

**The Book
of Health
and
Science
of Truth**

with

**Demonstration
Devotional**

by

Edwin
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**Illumination
Publishing Co**

**Dowagiac
Michigan**

MCMII

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There is no Doubt in this Book.

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AXIOMS OF REASON.

And first with reason, which is also best;
Reason that rights the wanderer; that completes
The imperfect; reason that resolves the knot
Of either world, and sees beyond the veil.
For reason is the fountain spring of old
From which the prophets drew, and none beside;
Who boasts of other inspiration, lies—
There are no other prophets than the wise.

—Jami.

Keep faith with reason,
For she'll transfigure thee.

—G. E. B.

Reason is the mistress
And queen of all things.

—Cicero.

At the same time my reason returned unto me;
And for the glory of my kingdom,
My majesty and brightness returned unto me.

—Daniel.

AXIOMS OF REASON.

1. *The inquiry is into the truth.*

An axiom of the reason is discerned by the inability of the mind to conceive of the opposite; the notorious movement of the threshold of consciousness is not found to be actual, but apparent. The identity of reason and faith is perceived by understanding that consciousness must be an authority as a test of truth; the value of reason is seen in the demonstration of the Socratic axiom that humanity errs only from its mistaken judgments; the power of reason is evident from the fact that the goddess has but to show herself to take sovereignty.

It is announced that this is the *proper inquiry* for all who find in themselves a tendency to master or abandon changing things, and the *inevitable inquiry* for all who would discern immortality, happiness, and freedom.

In the providence of things there must ever be presented to the reason problems that seem beyond its ability to solve until it has been brought to function all there is in its constitution; (when all the kinks are out of the consciousness, then satisfaction and mastery set in;) there is not the least war-

rant for supposing that the reason has done all it can while a single perplexity lasts.

Ye shall know the truth, and the truth shall set you free.

Truth is the most perfect virtue,
And the highest good in itself,
Not troubled by matter,
Not encompassed by a body,
Naked, clear, unchangeable,
Venerable, unalterable, good.

—Hermes.

The true self which is free from sin,
Free from old age and fear,
Free from death and grief,
Free from hunger and thirst,
Which desires only what it should desire,
Which imagines only what it should imagine,
That it is which we must search out,
That it is which we must understand.
He who has searched out the true self,
He who understands the true self,
Obtains all worlds and all desires.

—Upanishad.

II. By truth is meant what is; such is the perception of spirit.

The spirit of truth is the meaning, the significance of truth. That which is, that which is so—in contra-distinction to that which is not so—such is the common, inevitable meaning ascribed to the word *truth*. Not what may be so, not what seems so, but

what is so in the final analysis; not what is so relatively, but what is so absolutely; for as Spencer affirms, "unless a real absolute be postulated the relative becomes absolute, and so brings the argument to contradiction." (First Principles, Sec. 26.) What the reason must admit or abandon its nature; what is so by virtue of the reason's being just what it is; what is axiomatic in the constitution of the reason; not only what the reason does believe in, but also what it cannot help believing in; that to which the reason can conceive no opposite; that which we cannot doubt, but do and must have faith in; that which we are forced to believe from the inability of the mind to think otherwise; such is axiomatic truth in the reason or faith.

The three forms of expression and demonstration are (a) *affirmation*, which is the mental, verbal, and muscular admission, confession, and reception of axiomatic truth; executive acknowledgment; (b) *denial*, which is the mental, verbal, and muscular rejection, refusal, repudiation of that which is not, of the false, of the error, of the illusion, of whatever the pure reason cannot believe in, of whatever the awakened and illumined consciousness finds unthinkable; (c) *identification* of affirmation and

denial, which are not opposites, but as the striking of a light is the expulsion of the darkness, as the perception of the rope is the annihilation of the imagined snake, so denial and affirmation are the very same.

III. Truth is all there is or can be; such is the perception of universality.

Because there cannot be anything besides *what is*; having found out what is, we must cancel what is not, leaving what is, or truth, to be all there is or can be. There can be no such thing as what is not. Speaking truly, a lie (what is not so) is nothing at all. Thus it is obvious why all the illumined say that truth is all there is. To be, at all, a thing must be what is, for how can anything be what it is not or what is not? What a thing is must be all there is to it—what is, is all and must be all. Sooner or later it must be self-evident to us that truth is universality. What is not means nothing, therefore what is not is unthinkable, since the reason cannot try to conceive of nothing without making something of it. Whatever shall be found at last to be so will be found to be all in all. Such is the perception of allness, completeness, wholeness, health, entireness, absoluteness, universality, incomparability; such is truth.

What is so plus what is not so about anything equals all there is to it; then canceling what is not so as nothing we have left what is so equals all. Thus truth is the same as allness. Kant announced the allness of truth.

IV. Truth is indivisibility; such is the perception of unity.

Because there is not anything besides *what is*, with which to divide the truth, since truth is all; truth is not divisible into parts because there is not anything besides the all to put between any such assumed parts. There can be nothing besides *what is* with which to establish any distinction or difference. It is an axiom of pure reasoning that a substance cannot be divided into parts unless there is something besides the substance to divide the substance with and to put between the parts so obtained in order to constitute an actual division, separation, or distinction. If you assume a negative or a "nothing" to accomplish a division, your division will be hypothetical only and therefore imaginary. If you assume that the truth might be divided by itself, you assume an unthinkable supposition, and wherever in any science such a division is assumed (as 10 divided by 10) the quotient from such

hypothetical division is always pronounced to be one, which is taken to signify that no division can be predicated. There is nothing different from truth for it to attribute itself to or to be an attribute of it. There is nothing for an attribute to be but what is. We do not affirm that allness and indivisibility are attributes of truth, but that truth is the very same as allness and indivisibility. In reality there can be no such thing as attribute or quality. Truth is just what it is, not partly what it is, but wholly and entirely and exactly what it is. Such is the perception of inseparability, impartiality, impartibility, indivisibility, undifferentiatedness, non-compositeness, simplicity, homogeneousness, absoluteness, unqualifiedness, sameness, unity—as taught by all the wise and good of the earth.

