

THE LIFE AND THE WAY,

THE CHRISTIAN YOGA
METAPHYSICS

BY
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FOUNDER OF CHRISTIAN YOGA

SECOND EDITION

Revised and Enlarged

SAN FRANCISCO

FIRST EDITION

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SECOND EDITION

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THE BASIC PRINCIPLE OF CHRISTIAN YOGA.
THE NEW REVELATION.

THE DENIER EXISTS BEFORE HE CAN DENY HIMSELF. THIS EXISTENCE OF ONE'S BEING IS GOD IN ESSENCE, THAT IS, IT IS AT ONE WITH THE UNIVERSAL ESSENCE, GOD. TO REALIZE OUR REAL BEING OR SELF AS GOD IN ESSENCE IS TO REALIZE GOD IN SPIRIT.

THE CHRISTIAN YOGA MOTTO:

"Reach the Goal of Freedom by the Path of Freedom."

A. K. M.

"As a man thinketh in his heart so is he."

"As a piece of iron put in the furnace takes the quality of the fire, so our mind conceiving the divine Ideal partakes of its attributes."

Christian Yoga Metaphysics.

"Without the glass there is no possibility of a sight of the reflection: whence then could there be any possibility of the knowledge of name and form without assuming that which is Existence, Consciousness, and Bliss?"

Panchadasi, Upanishad.

"Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

Matthew 18:3-4.

"Marvel not that I say unto thee, ye must be born again. Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

John 3:7-3.

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PREFACE.

THE author sends this treatise into the world in the name of the Great Ideal, through whose inspiration he has written it. Except for the first few pages this book was written within a month, and in the midst of repeated interruptions by visitors, students and friends. Without Divine inspiration and guidance it would have been almost impossible for the author to have written this metaphysics in the midst of a strenuous, busy life, and in a language which he had acquired in but a short time by self study.

By the above statement he does not mean to underrate the value of an academic education, he simply desires to convey the idea that the Almighty can do His work even through one who has very little or no education in the academic sense. That fact alone ought to be a message of hope to many millions of God-loving souls, who are willing to work in the Lord's vineyard, yet who are hampered by the feeling of their inability and limitations. Since writing this treatise the author has become more than ever convinced that to understand the divine philosophy of life there is very little need of an academic education. The education which we receive in the Almighty's kindergarten, by simple trust and self-surrender, is sufficient for that purpose. The secret of work in the field of truth is simple trust in the all-providing power within us.

If any one desires to know about the great mystery of life, let him or her read this book over and over again. In this treatise is shown that the power and efficiency

of our personal will is very limited compared with the great Cosmic will, which by our divine right we are able to manifest. The man who is constantly conscious of his limitations cannot possibly manifest unlimited power. He cannot rely upon his limited will to manifest unlimited power. There exists only One Power in this universe. Our personal power belongs to that Power, and is only detached in our consciousness. To establish unity with that Cosmic Power by conscious realization is the main purpose of this life. The author had an inspiration, to the effect that we manifest power by the quality of thought, and not by any assumption of meaningless affirmation. When we are thoroughly absorbed with the thought that the power of our Great Ideal is manifesting through us, and we do not care whether we have any power or not, that is the time we really manifest power. The less conscious we are of ourselves, by the higher quality of thought, the more we become or manifest that quality. Those who are ready will receive new light from this treatise. The author does not claim any credit for this work; all credit is due to the Almighty Power which has directed him to follow its mandates. Let peace be with all.

A. K. MOZUMDAR.

July 15, 1911.

PREFACE TO THE SECOND EDITION.

THIS edition is devoted to the complete presentation of the Christian Yoga metaphysics. Not only have the distinctive features of this new dispensation been clearly set forth in this treatise, but also all the laws of this phenomenal world, which man can command and control, have been elucidated. To the author's knowledge, no other treatise exists in the English language which gives such a comprehensive view of life, or the solution of so many of the various problems of life. It is the first time in the world's known history that the question has been clearly answered of how the Absolute, unchangeable-perfect-God, can create, or manifest, without being changeable and imperfect.

Like many other inspirational works, this book has not been arranged in synthetical order. Nevertheless it gives a most complete and comprehensive discourse in metaphysics. The author claims no credit for this work. All credit is due to Him under whose inspiration and guidance the author has been able to give this teaching to the world. During the writing of this treatise the author has undergone a peculiar experience. He has dared to do things which would have been impossible for him to do under ordinary circumstances. If there is such a condition as being possessed of the Holy Spirit, he has had that experience. This fact can easily be verified by reading the book through a few times.

Those who wish to have a brief account of this new dispensation should read the chapter entitled "The New Life" and the chapter entitled "Epistles,"

"Way of Life" are the chapters wherein can be found practical hints and suggestions to solve the various problems of every-day life. Those who desire to study the deeper mystery of life should read such chapters as "Within and Without," "Shadow and Reality," "Fancies Of Illusion," "Consciousness in Illusion," etc. "The Light Of the World," is the most valuable chapter for students of the New Testament; it gives the key to mysteries of the early Christian teachings and belief.

In the name of the Master-spirit the author sends this treatise into the world to meet the growing demands of humanity for spiritual light. With blessings and salutations for the cause of humanity.

A. K. MOZUMDAR.

April, 1914.

PART ONE.

The Way to Life.

THE WAY TO LIFE

or

To Health, Happiness and Divine Oneness.

*"Never the Spirit was born; the Spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the Spirit
forever;
Death hath not touched it at all, dead though the house of it
seems!"*

SONG CELESTIAL—(Bhagavad Gita).

(Ancient Hindu Scripture Three Thousand Years Old.)

THERE IS NO EVIL, GOD IS ALL GOOD AND
ALL IN ALL.

There cannot be anything beyond God. Two contradictory forces, such as good and evil, cannot exist at the same time in the same universe, if one
1—Evil is omnipresent and omnipotent. Con-
unreal sequently there is no such condition or
force as that called evil—as opposite to good—because God is good and omnipresent. Do not let your mind drift into error-thought by admitting error. Do not let your mind be forced into fear-thought by admitting evil. If, "there is nothing either good or bad, but thinking makes it so," why then should we allow our minds to dwell in the thoughts of evil, mortality, disease and death? If it is all concept, all thought, then let us have the concept of immortality, All-good, All-health, All-life.
If anyone commits evil, it is because he thinks evil

and believes evil in this concept life. The true interpretation of an action is the motive which prompts it. Hence, we say, no one can perpetrate an evil deed without knowing it as evil. We know evil by accepting it in the popular sense and by becoming conscious of it in this personal plane. 5

As we know evil in this personal concept of life by thinking or being conscious of it, so we know good also by being conscious of it. If we believe that good overcomes evil, then we should think good and live in the consciousness of good. Because as we think so we become. It is an error-thought that without knowing evil we cannot know good. For, in the first place, we have admitted that there is no evil but that our thinking or wrong concept makes it so for us. Hence, it will not be necessary to know evil in order to be conscious of good. Now if, in a comparative sense, we call yesterday's good, evil, on account of our better understanding today, then that evil is not something opposite to good. If evil means less good, in the relative sense, it cannot have an opposite effect to that of good. If the evil which we expect comes to us with evil effect, it is because we believe in it. No effect is good or bad, but our thinking makes it so. If we know how to put a different meaning upon an effect which we call evil, we can turn it into a good effect. 15 20 25

So long as we do not manifest perfect good, or the consciousness of God, by being conscious only of Him, we are bound to have various experiences. These experiences cannot be anything but good. In the relative plane we 30

2—Thought
creates evil.

3—As we think,
we become.

4—Seemingly evil,
really good.

generally consider our better understanding good. Even then why should we consider our past experiences, which were necessary for our present better understanding, evil? In this relative plane everything is good in its place. Even existing in this plane we exist in God and manifest God-life. If we manifest less God-life than we should, according to our understanding, we cannot say that we do not manifest any God-life at all. There being only one Life, if it is a life at all, it must be the God-life. Everything in that Life is grand and beautiful, there cannot be any evil. Evil there is none in this world of All-Good, All-Good meaning All-God. If anyone finds evil, or absence of Good, or God, his thinking in his personal concept of life makes it so. Then if any of you should say that by the denial of evil we have admitted it, since we cannot deny a thing without admitting its existence, the answer would be that we must admit evil as imperfect good, and not as negation of good, and that it only exists in man's consciousness. Man's consciousness is also God-consciousness, but in this personal plane it is wrongly viewed by man himself who is a part of God. There cannot be anything, or place, where there is no Good, or God. Then evil simply means our imperfect consciousness of God, on account of our sense of separation from Him.

Some people wish to be good by fighting evil, but they know from their experiences that this is not an easy task. They should remember that they cannot fight the evil which their own thought or wrong concept of life creates. The consciousness which creates evil by giving recognition to it, or

**5-Resist
no evil.**

by being conscious of it, cannot fight against itself by creating opposition. It is almost impossible to conquer evil by fighting it. Although some people, by the sheer force of will, may succeed for a time in keeping it down, in their unguarded moments it is bound to reappear. It is not quite so bad as to live in the constant dread of evil. "Resist no evil," has a deeper significance than the average person comprehends. The less a person resists evil, the less he thinks and becomes conscious of it. By thinking of it less he reduces its influence over him, because we partake of the nature of the thought we think. By the thought of good, grand and beautiful, we partake of these qualities. If we call a thing or condition good, it is always good, and it cannot be evil or bad. If bad means less good, even then we cannot deny that it is good after all. The man who cannot see good in evil is the moral victim of evil. That does not mean that we have to live, or approve of, the life below our better understanding; it simply means that we should not hold an antagonistic thought toward evil. If we do, we are likely to invite the evil to our thought realm, which may force us to do more evil in our reform act. Allowance we must make for the deeds of our brothers and sisters, not in the spirit of encouraging evil, but with the spirit of inspiring good in them. By holding the thought against others, we not only give them a bad suggestion, but we also take the very condition we are opposed to. If moral teachers are good it is not because they condemn evil, but because they live and think the moral life. Those who constantly condemn evil are often seen to commit evil in some form or other. Many times their

very act of reform leads them to adopt such means as will call for reform in themselves.

