sacrilegious to philosophize about what is realized. Yet others should not be forgotten. Means and ways should be adopted to transmit this wonderful Message to them. It would be too selfish to keep to one's self what has come for all. Every word that has been recorded in this Message is true to the author's realization and belief. Therefore, he feels happy and free from all doubts and anxiety. Since that memorable morning of illumination, God's overshadowing love has not forsaken him. His desire for name, fame and gain, has vanished forever. He has learned to follow the inner direction in all matters, regardless of the world's opinion and criticism. All that he prays for is the constant presence and blessings of this One Light, and the good will of his fellow men.

In the One Life, I am only

May, 1917.

A. K. MOZUMDAR.

OUR MESSAGE

"I am the resurrection, and the life; he that believeth in me, though he were dead, yet shall he live."

A PHILOSOPHER is greater than his philosophy—a man is greater than his idea. Though this fact is not difficult of comprehension, yet in practical life very few are willing to accept it. All through the ages one man has fought against another, each believing himself to be a champion of the cause of a certain school of philosophy. In his blind devotion to opinion, he has not hesitated to sacrifice every principle of justice based on common sense. He has always ignored the one essential fact, that man is greater than his philosophy. What is philosophy? Is it not a man's view-point of life, founded either on observation, experience or speculation? With all his philosophies, ideas and ideals, man is greater than his creation. He is greater because he creates something less than himself. He will never be able to create anything greater than himself.

2. Whether a philosophy is based upon observation, experience or speculation, its true measure is not its creator, but the conception of the creator. The creator of a philosophy can conceive any measure at his own pleasure to suit his own fancy. Even when he realizes his philosophical ideal, he realizes something short of himself. His each and every ideal, apart and

distinct from himself, is his own creation. Hence, to realize one's own creation, is to realize something less than one's Self. Yet man's fancy has led him to attribute various mysterious meanings and purposes to his own created ideal. Man has not only taken great pleasure in pursuing his ideal with devotion and fidelity, but also in creating the most difficult paths for the attainment of that ideal. His realization has never superseded his own conception or creation. His joy has been an artist's joy in completing an ideal picture.

3. The same thing can be said about man and his religion. Man is greater than his religion or his conception of God. Yet, judging him from his primordial instinct, we find man basically a religious creature, and his every conception of God is merely Self-expression. The savage, having conceived the idea of a wooden-god, attributed to that god all the qualities he conceived in himself. As he evolved, or manifested qualities, so he beheld his god with those qualities, infinitely more than his unfulfilled realization. In other words, without the conscious realization, he found himself outside of himself. As he found himself without, so he expanded his vision within. Therefore, we maintain that man's every conception of God has been the result of ever-urging necessity.

4. Every new and higher conception of God has lifted man a little higher in the scale of his unfolding consciousness. Therefore every natural conception of God has been as natural as man himself. The necessity has compelled him to express himself, because the

meaning and purpose of life is not only Self-realization but also Self-expression. We know this to be true from the result, or the effect of man's action. No effect could ever be in evidence if it were not inherently with its cause in the manifestor. Hence, anything that man manifests must be in the Essential-nature of man himself. As the necessity for Self-expression compels a man to conceive his Ideal or God, so it compels him to move onward and forward toward conscious Self-realization. The conscious Self-realization is the true knowledge of man of Himself through this creation. However compelling a necessity may be, once outgrown, it is no longer a necessity. The most natural thing becomes unnatural.

5. Every new and higher conception of God has followed a corresponding higher human evolution. Hence, the evolution of God has been the evolution of man, viewed from the human angle. One man's advanced idea typifies the evolutionary state of the whole race. No idea has ever been born prematurely. In spite of scant popular respect and strong opposition, an advanced idea has always represented the natural evolutionary state of the whole race.

The call of
the new.

6. Although man may cling to an empty shell from force of habit, and fight bitterly every intrusion that may be made upon his settled policy of life, nevertheless he is able to understand the meaning of the new. When man does not feel disposed to make a change, even for the better, he looks for an excuse. The most of our studied ignorance is an excuse, in order to evade the issue, which is likely to change

the settled policy of our life, to which we have grown accustomed. A habit makes a stronger demand upon us than the call of the new. Yet, when the new becomes old by the popular verdict, we do not hesitate to be its most ardent champions. In most cases, a civilized person fights the new, not so much from a fixed conviction as from a fixed habit.

7. We claim that our Message is a New Message, and is different from any other previous message. We are fully aware that this claim alone will not be sufficient—it must be sustained by reason. We are prepared to show that this is really a new message, and has come in response to the demand of the unfolding consciousness of humanity. A man may ignore the inner call and pass by, or oppose, this New Message, but he cannot retard his evolutionary progress. His growing intellect and consciousness demand that he should try to understand and follow the New Message.

8. In what respect is this Message new or different from any other message? The answer is, that, whereas all other messages have been based upon man's conception, this Message is based upon the Conceiver. It does not follow, that other messages were wrong; it simply means that we have outgrown them. They were once natural to the evolving human consciousness, and therefore, they were good. They have been instrumental in evolving a finer perception in us. Had it not been for them, we would not be able to understand the beauty and grandeur of this New Message today. Right here, we should like to state that a message has no reference to an

individual realization. It simply shows a way to the realization of an ideal or a goal of life, establishing a synthetical relation between man and his ideal.

