

BALLSTON SPA, N.Y.

# THE COSMIC WORLD

MARCH, 1909



# Your Thoughts Make You

ONE of the most vital truths known to man to-day is expressed by James Allen in his wonderful book, "AS A MAN THINKETH." This book is a message from a great writer who wishes to awaken the mind of the race to the important fact that "As a man thinketh so is he"—that each of us is what he is simply and solely by reason of what he has thought—that our to-days are but materialized thoughts of yesterday—that our to-morrows will be but the finished material created from the warp and woof of our mental activities of to-day. Mr. Allen teaches us that "Thoughts take form in action"—that our thoughts are pressing forward ever toward material expression and activity—that we are constantly making mental paths over which we must travel in our material activities. He also teaches us that our minds are mighty magnets attracting to us the people, things and circumstances in harmony with the general character of our thoughts—that our Mental Attitude determines the nature of our environment, and the character of our associates and occupations. He makes no attempt to advance strange, weird, mystical theories, but, on the contrary, shows us that "As a man thinketh so is he" is but the statement of the operation of a great universal law, as invariable and constant as the swing of the planets, and the rise and fall of the tide—and just as natural as either. These, and many other truths, this writer tells us in this great book which has attracted the attention of the thinking world. Read it together with *Eternal Progress* and be master of your own life.

## As A Man Thinketh

By James Allen

A remarkable volume, the object of which is to stimulate men and women to the discovery and perception of the truth that

"They Themselves are Makers of Themselves" by virtue of the thoughts which they choose and encourage; that mind is the master-weaver, both of the inner garment of character and the outer garment of circumstances, and that as they may have hitherto woven in ignorance and pain they may now weave in enlightenment and happiness.

### CONTENTS

Thought and Character.  
Effect of Thought on Circumstances.  
Effect of Thought on Health and the Body.  
Thought and Purpose.  
The Thought-Factor in Achievement.  
Visions and Ideals.  
Serenity.

It is little books like this that give one higher ideals and renewed inspiration. They make one forget "circumstances" and "environment" and think only of the power that lies within oneself. "Thought tends to take form in action," and Mr. Allen shows how practical this can be made and what a force it can become in the life of anyone. "You will be what you will to be" is not merely a poetical thought, but a practical truth. With a definite ideal in his mind, believing in it and working towards it, Mr. Allen claims a man can make of himself what he wills. "As a Man Thinketh" is a book to make a friend of and may be studied for years without exhausting its truths. 80 pages, printed on exceptionally heavy Egg Shell paper; bound in silk cloth.

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## THE BOOK OF THE HOUR!

# MIND-POWER

OR

## THE LAW OF DYNAMIC MENTATION

By William Walker Atkinson

**THIS** is a Real Book—a Strong Book—a Big Book. It embodies the essence of years of thought, study and experiment on the part of its author, whose original research, discoveries and writings along these lines have given him his world-wide reputation as an authority. It is his Masterpiece. A portion of its material was used in the author's two previous works, "Mental Magic" and "Mental Fascination," which are now out of print and which will be superseded by this newer and more complete work. This foundation material has been edited, added to, changed, improved and corrected in accordance with the author's increasing experience and knowledge of the subject. Obsolete matter has been replaced by entirely new material and the work is now strictly "up to date." It is encyclopædic in extent and character. It is a classic and will at once take its place as the great authoritative work on this important subject. It is bound in one bulky volume, measuring  $5\frac{1}{2} \times 8$  inches, weighing over two pounds, and containing over 400 pages filled with vital facts and important information and charged with the dynamic vitality of the author. It contains no "padding," but is rather an embodiment of material which might well have been expanded into several volumes. And yet nothing has been omitted—all has been included and scientifically arranged without an inch of waste space. When you secure this book, you will own a veritable library on the subject of Mind-Power.

### THE THEME.

**THERE** is in Nature a great universal Dynamic Mental Principle, or MIND-POWER—pervading all space, immanent in all things, manifesting in an infinite variety of forms, degrees, and phases,—inherent in life, and energy, and force. This Principle, like all other natural principles, is no respecter of persons—its services, like those of the sun, and rains and winds, are open to all, just and unjust, good and bad, high and low, rich and poor. It responds to the proper effort no matter by whom exerted, or by whom called into effect, whether that effort be exerted consciously or unconsciously. We do not know the essential inner nature of that Principle—we are compelled to think of it by means of symbols. We may consider it as a great, living, throbbing, pulsating, Ocean of Dynamic Mind-Power. In the depths of that Ocean there is quiet, and calm and peace—the embodiment of latent power, and potential energy. On its surface are ripples, waves, great movements of energy, currents, whirlpools, eddies—phases of fierce tempest, alternating with phases of quiet and calm. And from the depths of that great Ocean of Dynamic Mind-Power all mental and physical and vital power emerges—and to its bosom all must return. In that Ocean there are infinite stores of energy, from which may be drawn that which the human Centers of Power and Consciousness require. It is the use of this power that we call Dynamic Mentation. To know this Basic Principle is to understand the resulting manifestations and phenomena. And this, then, is the Theme of this book—just how it is expanded, and where the author's consideration leads us, may be gathered from a glance at the List of Chapters in the next column. But to know this subject—to grasp the great field, scope, and extent of this work—the book itself must be known, seen, handled, read, studied, digested. The Theme is simple and elemental—the variations innumerable—the movement infinite.

### LIST OF CHAPTERS.

- I. The Mental-Dynamic.
- II. The Nature of Mind-Power.
- III. Mentative Induction.
- IV. Dynamic Mentation in Animal Life.
- V. Dynamic Mentation in Human Life.
- VI. The Mentative Poles.
- VII. Desire and Will in Fable.
- VIII. Mind-Power in Action.
- IX. Personal Magnetism.
- X. Dynamic Mentation.
- XI. Dynamic Individuality.
- XII. Mental Atmosphere.
- XIII. Channels of Influence.
- XIV. Instruments of Expression.
- XV. Using the Mentative Instruments.
- XVI. Mental Suggestion.
- XVII. Four Kinds of Suggestion.
- XVIII. How Suggestion is Used.
- XIX. Induced Imagination.
- XX. Induced Imagination in India.
- XXI. The Ocean of Mind-Power.
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**I**N the past few years a wide-spread mental and spiritual awakening has taken place among the people of this country. And this new awakening has been very aptly called "The New Psychology Movement," because it has to do with the development and expression of the mind or soul of both the individual and the nation. A great deal of literature has appeared purporting to explain this Movement, some of which has been good. A large part of it, however, has been mystical and rather beyond the understanding of the ordinary person.

For some time the officers of *The Progress Company* have seen the need of a book or series of books which would really explain this Movement and at the same time give definite, practical directions as to the best method of getting all the benefits, both physical and mental, for the individual to be derived from it.

Hitherto Man has allowed circumstances and environments to rule his life; now he decides to be his own master and rule things instead of being their slave. He can do this if he only will. To show how easily this may be done when one knows how, Mr. William Walker Atkinson has been commissioned by *The Progress Company* to prepare a series of twelve volumes, all to appear during the year 1909 and all bearing on the above-named subject.

The following are a few of the titles to appear: "The New Psychology: Its Message, Principles and Practice;" "Memory: How to Develop, Train and Use It;" "Suggestion and Auto-Suggestion;" "The Will: Its Development and Use;" "Constructive Imagination: How to Acquire It;" "How to Think;" "Desire;" "The Subconscious and Superconscious Mind." Other titles will be announced later.

Each volume will be complete in itself and will contain practical, definite instruction for the development of that faculty or quality of mind represented by its title, taking this instruction out of metaphysical and philosophical speculation and placing it where any person of ordinary intelligence may understand it. Each volume will also be comprehensive and encyclopedic in that it will contain in condensed form everything of value that has ever been written on the subject. This will save the buying of many books bearing on the same thing.