To see good in evil is to recognize, and be conscious, that God is All-in-All. The more conscious we become of God the less conscious we become 5
~~Good in~~ of evil, which is born of sin, or
~~everything.~~ sense of separation. We manifest the quality of that of which we are conscious. If we act and live evil, it is because we are conscious of evil in our sense of separation from God, or in our limited 10
 consciousness of ourselves, which we call self-consciousness. When we are conscious of God we manifest God; consequently God becomes the supreme actor and ruler in our life. How is it then possible for us to live and act evil? In the consciousness of God, or Unity, we 15
 find that All is in One and One is in All. Then our self-conscious self, which is the mere opinion of our immortal Self, the true existence in a wrong significance, becomes absorbed or ceases to be, in our consciousness of All God. It is not a question of the admission or 20
 denial of evil, but a question of raising ourselves into the All-ness of Consciousness. Good and evil both will exist to us so long as we remain conscious of them by giving them recognition in their particular significance. If, by the constant association of good, we become good, why 25
 should we not be God-like by constant association with God in our every thought and action? Act we must, because this very life is action, whether we hold it in a personal or impersonal significance. But in this self-conscious life of action we may not always have time 30
 to think of God directly, although we can always associate

Him with our every thought and action, and thereby keep Him constantly in our consciousness. That is what is called bringing the Kingdom of God to earth. This new dispensation does not deny any thing or condition which exists in man's consciousness, but it tries to bring the Kingdom of God to all the earthly things and conditions by associating God with them. God is never affected by our conditions, but by making our conditions His conditions in our own consciousness, or realizing them in Him, we associate ourselves with Him. By this association we raise our personal consciousness or opinion of ourselves, and thus the conditions which existed in our previous state of consciousness, or of self-opinion, disappear. By making our condition God's condition, or by giving it to God, we feel a sense of freedom and relief. The moment we feel free, that condition disappears from us, by the touch of God-consciousness.

One who lives in the constant dread of evil lacks moral courage to shake off the shackles of evil. It haunts him like his own shadow. The less conscious we are of evil, the less evil we commit. By trying to see good in everything, we inspire a better condition within ourselves. It is a condition of calmness and peace, an abiding trust and feeling of security, that guides us in the pathway to heaven. Who stops to think that man imperils his life-boat in the tempest of his feelings? Danger there is none. The only danger abides in his consciousness or false concept of life. Let him wake up his sleeping Master-nature, it will pacify the stormy sea of life. He will again hear the Master-spirit speak through his soul,

7—The peace of
assurance.

"*Oh ye of little faith.*" Ah, my friends, this life is simply grand and beautiful when you understand it. Have you forgotten what the Master said? "*Unto you it is given to know the mystery of the Kingdom of God, but unto them that are without all these things are done* 5 *in parables.*" Everywhere we hear stories of disease and suffering, caused mostly by restlessness and inharmonious conditions due to our sin, or sense of separation from God. In order to have peace we must know and realize our relation with God. The moment we give our fear, 10 worry and disease to God, in the consciousness of His Allness, we become free from these mortal conditions. Then we come to realize that it is the hand of God that is constantly drawing us nearer to his bosom.

They say that it is our divine prerogative to demand 15 or ask of the law of supply whatever we may need.

8—The right to demand. It is very true; but the question is, how are we going to know that it is our divine prerogative. The answer is not far to seek. God is All-in-All. We cannot exist beyond 20 Him, therefore we have the right to conceive that our life and its natural, wholesome desires belong to Him. To be conscious of that fact is to rise above the plane of want. In that consciousness of All-God we cannot be conscious of anything which suggests separa- 25 tion, want or death. All our sense desires come from our sense of separation from God. But when we make those desires God's, with perfect understanding and peace within by the association of God in our consciousness, we regain our lost paradise of unity. Then our 30 sense desires are transmuted by divine quality. Any

desire which is conducive to peace and harmony is natural. We cannot do anything which will lead us into darkness and sin, which will create discord and inharmony, if we keep God always in our consciousness. Sin, or the sense of separation, is not real, because it is not possible for us to exist apart from God; He is All-in-All. Therefore the concept that we exist independently of the rest of the universe is not real, although we may believe it to be so. This belief is unreal, because it is mere belief without being sustained by fact or reality. Being conscious that God is All-in-All, when we make our demand His demand in our concept, we raise ourselves to the plane of fullness.

As we surrender our sin-life or the concept of separation to God, we become conscious that God is All-in-All. Then will it not be proper to give all to God. to give also everything that belongs to our sin-life to God? What can be more hopeful and inspiring than the message that we can be free from all pain, trouble and care by surrendering them to God, who is All-in-All? By giving our pain, aches, disease and death to God we make atonement (at-one-ment), or we come to live in the consciousness of God. Because thereby we feel the sense of freedom by raising our consciousness to the wholeness of all, which restores harmony and peace within us. By giving we receive, and by losing we gain in the spiritual sense. By giving our life, with its burdens and cares, to God we receive God, because God becomes the supreme ruler of our being. It is by giving up our concept of mortality that we receive the consciousness of immortality. Our very

consciousness of the Allness of God takes away all our mortal conditions. The Lord can only take when we give to Him in true spirit or consciousness. When we come to the realization that our life and its conditions belong to Him, and that we have nothing of our own, 5 then we truly give ourselves to Him. In that consciousness, and through that consciousness, we rise from inharmony and discord to the divine plane of harmony and unity, from mortality to immortality. We become conscious of the guidance of God when we let Him in 10 true spirit guide us. As we follow Him in our consciousness of His Allness, our footsteps are guided by that light. It is like a home-coming ship entering into her native harbor by following the beacon light which is blazing forth from the lighted shore. It is simply grand 15 and beautiful once we understand the true meaning of the "guidance" of the Almighty. It is the reflection of our consciousness of God which illumines our path to perfect unity. That light, the once awakened consciousness of God, never goes out, but to our consciousness it 20 only appears to the degree in which we become conscious of God. Our every action in the reflection of divine Light is forever divine, is forever the action of God. Speaking, hearing, feeling and knowing, all become the reflection of God. Then that which we hear is God's 25 word. In that consciousness of the allness of God can a man walk in the path of mortality and sin? Can he live in a world which is not flooded with the Light? Verily, verily, I say unto you, that the God of our forefathers still speaks unto us, and still administers to our 30 wants as He used to do in olden times. The difference

between our action and God's action in this illusory plane is in our consciousness. When we act with the limited consciousness of ourselves it is *our* action, and when we act with the consciousness of the Allness of God it is *God's* action to our consciousness, then we act in the reflection of God, who reflects on, and through, our consciousness on account of our being conscious of Him. Our consciousness always reflects or manifests the quality of that of which it is conscious. Happiness and misery, and all other conditions, are the reflections of the qualities of which we are becoming conscious. Whenever we give anything to God with our consciousness of His Allness, we find in His reflection on us that it is received. When we know and realize that God receives what we offer, He receives it even in the literal sense. But it is not a question of God's receiving our pain and aches, it is a question of raising our consciousness from the plane which gives us the sense of pain as reality.

The idealism which makes us forget altogether the very name of imperfection in our effort to attain to perfection occupies the highest place in the spiritual history of the world. It removes the immense barrier of opposite suggestion which keeps so many people down to the self-conscious plane of imperfection. Christian Yoga does not say that there is, or that there is not, any imperfection. Since a man cannot realize any more than he is conscious of, the most useful method he can adopt is not to try to prove, or disprove, that which is real to him at the present, but to raise his

10—Raise the
consciousness.

consciousness to a higher plane of existence and so dispel his illusion. If he is imperfect, or manifests an imperfect condition, there is no need of making him more conscious of it in order to make him perfect. He knows what he is, though he may not know in the significance you or the world may know. Why should you then force upon him an idea, or belief, which belongs to your world or concept? When a man suffers pain he knows that he is suffering, and there is no need of telling him of it. If your main object is to alleviate the pain, then adopt such measures as will really do it. If you want to make him forget his pain you should not adopt any method that will make him more conscious of it. So in our practice we should avoid the very idea of pain as imperfection or unreality. We are likely to make a condition more real to our consciousness by the declaration of its unreality and imperfection. The fear of imperfection may create more anxiety and discord in our consciousness than the very condition itself. Yet we know that every thing or condition we encounter in this relative existence is unreal, judging by the absolute standard. It is not a question of reality or unreality, but of how we are to raise ourselves above these changeable things and conditions. Christian Yoga tells us to bring the Kingdom of God to earth, that is, to bring the consciousness of God to all of our earthly conditions. Whenever we associate God with every thing and action in our consciousness, we come to live in the atmosphere of God. We then find peace and harmony within. The moment we feel peaceful and calm in the consciousness of All-God, we become free from the diseased condition

which is the result of discord and inharmony with our natural stage of evolution.

You may think the idea that God does everything may give you license, but if you keep your mind, or consciousness, on God with the proper understanding of the Allness and Oneness of All, you cannot possibly do anything which will not be holy and whole. When we make God the supreme actor in our life we always find harmony and peace, because He is All-in-All. All-in-All God cannot act against Himself. Therefore we always find harmony and unity in our actions to the degree that we can make our action God's action in our consciousness, or, we simply give our action and its result to God. The method we adopt to reach that plane is by the analysis that God is All-in-All, and that we are in God; that our life is God's life, and, consequently, that all there is in this life belongs to God. This idea does not change God, but it changes us by the law of association. Therefore Master Jesus said: "*Verily, verily, I say unto you, the Son can do nothing of himself.*" And again he said: "*My Father worketh hitherto, and I work.*"

11—Wholeness
in God.