9. In the past, man has tried to reach the Finality of things through his own conception. Through his own created philosophy, he has tried to solve the mystery of himself. Has he succeeded? 5

The conceiver. Not entirely. According to his own conception of himself, he has succeeded in realizing himself or his ideal. Even in that, man has not failed to serve the purpose of life. He has realized the joy which he has idealized. It is true, that the idealization of a joy is merely a conception; yet that conception is within the meaning and purpose of life. That which is inherent in man finds natural expression, even in forming a conception of it. Only through the creation, or conception, can man enjoy himself or his ideal. Apart from this mode of Self-expression, man has no other way of finding joy in himself. 10

10. Man would never be in quest of the Finality of things, if his finding did not presuppose joy and happiness. His Inner-urge created that inducement in him. Yet, when man follows his own conception, based upon his own observation, he is pushed farther away than ever from the central truth. A result obtained through observation cannot make the observer any different in quality or quantity. Even the observer's knowledge of himself cannot change his Essential-nature. A true or false knowledge of a thing does not change the essential nature of the thing itself. When the observer relies upon his ob- 15

Creation will never fathom the mystery of Creator. 20

servation, forgetting himself, the result points farther away from himself. No creation will ever fathom the mystery of the Creator. Hence, no result, obtained through observation, which points away
 5 from the observer, will ever determine the Final cause of all things.

11. This New Message is based upon—the Power-to-conceive—the Conceiver of all conceptions, such as religion, God, salvation, ideal, art, poetry, life,
 10 death, philosophy, happiness, misery, sin, virtue, good and bad. No problem, no answer, no idea, no philosophy
A world's Message. will ever be able to go beyond the Conceiver. All meaning and purpose are enfolded within Its almighty folds. A question and answer meet on the
 15 same ground—they originate from the same source. The Conceiver Itself is the solution of an unsolved problem and unfathomed mystery. It is "Alpha and
 20 Omega, the beginning and the end, the first and the last." No matter how changeable and widely divergent may be Its conception, It is forever the same. It is forever conceiving and acting with Its inner potentiality.

12. A message, which is limited to an individual
 25 opinion or interpretation, cannot be a World's Message, because no two individuals will accept it in the same significance. The Messianic Message is based upon a principle which eliminates all personal coloring or interpretation. This Principle is our very
 30 Power to conceive, deny, state, think, act or move.

13. This New Message does not say, that God is

either personal or impersonal, or that He has certain attributes; but it lays special emphasis on the fact,

The First Cause. that a Stater or a Realizer of a certain conception is greater than Its statement or Its realization. By the Stater

or Realizer we mean the Power to state or to realize.

Hence, there is no occasion for the different individuals to form conflicting opinions regarding this

Power, giving rise to various denominations, creeds or cults. Some people insist upon declaring, that by

their statements of Truth, they, too; mean the Conceiver—the power-to-conceive; but they fail to take

notice of the fact, that, no matter what they mean or state, their meaning or statement is dependent

upon their Power to mean or to state, and, therefore, this Power to mean or to state is greater than their

meaning or statement; and this Power is free from the individual coloring of the person himself.

14. With our unfolding consciousness, our opinion, interpretation or conception is gradually changing, but our Power to interpret or conceive is remaining ever unchangeable. Without

Changing realization. this Power such changes of conception are impossible. That which depends

upon this Power for its existence, can neither be greater nor equal to It. Hence, it is less than the

Power. Any realization, that is not based on this Power, is the realization of an individual conception, colored by the person himself. This realization

is not Final and, therefore, it is subject to change.

15. We maintain that the statements, "I am that I am," or "I doubt, therefore, I am," or "I am the

Universal Self," are not the same as my Power to
 Being deny IS, before I can deny myself, or
 precedes the Stater IS before the statement, be-
 knowledge. cause it is apt to be colored by the
 5 personal concept of life. YOU must BE, before you
 can conceive the idea of a god, a religion or a philos-
 ophy. You are the Stater of your statement, and,
 therefore, no statement, even based on your own
 knowledge, can ever supersede YOU. By YOU, we
 10 do not mean your personal identity of yourself, but
 your Power to be conscious of yourself.

16. If the faculty to gain knowledge of a phe-
 nomenon is true, you cannot say a natural phenom-
 enon is untrue. But you can say this, that, like your
 15 **Beginningless** faculty, a phenomenon is also change-
and endless able in manifestation. That which
Being. comes after something, has a beginning,
 in the sense of individual experience. Before your
 faculty to observe a phenomenon was, you were. If
 20 you were not, you could not have been, nor could
 you have had your faculty to observe anything. Since
 you have first to Be, before you can deny your own
 Being, you cannot think of your not being, without
 admitting your Being. Any idea or thought of your
 25 not being, must follow after you. How can that
 which follows after you determine your not being
 at any time? To be able to think of your not being
 at any time, you must first Be. No thought, de-
 cision or conclusion will ever transcend the thinker.
 30 Hence, we maintain, that you will never be able to
 conceive your own beginning and end, without ad-
 mitting your beginningless and endless Being.

17. You were, before you were conscious of your-
 self. If you were not, how could you be conscious of

yourself? If you were not, but came into existence with your consciousness, how could you distinguish what you were not, from what you are? How could you go beyond yourself without admitting your being prior to your conscious knowledge of yourself? From your present experience alone, you can say that there was a time when you had no conscious knowledge of yourself. But how could you have any conscious knowledge of yourself, if you were not, and, if it were not for you to be conscious of yourself? You could only manifest that which was within the range of your latent possibility.

18. The most concrete idea you can ever form of yourself or your Being, through your faculty of consciousness or conscious aspect of life, is your Power-to-be-conscious of anything or yourself. Your Power-to-be-conscious of yourself is YOU YOURSELF. Hence, your Power to think, act and move is You Yourself. This Power manifests Itself through Its own created aspect. Only through Its creation is Its action or activity in evidence. When we say Power, we are not limiting ourselves to the scientific meaning of the term. We are simply trying to convey an abstract Principle in as tangible a form as we can, within the present range of our language. Without the animation of this Power, our consciousness is meaningless. That which animates our consciousness is our very Being. Without this Power-to-be-conscious of ourselves, we are nonentities. Hence, we and this Power are one.