V. Truth is unchangeableness; such is the perception of permanence.

Because there can be nothing besides *what is* for it to change into; truth cannot change into nothing because there is no such thing; truth cannot change from one thing into another in itself because there is no difference or distinction in it, since it is universal sameness. Such is the persistent statement of the wise and good. Since

truth is permanence and all there is or can be, there is no such thing as change at all. Hence all hope that looks for change is vain, for the mind is fixed by love upon permanence. Know then that there is nothing but permanence, nothing but constancy, nothing but reliability, nothing but immutability. There is only stability and security, faithfulness and unswervability, reliance and substantiality. There can in truth be no growth, no evolution, no ambition, no development, no greed, no betterment, and if not in truth then not at all. Such is the perception of permanence, steadfastness, loyalty, constancy, unvariableness.

VI. Truth is eternity; such is the perception of presence.

The meaning or spirit of eternity is to be without beginning and duration and end, all which cannot be in truth because they mean changes and truth is permanence; so the changelessness of truth which we have perceived convinces us that truth must be utterly without origin and continuance and end, but is and must be what is meant by the word eternity. Time is never present but always absent in past or future, for if we try to pin to a present instant it has gone from future to past before we can

secure any presence, and we are told by those experts in the refinement of perception that when they push too deeply into the meshes of time their consciousness slips from the thread of time and space into eternity, the only actual presence there is. Time and space are the two ways of looking at the same nonentity—that is, the illusion of change; motion or mutability finds its capacity in space and its measure in time, but the perception of truth as eternity shows us the now, the presence, in which there is no absence in either time or space. Such is the understanding of truth as the present eternity—permanent and universal.

VII. Truth is not cause or effect; such is the perception of freedom.

Truth can have no cause since it has no beginning, therefore also truth is not an effect, and as there is not anything besides *what is* it must be that there is no such thing as cause and effect at all. There is therefore no reality in the law of cause and effect. Eternity is all and there is no creation at all. There is nothing besides the truth to hinder, bind, oppose it—no limits, no bounds, no laws, nothing against the truth; wherefore we say that the truth means freedom, and since the truth is all, there is no bondage at

all. If bondage were truth it would be permanent and unescapable, so it would be unreasonable to teach freedom; the truth sets us free because in reality we are free now; if we were really bound the knowledge of the truth would establish us in our bonds, but the illumined have ever announced that to know the truth means to be free, for in actuality we are eternally and unchangeably free now.

VIII. Truth must be just what it is and nothing else whatsoever; such perception of the inevitable is the power of truth.

Truth must mean *what is so*; the constitution of the reason forces us to mean *what is* by truth. The nature of consciousness compels us to know that there can be nothing besides *what is*; we are obliged to find that the truth is complete in itself alone. There is no choice but to believe that truth is indivisible into parts. The native energy of consciousness commands us to perceive that truth is unchangeableness and eternity, and freedom from any law of cause and effect. Power means what forces, compels, obliges, commands, leaves no choice, is inevitableness, necessity, what must be and cannot be otherwise; such is the power of truth. There is nothing but truth for power

to be. No change-producing energy could be truth, no measurable ability is the power of truth, but that which no change or influence can move, the unalterable must be of what is; this necessity, this inevitability is the standard of being, the authority of consciousness, the criterion of reason, the substance of faith. Such is the perception of the power and rank of soul. The fact that truth is power and all convinces us that there is such an actuality as omnipotence. Kant announces the universality and necessity of truth. Spencer says that when the race gets desperate it dives into its infinite magazine of intuitive, deductive truth, and practices axioms.

IX. Truth is individuality; such is the perception of humanity.

There is nothing else for us all to be but the truth, nor can we be a part of the indivisible, but each of us is forced to be the whole truth and nothing but the truth—this is the constant dictum of the wise and good, for the vision of the solidarity of humanity is identical with the illumination of the constitution of consciousness. Individuality is not dividuality, in which there is no reason or authority; Shopenhauer made it clear that our identity, which we

imagine the domain of our private and exclusive self, is in fact precisely the point in which we are all alike, thus exposing the fallacy of dividuality in the light of pure reason. Whatever is at all we all are forced to be by virtue of being at all.

X. Truth is God; such is the perception of divinity.

That eternal divine being is ever perceived by devotees, for there is nothing but *what is* for God to be; there is no God but truth; to be at all God must be all, indivisibility, changelessness, eternity, without cause and effect; power, identity, humanity—in fact whatever is at all, and such the illumined have ever announced him. There can be nothing besides what is for anything to be; “in as much as ye have done it unto one of the least of these ye have done it unto me,” said one who perceived the truth of the actual identity of all that is.

Thou indeed I am, O holy divinity!

I indeed thou art, O divinity!

—Gabalas.

Now if a man worships another deity, thinking the deity is one and he another, he does not know.—Bri. Up., II, 4-10.

Whoever looks for anything elsewhere than in the self is abandoned by everything.—Bri. Up., II, 4-6.

XI. Truth is good; such is the perception of satisfaction.

If there be any good at all it must be *what is*; nor can good be a part of the indivisible, but must be the whole of it. Truth must be all good or all evil; if evil is truth, then there is no good at all; if good is truth, then there is no evil, for whatever truth is it must be entirely that. If truth is evil then the more truth we have the worse we are off; if evil be truth then we may never expect to escape it since it would be permanent.