5

10

15

20

THE WAY TO LIFE.

Chapter Two.

WE MUST first try to understand our relation to the divine Life before we can use our divine prerogative to demand. Before we demand of the great universal law of supply we must know what right we have to do so. When we know that our life and its natural desires all belong to God, we are justified in demanding what belongs to us by divine right. That which is in God belongs to us, because we are one with Him. God does not own us in the sense of proprietorship, but He owns us as His own life. God is All-in-All, therefore you and I exist in that Allness, so that our life is God-life in part. The more God-life we manifest, being conscious of His Allness, the more we come to share all that there is in that life. They say that our every positive demand is fulfilled. A positive demand does not mean a demand with a certain amount of force; it means a demand with the proper understanding of the law of Life. To the extent that we understand the law of our divine rights do we become positive. We never doubt regarding a thing which we positively know we are going to receive. We know that the perfect consciousness of All-God is our legitimate demand. We are constantly coming to that consciousness through the various activities and experiences of our life. Every step we are taking in this world is leading

us knowingly or unknowingly to the consciousness of All-consciousness.

When we say we are becoming conscious of All-Consciousness, we do not mean that we are becoming
2—Consciousness of the All. All-Consciousness. Since we manifest 5
 the quality of that of which we are conscious, we manifest God by being conscious of Him. Self-consciousness creates illusion, but our consciousness of All-God makes us free from that illusion. We cannot be conscious of two things at the same time. 10
 A part cannot be conscious of itself and at the same time be conscious of the whole whose part it is. When it is conscious of itself it manifests its own quality of consciousness; that is, it manifests the quality of that of which it is conscious. But when it is conscious of 15
 the Whole it forgets itself and manifests the quality of the Whole. If God is All-in-All and is All-Consciousness, then whenever and wherever we find Consciousness there we find God. Since nothing can exist but God, we cannot conceive of anything which 20
 is God-less, or without Consciousness. If things are not as they seem, they must be something, which always means the same thing, that is, God. God is as much God in one thing as in another. When we say in a thing, we mean in the appearance of a thing. 25
 Although only an appearance, even then it must be the appearance of something and must appear in something. If this appearance is due to the part being conscious of itself and losing its consciousness of the Whole, then it exists only in the consciousness of the 30

part. But the part is a part of the Whole; therefore if anything exists in the consciousness of the part, even in a wrong significance, it also exists in the Whole. Since the idea of the part, that it exists by itself, is unreal, its conception, or that which it is conscious of in that particular significance, is also unreal in the absolute sense. What we call Cosmic Consciousness is All-in-All; only by the word Cosmic we wish to convey the meaning of the Consciousness as a Whole. 5

The question may arise, as to whether we still dwell in the narrow limit of self-consciousness when 10

**3-Attainment
progressive.**

we make our action God's action. If we take the view of Christian Yoga, we can easily find a rational answer. Christian Yoga maintains that so long as we are in the relative plane, so long will our progress be relative. We may not all at once lose our self-consciousness in the consciousness of God, but to the degree in which we become conscious of God, to that degree we succeed in gaining our end. When we make our life God's life, our consciousness of ourselves is changed according to the degree of our realization of God. With the change of our personal consciousness we find all the conditions changed. All knowledge is positive. It always insures within us calmness and peace. We know, both by reason and intuition, that in this universe there exists one all-pervading Life; and that our life is part expression of that Life; and that our power and efficiency are determined by the degree of God-life we manifest by being conscious of God, who is All-in-All. With the understanding of this great law of life we come to abide in 20 25 30

peace and trust. Gradually we wake up to the fact that the Whole Universal Life is within us, or within our consciousness of God-consciousness, and that every atom or idea of it is vibrating with us.

In order to understand our greater life we must surrender our smaller life. Our concept, or our self-conscious existence, is our life and it is
 4—The lower concept must give place to higher. at first the reflection of ourselves on ourselves in limitation. We cannot have the greater concept without giving up the smaller one. To give
 up our smaller concept of life is to become conscious of a greater concept. That is the only way we can manifest the greater life. No concept is greater than the concept that our life belongs to the great universal Life. By giving ourselves to the great concept of life,
 we draw to ourselves, or become, that concept and manifest it. So the Master Jesus struck the highest note of life when he urged the people to give everything to the Lord, even their very lives. He himself took no credit for what he did, he gave everything to
 God by being conscious of His All-ness. Thereby he kept his highest concept of life awake. He knew full well that "*as a man thinketh in his heart, so is he,*" that is, he manifests or reflects the same. Not that he believed God to be a distinct personality, but that he
 believed Him to be his greater life. Having the universal concept of God, and by his thought of Him, he was able to live in the God-consciousness. We merge into our Ideal by constantly thinking of it as a living and moving power. When our Ideal is not only an

as one with us, we embody that ideal. Then we cease to exist, as it were, and our Ideal becomes the real personality. The Master, by giving everything to God, his highest concept of life, manifested God through his consciousness. He ceased to exist as a man of flesh, that is, as a man of limited concept or self-consciousness, and came to realize his Self as the perfect image or likeness of All-God in essence. In essence part of God is the same as the Whole. 5

The secret of our concept-lives can be summed up in one idea, namely, that we manifest or reflect our Ideal by becoming conscious of it. 10

**5—Manifesting
the Ideal.**

When we become conscious of our Ideal and forget ourselves we manifest our Ideal. The way to manifest our Ideal is by the thought that it is controlling our whole being and acting through us, or that our whole being belongs to our Ideal. It is very hard to be what we think we are not, even by affirmation, because, on account of our consciousness of lack, we fail to realize what we wish to be. It often disturbs our mental condition and increases our anxiety. Sometimes fear creeps into our consciousness as to whether or not we shall ever succeed in reaching our goal. On the other hand, instead of thinking our Ideal afar off, if we can think it is manifesting and acting through us we shall be able to eliminate all our anxiety and fear of failure. Some people think that by acting the part of our Ideal we grow like our Ideal. It is very difficult for many to do so, for the simple reason that they become conscious of their deficiency and weakness. Many people unconsciously feel their 15 20 25 30

defects when they strive to act the part which they think they are not. The fact that they need to act the part of their Ideal impresses them with the idea of their weakness. But when we know that it is not we who are acting the part, but the very Ideal itself, it leaves our mind free from all anxiety and thought of pretense.

In our every day concept we live in the life of comparison, or relative ideas. We cannot very well shake off the idea of duality all at once. 10
6—Idea of duality. We generally compare two unlike states and conditions. As a result of this comparison we may find that one of them is better than the other. If we are conscious that our Ideal is better than we, we cannot wipe out that idea so easily and act the part of the 15
 Ideal with that consciousness of lack. If we try to force the idea upon our mind that we are that Ideal it may create a kind of contradiction. Some people are so constituted that they have the simplicity of a child's faith, they can accept any idea without giving much 20
 thought to their defects. For the average person the best road to follow is to surrender to the Great Ideal. It takes away all worries and responsibilities and brings a sense of peace and security. We should bear in mind that without peace and calmness we cannot 25
 manifest our Ideal. It is the one requisite condition which we ought to seek first by all means. That does not mean we have to be worried and anxious about it; it simply means that we have to adopt such methods as will ensure that condition. It means that we should 30
 first understand our relation to God, and then surrender

ourselves to Him by being conscious of His Allness. By associating God with our thought and action we come to live in God. That is the only life worth living; that is the life of self surrender. When we know that our Ideal, God, is All-Life, All-Consciousness, and the fulfillment of all our desires, we cannot live in want, disease and death. The moment we find peace with the whole world and with ourselves by living the God-Life in our consciousness, we become masters of disease, death and want. Then, with the consciousness of our immortality, we receive the Almighty's free bounties.

There is a great difference between the Ideal to be reached, and the Ideal which is the acting and moving power in life. The one leaves us in expectation and anticipation, while the other gives us the realization. In striving for the Ideal to be reached we encounter many difficulties. There are moments of discouragement, doubt and fear. Comparatively few people are seen to reach it through the many trials it presents to them. The Christian Yoga Ideal is the Ideal of the Life which exists now and forever. It is our constant companion. We start with the realization of It and live in that realization. To the degree that we realize It we live Its life. Even to think of It as in our thought and action is to realize It to a degree, but when we make our Ideal the supreme factor in our life we live in a consciousness which is never touched by an earthly reaction. With that consciousness of All-God, when we command disease, death and want to leave, they disappear; and

7—Transcendence
of the Ideal.

when we command health, prosperity, life and peace to return, they manifest.

In order to succeed in anything, we must have the realization of our ability. That is to say, we can never
 8—Sense of responsibility. succeed in our undertakings without embodying the ideal which we call ability. Our ability grows with us, but we can never hope to succeed in anything if we doubt it. The thought that we have no ability is not conducive to the development of our ability; it keeps our mind preoccupied with the consciousness of our inability, and makes our work uninteresting and tedious. The affirmation that "we can" is good and well, provided it has no suggestion to the effect that we cannot. But when we affirm that we can not because we cannot, but because Almighty God is the only actor, then we really can. It is our sense of responsibility and inability that makes the affirmation "we can" null and void; but when we shift our responsibility to our great Ideal we lose sight of our inability. In fact we do not care whether we have any ability or not. Therefore we notice people who are simple minded, and who believe in inspiration from the Lord, display a remarkable degree of power and efficiency in the work which they trustingly undertake. These people may not always do things rationally, but what they do they do with power and efficiency. They, being ignorant of the law, may attribute everything to the Lord. But who can question for a moment that they draw their inspiration from the great Cosmic Power by their simple trust? Some people may doubt it on the ground

that their actions are so inconsistent that there cannot be any relation to the Cosmic Power. But if they think for a moment that cosmic energy is above good or bad, consistency or inconsistency of human concept, and that it acts according to the quality of which we are conscious, they will have no reason to doubt it. Simple trust in Almighty God will bring a person in touch with cosmic energy, and will make him manifest it according to his concept. Having been born and raised in the environment of imperfect self-consciousness, very few people can have absolute trust in themselves. Only by trusting their perfect Ideal, according to their concept, can they overcome the concept of their limitation.