19. We gain knowledge of ourselves through our evolved faculty of consciousness. We may be able to

conceive ourselves as being independent of all of our manifestation or creation, but we shall never be able to conceive ourselves in any state or condition, independent of our evolved faculty of consciousness. Therefore, this conception of our free Being is our emancipation from the bondage of our own created conditions. The highest accomplishment of Being is the conscious knowledge of Itself, as being prior to any manifested condition or creation, and this is called liberation. Liberation, through the spiritual concept of life, has been hinted at by all the Masters and Sages of the past. Our spiritual concept of Being stimulates our conscious life beyond the dead line of limitation, and gives us our mental ascendancy over all created conditions.

20. Our human concept of life is regarded as the first birth, and our spiritual concept of life as the second or spiritual birth. On account of our natural evolution and experience, we have come to believe that the human concept of life is mortal, and, therefore, we call a human being mortal. Without our spiritual concept, we could not know our mortal concept, because all knowledge in the human self-conscious state is derived from some permanent, positive fact and it is comparative. When we are born again with our permanent spiritual concept of life, we attain to our immortality. Hence, this second birth makes the mortal immortal to himself. Both the conceptions of mortality and immortality belong to the Reality—the Power-to-conceive, in Its created aspect. Independent of the created or evolved faculty of consciousness, the Power cannot have any con-

scious knowledge of Its own indestructibility. Even using the term consciousness in a wider significance, we find that without it, the Power could not have so-called subjective and objective knowledge.

21. When the Power acts through Its Inner-urge, 5
 It acts according to Its own Law and Order. Its subjective or objective knowledge, gained through the mental medium of consciousness, cannot control Its automatic action within the range of Its own latent potentiality. It is as precise, in evolving the human concept, as It is in evolving the faculty of consciousness. Even Its volitional mental action, in Its conscious aspect of life, cannot cause It to deviate from Its natural course of action. Hence, we find a universal Law governing all creation and the created aspect of life. The Power, in Its conscious aspect, where It evolves so-called free-will, may form a conception of an independent action in the mental realm, in opposition to Its natural course of automatic action, and, thereby, bring a so-called reaction upon Its mental state of life, but It cannot baffle Its own Law and Order. All actions in the mental state of life are limited to the mental realm of consciousness, and they do not affect the natural creation of the Creative-urge. 10 15 20 25

22. When our mental action harmonizes with the universal action of the Urge, or with our evolutionary state, we enjoy health, happiness and peace. In our mental state of consciousness, we 30
 Illusion. experience all conditions through our mind, because we create, or realize, all conditions through mind. When our mental conditions correspond to the conditions, created by the Divine-urge,

our mind partakes of the Divine quality. No matter what the Power does in Its volitionary mental stage of creation, it is most certain, that It always acts within Its own latent possibility, however much the
5 conception of that action may be out of time and order. From the result or effect, we know, that, if that effect were not inherently in the Creative-power, it could not be brought into manifestation, even in our mental realm of consciousness. Although we
10 may regard a result as illusion, we are compelled to admit that, that illusion could not be possible, if it were not inherently in the Power. When we use the term illusion, we invariably mean that there is a subject, that is, it must be the illusion, of somebody.
15 If everything that we see is illusion, then our present knowledge of ourselves must be an illusion, and our discriminating faculty, through which we discriminate or judge anything, must in itself be an illusion. Even our very desire for liberation from
20 this illusion, must be an illusion. How can that, which is illusion, enable us to decide that which is not illusion?

23. We use the illustrations, reasons and comparisons of this illusory world to prove, that this
25 world is an illusion. We use our illusory senses to prove that they are not real. Failing in that, we quote authorities to prove, that our theory of the illusory nature of the world is true. This method suggests a deeper
30 illusion than that which we desire to prove. Some entertain the strange idea, that the so-called visible world is the creation of mortal mind, and, therefore, it is false. Now the question is, with what mind do we determine, that this visible world is the creation

Illusory theories.

of the mortal mind? The very declaration of the nothingness of the mortal mind makes it something. In the first place, by admitting the result of its action, we make it something, and, in the second place, by stating its nothingness, we again make it something. How can we say a thing is nothing without admitting that it is something? Yet there must be truth somewhere. 5

24. If everything visible is illusion, then illusion must be a very natural thing. If, by the term illusion, we mean the misconception of a thing, which we form in our mental realm of consciousness, by not accepting that thing at its natural value to us, it does not make the thing itself an illusion. If we admit that our mind partakes of the quality of the thoughts we think, and therefore, our mind should be named after that quality, we find the rational explanation of mortal and immortal mind. We know from experience, that our mental faculty is not only infilled with the nature of the thoughts we think, but also governed by them. Through our mental faculty, we express our self-conscious mental life or mental state of life. Therefore, in our self-conscious mental state of life, which is the human concept of life, we are compelled to manifest the quality which is uppermost in our mind. When our mind is infilled with misconception or mortal concept, we not only manifest the mortal concept of life, but also multiply mortal thought. We see everything according to the nature of our thinking-life; but we do not change God's natural creation. Through our unnatural and inharmonious mental action we fail to bring, or realize, God's perfect creation within the range of 10 15 20 25 30

our mental experience. Thus we come to create the super-imposed conditions, in the nature of disease, misery and misfortune. These conditions are our temporary mental experiences.

5 25. When our mind is spiritualized by the contemplation of our permanent Being—the Conceiver of our conceptions—it manifests a spiritual quality.

Contemplate the Reality. The more spiritual our mental habits become, the more we manifest the permanent quality of calmness, which is

10 natural. Through calmness, the conscious aspect of our mental life is attuned to our Super-conscious aspect, which is the Power with Its potentiality, or the Power-to-be-conscious. By the conscious identification of ourselves with our Self, we become
15 conscious of manifesting that which is latent in our Self, and which is ours to manifest. Prayer, or the mere wish, or the proper mental attitude serves as a direct connecting link with that which we desire to
20 bring within our mental experience, in accordance with our own Divine-plan or pattern.