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The Ego, or Self	Memory
Egoism, Not Egotism	Desire
Consciousness and Beyond	The Will
The Subconscious	Thinking; Conscious and Subconscious.
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#### TABLE OF CONTENTS

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Cultivation of the Memory	How to Remember Faces
Celebrated Cases of Memory	How to Remember Places
Memory Systems	How to Remember Numbers
The Subconscious Record File	How to Remember Music
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What is Suggestion	Suggestion in Business	Auto-Suggestion
Suggestion of Authority	Suggestion and Character	Self-Impression
Suggestion of Habit and Repetition	Suggestion in Childhood	Auto-Suggestive Methods
Suggestion of Imitation	PART II.—Therapeutic Suggestion	Character Building
Instances of Suggestion	Suggestion in Health	Health, Happiness and Prosperity
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### As a Man Thinketh

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A remarkable volume, the object of which is to stimulate men and women to the discovery and perception of the truth that "they themselves are the makers of themselves" by virtue of the thoughts which they choose and encourage; that mind is the master-weaver both of the inner garment of character and the outer garment of circumstance, and that, as they may have hitherto woven in ignorance and pain, they may now weave in enlightenment and happiness.

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# Special Announcement

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The purpose of **THE COSMIC WORLD** is to present the highest spiritual thought that is known in the world to-day. The best and the most spiritual methods will be given for the healing of the body, the illumination of the mind and the unfoldment of the soul. To reach the spiritual life of complete emancipation, and attain cosmic consciousness now while still in personal form, is the great goal in view. And this periodical will aim to make the way so clear that any awakened soul can understand. **THE COSMIC WORLD** is published monthly at \$1.00 a year, and a free copy of "On The Heights" is given with every yearly subscription. This book deals with the sublime heights of cosmic consciousness, the mountain tops of the spirit, and presents in simple language, the true steps to the heights, to which is added that wonderful spiritual gem, "The Soul's Prayer." Beginning with the next issue **THE COSMIC WORLD** will present a greater variety of subjects, and will aim to cover the entire field of cosmic philosophy. Every subject, however, will be analyzed from the viewpoint of the highest spiritual thought, the object being, always to reveal the real truth that is within all things, and that has the power to give freedom to all things.

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## THE COSMIC WORLD

CHRISTIAN D. LARSON, Editor

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# That Thou Wilt Lead

BY ETHEL FRANCES GEE

'Tis all I ask that Thou wilt lead  
And show the path my feet should tread;  
I do not ask for human aid,  
If only by Thy Spirit led.

For Thou alone canst truly know  
The future good which should be mine,  
And guide me on the way thereto;  
I follow in Thy steps divine.

The future ill which I might dread  
Does not exist in Spirit mind,  
And in the searching light of truth  
It fades and leaves no trace behind.

The human voice that would dissuade  
In tones of weakness and of fear,  
I must not for a moment heed  
If I would see my dreams appear.

If I would reach the highest goal  
The Spirit has marked out for me,  
My thoughts must be in Its control,  
From human doubt and error free.

'Tis all I ask that Thou wilt lead,  
With faith I still will follow on  
Thy Grace sufficient for my need  
Until the victory is won.



# The Cosmic World

VOL. I

MARCH, 1909

No. 7

## HIGHER SPIRITUAL HEALING



THE principle upon which the higher form of healing is based is found in the statement that man is created in the image and likeness of God. The spiritual man is the real man, and the spiritual man is as God is—eternally perfect and whole through and through. To know this truth is to know the truth that makes man free, and this truth can be known by every mind that will enter into the conscious realization of the spirit of truth. The intellectual understanding does not produce the knowing of truth; to know the truth, the spiritual understanding becomes necessary. The intellectual understanding looks upon truth from without and thus learns to comprehend the outer form of truth; the spiritual understanding enters into the very spirit of truth and thus gains the power, not only to know the truth itself, but also to know everything that exists within the wonderful world of truth.

The Spiritual  
Understanding

There is a world of eternal truth where everything is as wonderful, as beautiful and as perfect as the truth itself; and there is a world of mere appearance where everything is passing, and where nothing is real. To live in the world of appearance is to pass through what seems to be real; to live in the world of truth is to dwell forever in that which is real. In the world of appearance we find pain, sick-



ness, evil and death; and we must of necessity pass through those things so long as we continue to pass through the world of appearance. To continue to pass through the world of darkness is to continue to pass through the darkness itself. But in the world of truth, we find neither sickness nor pain, sorrow nor death; those things cannot exist in the world of truth; therefore, we shall be absolutely free from those things so long as we live in the world of truth. And to know the truth, that is, to enter into the consciousness of the spirit of truth, is to enter the world of truth.

Healed Absolutely  
in Truth

To live in the world of truth is to live in the conscious possession of everything that exists in that world; and in that world everything is as perfect and as beautiful as when it first appeared from the creative hand divine. To live in the world of truth is to be free from those things that are not of the truth, and only those things are of the truth that are perfect as God is perfect. Therefore, in the world of truth there can be no sickness, because sickness is not perfect as God is perfect. Sickness can never enter the world of truth, but to enter the world of truth is to eliminate from the human system every trace of sickness that we ever thought we knew. Enter into the truth—into the very spirit of truth, and you are healed absolutely. You are every whit whole. Your emancipation is perfect and complete.

The Perfect Path  
to Health



HERE are many ways to temporary health and limited degrees of freedom; but to enter the truth—the spirit of truth—the world of truth, is to gain that health that is as perfect and as endless as the truth itself, and that freedom that is as universal and as limitless as the truth itself. Therefore, we can find no better way to freedom, no higher path to health. To those who can understand, all other paths are useless, all other methods vain. To follow other paths is to find but fragments; to enter the truth is to find the whole. The truth contains everything that is good for man; it is needless to seek elsewhere; but that which is not good for man cannot be found in the truth.



To enter into the truth the simple secret is to seek the spirit of truth. So long as we seek the mere mental form of truth, consciousness will dwell on the outside of truth; and no matter how much truth we may see, we shall continue to live in the world of untruth. But when we seek the spirit of truth—that divine something that exists within all truth, we enter consciously into the truth, and will therefore be filled and surrounded by the life of truth. We shall, accordingly, live the truth, and to live the truth is to give to life everything that is contained in the truth. Everything that pertains to the true being of man is thus expressed in every element throughout the entire being of man; and as perfect health is eternal in the true being of man, perfect health will likewise become eternal in every part of man. So long as we live the truth, that is, live consciously in the world of truth, not a fibre in the physical body can ever be sick, and not a single adverse mental condition can exist within us for a moment.

How to Enter the  
Truth

We are conscious in every atom in the body, and what enters into consciousness will therefore enter into every atom in the body. When we are in the spirit of truth we are conscious of absolute health; absolute health will thus enter into our consciousness—into every part of our consciousness, which means that absolute health will enter into every atom in the body, because consciousness extends to every atom in the body. To be conscious of absolute health is to possess and express absolute health in every part of consciousness, and accordingly, in every part of the body, for every part of the body exists within the field of consciousness. In like manner, to live the truth is to live the truth in every atom in the body, and thus give, to every atom in the body, the elements of true being, one of which is absolute health. We conclude, therefore, that so long as we are in the truth and are conscious of true being, it is not necessary to give thought to the body. And what is more, to think of the body as being distinct from true being is to hinder the mind from gaining complete consciousness of true being.