Goodness means satisfaction, enoughness, "that which all things aim at" (Aristotle); some of the several points upon which the good, the satisfaction of the race-consciousness inevitably hinges, are as follows:

1. Nothing has ever convinced this race as a whole that it can be satisfied short of allness, completeness, unlimitedness, wholeness; it is uneasy without the sense of completeness; if we want knowledge we want all of it; being honest with ourselves if we want friendship we demand all of it; if wealth, we want all of it; if power, likewise all of it; "all ages and all worlds" sings the poet; the notorious sigh of Alexander rings true to this unconquerable

demand for the universal that “springs eternal in the human breast;” no amount of training in compromise has been able to fade this quest for satisfactory good as allness out of the constitution of the race; the soul loves allness and the writings of the illumined foster this love in spite of the raging against selfishness; the bibles of mankind enjoin us to expect to know all things, to have all power and dominion, to stop short of nothing less than all there is; thus we perceive that truth and goodness, being identical with *allness*, are identical with each other.

2. Equally unpopular has been the sense of division, of sharing with others; no amount of arguing and moralizing overthrows the energizing of consciousness towards indivisibility; they love it in spite of all; no one can feel sincerely satisfied with a part of anything; they somehow keep looking for their good in an unmutated and undivided whole; no fraction of it must be missing; hence goodness and truth, being identical in finding satisfaction in *impartibility* only, are identical with each other.

3. The idea of good means that the satisfaction must be permanent, not liable to change or insecurity; therefore truth and

good, being identical in securing satisfaction in *permanence* only, are the very same.

4. Satisfying good must be present, not absent in time or space; it must not be past or future or away, but the *eternity* of now and here; so again truth and good agree and are perceived to be the same.

5. Satisfying goodness demands freedom from dependence upon any and all laws and things; we cannot in deepest honesty to our soul-consciousness want to submit to means to an end; what we actually demand is the thing itself and, not a way to obtain it, and of ways the most direct is the best; the less cause we need the better, and *no cause* at all is the best; in fact we do not love effects and causes at all but that which is; thus again truth and good stand together and are perceived to be identical.

XII. Truth is intelligence; such is the perception of mind.

There is nothing besides *what is* for intelligence to be; if there be no such thing as intelligence we shall never know it.

The relativity, and therefore non-existence, of all sense knowledge is clear in many ways. If instantly the earth and all things in proportion were reduced to the size of a pea, no one could know of it; if to the size of a pin-point, no one could know

of it; that it may be either of these sizes now, no one can deny. Also, if it were instantly reduced to nothingness, no one could know of it, unless he assumes himself to be independent of such reduction. Such proved independence from the world and all things is the only guarantee but that there may be none at all, and it is also just this isolation and freedom from the sense world that does prove to the soundest reason that its existence is in the mind alone.

The escape from the error of matter to the allness of mind is the soul of the miracles, in which are manifested the mind's rule and mastery and dominion over fate and law; memorize the saying of Paracelsus, "The beginning of wisdom is the beginning of supernatural power."

The origin of the dominion of man is the perception that all is mind, and that ideas are the only wealth—as Emerson has it, "The world is nothing, the man is all."

1. The present world of experience cannot be due to matter only, because we must assume mind or know nothing of any experience.

2. If we take mind to be a refined or evolved form of matter, we have but confessed to our need of mind by explaining how we get it.

3. The present world of experience can be assumed to be a product of mind alone; as in the numerous cases of dreams and visions, and other psychic phenomena, often more realistic than the waking-state, in which so-called matter plays no part.

4. Since we are not forced by the character of the facts of the world of experience to assume both mind and matter, the economy and simplicity of hypothesis urge us to pick upon the only one of the two which can alone account for the whole of experience—that is mind.

5. If the idea of any object or subject is taken out of the mind of anyone, the object or subject cannot be experienced, even though it be presented to the senses, as in cases of loss of memory, and of ideas being removed by mental influence; as of the lady who, while away from home, forgot who she was, thus lost for weeks.

6. If the idea of any object or subject is thoroughly fixed in the mind of anyone, he will experience the existence of that object or subject without the presentation of the thing to the senses; he will even see the thing quite other than it seems to others.

7. General rule; you cannot apperceive anything of which there is not the idea in the mind of the apperceiver.

8. Things have been lost, people have been lost, identities have been lost, persons have been exiled from their homes and friends and countries, cities have been lost, worlds have been lost; in fact heaven itself has been lost to myriads of souls merely for the want of the idea, solely from the absence from the mind of certain ideas and their associated ideas.

9. On the other hand by the restoration of the memory things have come back; homes, friends, cities, countries, worlds, heaven, have been restored; as the wise Plato taught, all things come to us again by the mere revival of our memory.

10. No one should assume the duality (mind and matter) since it is (a) unphilosophical, because of the mental necessity of unity; (b) redundant, because experience is explained without it; (c) cumbersome, because the assumption of matter requires more explanation and more ad infinitum.

11. All the so-called properties of matter are but mental—as magnitude, extension, impenetrability, divisibility, porosity, inertia, attraction, and indestructibility; what are these but mental perceptions, some of which can be proved to be false?

12. General agreement about facts does not make them material, for agree-

ment is a mental trait; and also no accumulation of mental perceptions makes them material—mere heaping up of thought does not make them true or turn their substance into matter.