Then again, cosmic energy manifests without any qualification such as good and bad. We interpret it as good or bad according to our concept. **1—Absolute above good and bad.** Our concept changes with the realization of our higher Ideal. For example, many so-called actions of our ancestors may be considered unjust by us. Similarly, many of our actions may be viewed critically by our posterity. Cosmic energy always manifests just in the exact proportion and quality of our concept or consciousness. The higher the concept, the greater is the manifestation of Cosmic energy. By limiting our concept of life, we limit the manifestation of cosmic energy. The energy which we manifest in the relative plane is the manifestation of Cosmic Consciousness through our concept, but only in part. We reflect, or manifest, part of the Cosmic Consciousness in the form of energy, by being partly

conscious of It. Even to be conscious of ourselves is to be conscious of Cosmic Consciousness in part, because our individual spirit is part of that Consciousness. But when we lose ourselves in the Whole by being conscious of It, we reflect or manifest the Whole. 5 As a little dew drop reflects on its bosom the vast blue firmament, so we manifest or reflect the Whole. We can be conscious of the Whole only according to our capacity. We are living in a world of ever manifested Consciousness, which Consciousness is All-in-All. 10 There can be no new manifestation in reality, but we manifest through our concept that which is already manifested by being conscious of it. Therefore all the different manifestations are the reflections of that which we are conscious of in our own significance. 15 Therefore we manifest Cosmic energy through ourselves, that is, through our personal consciousness, to the degree that we forget ourselves by being conscious of our Ideal.

When a man knows his divine rights he is never 20 satisfied with being in the narrow limit of his personal self. The self-consciousness which 10—Trust all to Ideal. creates illusion shuts off the light of All-Good, or All-God. In that ignorance of one's self there come fear, disease and death. By surrendering 25 ourselves to our Ideal, or by finding ourselves in the Allness of God as His Parts, we can be free from fear and other dark conditions. Fear may not always be conquered by the affirmation of courage, but we can always conquer it by trusting ourselves in the hands 30

of our Great Ideal; that is, by believing, or becoming conscious, that our lives are His. The Scriptures say "Resist no evil." We add just as well: fight no fear, no anger and no passion. Surrender everything to the Lord God, your Ideal. Your fear, anger and passion 5 will be transmuted into the quality, or concept, which you hold of your Ideal. By fighting a condition you give recognition to its power, and it therefore easily gets control over you. But when you let it alone by giving it to your Ideal you enjoy the life of perfect 10 freedom. Then, in that freedom, by the contact with your divine Ideal, your whole being is regenerated. Our Ideal always takes away our burdens and cares when we offer them to our consciousness of Its presence. We should not forget that our Ideal manifests 15 to us in the quality of that of which we are conscious, and that it always acts in the significance in which we realize It. Since we perceive the action of our divine Ideal through Its reflection upon ourselves, Its action in relation to ourselves is according to the significance 20 we give it. Whenever we give to our Ideal our cares and troubles, with the perfect consciousness that It is taking them away, It really does take them away. Nothing regenerates our whole being so rapidly as the sense of freedom from the burdens and cares of our 25 life by the contact of our omnipresent Ideal. This does not mean the destruction of our individuality, but the expansion of its knowledge toward God, in this illusory plane.

It is by surrendering the smaller concept of life 30

that we receive the consciousness of a greater one.

**11—Find greater
Self in God.**

That is what the Master meant when he said, "*He that loseth his life for my sake shall find it.*" Let anyone lose his concept life in the consciousness of his highest Ideal and he will find it again in that Ideal, because he will reflect, or manifest through his consciousness, the greater Life, the realization of Self. Master Jesus manifested God through his consciousness by giving up his fleshly self, or self-conscious self, to God. Thus he showed us an example of salvation from the limited concept of life. Our real life is the life of unity with God, because in that state of consciousness we reflect perfect God. Our perfect consciousness of unity with All-God is the Christ. Therefore Christ, or the Christ-consciousness, always redeems fallen man or the consciousness of man fallen from God. By following Christ, the Consciousness of unity with All-God, we are raised from the dead morbid concept of life. In that Consciousness we find that fallen man is redeemed, because his spirit reflects again the perfect God through Christ. By associating God with our thought and action we establish a degree of unity with Him, and through that spirit of unity, or Christ, we are saved from the bondage of the limited self-conscious state. Therefore the Master Jesus, from his Christ Consciousness, said: "*He that loseth his life for my sake,*"—for the sake of my consciousness of unity with God,—"*shall find it.*"

THE WAY TO LIFE.

Chapter Three.

BEFORE we can come into the full realization, we must recognize our divine right to demand or ask. Jesus said: *"For every one that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened."* What shall we demand first? The Master said, *"Seek ye first the Kingdom of God and its righteousness, and all these things shall be added unto you."* Where is the Kingdom of God? Within, that is, within our consciousness. When we know and realize that our consciousness is God-consciousness, because It is All-in-All, we reach the Kingdom of God where abide trust, calmness and peace. In that consciousness of the One-consciousness, all things which stand apart from us, on account of our lack of understanding of the Oneness of All, shall be added to our consciousness as One. Although these things are mere reflections of ourselves, on account of our self-consciousness or sense of separation, when we realize that they are one with us in God we raise ourselves into the plane of unity with the One. In that consciousness of All-God, whatever we ask we receive. In other words, in response to the demand of our being, everything comes to us. When we enter into the Kingdom of God, we come face to face with God. That is to say, when we become conscious that our consciousness is God's, because God is All-in-All, we face God. Then we find that calmness and peace abide in us, because we come

to live in the immortal concept of life. Then, and then alone, we receive the fresh life current which clears away the stagnant condition of our being, a condition which is due to our limited concept of Life. Then we come to the realization that all that we desire is God's, and we, being in God, and living in or realizing the vitalizing current of Life, are able to draw whatever we need. Life and health are abundant for us, and also for those who desire to receive from us. Then any one receiving from us receives from God, because we cease to exist as man of flesh. When Almighty God manifests through our consciousness due to our realization He becomes the supreme actor in our lives.

Many people, not knowing the law, when in want become anxious to get the object they lack. Did they understand the injunction of the Master they would first seek the Kingdom of God. When we find the Kingdom of God, that is, when we realize our consciousness as God's, and the object we desire as God's, we receive the inspiration, or the direction, how to get the desired object. When we keep our mind upon the object we desire, and not upon the source from which the object can be had, we fail to recognize the law of supply. Therefore, let us not forget that the cosmic law of supply always works through us when we are calm and peaceful, after we have made our demand in perfect understanding and trust. Whenever we carry our desires to the heaven of peace and calmness, through proper understanding, Almighty God fulfills them. It is the law of this

2—How shall
we seek?

creation, which the God-loving soul alone is able to understand.

They say that the subconscious mind works better through us when we are asleep. The only thing we are supposed to do is to carry our desire 5
1—Ask or suggestion over to sleep. It is not
in Faith. the sleep, but the calmness and peace, with perfect trust, which facilitate the action of the subconscious mind. We cannot reach the subconscious mind with our desire, or suggestion, if we go to sleep in a state 10
of anxiety and restlessness. But if anyone has faith in the working of the subconscious mind his case may be an exception to the rule. The very fact that one has faith insures a certain amount of peace and calmness. Faith is the great moral agent to inspire confidence, 15
and to insure peace and contentment. We can reach the subconscious realm at any time if we can be calm and peaceful. Sleep being considered the natural state of calmness and peace some people lay special stress on it, but we know from experience that sleep is not 20
always the indication of calmness and peace. Children sleep soundly on account of their care free minds, and from this fact it is supposed that we can easily reach their subconscious mind with suggestion. We admit that during sleep the objective mind being inactive, it 25
may be a convenient time to establish a mental telepathy with the subjective side of one's nature, but we may not be able to influence one against one's set opinion.

However, if by the subconscious mind we mean 30

Cosmic Consciousness, then it is a wrong name
 4—**Shall we suggest** for the right thing. If we mean an
 to the sub- intermediate state between Cosmic
 conscious? Consciousness and the conscious mind, then it is
 simply an imaginary state which exists only in the
 human consciousness. In the world of All-Conscious-
 ness we cannot conceive of any state between Cosmic
 and human consciousness. We have already admitted
 that human consciousness is also Cosmic Conscious-
 ness in part, not separate from it but one with it. 10
 Without its parts the whole cannot be complete or
 whole, so when a part becomes conscious of the whole
 it includes itself, but not separately; that is, not with
 the consciousness that it is including itself with the
 rest. If we are not ready to admit that the sub- 15
 conscious mind is Cosmic Consciousness, we have to
 resort to an alternative, namely, that it is either the
 human consciousness in the process of regaining its
 lost paradise, the Divine Consciousness, or that it is
 an imaginary state which stands as a mediator between 20
 man and God. In the latter case we can well afford
 to dispense with it on account of its uselessness.
 Christian Yoga proclaims that there should be no
 barrier between man and God. Lo! that proclamation
 has already found response from the spirit of the age. 25
 What a grand and sublime vision this is!