The Body Is in  
True Being



The Body a Reflection of True Being

To think of true being as being one part of man and the physical body as being the other part, is to recognize two distinct entities in man, one of which is perfect and the other of which is imperfect; but no house that is divided against itself can stand; therefore, so long as we think of the physical body as being a separate and imperfect entity, we are not in the truth, and ills in abundance will appear in the personal life. In the truth there is no thought of imperfection and no thought of separation. In the truth, the being of man is one, and that one is perfect. The physical body is not looked upon as a thing apart, or as a something that can get sick; but is looked upon as a reflection of divine being, and is therefore thought of as having the same perfection as divine being.

The Real Man Well

The real man is well, always was and always will be, because the real man is created in the image of God. But the body is not separated from the real man; the body is a reflection of the real and is therefore similar to the real man in all things. If the body seems to be imperfect the cause is found in the mind which is the mirror. When the reflection differs from that which is reflected, the mirror does not reflect properly; and the remedy lies, not in trying to modify the reflection, but in trying to remove the defects from the mirror. Do something to make the mirror reflect properly and the reflection will be the exact likeness of that reality that is being reflected. And here we find the secret to the highest healing—the complete emancipation of man.

The true being of man is perfect, and the mind is the mirror reflecting the perfection of true being. This reflection appears in the form of the visible personality, but it may not always appear in the exact likeness of true being. When the personality does not manifest the qualities of true being, we try to change the personality; we try to modify personal conditions by acting upon those conditions themselves, regardless of the cause of those conditions; in brief, we try to “doctor” the effect while permitting the cause to remain undisturbed. The result is a number of confused systems of healing, all of which aim to give relief or emancipation, but none of



which can remove the cause. The only good they can possibly do is to stay the actions of the effects temporarily so that man may have occasional periods of peace. Beyond this they can not go; therefore, man will not find real emancipation until he learns how to remove the cause; and the cause is to be found in the mirror. Remove the defects from the mirror and the reflection will be the exact likeness of the reality standing before the mirror. When the mind properly reflects the real man, the personal man will express the perfection of true being; the personal in man will manifest the real in man, and the real in man is created in the image of God.



**W**E HAVE three factors to consider; viz., the real man, the mirror and the reflection, otherwise termed the visible personality. The real man is always well, and lives perpetually in complete emancipation; therefore, the personal man, being a direct reflection of the real man, should also have perpetual health and emancipation. But this is not always so, and the reason why is that the mind—the mirror—does not properly reflect the real man. If the mind was so constructed that it would reflect perfectly the true being of man, the personal man would always be as perfect, as wholesome and as divine as the real man, and neither sickness nor weakness nor any evil whatever could possibly exist in the personal life of man any more. His life would be from above, and from above only, and his emancipation would be complete.

The Mental Mirror

When the mind knows the truth, and actually lives in the consciousness of the spirit of truth, it becomes a perfect mirror, and, in consequence, will perfectly reflect the true being of man. The defects in the mirror are composed simply of beliefs that are untrue; these beliefs turn aside some of the rays of light from the divine spirit within, and the reflection is distorted. Thus we have imperfect conditions in the personality. When all false beliefs are removed from the mind, there are no defects any more in the mirror, and the reflection will be perfect. To remove false beliefs from the

Making the Mirror  
Clean



mind, the simple secret is to enter the truth—the spirit of truth. To know the truth is to make the mental mirror clean and thus cause every ray of divine light to be reflected fully and perfectly. The life, the health, the purity, the power and the wisdom of the within will thus appear in personal form in the without.

The Inner and  
Outer Made One

We know the truth when our minds reflect the truth; that is what it means to know the truth; but our minds will not properly reflect the truth unless the mental mirror is clean. Perfection means full expression, and the personal man will be a full expression of the true being of man when the mental mirror is so clean that all of true being is reflected. However, when there are “spots” on the mirror, the reflection will not be complete; some of the rays of the spirit within will be lacking, and it is this lack that constitutes the original cause of every ill that appears in personal existence. When every atom in the personality is full with life and wholeness from within, there can be neither disease nor weakness in any part of the physical body; and this fullness invariably appears in the personality when the mind reflects the whole of true being. When the mirror reflects perfectly, the reflection will manifest everything that exists in that which is being reflected. Nothing will be lacking, and that which appears will be just as perfect, just as beautiful and just as true as that which is. The seeming will be the exact likeness of the real, but these two will be one. The reflection does not exist apart from the real, therefore we must never think of the reflection as real. We must never think of the body as real; it is simply a reflection of the real; and when the mental mirror reflects properly, the physical reflection will be just as beautiful and just as wholesome as the spiritual reality.

When the true being of man is perfectly reflected in personal existence, the Word becomes flesh, and the tangible elements of the body become external pictures of the divine idea within—the spiritual idea of absolute truth. Accordingly, materiality, grossness and physical ills must disappear, because those conditions are simply the results of confused reflections. When the mind reflects the wholeness



of the spirit, the body becomes as pure, as clean, as refined and as beautiful as the spirit; and likewise, as strong as the spirit. The life, the power and the divinity that is within will manifest in the without, and as the spiritual man is, so will the visible man be also.



**T**O TRY to heal the body is therefore not only unnecessary, but is actually an obstacle in the way of healing. Emancipation comes to the body only when the fullness of the spirit of truth finds expression in the body, but before the body can receive the expression of truth the mind must know the spirit of truth. The reflection becomes true to the real when the mirror becomes true to its own function. When the mental mirror reflects the perfection of true being the body will express, in every atom, the perfection of true being. But so long as we are trying to heal the body by simply dealing with effects as we find them in the body, we will not give our attention to those causes that exist beyond the body. So long as we devote all our efforts towards trying to remove defects from the reflection, we will do nothing to remove defects from the mirror. It is the defects in the mirror that cause the defects in the reflection; it is untrue states in the mind that produce untrue conditions in the body; therefore, no attention need be given to the healing of the body; such efforts will profit nothing. Do not think of the body, because it is only a reflection and not a reality; give your attention to the mind; make the mental mirror clean; remove the false and the foreign from its surface so that it may become perfectly clear in every part. And you do this by immersing the the mental mirror in the crystal waters of the spirit of truth. In brief, enter the spirit of truth, and your mind will become as pure as the spirit of truth. Thus you may clearly see and perfectly know the truth; all your thoughts will reflect the truth, and your visible being will be the expression of truth. Outer being will become a true reflection of true being, and you will realize in personal existence what you have learned to know in spiritual existence.

Enter the Spirit  
of Truth



**The Cause of Un-true Reflections**

What we think of as disease is simply a broken reflection, and not a reality in itself. But this broken reflection cannot be re-set; it must be removed completely and give place to a true reflection; and the true reflection appears when the mirror is made clean. The reason why the mental mirror is not always clean is found in the fact that the mind can be impressed from without. Everything that enters through the senses will impress the mind, and if consciousness is not selective, many impressions will be formed that are not in accord with absolute truth. Such impressions will become "foreign material," as it were, upon the glass of the mirror, and will hinder true reflection. But we must not close the mind to the world of sense; we are here to manifest the real, and to do so the within must act upon the without; we must be conscious of the without and susceptible to all that is taking place in the external world. However, we should look upon life, not from the view point of the valley, but from the view point of the mountain top.

**Reflecting the Truth**

When we look upon life through the limitations of the personal vision, we do not see things as they are, and accordingly those impressions that come from without are not true; but when we look upon life through the vision of the spirit and from the heights of absolute truth, we see all things as they are; the mind is thus impressed with the truth, both from within and from without. No "foreign material" is permitted to gather upon the mirror because all the impressions that enter the mind are rays from the omnipresent light of universal truth; and rays of light will not produce "spots" upon any mirror. When we see all things as they are, the mind receives nothing but truth from any source. We can open the mind fully to the world of physical sense as well as the world of spiritual sense; only rays from the light of truth will come upon the mental mirror; and that mirror will reflect only the truth through every part of body, mind and soul.