13. The material hypothesis of “ether” is in itself ultra-mental. Atoms are but ideas of the mind.

14. The word “substance” means understanding, from the Latin—“sub” equals under and “sto” equals stand.

15. Emerson mentions the following tendencies abroad that are constantly doing away with materialism: (a) mere mechanical motion; (b) poets and poetry; (c) philosophy; (d) intellectual sciences; (e) ethics; (f) religion. (vd. “Idealism” in vol. “Nature and Addresses.”)

16. The revival of the perception that all is mind has been as usual attended with the renewal of life and the incipient restoration of the miracles of healing.

17. The perception of the allness of mind can be attained by a faithful consideration of the above points and such others as they will suggest.

18. The universe is the Lord’s meditation and man is the idea of it as a united whole. As mind is ever one in substance with its meditation and its ideas, and its

whole idea, so man and the Lord and the universe are the very same.

XIII. Truth is not matter; such is the perception of substance.

Matter means limitation, production, divisibility, incompleteness, time and space, change, cause and effect, non-intelligence, dependence, and in every way contradicts truth; hence we affirm that truth is not matter, but is understanding, which means substance. Matter is the blank, the negative, the empty void, the vacancy, the nothing which vanishes in the fullness of meaning, the absence which fills with presence of significance; this presence of meaning, this fullness of significance is substance, is truth. Since matter is not indivisible, nor unchangeable, nor free from time, nor free from the law of cause and effect, we conclude with the illuminati that matter (as the word is used) is not the truth; truth is spirit, which means that truth is meaning, significance, intelligence, consciousness, mind.

There is no life, substance, or intelligence in matter, or its laws.

Life is spirit; substance is spirit; mind is spirit.

I am not subject to matter and its laws; I am spirit.

The material body has no influence over me, none at all.

The material ways of thinking have no influence over me; I am free.

I will look upon the world as utterly void, for the wise so advise.

Look upon the universe as void, O Mogharagan,
Being ever thoughtful, ever thoughtful, ever
thoughtful;

Destroy the view of oneself as personally
existing,

Thus one overcomes death, overcomes death,
overcomes death;

The king of death does not see him who thus
regards the world.

—Sutta-Nipata vs. 1118.

I remember the saying of Jesus, “the flesh profiteth nothing.”

I keep these words of Paracelsus:

“The beginning of wisdom is the beginning of supernatural power.”

I love wisdom, which is the knowledge of truth.

Ignorance and materiality shall not have sway in my mind.

I now willfully determine to keep in mind and to search the meaning (spirit) of these true words of Solomon:

“God ordained man, through wisdom, to have dominion over all creations.”—Wisd. X, 2, and IX, 2.

I will love Thee, O Spirit, my strength.

The Spirit is my rock, and my fortress, and my

deliverer;
My God, my strength, in whom I will trust;
My buckler, and the horn of my healing, my
high tower.—Psalms, 18; 1, 2.

XIV. Truth is love; such is the perception of bliss.

Remembering the proverb that even the pangs of love are bliss, we win for this ecstatic perception the authority of reason by meditating upon the following points of identity between truth and love:

1. It is the nature of love to demand **allness** from the devotee; so that whenever this monopolizing of love is not satisfied the belief of jealousy arises only to be assauged by the knowledge of the truth that this allness has been realized.

2. The nature of love demands **unity**, inseparability, indivisibility, oneness, homogeneity, absolute exclusion of any alienation or differentiation or introduction of foreign elements in the nature of the beloved; there must be the "thee and thee alone that I love" before there be satisfaction in love; this unity is so essentially characteristic of love that no love can be said to be true without this trait.

3. It is the very nature of love to be permanent and **unchangeable**; the lover must swear constancy and feel that this constancy is something sure and involun-

tary in order to win faith in love as a reality. It must be felt that no peril or calamity of his experience could possibly change his love, which must be above and out of the reach of all mutability.

4. We find the lover vowing a love that never began, that defies duration and ending; love is declared to be ever now in its nature; the lover feels that in the beloved there is a restoration of what is and must be—*eternity*. The lover feels that there is now the restoration of the only life that there ever has been, or ever is, or ever will be.

5. The true lover does not feel that his love had cause, or grew out of any set of conditions, or had any motives to back it up, or in any way whatever was the result of any cause, and for this reason insists upon its being involuntary; *love knows no law*; also in true love there is no seeking for effects, no looking for results or rewards; love “seeketh not her own.” The nature of love is renunciation.

6. The true lover *sees only the good* in the beloved and is blind to all defects and evils and errors; love “thinketh no evil” is the real cupid; no matter if this so-called glamour and infatuation and blindness of love be laughed at and reasoned at and

resisted with every species of obstacle and even martyrdom still this continues to be the nature of true love, and any love without its full quota of this ingredient is looked askance at.

7. The true lover is gifted with a certain supernatural intuition or perception; there seems to be a sight of what others fail to see; a new world, open before him, closed to all others, is there present to his quickened *intelligence*; understanding has come to him; a subtle but real communion has become real between the lovers; this telepathy seems to them but natural and quite what should be; such an emancipation of intelligence in the case of lovers, such ease of mutual understanding, the court and parliament of love exact and feel must exist or the love is not true; all which and much more shows us that it is the nature of love to be intelligent. Thus it is plain that truth and love are identical.

The nature of love is the expression of intensity
towards some one,
It is the manifestation of the elixir of life,
Brewing which the soul sees its perfection, its death-
lessness,
Brewing which the soul is satisfied, craves nothing,
mourns not,
Brewing which the soul exults not, makes no efforts
or resistance;

Realizing which one is bliss-drunken, entranced,
self-ecstatic.

Love's nature is fulfillment through renunciation,
Abandoning piety and worldly prudence, ritual and
business.