The Master said, "*Whatsoever ye shall ask in
 prayer, believing, ye shall receive.*" Prayer means the
 5—**Nature and** right attitude of the human conscious-
 power of prayer. ness, brought about by a proper under- 30
 standing of its relation to God. Belief means trust,

which gives us calm assurance. Then, according to the Master, when we ask anything with the right attitude, understanding our relation to God, and having calm assurance of the fulfillment of our demand, we receive it. Even the things which appear material or 5 unreal in the absolute sense come to us in response to the condition we create consciously or unconsciously in our personal consciousness. There being two sides of our personal consciousness, the side which receives impressions is called subjective. The more we realize 10 our Oneness with the Divine, the more we understand the true nature of the things and conditions by which we are surrounded. Then, with that understanding, when we demand anything we do not demand in vain. Even those who have not the higher understanding of 15 the law are able to receive a thing by establishing a relation of love with it. When we treat an object as we treat a person, with the feeling of kinship, we establish a relation of love with it. This love for a thing may not give us a very high spiritual uplift, yet 20 we can spiritualize that love in order to raise our consciousness into a higher plane of existence. When we make our love God's love, and make the object we are loving God's object, then we spiritualize both our desire and the object. Simple trust in our Ideal gives 25 us such spiritual uplift as we never gain by affirmation for power and strength, because by affirmation we may not feel quite free from suggestion, or consciousness, of our weakness. From our very childhood we have been trained to accept two opposites such as good and 30 bad, strength and weakness, health and disease. It is

so simple, yet, though it may sound strange to us, one of these opposites suggests the other. When we speak about strength we mean that it is opposite to weakness, and vice versa. If we are conscious of the fact that we are affirming for strength because we are weak, we will hardly have the full benefit of our affirmation. Not knowing any other way to overcome our early suggestions of polar opposites we resort to a means which is vastly superior to anything in the line of suggestion. It is to give ourselves to our Ideal; that is, to let It manifest through us unhindered. If thought is living force, then feeling is being. In fact we live in feeling. Feeling is the only reality in the human sense. When we use the word feeling we mean knowing through our concept-life. Intensified feeling, beyond our control, which disturbs our calmness and peace, can be called emotion. However, if our feeling, or the condition of our being, manifests externally through our personality and affects those around us, why will not our feeling of God-power manifest through us and affect others?

We can feel any condition by imagination. There is no harm then in imagining that God is manifesting through us. As stagnant water is revitalized by the contact of fresh running water, so our whole system is similarly revived into full life by contact with the Cosmic Life. Imagination regarding the manifestation of our Ideal through our being will in time bring us into the full realization. The effectiveness of a suggestion is more due to our imagination and comprehension of a certain quality,

6—Help of
Imagination.

than to affirmation. While an affirmation has a certain chance to arouse opposition the imagination has none. It is a mental picture in progression without any interruption from opposing suggestion. Imagination, when used and enjoyed as a reality, is more effective in 5 creating a condition than anything else. Christian Yoga teaches that there is no need of denying the disease or condition from which we desire to free ourselves. We simply come to the realization, through the imagination, that our life and its pains, aches, 10 troubles and everything belongs to God. If this is difficult, we then imagine that Divine Life is abundantly pouring over us, and our whole being is undergoing transformation by absorbing that Life. We need give no thought as to whether we are healthy or sick, 15 the only thought we should entertain is that God is All-health and All-good, and He is constantly drawing us nearer to Him, and that we live, move and have our being in Him.

Since God-Life is the only Life, and since our life 20 is a part of that Life, it is our divine heritage to manifest as much God-Life as we are capable of, by being conscious of the Allness of God. If we think something is the matter with us, we ought immediately to know that our nature needs to 25 manifest more God-life, or to become conscious of more God-Life. Disease really means lack of ease, caused by inharmony or by the effort of the law of our being to adjust an inharmonious condition. When we are not at ease with the amount of life we are manifesting, 30 it is a sure sign that the law of our being is adjusting

1-Concept must
expand.

a stagnant condition in our concept-life. Since our concept is our being, in this relative or self-conscious plane, we can do away with the trouble by changing our concept for the better, that is, by giving conscious recognition to the action of the law. No concept can be better than the concept that Almighty God is manifesting through us; or that our life is God's life. We should always remember that disease is not a power, but a condition brought on by the lack of harmony and understanding,—the understanding which we must have regarding our true nature in order to be healthy and to remain healthy. Health is not a physical condition, but a condition of man's consciousness. Knowing this fact, when we expand our nature by the help of our divine Ideal we can never remain sick. No matter how much care we take of ourselves, if we fail to conform to the law of our being we have to face the inevitable, that is, the law shall force us to move toward God. Care we must take of ourselves; not with the spirit of protecting ourselves from disease and sickness, but with the spirit of expanding ourselves in consciousness, or regaining our full consciousness of God. We must keep on expanding our consciousness until we forget our self-conscious existence in the eternal embrace of Divine Consciousness. It has already been stated that disease is not a power but a condition, a condition of limitation. A condition which may affect one person may not affect another, therefore disease is not a fixed condition. Our personality is determined by our concept; and as our concept changes so changes our personality. Hence our personality is

not a fixed entity but a conditional state. According to our condition of being we feel easy or uneasy. If the natural demand of this evolutionary state is well supplied we feel easy, if there is lack we feel the reverse. The name of that demand is more life, or more consciousness of the Divine Oneness. 5

The very nature of this relative creation is change. Yet in this change there is something unchangeable, namely, the Spirit. The more we become conscious of being immortal, 10 unchangeable spirit, the more permanent the quality we manifest. The thing which has a beginning must have an end. This creation has a beginning in the sense man perceives it, and it is co-existent with man in illusion, or in the self-conscious state. The reason 15 we suppose it has a beginning is because it changes. In order to change it must change from a certain point of time. That point is its beginning. If we maintain that it is eternally changing without beginning and end, even then we have to admit that it has infinite 20 points of beginning and end in that change. A changeable thing is always changing into something. That something has a beginning, because it did not exist before. Nothing can begin, or come into existence, without having something to bring it out. Granting that 25 where there is energy there is action, we are forced to admit that the beginning of a thing is brought about by an action. If every beginning has an end, then that end must be accounted for by the activity which is at the back of a beginning, or else a beginning 30 will never end. The force which is in operation to

8-Real Man
unchangeable.

start anything cannot cease. If it could it would also have a beginning, because a thing which has an end must have a beginning. In logic, reversion of a conclusion always leads us to the same hypothesis from which we draw the conclusion. It reverses a statement, but does not change the reasoning. So, if the force which starts anything has a beginning it must have something to give it a start. If we keep on reasoning we will never find any beginning or end to that power which gives a thing a start. Our present changeable life has a beginning; that is, the life which we are conscious ourselves of being. Back of this change, or consciousness of being in a personal significance, we find a dynamic force which is constantly pushing us forward. This force has neither beginning nor end, but the condition upon which it is acting has beginning and end on account of its changeable nature. Although this force will bring this self-conscious, conditional life to the point where it started, the force itself will never cease to be active. The name of this force is consciousness in its reflex action, or the knowing power of consciousness. This Consciousness is the Immortal Essence in man, nay, it is the very Spirit of man, which is complete in itself and unchangeable. To know this completeness or wholeness of spirit, is to be free from the imperfect manifestation of concept life. Then let us think or meditate upon the fact that our spirit is complete and unchangeable, above birth and death, immortal, forever at one with God.

If a point in Whole-Consciousness, by seeing itself

as separate from God, becomes self-conscious or
 9—We are ever limited, and that limitation gives it a
 nearing the goal. limited vision of things and conditions
 which are the reproduction of itself, then the only way
 it can come out of it is to become conscious of That 5
 which is beyond all limitation. We manifest the
 quality of that of which we are conscious. The self-
 conscious state of a point has a beginning, because it
 is a changeable state. Either it is knowing itself in
 mortal significance, which we call its own limitation 10
 imposed upon itself by its own sin, or sense of separa-
 tion from God, or it is knowing something which is
 beyond any limitation to itself. When it knows itself
 to the exclusion of God, it starts a self-conscious life,
 but back of the beginning of that life is the activity of 15
 the spirit which is its knowing power. This knowing
 power never ceases, because it indicates the very
 existence of a point or part. A point, being a point
 of the Whole Consciousness, is indestructible in
 essence. Therefore, its action or knowing power, 20
 which is its very existence, (as the sun and its rays)
 cannot cease. Now the force, or the knowing power,
 which is back of the self-conscious existence of a point,
 is constantly active. The same force which was active
 in the beginning of the self-conscious existence of a 25
 point, keeps that conditional or illusory life pushing
 forward until it reaches its very end. Now if in defiance
 of its law of being (which is constant change or action
 toward the goal, or the realization of Divine Oneness)
 the point lingers too long in one condition in its 30
 illusory existence, it brings upon itself reaction, called

retribution, in the form of disease, misery and misfortune. We must therefore give response to the inner law of our being if we desire to enjoy health, happiness and peace. The inner law of our being demands that we should know more and more of our true nature, namely, that we are not only a part of the Whole, but also an immortal part. Every incident of our life, whether we consider it good or bad, is due to the interpretation we give to the action of the inner urge, or dynamic force, which is constantly pushing us forward to the goal. This relative life may be an illusory life, and its actions with its multifarious motives may be considered mere waste of effort, but when we stop to think of the ever-active dynamic force in man, which urges him to move ever on and on, we are simply overpowered by its stupendous activity. Think of it! It never stops, but is going on and on throughout eternity. Although neither creator nor created in reality, yet this consciousness, the essence of God, is both creator and created. In this great drama of life only the awakened soul is able to understand and enjoy the play without being attached to it. Father, mother, brother, sister, friends may all be a dream, yet in this dream there is reality, and that reality is spirit—the immortal essence. We are all One in God, and that comradeship of spirits is eternal and immortal. The separation of one soul from another, which creates grief, is the mere play of illusion. We cannot part, we cannot die, because spirit is never born, it is the immortal essence of God which exists forever.