The real faith is deeply calm, but intensely strong, and in constant touch with the invincible spirit of all things.





TO REDUCE physical substance to its last analysis is to discover that the physical body is not solid. It appears to be solid, because those elements of which it is composed vibrate at a rate that produces a sensation that we interpret as tangible; and that sensation serves a true purpose in our present sphere of existence, but the sensation of a thing and the thing itself are not the same. When we think of the body as solid we not only school ourselves to believe that the physical can only with difficulty be changed or modified by the mind, but we also form the habit of viewing the body as "material." And whenever we think of anything as "material" we cause "materiality" to gather over the glass of the mental mirror. Thus we hinder the true reflection of perfect being, and bring upon ourselves conditions that are incomplete, misdirected, adverse, imperfect and untrue. But when we think of the body, not as solid matter, but as spirit made visible, every thought that we form of the body will be a spiritual thought, and such thoughts invariably convey the health, the wholeness, the power and the life of the spirit.

The Body Is Spirit  
Made Visible

When we realize that all physical conditions are reflections of mental states, and realize that we can create all our mental states in the exact likeness of absolute truth, we elevate the mind to the lofty position of absolute supremacy over the body. We take our place as complete masters of our own personalities and everything that personal existence may contain; and when we place ourselves in the position of mastership we begin to exercise mastership. He who realizes that he is master of his life, will gain the power to master his life. When we know that all physical conditions are reflections from the mental mirror within, we are no longer in bondage to conditions; we know that we can reflect what we like, and therefore produce any physical condition that we like. Simply to know this great truth is to take the mind out of bondage into freedom, and when the mind is free from adverse conditions the body will be free from those condi-

The Masterful  
Attitude



tions also. The mind that is free from adverse conditions will not reflect such conditions; and your mind becomes absolutely free from all conditions the moment you realize or inwardly know that you can reflect any condition that you may desire.

Thinking the Whole  
Truth

When you know that you can walk you are not in bondage to the thought that you can not walk, because there can be no such thought in your mind. Likewise, when you know that you can fill your body with the power of absolute health, you are no longer in bondage to disease. When you know that you have the power to do what you wish to do, it is not possible for you to think that you do not have that power. You cannot feel the absence of something when you feel the presence of that something. When you know that you are true being, it is not possible for you to think that there is anything wrong or untrue in your being; and so long as you do not think that there is anything wrong in your being, no wrong can possibly exist in your being. To think the whole truth is to reflect the whole truth, and when the whole truth is reflected in your life there will not be any room for false conditions in your life. You will be perfect and whole through and through.

Mastery of the  
Outer Life

When you realize that your true being is perfect and whole in all things, and that your visible personality is simply a reflection of what you think of your true being, your attitude towards both the without and the within is in perfect accord with absolute truth. You have placed yourself in perfect harmony with the true order of things, physically, mentally and spiritually, and you may henceforth give full expression to the true in every part of your being. You realize that your personality is completely in your own hands, because he who controls the source of light may determine the measure of light that is to be given. All obstacles to a complete mastery of the outer life has been removed through your realization of the great truth that you can bring forth any measure desired of the inner life. And you find that your greatest purpose is to gain a more and more perfect realization of true being so that you can reflect in the personal man all that has existence in the wholeness, the perfection and the divinity of the real man.





**W**HEN we learn that imperfect conditions in the body are produced by broken, distorted or interrupted reflections from within, and that "foreign material" on the mental mirror is the cause of such reflections, we may conclude that the cause of every disease is in the mind, or that it is the mind that is sick instead of the body; but such thoughts or conclusions must never be premitted. The mirror is not defective simply because there is "foreign material" upon its surface; the mirror itself is perfect if it was made right in the first place; likewise, the mind in itself is perfect regardless of the fact that it may contain impressions that are not true. Every mind is formed in the likeness of Divine Mind; every human mind is created right in the beginning and no power can cause that which is right to become wrong; therefore, the human mind is always right, always perfect, always well. Never think of your mind as being sick; the mind can never become sick; sickness can never enter that which is originally and permanently perfect. And never think of your mind as being the cause of disease, or as containing the cause of disease. Perfection can neither be the cause of imperfection nor contain such a cause; and the human mind is, in itself, perfect, being created in the image of Divine Mind.

The Mental Mirror  
Is Always Perfect

The real man is well, and the real man is all there is in the human entity; therefore, you can never truthfully say that you are sick; the real mind can never be sick, nor can the unreal mind be sick because the unreal does not exist; the same is true of the body; that which is real in the body is a perfect reflection of the real man within, and that which does not reflect the real is unreal, or without existence whatever. The soul can not be sick because it is created in the image of God; the mind can not be sick because it is an expression of the mind of God—an individualized ray of light proceeding eternally from the Supreme Light; and the body can not be sick because it reflects in the visible a portion of the divinity of being that exists in the invisible. There is nothing in you that can be sick; all

Real Being Is All  
of Being



that is real in you is as God is, and God is never sick. All that is real in any sphere of existence is perfect in that sphere, and that which is perfect can not be sick. We cannot separate existence from reality, nor can we separate reality from perfection; and to be perfect in any part of the scale of life is to be true to life in that scale. But nothing that is true to life in any scale can be sick while in that scale. To be true to life is to be well, and all that is real in life is true to life.

To Know the Un-  
real Is Not Possible

What we think of disease need not concern us in the least; we cannot produce light by trying to analyze darkness; nor can we produce harmony by trying to understand the nature of discord. All study of imperfection is useless; in fact, more than useless, because the further we delve into the darkness of the false the further we depart from the light of truth. The laws of growth are not discovered through a study of emptiness, nor can we produce health, which is the fullness of life, by acting upon disease, which is the absence of life. To try to modify the effect will not change the cause, nor will a study of effect lead to an understanding of cause. From the view-point of absolute truth we know that disease is unreal and that it does not belong to the real nature of man. What the unreality of disease may consist of is of no importance whatever; first, because we do not care to know disease; and second, because the more we study disease or think of disease, the less we shall know of health. Besides, we can never know that which is not real; we can form mental pictures of the unreal but that is all; that which is not a thing in itself the mind can never know, and every attempt to understand that which is "not a thing" leads to the formation of confused mental pictures. Such pictures invariably "cloud" the mental mirror so that the real man is not properly reflected. In consequence, to try to understand disease is to produce more disease, and to try to analyze the nature of that which is not real is to prevent the full expression of that which is real.

Unconscious of the  
Unreal

To understand the fullness—the greater and greater fullness of that which is real, is the purpose of the mind. The more we grow into the consciousness of the real the clearer becomes the mental mirror,



and the more perfectly the health, the power and the life of the real man is reflected in the personal man. To know the truth is to secure perfect freedom, but we do not actually know the truth so long as we also attempt to know the untruth. We are fully conscious of the real only when we are fully unconscious of the unreal, and we begin to understand absolute truth only when we cease to recognize anything but that which is absolute truth or the direct product of absolute truth. The eye must be single upon The Truth, and wherever we direct attention we should attempt to see The Truth as the soul, the life, the foundation, the substance, the being, the reality of everything. Your mind will never be impressed by that which seems imperfect in anything when your sole purpose is to see the true and the perfect in everything. You thus cause the mental mirror to remain perfectly clear and clean, and only the true in the spirit within is reflected and expressed in the form without.