26. By self-analysis, we know that we are the Power-to-be-conscious of ourselves; we, also, know, that all that we have manifested was inherent in
25 our Self, or we could not manifest it.

Self-evident logic. The Urge, which has brought a thing into manifestation, is responsible for our conscious aspect of life and its natural desires.

30 The thing, that is to come, will come in spite of ourselves, but our conscious recognition of the action of our Providential-nature simply brings us in tune with our Self and enables us to see and receive things, or to be conscious of possessing them for our present use. As a color-blind person invariably picks

up the wrong color, so man, with an inharmonious mind, gives recognition to the wrong condition or thing.

27. At first, in our mental realm, the dual aspect of life seems to be inevitable. This duality does not deprive us of our consciousness of the One Life. The manifested aspect and the Manifestor are harmonized in our consciousness of the One Life. Although, in the conscious aspect of life, we may have the conscious knowledge of our Self, yet we may not be fully conscious of what we may still need to manifest. Hence, in our spiritual concept of life, we can impregnate our mind with the idea of manifesting our inner possibilities by the Grace of the Almighty Spirit. In our spiritual concept of life, desiring, we desire not. Our desires become our inner inspiration and necessity's call for further Self-expression. In such a selfless desire, we not only act within our own Providential-rights, but we also act in harmony with the Creative-life of all. Hence, our heavenly joy and peace know no bounds.

28. All positive qualities are eternal and permanent to the Spirit—the Power-to-be-conscious of ourselves. We can easily impregnate our mind with the quality which we desire to bring within our mental experience, by imagining its gradual manifestation. When we become conscious, that our mind is infilled with it, we should readily express it. By expressing, we not only learn the proper value of a quality, but also learn to express that quality. Sometimes we can manifest or express an unmanifested quality, as we become conscious of its coming into our mental re-

ceptacle. Such is the wonderful power of imagination. Thus, the great spiritual conception of healing takes place. The spiritual power of speech, expression and spiritual emanation are all conceived in our spiritual mind, or in our spiritual state of mind. Thus, the Power of the Holy Ghost is made manifest through man.

29. Our ability to act in spiritual consciousness is determined by our realization of our permanent, indestructible Being. Our mind, like a great receptacle, can be filled with any quality of thought. Therefore, we maintain, that there is a vast difference between the mortal and the spiritual planes of mental action. In the one, we use our mind in our conception of producing a certain temporary result, and in the other, we use our mind to realize That which is permanent and above any result.

30. In the spiritual plane of mental action, we bring within our mental experience that which IS, by the contemplation of our Permanent-nature and permanent manifestation. Within the folds of our Permanent-nature, all things ARE. To be conscious of manifesting that which IS, is within our Providential-rights, and hence we are perfectly justified in manifesting it. Therefore, a desire with the inner inspiration, is a desirable desire. Every desire, that is within the meaning and purpose of the Inner-urge, is a right desire, and always interprets the indestructible Spirit whose course of action is always peace and order. Mortal desire is always born of the mortal concept of life, and, therefore, it is the direct contradiction of the indestructible Cre-

ative-life. Man, who is bound by the sense-concept of life, entertains sense-desire. Hence, his action is not in accordance with the Divine-ordinance. All action of the spiritual man is ever holy, and has not the taint of mortality. Man never becomes spiritual until he knows Himself. When he knows Himself, he knows that the spiritual life is not a life of indolence, but of constant action with inner inspiration and trust. The action, that transcends all personal effort, is an effortless action. Such action, induced by a lofty ideal concept of life, glorifies man.

31. No matter what our philosophical view of life is, one fact is certain, that all that ever will be manifested will be manifested for the same reason and by the same process as all previous manifestations. Our trust in and contemplation of that Power-to-manifest will bring us more in tune with our Self and enable us to receive inspiration and direction for action from within. We may not know how a thing is manifested, to our consciousness, but we know it is here. Our Power to know a thing is of the same kind or nature as the Power that has manifested that thing, and in that Power that thing eternally IS, or it could not now be. The Power is knowing a thing through the same process as that by which the thing has been brought into manifestation. Only through Its created aspect can the Power consciously know a thing, and, hence, a created thing is allied to that aspect. Therefore, we maintain that the Power to know and the Power-to-create are of the same nature.

32. Only in the self-conscious mental state of life is the discrimination between right and wrong and

between spiritual and mortal concepts of action possible. In the last analysis, the Actor
 One Actor in on both the spiritual and mortal planes
 all action. of action is the same, only Its basis
 5 of action is different. All actions are pointed in the
 same direction. Whether an action is actuated by a
 right or wrong concept in the mental realm, its orig-
 inal impulse is always the same. The difference be-
 10 tween the right and wrong conception of life is in
 the conception. When a conception is true to the
 thing it stands for, it is right; when it is not true to
 that thing, it is wrong. Hence, a wrong conception
 is but the wrong idea of the right thing, or the denial
 15 of the right thing. This denial of truth is possible
 only in our self-conscious mental life. Therefore,
 we maintain that there is no wrong condition or
 thing to Spirit, the Essence of things. The same
 thing can be said about health and disease. Health
 is the natural and true state of Being in Its created
 20 aspect; but disease is neither natural nor the true
 state of Being. Disease simply means less health or
 harmony. Health is the natural condition and dis-
 ease is less of that condition. We always know
 health before we know disease. If we had first known
 25 disease, it would have been as natural as health.
 Therefore, the theory, that in order to know hap-
 piness we must know misery and to know health we
 must know disease, is not true.