Single-hearted to love, neglect of all else, forsaking
all other homes,

Seeking love alone in business and sacred studies,
Clinging to scriptural commandments while true
habits form.

Escaping relapse, regarding manners, melting pro-
prieties in hot innocence.

Some call love intense worship, complete resignation,
(Vyasa.); another calls love intense listening to
teaching about the true-self, (Garga); another,
constant feeling of identity with the all-self,
(Sandilya); another, giving up all acts to God,
wretchedness in forgetting God.

By this sign you may know that which is not love at
all, merely sham;

There is satisfaction in the other's satisfaction only;
True love "seeketh not its own," has no pride, no
thought of self.

—Narada.

XV. Truth is life; such is illumination.

There is only *what is* for life to be; if
life is at all it must be complete, perfect,
enough for all things and events, impartial,
permanent, eternal, free from cause and
effect, omnipotent, omniscient, omnipres-
ent—such is the only life we can live; we
are forced to live the only life there is to
live. Life cannot consist in a series of

experiences, for it must be permanence; it must not mean to us an adjustment to environment, for truth can have no suburbs; it must not signify to us a compact harmony of parts called protoplasms, for there are no parts to *what is*; it cannot mean a finite, created course of events for the purpose of discipline, because truth is infinite, uncreated, quite free from either purpose or discipline.

Life means consciousness, *that which knows*, for a lapse of consciousness is taken to mean death; not such consciousness as we perceive by design, nor yet self-consciousness, but the permanent and absolute mind; any subtractions of consciousness through sleep or swoon or disease or pain are felt to be stages and symptoms of death, so that we observe how the common wisdom of mankind finds the true meaning of life to be the consciousness of being.

There is no life but the true to live; we must live truth.

We are forced to live; we cannot stop living.

We are in the "power of an endless life" and cannot escape it.

We cannot choose to live in error; we must live the good, the true.

We cannot be part of life but must be the whole of it, the all.

There is no change or evolution in life.

There is no birth or death or growth in life; life

is God.

There is no material life; life is spirit.

I must live the life, the whole life, and nothing but the life.

All vitality is good and inexhaustible, unlimited, free, pure.

All-power, all-presence, all-consciousness is life, life, life.

There is no presence, power, or consciousness of death at all.

I live a charmed life; all the life there is is God.

My life can do all things for it is almighty and all-knowing.

My life is uninfluencable, not tintured, not tainted, perfect.

I am living spirit; my substance is pure vitality.

My vitality, intelligent substance knows its power and wisdom.

My life is free to do what it pleases throughout existence.

Living goodness is my vital strength.

No evil, sin, sickness, death can come into my life at all forever.

Mere living, without push or struggle, is victory inevitable.

"This is the victory that overcomes the world, even our faith."

Thus physical illumination occurs in accord with the Chaldean oracle which declares that "by extending a fiery (divine) intellect to the work of piety, you will preserve the flowing body," as in the case of Senator Rogatianus,

"Who was so deeply enamored of the charm of wisdom, and the discourse of Plotinus, and so attentive

to the duty of distinguishing his soul from mere sense life, that he neglected his wealth and secular affairs, dismissed his servants and rejected the dignities of state. Hence when he was chosen prætor, and the lictors waited for his appearance, he neither came into the public, nor regarded the duties of his office, nor dwelt in the house allotted for his reception, but supped and slept with certain of his friends and familiars, and gave himself to absolute retirement in the day. By this negligence and carelessness of duties (says Porphyry) from being so vehemently afflicted with the gout that he was obliged to be carried in a chair, he resumed pristine strength and vigor. And from being so diseased with his hands that he could not extend them when necessary, he so recovered their use, by philosophic patience, that he could employ them with greater expedition than the usual mechanic."

For it was neither herb, nor molifying plaster
That restored their health,
But thy word, O Lord,
Which healeth all things.

—Wisd; 16-12.

XVI. Besides truth there is nothing; such is the perception of nature and creation.

Nature's bequest gives nothing, but doth lend,
And, being frank, she lends to those are free.

—Shakespeare, Son. IV.

There is not anything besides *what is*.
Whatever may claim to be besides truth,
besides allness, besides the indivisible,
besides the permanent and eternal, besides
the causeless and effectless, besides power

and identity and goodness, besides intelligence and love and life, such other than the infinite and universal *must be perceived to be nothing*, and the consciousness does so perceive them by finding them a constant and unthinkable mystery.

The perception of nature is the understanding of the nothing to be nothing; the certainty that what is not, what is false, what merely seems, what is not actually true, a lie, is nothing at all; whatever the axioms deny must be perceived to not exist; this intuitive and inevitable exclusion and expulsion of the false is the perception of nature, the illumination of the nothing to be nothing.

The perception of creation is the refusal of the nothing to be nothing and its inability to be anything. As a mirror refuses to be itself and insists upon being all before it, so the nothing refuses to be nothing and assumes to be whatever may be in the mind of the one who approaches the conception.

Nature is the nothing that makes no claim and creation is the nothing that makes a claim to be something. The *prim-
eval parable* of nature and creation in the mirror and its reflection must be understood as explaining not the existence but the non-existence of all but truth. The sci-

ence of the paradox, of reception by rejection, of non-resistance by resistance, of all things through opposition, of attainment by meekness and modesty and non-assertion—the key to this glossary of mystery is the perception of nature, the great nothing.

When the consciousness approaches to perceive nothingness, as it must in the understanding of the *allness of what is*, it is turned back upon itself and sees only an image of its own conception, and thus nothingness becomes the mirror of mind.