**T**HAT man is created in the image of God is the basic principle; and since God is absolute health, man must be absolute health also. When man realizes that he is always well in his true being, and that his true being is all of his being, he becomes conscious of absolute health. Whatever we become conscious of we give to every atom in our being, because we are conscious in every atom; and therefore, to be conscious of absolute health is to realize, possess and live absolute health in every atom. To gain and retain the consciousness of absolute health it is necessary to grow in the consciousness of absolute health; and this growth in consciousness is promoted, first, by thinking the truth about true being; second, by thinking only of true being, and third, by thinking that true being is all of being. When these three essentials are fully complied with, every thought will be formed in the likeness of the truth, will contain the truth, will be the truth; and as the mind moves into that which we think of the most, we shall accordingly, move more and more

Consciousness of  
Absolute Health



into the truth, and into the consciousness of everything that is in the truth. Perfect health is in the truth, and therefore, we will, in this manner, grow more and more in perfect health, gaining higher degrees of health as well as greater degrees of physical, mental and spiritual strength. That it is necessary to grow in health in order to retain health, is evidenced by the fact that consciousness cannot remain at a standstill. When we do not rise into the greater we fall back into the lesser, and we will continue to lose ground steadily. But when we continue unceasingly to grow into the greater we not only retain all that we have gained thus far, but we also add to this an ever growing measure.

Real Being and  
Perfect Health Are  
Inseparable

To grow into any quality or superior state of being, it is necessary to grow in the consciousness of the truth of that state of quality. We grow into health as we become conscious, more and more, of the truth about health—the absolute truth about perfect health. The truth is the soul of real being, and it is only as we enter into the truth of real being that we become conscious of that which is contained in real being. The same is true of any state or quality; we must know the truth that is in that state, and in that knowing grow perpetually. The truth that is in health is the truth that real being now does possess, and ever will possess, perfect health. Know the truth that you are in perfect health; that you will always remain in perfect health, because the real man is forever well as God is forever well, and the real of you is all of you; then grow in that truth; become more and more conscious of the very spirit of that truth, and the limitless life of the health within you will express itself more and more in the person without. In brief, you will actually live in an ever-growing measure of health, and to live in health is to possess health, through and through, in every atom that is alive, which means every atom in your own domain, because every atom is alive. To live in the consciousness of any quality is to give the fullness of that quality to every part of being, physical, mental and spiritual; and we always live in the consciousness of health when we inwardly know that real being actually is health. Real being and perfect health can not be



separated; the two are absolutely and eternally one; and you are real being; therefore, you, yourself, are perfect health; the fact that you are alive proves that you are well; in real being, to be alive is to be well; health and life are one in the truth, and the whole of you is in the truth; the whole of you is composed of absolute truth, and the whole of you will eternally abide in the very spirit of absolute truth.

Realize what you are in the divinity of your being. This is the secret. Realize that you are well through and through, because you are well through and through, and you will be conscious only of perfect health. To gain and develop this realization, consciousness must ascend into the true state of being; and consciousness will ascend into the true—will enter into the very life of the true, as we train all the actions of mind to move towards the true. Keep the eye single upon the wholeness of divine being; know that you are in the wholeness of divine being because you are divine being, and desire to enter more and more deeply into that wholeness; then give conscious recognition to absolute wholeness in every thought, feeling and state of mind. You thus inspire everything in your being to ascend in the truth of real being, and, in consequence, every mental action will choose absolute truth as its goal. But such a goal is not for the future alone to reach; the very moment we begin to move towards absolute truth we begin to realize truth; and with the realization of truth comes the possession of all those superior qualities that exist within the world of truth. Among those we find perfect health, the life more abundant, the peace that passeth understanding, the joy everlasting and the power that cannot be measured.

Instantaneous  
Healing

There is a prophet within my own soul, before whom the heavens are always open. To him will I look for wisdom, for guidance, for truth.

God is good; and therefore all is good in me, for I am His image and likeness.



## The Power of Faith



**T**O ENTER completely into the realization of your divine being, have faith in everything that is real and true. Have faith, not simply in that which seems greater than you, but have faith in that divine greatness that actually is you. To have faith is to enter into that in which we express faith, and it is the entering into the true, the perfect and the divine that produces complete emancipation. Faith, therefore, becomes an indispensable factor in the realization of truth. To affirm truth, or to train the mind to habitually think in the exact language of truth is not sufficient; we do not actually think the truth unless we think in the spirit of truth, and it is only through the attitude of faith that the mind can enter the spirit. Without faith, thinking is purely intellectual; but the intellectual understanding of truth does not produce the knowing of truth; we know the truth only when we enter into the spirit of truth, and it is only faith that has the power to enter into the spirit. When the intellect is inspired by faith, all understanding becomes spiritual; the mind no longer looks at the outer form of truth, but enters completely into the real life of truth, and it is when we are actually **IN** the truth that we know the truth.

## How Faith Is Attained

To have faith, aim to enter into the inner life of everything of which you are conscious, or to which you give your thought. When you see anything or think of anything, do not simply recognize the outer form; know that there is an inner life, a spiritual life, within the form, and give that inner life your fullest recognition. Whatever you desire, enter mentally into the spirit of the action of that desire; try to feel the power of that limitless force that is within the soul of your desire, and realize that this supreme power can, and will, cause your desire to come true. Whatever you will to do, use the spirit of the will and not simply the external form of the will; recognize an inner power in the will, and will to will with this inner power. The inner power of the will is divine will, and to consciously use divine will is to **CONNECT** your will with the



will of God. You will, in consequence, realize your purpose, because the will of God not only can do all things, but will do all things that we desire to have done. When you combine your will with Infinite will you invariably gain what you have in view; your will becomes strong enough to accomplish anything; and whenever you enter into the spirit of your own will, you find yourself in possession of the power of divine will. Faith is the secret. To enter into the spirit of anything is to exercise faith, and the more we try to enter into the spirit of everything the more we develop the power of faith. Remove the idea that faith means belief; faith is not to believe something but to do something; faith is not a passive conviction, but a positive action; faith does not rest serenely in the acceptance of some thought, but actually enters into the greater power and the greater life that is found in the vast spiritual domains of that thought.

When you proceed to heal yourself, enter mentally into the spirit of your true being; and when you realize that you are in a more spiritual state of being, proceed to enter into the spirit that is within that spiritual state. You thus gain conscious realization of the spirit within the spirit; your life is deepened, your mind is heightened, and your consciousness of the divine perfection of your true being is perpetually enlarged. It is growth in the spirit that produces complete emancipation, and to continue in this growth we must realize that every spiritual state has within itself a higher spiritual state. However deeply we may enter into the spirit, there is always a deeper spiritual state within the state we have realized; and however high we may ascend in the spiritual scale there is always a higher spiritual world before us. There are spiritual states within spiritual states without end, and there are spiritual worlds above spiritual worlds without end; therefore, to enter into the spirit of anything is not to enter into some final state that exists within the form; to enter into the spirit is to enter the realization of the real, and begin an endless path in the realization of the greater and the greater that is contained within the limitless world of the real. The

The Spirit Within  
the Spirit



spirit of everything is the real of everything, and the more deeply we enter the real of anything the more perfectly we realize the spiritual life of that truth that is the very soul of everything. To realize that spiritual life is to gain complete emancipation, because to be in the spirit is to be IN the truth, and when we are in the truth we are in those things only that are perfect and good as pure truth is perfect and good.