In reality there is nothing natural or unnatural in

our being. What is thought natural today may not be considered so tomorrow. By the word natural we mean a state which agrees with, and corresponds to, our being or concept. We never consider a disease a part affliction, since it cannot manifest without affecting our Whole being or concept. Whenever a disease manifests through any part of the body, we know something is the matter with our concept. Our concept needs growth and expansion; in other words, it needs more life. Generally, our concept is formed by the impressions we receive day by day. With our growth and unfoldment we come to a stage where we can change our concept by self-impression. We sometimes cling to an old concept, although we have many times been impressed to form a new one. It is then that the law of our being demands new life. Many people have cured their ailments by changing their concept of life. No matter what may be our concept of life we have always room for improvement. Since our concept is our life in this illusory plane, let the concept of God-Life occupy our consciousness. It will fill our being with God-Life to the limit of its capacity. As by exercise we develop our strength, so by the thought of, and constant association with, God, we evolve into the consciousness of God. The more of God-Life we draw unto us, the more capacity we develop.

Although some people are not living spiritual lives according to our standard, yet they appear to enjoy good health. To many they may seem a living contradiction of this teaching;

10—Nature.

11—Manifest
highest concept.

but when we understand the law we easily find the solution. Each individual in this relative plane, as stated before, is his concept; and this concept needs change according to the demand created within him by the law of creation or being. Whenever we, consciously or unconsciously, create conditions which call for a better concept, we must make the change or we shall bring suffering upon ourselves. The man who does not live his own life, that life which belongs to him by his divine right of being, is a hypocrite. The man who is a hypocrite, in spite of the protest of his own being, or concept, commits sin against the Holy Ghost. The Ghost, which is our rightful being, or concept, is ever holy. It is our conscience, or better understanding. We must live according to our better understanding if we want to be free from sin, or the limited concept.

So long as we are moving toward the Infinite Life just so long are we free from sin in the concept life, because we are giving response to our natural stage of evolution. The spiritual concept of some people is very crude. Their progress toward the spiritual concept of life may seem to us very slow, and we may think them hopelessly lost in gross materialism, but, nevertheless, they are coming to the better understanding of life. If their minds and bodies are healthy it is because they are living their life according to the demands of their being. No man can ever have a healthy mind and body while living against his nature. A man who has not a healthy mind cannot have a healthy body. All healthy looking per-

12—All experience
is gain.

sons are not always healthy. Some persons living a wrong life, as we use the term in the relative sense, seem to suffer from no reaction or retribution; but they are sooner or later brought to the understanding of the law of life. Reward and punishment are due to the simple operation of the law of our being. In reality there is no difference between them, except the interpretation we give to the law of causation or compensation. We gain in either case, whether through reward or punishment. Both are for our better understanding of life. The law of causation, or of cause and effect, is the law of our being. In this relative plane of good and bad every action, according to our interpretation from our natural state of evolution, works some change in our being by the reaction which we call effect. This change always brings to us a better understanding of the law of our being. In many cases it may not be noticeable externally, but internally the change is going on just the same. Suffering, which we call punishment, is always caused by our neglect to give response to the demand of our being. When we require more life, or a greater concept of life, we must not fail to give response to that demand if we want to avoid suffering. The right or wrong interpretation makes our suffering either a blessing or a curse. We ought to understand that suffering is not punishment inflicted by Almighty God, but that it is a natural process by which we are brought to the better understanding or consciousness of our being. By neglecting to give response to the universal demand of our being, or our better understanding, we create

around us a shell, or a cover as it were, and it requires extra effort to break through this shell in order to reach the proper condition demanded by the law of our being. In this ever progressive universe we cannot remain long in our old condition, the condition which 5 we must abandon in response to the law of our being. This condition of sin, or the concept of undue limitation, is bound to end. Sinful life is bound to end by the ever active urge, which is leading us through various experiences to the ocean of Divine Conscious- 10 ness.

THE WAY TO LIFE.

Chapter Four.

THE reality of our being never changes but is forever the same. That which changes is our concept, or the wrong view of ourselves. All through our metaphysics we maintain that there is no misery, disease, or death except what our concept makes for us. The same thing may be said about health, happiness, and immortality. This evidently goes to prove that in this relative plane good and bad, health and disease, happiness and unhappiness, are only the result of our concept. This simple statement alone, however, cannot undo the things which our concept, by thoughts and impressions, has already wrought for us. In this relative plane, or self-conscious plane, it may require time for one to contract the habit of diseased concept, since health is the natural state of our being, for there is an under-current of something in us which is wholesome and pure, and which is immortal and unchangeable forever. These ideas of health and disease, happiness and unhappiness, death and immortality, indicate nothing but the duality of concept, due to self-consciousness. This concept invites one or the other of the so-called polar opposites. In this world of God polar opposites cannot exist in reality. They exist only in the personal consciousness, or mortal concept of our being. Hence our consciousness which creates them is in error in the absolute sense. These polar opposites are our mental illusions; that is, they exist in our belief, or limited

1—Dual
concept.

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consciousness, but in the absolute sense they do not exist. That which we become conscious of as having existence, relatively exists to us. A thing or condition which is unreal to others we can make real to ourselves by constant thought or impressions. In this relative plane everything of which we can think or conceive already exists, but is reality to us only when we become conscious of it. So our dreams and ideals exist somewhere in this vast sweep of creation, and they are not very far from our consciousness. We can materialize them if we are able to create conditions for them within ourselves. When we do not limit ourselves by time, place, or conditions, or by things or persons, but enjoy our ideals in our imagination, as though they were realities, we create conditions for them. That inner law of attraction, which is ever operative in this illusory plane, never fails. In obedience to that law people are drawn together who were thousands of miles apart. Nothing is so effective in creating a condition for a thing as the feeling, or enjoying, its presence as reality. When we enjoy a thing in imagination as though it were reality, and not in the anticipation of getting it at some future date, we soon create a condition for it. We should always create such conditions within ourselves as will not in any way oppose our natural stage of evolution. The best condition which we may ever create is produced by living naturally in response to the demand of the law of our being. But those who have already failed to live naturally and have thereby incurred unpleasant conditions can get rid of those conditions by living

naturally again in imagination as though it were reality. This is the best way to counteract the effect of the unpleasant conditions, and to create a condition for pleasant experience. But we must not forget that to live naturally means to live in harmony and peace 5 with ourselves and with the rest of the world. Only through One Divine Ideal are we able to find true peace and harmony. When we see that all exists in One we come to live in One Divine Ideal. By the right application of imagination we can perform won- 10 ders. What a great influence imagination has on us! An imaginary trouble is as real to the sufferer as a real one. Hence reality and unreality in this concept life are simply matters of our consciousness.

These illusions of polar opposites are due to our 15 consciousness. Since they are opposite to the great fundamental principle of creation they
2—Dual concept
hinders progress. stand in the way of our salvation, of our perfect understanding of Truth. A thing or condition which is less than another is not opposite to it. Hence 20 the disease which means less health or life is not an opposite condition to health. If we desire to understand the great principle of our being, we should free ourselves from this illusion of polar opposites. It is this illusion which makes suggestive science impracticable, and which 25 keeps us from perfect unity with God. The less conscious we are of the opposite of an affirmation, the greater will be the effect of an affirmation. According to the new psychology we impress our "subconscious mind" with a thought or idea of which we are conscious. 30 Now if our affirmation of a certain condition makes us

conscious of its opposite, our "subconscious mind" will be impressed with that of which it is conscious. Especially if our affirmation bears any suggestion to the condition which our "subconscious mind" already has it will impress it more strongly with that which it has. 5

We are told not to permit the opposite thought to come to our mind when we affirm for a certain condition or thing. But we are not told how we can overcome the suggestion of polar opposites. We admit that some people, 10 owing to the simplicity of their faith, or strong concentration, can easily forget the opposite of an affirmation. It is very hard for the average self-conscious person to do it. Christian Yoga, however, shows us a way which is very easy to follow, 15 and is the safest of all. It is to give no thought to our possible strength or weakness, but to give ourselves to our perfect Ideal and let that Ideal manifest through us in our consciousness of Its Allness. It is the grandest truth ever known to the world; only those who are 20 spiritually inclined will understand it. If, from the force of habit, any thought of duality comes to your mind, at once come to the understanding, by discrimination, that less is not opposite to more, and that more is the legitimate demand of our being, because growth or 25 expansion is the natural law of our being. Now the question is: do the attributes, All-health, All-good, suggest their polar opposites? We should remember that when we use these attributes we use them in the absolute sense. There cannot exist any condition beyond the Absolute 30 to compare with It. Less health, which we call disease,

is also a part of All-health, in the relative sense. The Cosmic Life is really beyond all attributes, because whenever we give an attribute to anything we suggest a relative condition. Yet, living in this relative plane, we fight the battle of relative conditions with relative means. 5
 When we say relative conditions, we do not mean the conditions of polar opposites, but conditions which merely suggest comparison, such as more or less, and which are subject to change. At the same time we should not forget the fact that more and less are both less than the most, yet that it is in the most that more and less exist. 10
 They really do not exist in the absolute sense, but they do exist in the relative sense.