The evidence able to convince of nature, the pure mystery, is faith, which is the ability to believe in absolute nothingness; it is pure reason, which believes in itself; we cannot help having faith in what appeals successfully to the reason, for *faith and reason are identical*; but both are needless in the consciousness of truth, wherein is intelligence as knowledge. But in the negative domain of nature faith is the master and magician of all things, the shadow of the Almighty that dwelleth in the secret place of the Most High.

The password through *what is not*, through limitations, changes, nets of laws and causes and effects, is the pronouncement of the word *nothing*, in the understanding and perception of nature. Thus

the primeval Aryan illuminati spoke their *vak siddhi* of escape—*neti, neti* (it is not, it is not)—to whatever failed to ring true to the axioms. Without this password perception, this constant door of sure escape, the path must seem beset with doubt and entanglement, with delusive bonds and fetters, with the prevailing of causes and effects over the pilgrim through ages and worlds. But this word *nothing* hews open the path as the lightning flash splits the darkness, strikes away bonds and laws and desires, dissolves doubts, cuts knots of chronic impossibility, melts circumstances, pierces shadows like a flash of glory; dashes through the jungle of appearances like the horn of the unicorn; it is the sword of the spirit of truth, “the flash of the will that can.”

annihilates all.

DAILY DEVOTIONAL.

MONDAY.

I AM ETERNAL.

I am spirit.

I was not born of the flesh, nor of the will of the flesh, but as God unborn.

I know that I am eternal because of the truth.

I see that I am not matter.

I see that I am not the mind of the senses.

I perceive that I am Soul, governing both mind and matter.

I perceive that no man on earth is my father, and that no woman on earth is my mother; and that no persons on earth are my kin, for I perceive that in truth there is only God.

I perceive that the flesh with its lusts and desires has no real power over me, because I am Soul.

I understand that matter and its laws have no rule over my true Soul-Being.

I perceive that by the knowledge of the truth I am master of all that is.

I perceive that the laws of personal heredity have no control over me, or over my mind, or over my body, or over my affairs.

I see that I am free from personal heredity.

I perceive that the laws of racial heredity have no sway over me, or over my mind, or over my body, or over my affairs.

I see that I am free from the secret or obvious influences of racial heredity.

I perceive that the truth has set me free from personal and racial heredity.

I perceive that I am Eternal Soul.

I see that the minds and bodies of the people with whom I associate cannot influence me because I am unchangeable Soul.

In as much as I am at all, I must be the truth, for the truth is what is, and therefore all that is.

So I am unchangeable, for I am the truth.

I see that there is nothing else for me to be but that which is, or the truth.

I perceive that I am unchangeable Soul, and am free from all influences of my own body or mind.

I perceive that my physical and mental senses have no real influence over me at all.

I judge not according to appearances, but judge righteous judgment.

I understand that I am really free from all influences.

(Affirmations, page 41.)

AFFIRMATIONS.

I see that my life is God, and therefore my life cannot be threatened with death, nor fear death, nor yield to death at all; my life is God Almighty.

I see that my health is God, and therefore my health cannot be threatened with disease or sickness, nor fear disease or sickness, nor yield to disease or sickness at all; my health is God Almighty.

I see that my strength is God and therefore my strength cannot be threatened with weakness, nor fear weakness, nor yield to weakness at all; my strength is God Almighty.

I see that my peace is God, and therefore my peace cannot be threatened with inharmony or discord, nor fear inharmony or discord, nor yield to inharmony or discord at all; my peace is God Almighty.

Heaven and earth shall pass away but my words shall not pass away.

My words shall not return unto me void, but they shall accomplish that whereto they are sent; my words are life to them that find them and health to all their flesh.

—Emma (Curtis) Hopkins.

TUESDAY.

I AM THE TRUTH.

There is no reality in evil, because the truth is good.

There is no reality in matter, because truth is spirit.

There is no reality in personality, because truth is indivisible.

There is no deception or falsity, because truth is all there is.

Truth means that which is.

There can be no such thing as what is not, hence what is must be all.

Therefore truth is all there is or can be.

Truth is indivisible, because there is nothing else to divide it by.

Truth is unchangeable, because there is nothing else for it to change to.

Truth is eternal, as beginning, ending, and duration would be changes.

Truth is without cause, as it is eternal; and without effect, as it is all.

I am the truth, as there is nothing else for me to be.

I am the whole truth, as it is indivisible into parts.

Whatever the truth is, that I am forced to be.

Truth cannot be both good and evil, for it is one and indivisible.

If truth is evil, then there is no such thing as good.

If truth is evil, then the more truth you have the worse you are off.

If truth is evil, then falsity and deception and error are good.

If evil and good are both truth, then they are both the same.

Sooner or later we must come to it that the good is all there is.

I cannot be deceived by appearances, because I am the truth.

He that believes in a lie is a liar also; but liars are unreal—nothing.

There is the perception of the nothingness of the self that is in the error of believing in the false; this is self-denial. "Deny thyself, take up thy cross and follow me."

There would be no escape from evil, if it were unchangeable truth; but it is not truth, therefore it is nothing.

There is, in reality, no evil. I deny it, not because it is, but because it is not at all. If anything seems evil it must be pronounced unreal, for truth is good and not evil, now and forever.

All presence, all power, all consciousness is good.

All the power there is is Good Almighty.

All the presence there is is good all-present.

All the intelligence there is is good intelligence.

The deceptions of my ancestors are not reflected upon me.

The deceptions of the race are not reflected upon me at all.

The deceptions of my associates are not reflected upon me at all.

The deceptions of my own mind and senses are not reflected upon me.

I am free from all deceptions and opinions and errors.

The truth sets me free, because in truth I am free.

The truth is that which is so now and unchangeable.

(Affirmations, page 41.)

WEDNESDAY.

ALL IS GOOD.