The Real Man  
Made Manifest

To enter into the spirit of your true being is to begin to live in the real life of your true being; you live no longer in the confused world of mental pictures, but you live in the calm, illumined world of truth; and in the world of truth there is neither sickness, weakness, evil or wrong; to be in the world of truth is to be free; and we enter the world of truth when we know the truth, that is, when we consciously enter into the spirit of truth. When we are in the spirit of truth the mind will not be impressed by that which is untruth; the eye does not come in contact with darkness when it is in the light; in consequence, the mental mirror will be perfectly clear and clean, and will reflect in the person the full glory of that light that is in the spirit. The wholeness of the real man within will thus appear in the visible man without, and we shall find the same purity, health and strength in the body that we find in the perfection of divine spirit. The reflected ray contains the same elements as the original light from which it proceeds, providing the mirror reflects properly; and the mental mirror will reflect properly when its surface is covered with nothing but the brilliancy of divine truth. We conclude, therefore, that so long as you mentally live in the spirit of truth your mind will reflect only that which is in the truth; and as all physical conditions are but reflections from the mind, you will possess only wholesome physical conditions, because there are no unwholesome conditions in the truth. When the mind is in the truth it reflects only what is in the truth; the body will thus be filled, through and through, with perfect health; the personal man will express the strength, the life and the purity of the real man, and all that is beautiful and ideal in the within will manifest itself more and more in the without.



When there is anything that you wish to gain or realize, be it in your own personality or in your environment, enter into the spirit of it; try to place yourself in mental touch with the inner life of the thing desired, and while you are giving recognition to that inner life, desire and pray for what you want with all the power of spirit and soul. Enter into the spirit of health when you pray for health; enter into the spirit of your being when you affirm that you are well, and you will not only gain what you desire, but you will also increase your faith, thus preparing yourself for the gain and the realization of greater things in the near future. To place the mind in contact with the inner life or the spirit of the thing desired will awaken the greater power of the mind—the real, soul power of the mind; and as that power is the coming forth of Supreme power in you, your life is placed in a position where nothing can be impossible. This is how all things become possible through faith. To have faith is to enter the spirit of things, and to enter the spirit is to enter the power of the spirit—the power of the Supreme—that power that can do anything no matter what the circumstances may be. All things become possible to him who has faith because faith **CONNECTS** the life of man with the life and power of the Most High.

**How All Things  
Become Possible**

To apply the principle of faith in the realization of perfect health, enter into the spirit of perfect health whenever you think of health. Aim to live in the soul of health, or what may be termed the real, interior life of health. This attitude will bring forth more and more of the power of health until your entire personality is entirely full of this power. You will thus not only realize the fullness of perfect health, but also the vital strength of health; and you will put to flight that erroneous idea that an increase of spiritual power means a decrease of physical power. Real spirituality produces strength, vigor and power on all planes—physical, mental and spiritual. Real spirituality, however, is not based upon emotionalism or negative goodness, but upon the consciousness of absolute truth. To be conscious of absolute truth is to express the life, the health and the power of absolute truth in every part of body, mind and soul; and the power of truth is

**Spiritual Power  
Produces Physical  
Power**



not limited; therefore, the more we grow in the consciousness of truth the stronger we shall become throughout our entire being. The belief that the soul can, under certain conditions, be stronger than the body has no foundation in truth. When the soul seems to be strong and the body weak, the soul is not properly expressed in the body, and the fault lies in the mental mirror. When you feel a great deal of spiritual strength, you will reflect and express that strength in the body, providing you have a clear understanding of the true nature of that strength. But when the understanding is not clear the mental mirror will not reflect properly, and the strength of the spirit will not come forth to give strength to the body. The remedy is to know the truth—to enter into the spirit of truth, and to know that to be IN the truth is to be filled, through and through, with the limitless power of truth.

How the Spirit  
Becomes Supreme



**S**PIRITUALIZE your personality at all times, especially when you undertake to remove some ailment. Spiritualize your entire personality by realizing, through your mental vision, that every atom in your being is pure spirit—as pure and as clear as crystal, and as highly refined as the most sublimated essence of the soul. Spiritualize any part of your body, in the same manner, if that part is ailing, and imperfect conditions will begin at once to disappear. Realize the spiritual perfection and the divine wholeness of every part of your personality; spiritually see the divine counterpart of any part wherein you wish to realize perfect health, and know that the divine counterpart is the all of that part. Know that the physical is simply a reflection of your consciousness of the divine, and that this reflection will become stronger and more perfect as your consciousness of the divine becomes more perfect. When your consciousness of the divine is true, the reflection will be true, and the physical part will be perfect and whole as the divine is always perfect and whole. Deepen the spiritualizing process in any part of the body, and the power of the spirit becomes



supreme in that part. In consequence, adverse forces, diseased conditions and all wrongs, whatever their nature, will be removed in the same manner as darkness is removed by the light.

The body cannot be spiritualized through fasting, or through any form of self-denial; we cannot spiritualize the body by taking certain physical things away from the body, but by giving the body more and more of the spirit. And we give to the body of the spirit as we become more fully conscious of the spirit. Never deny the body anything that will add to the comfort, the beauty and the richness of physical existence. Take nothing away that is good in the without, but add more and more of that which is good in the within. Thus we increase the power of the spirit from within, and cause the personality to become a more perfect instrument through which the spirit may find expression.

When the interior life forces in any part of the body are changed, those physical conditions that may exist in that part are also changed; and any group of these forces will change the moment they are animated and permeated by the forces of the spirit. The power of the spirit lies deeper than and within the physical life; therefore, when the spiritual is unfolded, the physical will immediately begin to change to correspond with the nature of the spiritual. This is inevitable, because the spiritual is infinitely stronger than the physical. Any change from within will invariably produce a like change in the without; the realization of perfect health in the spirit must be followed by perfect health in the body, and the consciousness of greater spiritual strength will always bring greater physical strength. Any change from within will always be a change for the better; the spirit is absolutely good, therefore any change in the expression of the spirit will mean the expression of greater good. You cannot cause the spirit to express less; to act upon the spirit is to cause it to express more. When the spirit seems to express less, the reason is that we have clouded the mental mirror with "impressions of untruth", "mental pictures of imperfections" and other "foreign material" so that the light of the spirit is not properly reflected in the body. When we

We Regain Everything.



seem to be buried in materiality, sickness, adversity and distress, the reason is not that the spirit is dormant; the spirit never decreases in life, power and activity no matter what the person may do; but the perverted actions of the person will so confuse the mind that the life of the spirit will, for the time being, be hidden from conscious view. It is at such times that the soul seems to be lost, and that we seem to have lost all the light and all the truth we ever possessed; but the soul is never lost; it is the person that has strayed from the divine presence of the soul; let the person return to its own and we shall find the soul upon the divine throne of being as before, and we shall find again all the light and all the truth that we ever knew before. All that we have gathered of the good and the true is held in trust for us by the hand divine; and if we should lose our hold upon the true for a time we will not lose what was once our own; when we return to the fold we shall get everything back that we ever possessed. There is neither decrease nor loss in the spirit; in the life of the spirit it is always greater gain and continued increase; the limitless is the goal, and upward and onward forever is the path to that goal.

Recognize the Spirit  
in Every Thought

The higher consciousness ascends in the realization of the absolute, which is purely spiritual, the stronger becomes the spiritualizing process in the human system; and the stronger this process becomes, the greater becomes the supremacy of the spirit in human life. The entire human system is thus placed in the hands of the spirit, and wherever the spirit rules, in that place there is always health. Where the action of the spirit is strong, disease cannot possibly exist, and the action of the spirit invariably increases in every physical part where we clearly discern the spiritual counterpart. To more clearly discern this spiritual counterpart, train the mind to think of the spirit that is in everything whenever you think of anything. Let no action of mind cease with the mere recognition of the outer form; cause every mental action, every feeling and every thought to recognize the spirit, the soul and the greater life that is within the form. Gradually, but surely, consciousness will begin to act in the spiritual realm as well as in the physical realm; and whenever consciousness



becomes active in the spiritual realm, the action of the spirit will increase in the field of that consciousness. Accordingly, whenever the consciousness of the spiritual is gained in any part of the body, the power of the spirit will rule in that part, and perfect health will be the result. The spiritual is always well; therefore, the physical becomes absolutely well the moment the spirit begins to reign.