When we take the Absolute as parts we try to find It in the parts, or in the relative. The Absolute being 15
 All-in-All, we find It also in Its parts.
 4-Nature of dual concept. But It can never be Its parts. It is ever the Whole without change. We, by being conscious of a part of the Whole, come to know Its parts. Even to be conscious of another part which is limited (which we 20
 are not in the individual sense), we must first be conscious of ourselves, because without being conscious of our own limitation we cannot be conscious of anything limited. Then again, anything beyond our consciousness of limitation is unlimited to us. To itself a part is limited 25
 in the absolute sense, because it can know itself in a limited significance. In order to know the limitation of a thing we have to be conscious of our own limitations, or else there will be no way for us to tell whether that which we are knowing is limited or unlimited. There- 30
 fore we maintain that we cannot know another part as

a part without being conscious of our own limitations to the extent which enables us to know that it is a part. When a part becomes self-conscious it conceives the duality of concept, because it knows itself in a certain significance, and also knows something else in like significance. 5

Since our concept changes regarding the Absolute, our concept of It is anything but a perfect concept. As **5—Real unity in seeming duality.** by seeing a part of a machine in operation one might think it to be the whole 10 machine in operation, so by part realization one might think oneself to be the Absolute. Or one might have the idea that the part acts independently of the Whole. Either concept is far from the truth in the absolute sense. As we never call a machine by its component parts, so 15 we never call the Absolute by Its parts. Even in the relative sense we never call any part of our body man, although we know it is part of man. So far as the movement of that particular organ is concerned it is distinct from the rest; but, whether it is the movement 20 of one or more of the organs, it is nevertheless the action of the whole man. So in all things we can see the working of the One Divine Intelligence as a whole, although, according to our interpretation, or concept, It takes on different colors. As the sunlight passing 25 through different colored glasses seemingly partakes of their colors, so to us Divine Consciousness apparently partakes of the nature of our concept. These concepts are very changeable. Our thought or impression, right or wrong in the relative sense, gives birth to our concept. 30 Our concept being relative, the thought or impression

which gives birth to it is also relative. Anything relative is impermanent in the absolute sense. By rising above the relative, or the duality of concept, we become free from illusion. The easiest and most productive way to reach the goal of realization is to forget all about ourselves, our past and future, and to realize the Great Universal Ideal in the service of humanity. Remember that nothing can free us from the bondage of illusion except that which is above illusion. 5

The reason that self-consciousness creates illusion is because of the limitation of a point or part. The very knowing of itself in its own limitation is an image of form to a point. In other words, if it knows itself as separate from God, it must know itself in a certain significance. That significance in which it knows itself is the first image or mould after which pattern its first so-called objective form is modeled. Therefore the real basis of the objective form of a point is its idea, or concept. Every time a point knows itself in its illusory significance, the form, or its conception of itself, becomes more clearly defined. No matter in what significance a point knows itself, that action of knowing itself will progress, because it is the very immortal nature of a point. This knowing power indicates the very existence of a point. This knowing power or activity will keep on urging the illusory concept of a point to move forward. In this movement, or progression, we find that the form which a point manifests is changing. This change is inevitable. Whether we are willing to move from our old concept of life or not, we have to move on just the same. 10 15 20 25 30

When a point of consciousness becomes self-conscious, it involves into matter or limited concept. In that concept it gets its first knowledge of the world of mortality or illusion. Out of its first limited concept its first form comes. Therefore, that form is considered to be matter-
5 begotten, or material form. This material form is unreal, and simply exists as a wrong opinion of spirit of itself. To the degree that spirit comes back to its right consciousness it manifests spiritual quality through its form. Therefore the quality of a form corresponds to the
10 consciousness of the part spirit. In the human plane, in order to make our form strong and efficient, we raise our consciousness to the divine plane, where we find ourselves as the immortal essence of God. This material form, however, keeps on changing by the inner activity
15 of the spirit, or the point in Consciousness. The more impressions a point receives by its own limited concept of itself, the more marked is the change brought about in its first material form. A material form does not necessarily mean the so-called visible form, it means a
20 form as idea. In fact, there is no definite dividing line between the so-called subjective and objective forms. As the knowledge of a point is progressing toward its divine consciousness, so is its form partaking of divine or spiritual quality. At the first stage of illusion the
25 point does not know anything but itself, but as its knowledge toward God keeps on progressing it becomes conscious of other points apart from itself. The degree to which it becomes conscious of other points as points of the Whole is the degree of its progress toward its
30 divine unity.

The dynamic force behind form will sooner or later bring all points in illusion into perfect unity with
 1-Sensation: God. Through all our happy and
 result of bitter experiences that dynamic law
 limitation. of our being is constantly working. We may inter- 5
 pret our experiences as good or bad, in our relative life, but to the law of our being they mean nothing but its action. These experiences are determined by the attitude we take in this illusory life, and the manner in which we act thereupon. That which gives us our sense 10
 of feeling is our illusory concept, but the real power back of that feeling is the immortal knowing power of a point. When we say the knowing power of a point, we do not mean the power which belongs to a point, but the very nature or existence of a point. In reality the 15
 point of consciousness is free from pain, aches and other relative conditions, yet in this illusory concept of itself it imagines, or conceives, the sense of feeling. Since it cannot feel more than it is conscious of, and its self-conscious state being illusory, its sense of feeling is also 20
 illusory. Then the question comes: Why does it conceive the sense of feeling if the sensation is unreal or illusory? Because it cannot help it. The very condition of illusion, which is less God Consciousness, imposes upon it the illusory form, and the condition of this form 25
 is the sense of feeling, or sensation. By dwelling upon its immortal nature, as one with God, it can overcome any sensation of the mortal or changeable plane. As has been already stated, when a point knows itself in its own limitation, that is, when it conceives itself to be by 30
 itself, without being related to anything outside of itself,

it is in illusion, because such a condition is not real. From the unreal concept come all unreal conditions. Any condition which is related to this unreal concept, or illusion, is unreal. All the false beliefs of a point are due to its false concepts of itself. To the degree that we succeed in overcoming our false concept by being conscious of the Allness of God, to that degree do we succeed in overcoming all our false beliefs or conditions, such as misfortune, disease and death.

Some people try to be happy by seeking material means. From the testimonies of the world they ought to know that seeking happiness in the material world by material means is like trying to find water in a mirage. The material world, or the world of limited concept, cannot give us the happiness which belongs to the spiritual world. This material world becomes spiritual to our consciousness when we see it in that significance. It is an unrealized truth to many that by our thought we can transform material things into spiritual. When we see Almighty God in every thing and in every action we forget that the so-called material world exists at all. This material world, which exists only in our concept, vanishes from our sight with the change of our concept. Then we see everything in a different light, and then we come to know that things are not what they seem. When the same thing looks different to us it loses its identity. When material things become spiritual we do not know them as the same any longer. That is why when we wake up, as it were, and see the whole universe before us pulsating with life, we change the significance of the inanimate,

8—A new
creation.

material world. What a grand awakening it is! It means the undoing of the whole of our creation. Then we come to know that our creation and God's creation are vastly different from each other. We create our world by thought or imagination, according to our concept, in our sin or sense of separation; and Almighty God creates His through the consciousness of His Being. One is a lifeless, unstable creation, and the other is eternal and permanent. Men and women, animals, vegetables and minerals, rest in that grand symbol called Eternal Life. Standing upon the summit of the great spiritual concept of life, when we look around us we perceive only a vast ocean of Divine Life. When a man loses himself in God Consciousness he forgets his past. He forgets everything pertaining to time and space. He discovers that the entire dictionary is full of misapplied words, words which are empty and meaningless. Material man gives names to things which never exist in reality. - We see them according to our concept. When we come to know that a man and a tree mean the same thing to us, then we call them by one common name. The Divine Intelligence in the man and in the tree is always one and the same. When we live in that Life we forget all names which are the marks of differentiation in our temporal creation. These things around us may stand to others just the same, but to those who have the great awakening they will vanish in their particular significance.

being in our consciousness of Him. Then God's action, which is due to the reflection of our own consciousness of God, will be interpreted by the material man as our action. Oh, what a grand life that is! Only those who have awakened will understand the deep mystery of that life. Those who are still in slumber, under the cover of illusion, will not hear the voice of the Almighty. Even if they hear, they will not understand it. Either their false pride, or their ignorance will keep them away from the blissful life. When a man has the right concept of life, he worships his God in true spirit. He knows then that one grand universal concept of Life comprises all.

That great awakening, of which speak so often, comes gradually and slowly. At first man realizes the consciousness in everything. That consciousness is reciprocal. Then he gradually comes to the realization of the consciousness even in space. After that he is initiated into the universal language which is spoken by the soul, and which is without words. That grand symbolic language we understand by feeling. It is so silent, yet so impressive, that when we feel it, there remains no doubt or misunderstanding regarding the truth it speaks. When once we are initiated into that language we understand the message of the trees, flowers, rocks, sun, moon and stars. It is not poetic sentiment, as some people are likely to say, but it is a grand truth, it is vital reality. We cannot make anyone understand it who does not himself try to understand it.

We ought not to be over anxious to induce anyone

to follow the lead of this grand truth. We know that every one is coming to realize it consciously or unconsciously. If we understand this truth let us spread it broadcast. It is the command of Almighty God, or the Great Law of our being, that we should bear the message of Truth to every land and every clime. Truth is open and eternal, it is for all. We should remember that the Master said: *"Verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them."* Whether Truth is accepted or rejected, we ought not to lose our calmness and poise. Whenever we lose our mental balance, no matter how great or how trivial is the cause, we detach ourselves from Truth. We can never realize and consciously demonstrate divine power unless we are at peace with the whole world and come to live in the consciousness of All-God.