All-presence is God, therefore there is no presence of sin.

All-power is God, therefore there is no power of sin.

All-consciousness is God, therefore there is no consciousness of sin.

All-presence, power, and intelligence is good, therefore there is no presence, power, or intelligence of evil or sin or error.

There is no power to sin, because all the power there is is good.

There is no knowledge of sin, because omniscience is good.

There is no presence, power, or intelligence in the idea of sin.

There is no pride, selfishness, jealousy, envy, malice, cruelty, or revenge—none of these notions of sin are reflected in me at all; they do not exist, for they are unreal; they are nothing at all; they are null and void, and by these words of truth they are completely disintegrated fancies; they are bursted bubbles of vain opinion and empty belief.

The imaginary sins of the race are not reflected in my mind or body.

The imaginary sins of the people with whom I associate are not reflected on my mind or body at all; all-presence is good.

My own imaginary sins are not reflected upon me at all; I am free from all notions of sin, sickness, and death; all there is is good.

I am free from the notions of racial sin, sickness, and death.

I am free from the false beliefs of sin of my associates.

I am free from my own notions of sin, utterly free.

There is therefore now no condemnation to them that are in Christ Jesus, says Paul.

I announce the nothingness of sin to every being in the universe; I declare this forgiveness of truth to all creatures.

Because I perceive this truth of the complete nothingness of sin to be the true forgiveness of all creatures, I realize in my mind and body the most perfect forgiveness and the total extinction of the fallacy of sin, sickness, and death.

I perceive that everyone makes his own

punishment for sin for himself and others; I refuse to pronounce judgment of sin upon any creature; I perceive that all presence and power and consciousness is good, is perfect, is free from sin.

The perception of truth has set me free from the notion of sin.

I do not condemn any creature; no creature can condemn me.

(Affirmations, page 41.)

THURSDAY.

THERE IS NOTHING TO FEAR.

Omnipresence is love, there is nothing to fear.

Omnipotence is love, there is nothing to fear.

Omniscience is love, there is nothing to fear.

I will love Thee, O Lord, my strength;
I will not be afraid.

The fears of my ancestors are not reflected on my mind or body.

There is no fear in me; there is no fear at all.

All power is given unto me in heaven and on earth.

All things are possible to me, because I believe in the truth.

All things work together for good for me, because I love God.

The fears of the race are not reflected in my mind or body; I am free.

There are no fears in me; there are no fears at all.

I love the Lord, my God, within me with all my mind, with all my heart, with all my soul.

I love my neighbor as myself. There is nothing to fear.

The fears of my associates are not reflected in my mind or body at all.

I do not sympathize with fears; omnipotence is my friend; I do not fear.

I love my enemies; therefore I have none at all.

My own fears are not reflected in my mind or body at all.

All the fears there are are nothingness, vanity, null and void, forever.

All my present, past, and future fears are completely nothing.

I am not afraid; I am not afraid: I am not afraid; I am free from fear.

I am not afraid of things; I am not afraid of thoughts.

I am not afraid of evil thoughts; there is no evil at all.

I am not afraid of materiality; matter has no power; power is God only.

I am not afraid of the world, the flesh,
or the devil: *God is love.*

I perceive that love is all there is; *all in
all is love.*

I am not timid, hesitating, cautious; I
am full of courage.

All the power, presence, mind there is
is *Love*, the *Living Almighty*.

(Affirmations, page 41.)

FRIDAY.

I AM WISE.

I know that the truth has set me free from all evil; all is good.

I know that, in reality, there is no sin, sickness, or death at all.

I know that I am free from all pain and trouble and grief.

The foolishness, ignorance, and stupidity of my ancestors are not reflected in my mind or body at all.

The foolishness, ignorance, and stupidity of the race are not reflected in my mind or body at all; I am free.

The foolishness, ignorance, and stupidity of my associates are not reflected in my mind or body at all.

My own foolishness, ignorance, and stupidity are not reflected in my mind or body at all; my life is unchangeable wisdom.

Omnipresent intelligence is the truth; there is no foolishness at all.

Omnipotence is intelligence; there is no foolish power, there is no ignorant

power, there is no stupid power.

There is no apathy; there is no lukewarmness; there is no indolence.

All the presence there is is wise, clear-headed, discerning, omniscient.

I am wise with the wisdom of the *Spirit*; I know what I am about.

All about me and within me is the glory of the Living one.

White and glistening is the presence of the living God here-present.

I know that this is the shining presence of infinite life.

I know Thee, my life; I recognize Thee; I acknowledge Thee.

In all my ways I acknowledge Thee, for thou hast directed my paths.

Thou eternal and living Intelligence has been my dwelling place in all my generations.

There is no such thing as a foolish life; there is no such thing as a stupid life; there is no such thing as an ignorant life, because all the life there is is *God omniscient*.

There is no such thing as a weak life; life is omnipotent.

There is no lack of vitality; all life is

infinite and inexhaustible.

I have come that ye might have life and have it more abundantly.

I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

(Affirmations, page 41.)

SATURDAY.

I AM SATISFIED.

I love to be just what I am; I am perfect; all are perfect.

All there is is God; all there is is perfect; be ye perfect.

All the presence there is is perfect; omnipresence is God Almighty.

All the power there is is perfect; omnipotence is God Almighty.

All the intelligence there is is perfect; omniscience is God Almighty.

Eternal, unchangeable, indivisible truth is perfection.

Perfection is the universal necessity of all that is.

I am forced, compelled, obliged, immutably constituted to be perfect.

All there is is finished, complete, accomplished, attained, perfected.

I must be what I am, and I am perfect; there is nothing else.