33. Right and wrong conditions, health and dis-
 30 ease, are experienced by man in his self-conscious
 mental state. The difference between man's mental
 creation and natural creation of the
 Free-will. Urge is, that whereas the mental crea-
 tion may fluctuate between right and wrong, the

natural creation is fixed and constant. When the mental creation meets the natural creation, it becomes the recognition of one creation. Our mental realm of action was in the Creative-urge as a creative plan or it would not have been possible. Also our free-will to shut our eyes to the light or behold its glory was also in the Creative-urge. Whether the light is beheld or not, it does not change the light. Similarly Nature's creation never changes, no matter what our view-point is concerning it. The right and the wrong would have the same meaning, if there were no choice or preference of action.

34. Without free-will, we have no way to discriminate between the right and the wrong. The discriminating faculty, without the free-will to choose, is irreconcilable. Without its free-will, it will lose its meaning, purpose and application. In fact, there would be no such thing as a discriminating faculty. Hence, we maintain, that the discriminating faculty and free-will go hand in hand. The operation of free-will is confined only to our mental realm. Its application is in the bringing of our conscious aspect of mental life in tune with the Universal action of the Urge. This Universal action and its purpose have sometimes been called the Father's Will.

35. We may argue a matter, pro and con, yet we may not arrive at any satisfactory conclusion. But our New Message lays more stress on the Arguer than on the argument. With all due respect for the argument, based upon one's individual opinion, let us see what is that which argues. That which argues is more than its argument. Without the arguer, there would be no

argument. If the end of a philosophical argument is to determine the true nature of the Finality of things, then it is the Arguer that is the Finality. No determination will ever go beyond That which determines. Therefore, we say, the Arguer is the beginning and the end of an argument. Once we know and realize this immortal truth, we do not care to argue just for the sake of an argument. Yet this new revelation claims to have a new order of logic. In this order or system, we make the Arguer an undeniable premise, and, therefore, our every conclusion leads us to the same premise. The logic, in which premise and conclusion meet on the same ground, does not afford very much room for argument.

36. In the past, many have argued about the existence of God. Some argued on the affirmative and some on the negative side of the question. The negative side has shown a decided advantage over its antagonist. The conclusion of every affirmative argument has been to the effect that man's argument does not change God. There has been much truth expressed on both sides. Yet we must say in fairness and justice to all, that, whereas the negative side has used common sense and human wit, the positive side has quoted authorities, human experience and the sayings of great men. The negative side has maintained that great men were small men made great by the people. They were small men when they were laying the foundation of their future greatness before their adversaries and oppressors. Men of strong inner conviction or stubbornness have always been regarded as great after they were dead. Therefore,

we have more dead saints and sages than living ones.

37. How strange it is, that our savage ancestors used arguments in defense of their wooden-god similar to the ones that we use in defense of our God.

Different
concepts
of God.

In the opinion of a savage, a dead man is greater than when he was alive; the past is greater than the present.

5

Yet, in fairness and justice, it must be said that many true men and women of sterling qualities were born in the past. They had the courage to live according to their convictions and inner vision. In other words, they were true to themselves or their Inner-urge. They manifested as much light as was brought to the surface of their unfolding consciousness by their Inner-urge. Such men and women were not only the master-minds of the age, but they were also the true devotees and exponents of Truth. Yet we do not believe, that a religion based on soul-experience proves the correctness of its theory.

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38. Our soul-experience is regulated by our state of evolving consciousness. The savage prayed to his wooden or stone god, and found the answer to his

20

Soul-
experience
regulated.

prayer. Therefore, he was convinced that his idol-god was the true God, and was possessed of supreme power.

25

Can we now truthfully say, that our soul-experience with our God makes our God any truer to us than the god of the savage is to him? The savage, believing that his god can cure his disease, is healed. His god answers his prayer precisely in the same manner as the God of a civilized person answers his prayer. Yet there is a vast difference between their concepts of God.

30

39. The savage found the answer to his prayer in

believing, that his god could answer his prayer. So does the civilized person today. The underlying truth

Everything within man himself. of this phenomenon is, that the answer to every prayer, that man makes to his God, is in man Himself. As the

- 5 prayer rises from the human heart, so does the answer come from the depth of man's Nature through the medium of his belief or faith. All that man has ever manifested and will ever manifest is in man
- 10 Himself—the Power that makes human existence possible. It is in that Power that man may look for every idea and every ideal. Even the conscious identification of man with this Power may not reveal to him his own inner possibilities and mysteries.
- 15 Within the folds of the Power-to-be-conscious of himself, man holds his own Divine mysteries. From his own depths, man is bringing into manifestation his own attributes, and consciously realizing these attributes in and through his own concept of God.
- 20 On the manifested side, the Power is his own manifested attribute, because It knows Itself by and through Its own manifestation in the conscious aspect of life.

40. When the Power is knowing Itself as man, It is man. When manifesting love, It is love unto
- 25 Itself. Man, instead of attributing this love to Himself, is attributing it to an outside God, and, thus, he is realizing the attribute
- Without and within become one.** of love outside of himself. When man
- 30 finds himself in his true significance, outside and inside become one. As an expression externalizes a man's conception, so Self-realization internalizes the external. By going outward, man is stepping inward. Thus his outer line of objectivity is fading

into the Inner Infinite. From without, man is continually coming within. By gradually reaching upward for his ideal, man finds himself idealized. By reaching outward and upward, he simply reaches Himself.

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41. This wonderful truth is not revealed to those who are still tied to their time-worn dogmas and creeds—those who have hypnotized themselves into believing, that it is safer to have an unknown God of mystery than to have a God of Truth. There was a time when we could say our God was a Personality, or Mind, or Principle. Now we know that God is as much of a Personality as we make Him. He is Mind, because we have the faculty to think. He is Principle, because we can conceive the idea of principle. There is no denying, that the human mind is the attribute of the Power which involves it. In that sense the Power is Mind and more. It is the Creator or Manifestor of Its own attributes. By nature, man is a worshipping animal. Worshipping a God and an Ideal is not only a mode of Self-expression, but, also, of Self-realization. That which is true to the human concept is sure to follow that concept. There is nothing wrong in that; but man must be true to himself. The man, who understands this Gospel-truth, will, also, be able to live it.