All thought must be formed in the exact likeness of absolute truth. Whatever you think of, ask yourself what the absolute truth concerning that subject or object would naturally be. This will give the mind the tendency to face the brilliant light of supreme truth at all times, and every thought will be inspired by that light and formed in that light. The absolute truth is not a phase of truth or the truth about certain parts of being; it is the truth in the fullness of truth; it is complete in itself and lacks nothing that pertains to truth. Therefore, when all thought is formed in the likeness of absolute truth every thought will be complete in its own domain, and will express completeness wherever it may have the tendency to act. The expression of completeness means health, and it is thought that determines the nature of every expression that takes place in the human personality. Perfect health is never the result of a certain part of truth or of right thinking in any one of its phases. Perfect health can come only from absolute truth and from thinking that gives expression to absolute truth. To aim to think the truth in some of its phases while other phases are neglected is to confuse the mind and thus cloud the mental mirror so that the perfection of the real man is not properly reflected. The knowing of truth has nothing to do with phases of truth or parts of divine reality. To know the truth is to live in the allness of the spirit of truth and to realize that the perfection of being means the perfection of the whole of being. Perfect health is an inseparable part of absolute truth, and is gained only as the mind enters into the very life of absolute truth; that is, as the mind gains that position in spiritual consciousness where all things are discerned as reflections from the divine perfection of supreme reality. When this position is gained, all things are seen as they are—not as imperfections but as

Thinking in the  
Light of Supreme  
Truth



images of the divine, and to know that everything is as God is, is to know the absolute truth. It is this truth that gives freedom, because when the mind knows only the divinity of things it is not impressed with "thoughts of imperfection." The mental mirror is clear and clean, and the life, the health and the power of the divine man is perfectly reflected and expressed in the personal man—through and through every part of the personal man.

**The I Am  
Consciousness**

To place the mind completely in the consciousness of truth, it is necessary to realize distinctly what you are in the supreme state of your being. To know the truth, you must know the truth about yourself; and to enter the world of truth you must enter that real world in which you, yourself, have your true being. This world is the sphere of the "I Am;" in other words, that state of being wherein you become actually conscious of the great truth that "I Am" is identical with you. When you can clearly think of yourself as "I Am," and can actually feel that "I Am" is neither mind nor body, soul nor spirit, but is above all of these in the most supreme state of individualized being, you are beginning to enter within the sacred domains of absolute truth. Affirm as frequently as possible the statement, **I AM THE REAL I AM**, and try to realize, whenever you make that statement, that "I Am" is the reigning power in your being; that "I Am" is God individualized in your being; that "I Am" is the only begotten Son, the Christ enthroned in your being; and that "I Am" actually is the "real you" of your being. You thus not only recognize the supreme position of "I Am," but you also recognize yourself as being "I Am;" you lift your consciousness of yourself out of "material thought" into the pure light of spiritual thought; you find your real self and you discover that you—the real you, the whole of you, reigns on high, where all life is forever in purity, health, power, freedom, truth; you become conscious of yourself in the world of supreme spiritual consciousness, and your eyes are opened in "another and a better world," to the great truth that you are, here and now, not only the likeness of God, but the individualized spirit of God. You find that the only difference between the "I Am" that is you and the "I Am That I Am," is that the former is individualized while the latter is infinite.





DEPEND absolutely upon the Infinite for health, for life, for strength, for everything. Live consciously in God, and know that to be in God is to be in health, because God is absolute health. Whatever you proceed to do, act in conscious unity with God; enter so deeply into the spirit of every action that you can feel the life and the power of the Infinite in that action. You thus place yourself in the spirit of God, and everything that you do will be done in that spirit. Accordingly, everything that you think or do will give expression to the spirit; that which is in the spirit will, through your thinking and living, come forth into the person; external existence will give form to internal truth, and the same reality that you have become conscious of in the within will constitute the only real to you in the without. The imperfect or the adverse will no longer seem real to you; sickness and weakness will not be recognized as having tangible existence; in fact, they will not even be recognized as tangible conditions; only that which is real will receive recognition at all, and the real is always well, always perfect, always true to the absolutely true. As you place yourself more and more in the spirit of God, such terms as "weakness," "evil," "sickness" and "wrong" will mean less and less to you; your mind will be so permeated with that truth that is everywhere present in the spirit of God that untruth can find no room in your consciousness. You will be so deeply and so constantly impressed with the conviction that you are always well that all thought of sickness will be foreign to your mind. You will discern so clearly that great truth that "all is good in God and all is in God," that beliefs about evil will not exist in your world whatever. When evil is mentioned you have "ears that hear not," because the word means nothing to you. In the truth there is no evil, and you are in the truth. You are in the spirit of God, and the spirit of God is truth, therefore you are in the truth. Being in the truth, you are, in like manner, unconscious of beliefs about sickness. You have no beliefs about sickness, and you never think of the word. Even when adverse conditions are felt in your body, you never

In His Name You  
Find Peace



think of sickness; you do not call such conditions sickness; you give them no name whatever; the name of God is sufficient upon such occasions, and in that name you invariably find peace.

The Path to  
Complete  
Emancipation

To live in the truth is to mentally dwell upon the truth; that is, when we are in the spirit of truth the mind is completely absorbed in the truth; we are conscious of truth only; in consequence, we cannot be conscious of that which is not truth. It is therefore evident that when we pass into the spirit of truth we pass out of every condition that is not of the truth. We can, when we are in the spirit of truth, know nothing of sickness, weakness or pain. That which is wrong cannot enter the world of truth, but must be left behind when we enter the world of truth. And herein we find the path to complete emancipation. Whatever the conditions of the body may be, enter the spirit of truth and you are out of those conditions. Where you go, mind and body will go also; therefore, when you enter the truth, mind and body will also enter the truth, and will pass out of every condition that is not of the truth. You cannot be conscious of two opposite states at the same time; nor can you live in two separate and wholly dissimilar worlds at the same time; when you enter the world of truth, you must necessarily sever your consciousness completely from the world of untruth; when you are so completely in a state of perfect health that you are conscious of the very soul of health, you cannot possibly know anything about disease; and you do attain this supreme consciousness of health when you are in the truth, because no mind can enter completely into the truth without becoming absolutely conscious of all that is contained in the truth.

**Within me is a temple not built with human hands. I may enter at any time to be thrilled with the eloquence of eternal truth.**

**Within my own spirit is the church of God. There will I worship forever.**





WHEN the mind is absolutely conscious of any quality it becomes unconscious of everything that is outside of the world of that quality. To be conscious of the absolute is to be conscious of only that which is in the absolute; but such a consciousness does not narrow the mind or shut anything out from the mind, as many seem to think. The absolute contains everything that is real and true; therefore, when you enter absolute consciousness you lose your illusions only while you gain everything that real life has in store. When you enter completely into absolute consciousness you will forget sickness and evil; but those things we are more than willing to forget; and what is well to remember, as the number of people who have forgotten sickness increases, sickness in the world will decrease. When you blot out sickness and evil from your mind completely, you not only emancipate yourself but you will lessen the ills among scores, possibly hundreds and thousands. That we must think about disease, talk about disease and study disease in order to relieve mankind is not true. No one can ever know anything about sickness or evil. You cannot gain definite knowledge concerning empty space, nor can scientific facts be evolved from illusions. He who can completely forget all ills, is the greatest physician in the world.