Not hopes, not futures, not efforts, but now is my perfection of spirit.

My perfection is my rest in the living, unchangeable God.

Not stagnation, not growth, not change, not amelioration, but *God*.

I keep the saying of Jesus, "It is finished."

I understand the saying of Jesus, "It is finished."

The eternal finishment, the eternal beginningless completion.

What is true of me is true now, perfectly true now; truth is good.

I am perfectly good, perfectly blissful now; perfectly spiritual now.

Whatever is true of me now; I am perfectly healthy now.

I am not partly perfect, because truth is indivisible perfection.

Crammed with perfection, pervaded with irresistible perfection, I am.

All my ancestors are permanently perfect—permanently perfect.

All the race is permanently perfect—permanently perfect.

All creation is permanently perfect—permanently perfect.

All my associates are permanently perfect—permanently perfect.

I acknowledge the wondrous mystery of absolute and living perfection.

I perceive and glory in the wondrous mystery of living perfection.

All is perfect; I rest, I rest, I rest in constant and living perfection.

(Affirmations, page 41.)

TREATMENT FOR PROSPERITY.

All the power there is is devoted to my prosperity; I am not afraid.

All the presence there is is devoted to my welfare; I do not doubt.

All the mind there is is devoted to my success; God is my provider.

I am not influenced by money considerations; I am master of money.

There is no fear of money in me; there is no love of money in me.

I am not afraid of poverty; I do not practice economy; I am not timid.

There is no reality in the poverty of the poor; there are no poor.

There is no truth in the idea of having to work for a living; *life is*.

I am free from the curse of work; I labor not for the meat that dies.

I perceive what it means to "take no thought;" I do not fear poverty.

I understand the truth of universal prosperity; "joy, joy, the glad news!"

I arouse my mind from the sleep of incapacity and incompetence.

I rejoice in my prosperity, for joy speeds the perception of truth.

I am in perfect peace, which perceives that there are no obstacles.

I perceive that all my wants have been forseen and provided for.

I realize that my "Father knoweth that I have need of all these things."

I am conscious of limitless abundance; all-power brings mine to me.

I know the golden rule of prosperity of the Christian system, and I perceive its spirit—"All things are mine."

There are no thieves about me or within me; no thieves at all exist.

I do not perceive any power in money at all; all power is God.

I know that there are no poor and oppressed; I do not doubt the truth.

There is no fate of ill-luck hanging over me or anyone.

The truth is that infinite abundance is mine eternally and anyway.

By these true words I perceive the complete extinction of the notions of having to earn a living, of having to save up, of any lack.

I am permanently conscious of unescapable prosperity.

Whatsoever he doeth shall prosper.

All things are yours.

Not to perceive this truth is to be a thief.

The error of stealing is of two sorts; (a) stealing from others, and (b) stealing from one's own self.

Both are overcome by the perception that "all things are yours."

Patanjala taught (2-37 600 B. C.): "Abstinence from theft being confirmed, all jewels approach (him who has the perception.)"

"When one has given up self-love and thereby the desire for misappropriation, he stumbles at every step on wealth without actually seeking it."—Dvivedi.

Swami's translation: "By the establishment of non-stealing, all wealth comes to the Yogi."

"The more you fly from nature the more she will follow you, and if you do not care for her at all she becomes your slave."

Moses: "But thou shalt remember the Lord thy God, for it is he that giveth thee

power to get wealth; that He may establish his covenant which he sware unto thy fathers, as at this day.”—Deut. 8, 18.

Thecla (to her mother): “Is it possible for you to be brought to a belief that there is but one Lord God, who dwells in the heavens? If you desire great riches God will give them to you by me.” (X, 8.)

Job, 22, 25: “Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.”

Psalm 23, 1: “The Lord is my shepherd; I shall not want.”

Think of all your mental affairs as being out in a warm spring rain.

Psalm 37, 3: “Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed.”

Proverbs, 8, 21: “I will cause those that love me to inherit substance; and I will fill their treasuries.”

Proverbs, 10, 22: “The blessing of the Lord, it maketh rich; and he addeth no sorrow with it (or, toil addeth nothing thereto.)”

THE WHITE MAGIC OF PSALM XXIII.

The spirit of spontaneity; the roar of the lion of liberty; I am.

Self-existence is my devouring hunger; there can be no lack unto me.

My own being establishes me in conditions of dynamic vitality.

My own spirit thrills me through with spontaneous rivers of rest.

My vital breath is constantly self-renewed.

All the powers of right thought come to me by virtue of what I am.

Dauntlessly I walk through delusions dark and deep, innocently true.

In me there is no fear of evil, for living good is mine, is me.

What I am unchangeably is strength to me, is comfort and security.

In spite of all appearances this Glory-Presence shines transfiguration through and through me—the christening thrill of delicious harmony.

Mighty urges of the Living Light drum my march to victory.

Only the things that are good, only the things of beauty pursue me, hunt me out,

chase after me perpetually.

Abide I must in the very form of self-existence throughout the ages.

COMMUNION WITH I-AM-THAT-I-AM.

(Lord's Prayer.)

Our understanding, which is within, I give myself wholly to truth; let my power be present ever to my mind, the power of truth; let the *will* of the *good* be realized in externals as in internals; I know that strength has been given me for every realization. I refuse to hold grudges in my mind against any creature, therefore no creature can hold any grudges against me. I do not call up my latent liabilities for demonstration, because by my very being I am free from all delusion and error. I know that all-power, and all-glory, and all-dominion are ordained within me, and for me, and by me, unto the ages of ages.

BENEDICTION.

All the Presence there is,
All the Power there is,
All the Consciousness there is,
Is *Love*, the *Living Spirit Almighty*.