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42. Human history tells us, that man's making of God is the making of himself. Therefore, there cannot be any objection to this making, as long as it is true to man himself. When the most natural thing has become unnatural, by the new demand created by the Inner-urge, man should let the unnatural go. In

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The evolution
of religion.

this intellectual age, in spite of the wilful perversion of human nature, the average man is superior to his ancestors in the scale of human evolution. He is now more rational and intelligent than his predecessors. It has already become impossible for him to worship an unknown God, merely on faith. Even the miracles and cures performed by God-power are not sufficient to convince him of the special doctrinal value of a certain religious organization. He finds, that different religious movements, starting from the different doctrinal hypotheses, are accomplishing the same or similar results. He has arrived at a stage of understanding where he knows that man is the maker of his religion and his God. Yet he may not know, that this making was a necessity. Therefore, he may think, that it is all based on human superstition and ignorance. It is nature's order, that a child should be a child. A grown person would find no meaning in himself, had he never been a child.

43. Every stage of unfoldment has been the ever urging result of necessity. Today man cannot be compelled to worship faithfully a God of his own making. His nature is seeking a new avenue of expression. He is, therefore, dissatisfied and unsettled. He feels that he is bordering on something that will open a new vista of contemplation. Atheism and theism will meet on the same ground; a common universal religion will be ushered into human life. As in the past, man's realization has been equal to his conception of that realization, so in the present, man will have some rational basis for Self-expression. To emphasize the importance of the undertaking,

various ways and means have been adopted in the past for the purpose of realization, whereby to create a definite Self-impression. A Self-impression keeps one's mind fixed upon the goal. So in this new age man will find a way or a means for Self-impression, which, in itself, will suggest realization. 5

44. Our New Message declares, that that which realizes any conception of realization is greater than its attainment. Perhaps this is a bold and daring statement. Nevertheless, it breathes a truer spirit of liberalism than the truth which man conceives as apart and distinct from himself. No conception of man will ever supersede man himself—no, not even his conception of God. If by the term God we mean a spiritual Being, we will be compelled to accept one of two things—either God is our conception, or He is our Power-to-conceive. If He is our conception, He will be less than our Self, we being the Conceiver. Hence, we maintain that man will never be able to conceive a power greater than his Power-to-conceive. Any power greater than our Power-to-conceive, will be our conception, and hence it will be less than our Power-to-conceive. 10 15 20

45. Jesus once said: "My Father is greater than I," meaning, my Power to realize my Self is greater than my realization. I my Self am my realization in the conscious aspect of life; that is, as much as I realize my Self to be, that much I am to my Self. In my Father or in my Self I have more capacity to realize my Self. Hence, my Father or the Power-to-be-conscious of my Self is greater than myself. Yet, 25 30

**Realization
of the Self.**

“I and my Father are one,” because I, my Self, realize my Self. Therefore, I am the Realizer and the Realized. Our realization of our Self was inherently in our Self. We maintain, that we are our own realization of our Self, in this created aspect of life. We become individualized to ourselves to the extent of our direct or indirect realization of our Power-to-be-conscious of our Self.

46. When we consciously realize our Self—the Power-to-be-conscious of our Self—we become the Sons of God, because that realization is true to God or the Reality. We can also take another view of the subject. Whatever we consciously conceive our Self to be, that we are to our Self. Therefore, when we conceive our Self to be the Conceiver, we are That to our Self, in this conscious aspect of life. Though our realization of our Self is short of our Self, yet our realization of our Self is that which we really are. Even in conceiving the idea, that we are more than our realization, we ARE. Nothing can make us more or less than what we really ARE, in our Essence. This realization is true to That which is realized, hence it is unsurpassed. Any other realization, short of the Reality of Itself, will be superseded by still higher realization. Take man for example. When the Power is conscious of being man, It is man to Itself. But It is more than man, because man is Its concept. The man-concept falls short of the realization of the Power of Itself. Hence, it will be superseded by a still higher concept of realization. Therefore, “No man hath seen God.”

47. Here is the key to self-mastery. No matter in what plight you find yourself, you can rise above it

by self-analysis. The Power-to-conceive or feel a condition was, before that condition was in manifestation. Hence, this Power is above that condition, and you are that Power. The Power to think, act, move, is God. Without this Power, you are a nonentity, and, hence, you and this Power are one. If you need anything in your conscious aspect of life, you can go to that Power-to-be-conscious of yourself with demand and wish. From within Its folds comes the answer, according to the extent of your faith or realization. If you need anything done when you are asleep or busy, leave the word with this Power, and according to your realization the work is done. What strengthens your faith in the Power is your knowledge, that the Power has been responsible for the manifestation of that which has been manifested; and, by the same process, It will manifest all that is to be manifested. It is unceasing in Its manifestation; but, in order to bring a desired object to the surface of your consciousness through the world's chaotic thoughts, you have to conform to certain conditions, you have to attune yourselves to your Essential-nature. Therefore, you meditate or pray or make your demand known to your Basic-nature.

48. Some people maintain, that we have to kill out our desires, in order to have perfect realization. Now the question is, can we desire, if it is not given us to desire by our own Being? Then, how can our natural desires be untrue to ourselves? Therefore, we maintain, that desiring with the inner-desire is spiritual. That desire alone that is desireless, is desiring from the spiritual concept of life. When we desire accord-

ing to the inner-prompting, our desire becomes the Divine desire. Then we really do not care whether we have any desire or not. To be indifferent to any thing or condition, is to rise above it. To know the
 5 Power to desire, is to be free from desire, because man then finds that the fulfillment of all his desires is in Himself. The moment we know the Source of all desires and their fulfillment, all our natural desires are fulfilled automatically.