The Greatest  
Physician in the  
World

The less you mention the ills of life the more you add to the comfort of life. He who gives no thought to the wrong must necessarily give all thought to the right; and he who gives his all to the right will perpetually increase the power of the right, not only in his own life, but in the life of the whole race. That which we think of we multiply; therefore, to forget the untrue is a great virtue; but we cannot forget the untrue unless we enter into the consciousness of that which is absolutely true. This, however, is not an attainment intercepted by difficulties; to be right is natural; to be wrong is unnatural; and to be natural is the easiest thing in the world.



**The True Use of  
the Mind**

To be absolutely conscious of the real and the true, is to be true to the normal consciousness of the mind; therefore he who becomes unconscious of wrong, and completely forgets all wrong, is not taking some new or extraordinary step in mental action; he is simply using the mind the way nature intended that every mind should be used. The mind was not created for abnormal action, and to act upon evil, to dwell upon evil, to think about evil, to recognize evil—all of these are abnormal actions. The function of the mind is not to create thought that is out of harmony with truth, but to create thought in the likeness of truth. The purpose of thinking is to elevate the mind into higher states of consciousness, and it is only such thinking as takes absolute truth for its model that tends to rise in the scale.

**The Power of  
Supreme  
Consciousness**

Think of absolute consciousness as normal consciousness; realize that to be unconscious of sickness and evil is natural; remember the great truth that the more wrong you forget the more good you will gain, and that the less you know of pain the greater your power to relieve others of pain. This may seem absurd, but the fact is that you know nothing of pain only when you have risen entirely above the world of pain; and when you have risen into that supreme state of being, you are in conscious possession of that power that is greater than anything that is in the world. You can conquer pain when you are above pain, and when you are above pain you are in that consciousness of true being where pain has no existence whatever, not even in your memory.

**The Complete  
Realization of  
Truth**

What you think of as normal will soon become a permanent state in your mind, providing it actually is normal in true being. Therefore, when you think of absolute consciousness as normal, such a consciousness will soon become a real factor in your mind. Then you may, whenever you like, become so absolutely conscious of perfect health that all ills will be forgotten completely. You may take mind and body so completely into the realization of truth that your entire being will entirely pass out of that which is contrary to truth. Then your emancipation will be complete, and you will be free indeed.



When you pray for health do not simply ask for health. To continue to ask for health is to cause yourself to believe that you do not have health. But you are the image of God, and God is always well, therefore you are always well. You do not need health; you have, even now, absolute health; you do not have to ask for it; you already have it in abundance; believe that you have it, and you will realize its wholeness and power in every atom of your being.

When you pray, enter into the spirit of God; feel that the spirit in you is the real in you, the all in you, and that the spirit in you is inseparable from the spirit in God. Then affirm with deep, spiritual conviction that you are in the truth what you wish to manifest; affirm that you possess in the real what you wish to possess in the actual.

We should never separate the actual from the real in consciousness; the actual is that which appears; the real is that which forever is; but we should think of the two as one. They are one because the actual is always a reflection of the real. The real is the light; the actual is the coming forth of that light.

Think as God thinks, and God thinks only absolute truth. Live where God lives, and God lives only in the spirit of truth.

To him who thinks the absolute truth, nothing is real but the world of absolute truth; and he gives conscious recognition only to that which is real.

To live continually in the consciousness of the great truth that the real man is well, and that the real man is the whole man, is to think only health. What we are conscious of we think; and what appears in the personal man is the result of what we think of the real man.

When every thought is created in the consciousness of health, every cell in the body will possess health. When the mind is full of health the body will be full of health, and every mind is full of health that is full of divine truth.



Sympathize only with the real, the true and the perfect. Select your mental companions from the world of truth only, and enter only those domains of thought that are illumined with the full light of the spirit.

The absolute truth is not simply a remedy in the time of need; it is the very substance of life, and must be taken with every breath and with every thought as nourishment for true being.

So long as human life is nourished with the truth, the human system will be actually filled with the power of truth; and there can be nothing less than perfect health—eternal health, where the truth reigns supremely.

**Cosmic consciousness implies harmony with the entire universe.**

**When something comes in my way, it comes to arouse my life for greater things.**





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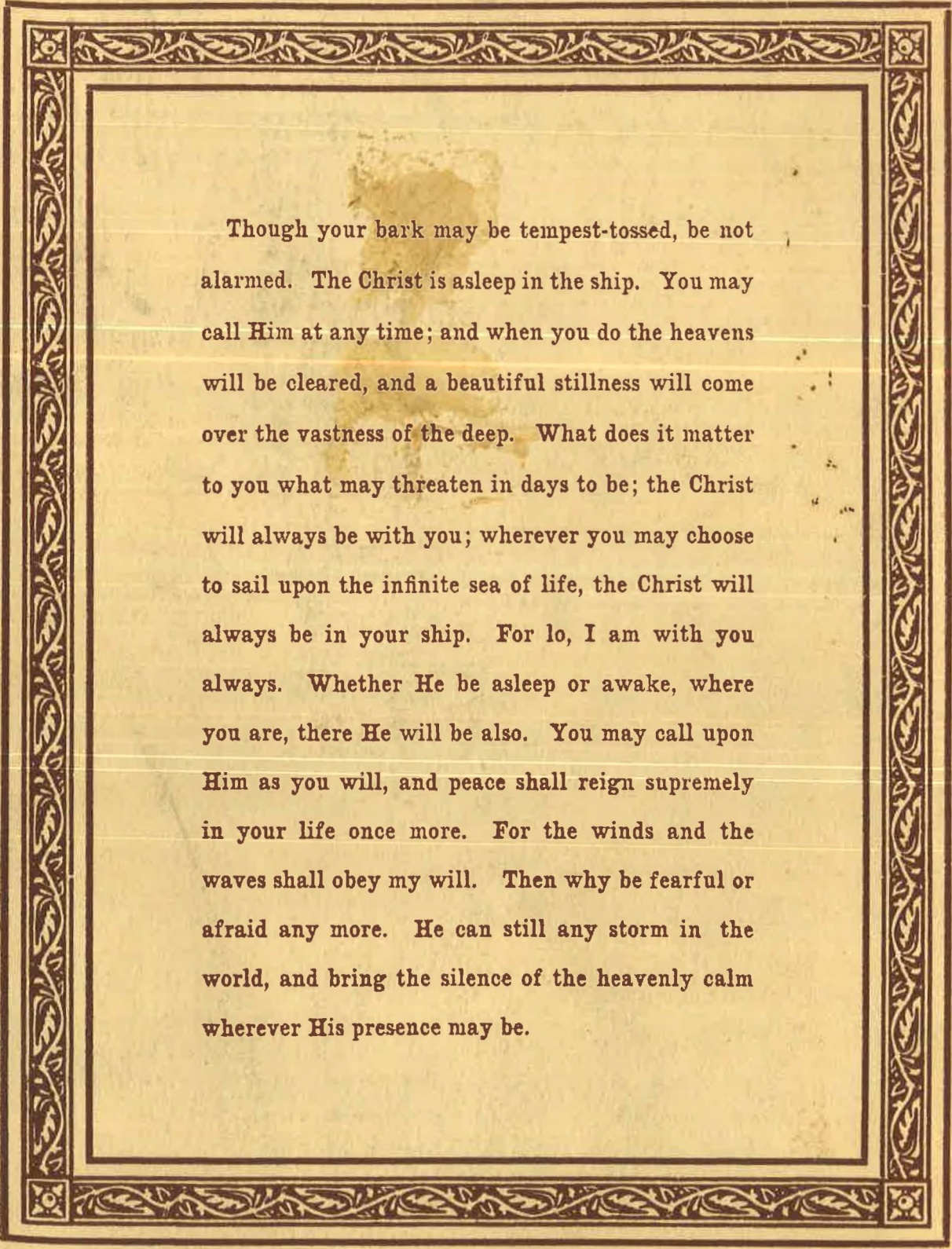
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