10 49. Our New Message says, "let the idea of realization go, but know That which realizes, and you will learn the secret of meditation and realization."

15 **The Conceiver the means and the end.** Now we need not conceive the idea of higher Self and lower self, Impersonal life or personal life, and thereby put a barrier between ourselves and our God. Now we say, that the Conceiver of the higher Self and the lower self is That which we desire to realize. We ourselves are the Conceiver in our Es-
 20 sential-nature, and, therefore, our means of realization is the same as the end. We infill our mind with That which we desire to realize. Hence, every impression of our quality of thought becomes Self-realization. Therefore, we discard any idea or
 25 thought that does not stand for the Power which conceives it, as a thought born of our mortal concept of ourselves.

30 50. Nothing can bind us, if we do not bind ourselves to it. Similarly, nothing can hold us, if we do not hold to it. Our very effort to free ourselves from a condition gives that condition power, and makes it cling the more tenacious-
Dwell upon the permanent Reality. ly to us. Therefore, we leave that condition alone by keeping our mind well polarized

toward the permanent Reality, the Power to conceive. The more we dwell upon That which is permanent and free, the more our mind manifests the permanent quality.

51. This New Message says: "discard the very
 idea of curing disease and realize That which is
 above disease, or realize the permanent, spiritual
 body which eternally exists to the eter-
Healing. nal Spirit. The more our mind is infilled
 with the permanent quality of thought, the less dis- 10
 ease it manifests." In the human plane, all condi-
 tions germinate in the mental receptacle, according
 to the quality of our consciousness before they find
 their outer manifestation. Some conditions are true
 and some are false. A false condition is merely our 15
 negative conception of a positive, universal fact,
 which eternally exists to the eternal Creative-life.
 The contemplation or realization of the eternal
 Spirit and Its eternal manifestation dispels the neg- 20
 ative conception from our mind; and thus, we come
 to manifest the positive fact in and through our
 self-conscious mental life. Hence, we should, not
 only keep our mind lighted with the contemplation
 of the ever rhythmic, eternal Manifestor, but, also
 make ourselves receptive to Its constant inner in- 25
 spiration and guidance.

52. It is said, that "habit is formed through re-
 peated mental impressions of a certain quality of
 thought." It is, also, maintained, that the best way
 to change a habit is to form another 30
Habit. habit by the impression of another
 quality of thought. If that be the case, man would
 be under the necessity of constantly changing one
 habit for another. There is no permanent assurance

in the stability of such change, hence, it leaves a man in uncertainty and doubt. If a habit should be changed by a certain quality, why not adopt something definite and permanent? We maintain, that, since all impressions are mental we can impress our mind with the thought that we are the Thinker behind all thought and no thought can go beyond our Power-to-think. This mode of thinking, not only forms a permanent habit which does not require any change, but, also, eliminates all idea of personal effort to change anything. Our very effort to change a habit gives it an undue power, making us conscious of being subordinate to that habit. Our Power-to-conceive and think is eternally free. That mental realization sets our mind free from the impression which causes us to feel subject to any habit.

53. Every positive fact, which man conceives in his self-conscious mental life, must be an eternal fact to the Creative-life, or else man could not conceive it. Only from a positive fact can man form a negative conception, or denial of a positive fact. Hence, when a negative conception fluctuates in the self-conscious mental realm of man, a positive fact ever remains true and permanent to the Conceiver—our Power-to-conceive. Therefore, we maintain, that our conception of angels, personal gods and invisible helpers are true, as expressions of the One Indivisible Life. In order to have the All-inclusive realization, man must realize all of these various expressions in his Infinite Himself—his Power-to-be-conscious of himself. To seek any expression outside of one's self, is to go out of the definite center to the indefinite, measureless external. But, to find every-

thing in one's Self, is to bring so-called internal and external within the range of our mental experience. Hence, in this New Message, we not only realize Krishna, Buddha, Christ and all Masters and Sages in our Infinite Ourselves, but, also, the vast domain of Nature's eternal and universal manifestation. 5

54. That which conceives time—the Power-to-conceive—is beyond all time. This Power-to-conceive time must be first before we could form any conception of time. Man, in his self-conscious mental state, realizes everything in his concept of time; hence, the permanent things appear to disappear from his vision. For the same reason, the old and the new exist to him, because things are coming and going in the eternal cycle of motion, which constitutes the very Nature of the eternal Being; but the realization of the permanency of Being and things, in the concept of time, gives a man his mental ascendancy over all concepts of mortality and perishableness, and enables him to enjoy everything in the permanent significance. This is called bliss, or entering into Highest Heaven. In order to understand this New Message, you should bear in mind the cosmic and human angle of vision. It will reveal to you the meaning of the realization of the Universal Static fact in the dynamic sense of time. 10 15 20 25

55. The New Message proclaims, that the Power-to-conceive the partness and wholeness of Spirit is more than part and whole. Yet, in the created aspect, the Power partakes of the attributes of Its own conception. When It conceives Itself to be part in the consciousness of isolation from the other manifestations, It 30

The consciousness of isolation.

is a part to Itself. The partness suggests the wholeness, meaning all, including a certain definite point. The Power will remain a part to Itself, as long as It maintains Its consciousness of isolation. This consciousness of isolation must have been in the Creative-plan or it could not have been possible. Yet, when that necessity is outgrown, the retention of this isolated state of consciousness becomes a false conception, which is called illusion. The Power-to-conceive one or many is One and Indivisible. Hence, in our pure realization of our Power-to-be-conscious of ourselves, we become conscious of everybody in Essence. The reason we may not become conscious of various concepts of realization, short of our Self-realization, is because those concepts are in the relative plane of realization.

56. In our consciousness of partness, we view our Self through our created aspect. Hence, we see each part as a distinct creative vortex in the ocean of life.

20 **Realize the Self as the Allness of Power.** This partness vanishes from our consciousness as we realize our Self as being the Allness of Power behind every manifestation. The naturalness of a concept, either as a part or the whole, is good. Even, through our own door of externality and separation, we are approaching our Self. Through the vast domain of created nature, man hears the same call of his own Infinite, as that which he hears from within, because everything without is within man Himself.

30 Man's ambition, aspiration, hope and sentiment are all bound together with his unfolding consciousness. Everything is leading man to the conscious realization of his Infinite Himself. Man is able to realize his Allness, but he cannot realize All of Himself, because his Being will always precede his knowing.

57. The age of conditional spiritual realization has passed. In the past, man had to conceive the special spiritual value of things for his realization, on account of the nature of his evolution. He received benefit according to his own quality of thought. The true value of a thing is neither spiritual nor material. Certain kinds of food and drink were considered to be conducive to spiritual betterment, and man, by using them, had a conditional spiritual realization. Now we know, that there is a great disadvantage in such a conditional realization. Certain food, and drink, or practices, that we should adopt to aid Self-realization, would impress our mind through association. Even when the end would be reached, these impressions would remain with us. Therefore, anything contrary to our prescribed food, or drink, or practices would break our realization. Therefore, Jesus the Christ said: "Take no thought what ye shall eat or what ye shall drink." He meant to convey the truth, that we should not attach importance to a certain food or drink as having special spiritual value, according to the custom of the times. Even the forbidden food cannot defile a man, if the man does not defile himself by his unspiritual thought. It has been seen, that a person, after attaining to a certain amount of spiritual realization, has lost it by partaking of food or drink, contrary to the prescribed rule. Man, who knows himself to be Spirit, should not act like one living in the body-concept of life.

58. The Real Man is not flesh and blood, but Spirit. The needs of the body have been provided

for by our Creative-life. Through the body-nature,
 the Creative-life is making Its desires
 known. Jesus said: "Your Father
 knoweth what things ye have need.

Trust in
 Spirit.

- 5 of, before ye ask Him." The Creator knows by Its
 Nature what Its created aspect needs. There is an
 eternal provision for every need. Therefore, we
 should always follow our inner inspiration in all
 matters of eating, drinking, wearing, according to
 10 our so-called physical needs. If we can trust, and
 rest our mind in Spirit, whatever is good for us will
 be brought to us by the Universal Law of our Being.
 Man, who has learned to wait on the Spirit, never
 fails to receive timely inspiration and direction as
 15 to where he shall go and what he shall do. The man
 who has learned the secret of waiting has learned
 the secret of solving every problem. Through peace
 of mind, man's Divine-nature solves every problem
 and adjusts every condition.

- 20 59. When man is harmonized with Himself, he
 manifests harmony. The name of this harmony is
 health, good, peace, love, and joy. Without the in-
 ner harmony, man can never manifest
 those heavenly attributes. Hence,
 25 **Knowledge of the Self.** man should harmonize himself with
 his Being, so that his outer manifestation may be a
 true reflection or image of his inner realization. In
 this continuous play of Life, the one essential fact,
 we should hold nearer to our hearts, is that the un-
 30 derlying Essence behind all manifestations is our
 Power-to-be-conscious of ourselves. As from that
 Power has arisen our consciousness to know our-
 selves or our Self, so have arisen all manifested
 things. If the things known are imaginary, then our

consciousness, through which we know them, is, also, imaginary. Even before we could think anything imaginary, our Power-to-think was. This absolute truth makes us kin to the whole manifestation. The Manifestor is, therefore, the manifestation is. To know the true significance of a manifestation is to know the Manifestor. Hence, through manifestation we are knowing our Self.

60. According to the Biblical genesis, God pronounced each of His creations good. This New Message, also, proclaims, that every natural creation is good, because it is true to the Creative-urge; and, therefore, it is in exact harmony with the Creative-plan. When a thing is as it should be, it is good. The good creation of God is proceeding without interruption, in spite of the apparent contradiction in the human mental plane. This contradiction is of minor importance, when viewed from within or from the inner working of the Law. The meaning and purpose of every event is good. Every event signalizes the better state of life. Even an unpleasant reaction is working toward the inner harmony; it is bringing our mental action in tune with the universal action. The creation, in its totality, is not only remaining manifested, but, also, is proceeding forward by the prescribed road, according to the unwavering prescribed Law. Our gain is our knowledge, that, in our Power-to-be-conscious of ourselves, the whole of creation is rooted, and we are more than our realization. Hence, we are Infinite to our Self. All thoughts and ideas, all the realization of Jesus, Buddha, Krishna and other great men and women, are within the folds of our own Being. Ours is the

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Divine prerogative to manifest all that is to be manifested, or to bring all that is related to us within our mental experience.

61. This New Message is the unifying religion of
 5 the world, because it is based upon the Principle
 which evolves all principles, religious ideas and sys-
 tems. The Power-to-conceive a philos-
 ophy, or religion, is greater than that
 10 **The meeting-ground of all religious views.** philosophy or religion. The Power-
 to-be-conscious of himself is man
 Himself; and this Power is God. All men are one
 in God; that is, one in their Basic-nature. Hence,
 we proclaim that the Conceiver of all religions, being
 the same in all men, our Message, which is based on
 15 the Conceiver, is the unifying religion of the world.
 However different a man's religious views may be,
 there is always one common meeting-ground; the
 Conceiver. It will not lessen the beauty of his re-
 ligious views, but will glorify them. Every higher
 20 ideal concept of life proclaims the greatness of the
 Creator. Hence, we maintain, that the greatness of
 a man is buried in man Himself. In this new vision
 of life, man will know that in him is the Light, and
 he is in the Light and he is the Light. No conception
 25 of a religion will ever go beyond the Conceiver of
 that religion. As time shall roll by, the effulgent
 glory of this Message will increase and show to mil-
 lions of weary travelers the Home of eternal peace,
 bliss and freedom.