The joy which comes to those who obey the mandate of their higher self, or their higher concept of life has no comparison. When man obeys and follows the lead of his higher self, he does his duty. If he desires to realize a still higher concept, let him follow the dictates of that ideal concept of life. The Almighty Law of supply always knows what his want is, and it gives ready response to his innermost desires when he lives in peace and harmony under the vigilance and protection of All-God in his consciousness. Our real want is unity with God. But in this relative plane we translate that want into things and conditions which are necessary to bring us to the

understanding of the reality of our existence, and of the goal of our life. Our every natural desire corresponds to the respective stage of our evolution, and our desire to gain certain objects by legitimate means is merely an impulse to express our inner nature, which is seeking unity with God. It is grand, simply grand, when you understand it. Your love, hate, good, bad, passion, and hunger are yours, but to the divine urge, which is the everlasting action of Consciousness, they are nothing but actions. You suffer or enjoy because you live that life of concept, but your immortal spirit, or Self, is never touched by any earthly condition. No matter how you interpret your experience while you are journeying through this valley of death, or change, the divine urge is constantly active and watchful to bring you back to your spiritual consciousness of life. Men having the greater concept of life do their duty according to the inner promptings which they receive through the calmness and peace brought about by living the life of trust and leaving everything in the hand of Providence. It is a great relief to know that we can confide our cares and burdens to the great law of life, that everlasting action of consciousness which we call its knowing power. That knowing power in man is the creative power in action which brings us nearer to our God in the form and significance in which we may desire to see Him. Whatever we realize that our God can do for us, and to us, that He does; that is, to our consciousness He does it. The man who knows God, and follows Him, never knows what want is. God never fails us if we have absolute trust in him. When we know that the

Kingdom of God is within us, that is, within our consciousness, we are able to free ourselves from cares and troubles. Here, within ourselves, whatever we seek in trust we find, because whatever we are conscious of exists within us. Even in imagination, to be conscious 5 of and realize a thing is to find it within. The Fountain-head of all knowledge is there.

Then be still in the consciousness of All-God, and try to realize that your God can do whatever you desire Him to do and He will do it. According 10 to the nature of your faith and concept of God comes the response. If you stop to think, it is simply wonderful. My friend, having such a privilege as this do you desire to remain in ignorance, in the bondage of limitation? Do not forget what the Master 15 said: *"Whatsoever ye shall ask in prayer, believing, ye shall receive."* First find peace and harmony within yourself by realizing the Allness of God, and then make your demand of God, believing that He can give whatsoever you desire, and you will receive it. In that 20 consciousness of All-God no man can ask anything of God which is not best for all and for himself. When he asks he never puts any limitation to his demand regarding time, place, or condition. It is an absolute, free, unconditional demand, made in perfect trust, 25 knowing that God is All-in-All. All manifestations are reflections on our consciousness, acting through our consciousness and to our consciousness of being. Then knowing God as All-in-All, when we demand in perfect trust, the supply never fails to come, it does come. Do 30 not forget that from fire-lit bushes God spoke to Moses.

← Divine
concept.

God can speak to you at any time, from any place, if you can simply believe, or become conscious, that He can speak and that you can hear. Now do you wonder if the God of the savage answers his prayer as distinctly as you answer my question? Ah, my friend, do not 5
despise the poor heathen; he may have more faith than you, and may have greater assurance of help from his God than you have from yours. His comprehension may not be quite as great as yours, but he gets as much from his God, through his faith and trust, as he is 10
capable of receiving. God, our loving Father, and divine Mother, always appears to us in the form or attribute in which we are conscious of Him, and talks to us in the language we wish Him to talk. You may reject 15
this eternal truth on account of being blinded by your dogmatism, but you will never be able to change the immutable law of your being. You may be educated, and may be a professed Christian, yet you may not understand the true spirit of Christ. Do not forget that 20
God is One Eternal, Absolute Existence. He is as much the God of a Jew or heathen as of a Christian. Any one who worships Him in spirit and in truth finds Him. We must not worship God as a graven image, or by the observance of dead ritualism, but should always 25
worship Him in spirit and in truth, knowing that He is All-in-All. The sun, moon, stars, mountains, oceans, are not God, but they exist in God as mere shadows. Come a little nearer to them and you will find that there exists nothing but God. Do not be afraid to touch 30
a thing with your consciousness of God; it will never make you an idolater, but will admit you into the vast

Ocean of Consciousness. You have now learned a secret, namely, how a little thing, which is mere deception, or limitation of reality, can introduce you to God who is All-in-All. If you have not the understanding, you may have ears, but you will not hear; and eyes 5 but you will not see. No one insists upon your accepting the God of your savage fore-fathers, because your understanding is better than theirs; but you should see your God in their concept of God. No church, creed, or color can ever put up a barrier that will keep us from our 10 larger vision of God. When we are able to see God in the concept of other people's God, we verily establish the kingdom of justice, righteousness, and love. Then by our one vast, catholic concept of God we can reach humanity for its betterment. God is All-in-All, and reflects 15 through our consciousness according to our concept of Him. With our consciousness of the Allness of God we can see Him whenever and wherever we may desire. Master, Master, what a grand vision this is! What a wonderful consciousness of peace and harmony this 20 gives! Dear comrades, wake up, and let us make this world a happy world by bringing the Kingdom of God right here.

Are you a God-inspired soul? Then you will understand how we can see the Eternal Omnipresent 25 God through a piece of rock, and how our God can speak through that piece of rock as distinctly as He spoke to Moses from the burning bush. Moses heard his God speak as distinctly and literally as you and I speak to each other. If you 30 do not understand it today, some day, perhaps not very

God consciousness makes everything divine.

far hence, you will come to the realization of this wonderful truth. What we write on these pages comes from our soul, under the guidance of the Master-spirit. When the clamor of our little, personal desires and passions ceases, the Master speaks to us. Unless we are born again, by living in the consciousness of All-God, we shall never hear the voice of God coming through every thing and through ourselves. When we speak in the consciousness of All-God, God speaks through us and speaks for us. Then our little personality forgets itself in its consciousness of God. Why should we then feel anxiety even while giving this truth? Let the Almighty direct us and speak for us! If fear or doubt comes let us live in the consciousness that it does not belong to us any more, because we have given it to God with our own life. So long as we have the ownership of any thing it will own us. Instead of making disease, fear and doubt ours, why not let us make God ours? We become free from disease, or any condition, the moment we lose our sense of ownership of it. Then let us give all our undesirable conditions to God, and by the ransom of our soul buy our freedom from all mortal conditions. If this is not grand and inspiring, what then is? So let our life be a great sermon, and not merely a speech. Do you not know that the divinely inspired soul can preach a sermon which will be heard throughout the corridors of time by the generations yet unborn? The universal language of soul needs no interpretation. Those who are sitting at the feet of the Great Wisdom will understand the language of spirit by their higher perception. Almighty God dwells within our conscious-

ness. The moment we become conscious of Him He appears before us. We can find God at any time by retiring within ourselves; that is, within our consciousness that God is All-Consciousness. The external world, which is our own creation, is constantly reacting upon us with the thoughts and ideas which we are sending forth. When we stop this reaction from our every-day thought-creation of sense-desires, by the association of the idea of the Allness of God, we reach the internal or spiritual world. Then in that stillness of unruffled consciousness we receive inspiration direct from God. The difference between the external and internal world is in our concept, and not in the world. Without the proper understanding of ourselves we cannot enter into the Kingdom of God. The Kingdom of God is so near, yet so far. It is simply to be conscious that our consciousness is God-consciousness, or to be conscious of the Allness of God.

A little change of concept makes a vast difference. In the plane of idea, or thought, we travel thousands of miles in a second. The distance between two ideas may be millions of miles, yet it takes but a second to change from one idea to another. In one great indivisible Consciousness we live, move, and have our being. Our consciousness is a part of that Omnipresent Consciousness. There is no detachment, or break, in that Cosmic Consciousness. Our idea of limitation exists only in our self-consciousness, because we are limited, and with the change of that consciousness, our concept changes, and vice-versa. Consequently

8-Everything
changes with
concept.

a changeable thing cannot change that which is unchangeable. In reality there is no limitation to, or cessation of, the Absolute Consciousness. If this world is a world of Consciousness there cannot exist anything but That. In the Absolute we exist, whether in reality or in the concept. Consequently, nothing can be realized by us that does not exist in the Absolute. This relative existence of which we are conscious is but a conditional life, while our consciousness of the Absolute makes us live the real life; because then we do not have a false concept of ourselves. In that consciousness of All-consciousness we do manifest anything which suggests mortality or change. In that consciousness we manifest, or reflect, Perfect God to our utmost capacity. If that is called spiritual creation in the permanent sense, then this creation is only the reflection of our consciousness of God. This reflection becomes material, or limited, as the individual spirit loses its consciousness of All-consciousness. Again, if this reflection of our consciousness of God is spiritual creation, then this creation is sustained by Christ-Consciousness. Our consciousness of unity with God is the Christ-Consciousness. In Christ the spiritual creation is perfect and permanent. To an individual spirit that creation may be lost sight of, but in its latent Christ-Consciousness that creation is forever the same as a possibility. Those people who are living in the material concept will not be able to comprehend this truth. Only those who have the great spiritual awakening will understand it by their spiritual perception.

If anyone wishes to receive the illumination of divine

wisdom, let him give himself up to the fountain-head
 of all knowledge by the constant associa-
 9—Thought tion of God with his every thought and
 forms. action. When we realize a condition we become that in
 the relative sense. We ourselves are nothing but 5
 conditions in this material plane or concept. These con-
 ditions hold our relative existence. These conditions, or
 our thought creation, are at first subjective, or in the
 form of idea, in the relative sense. They mark our
 personality. They are constantly changing from sub- 10
 jective to objective forms. The objective, or visible
 forms are as much thought-forms, or ideas, as those
 of the subjective, only the one is better defined to our
 relative perception than the other. Whenever an idea
 or thought-form is well defined it approaches objective 15
 expression. Then if we see it, it is not because it is less
 subtle than the subjective form, but because it is more
 clearly defined to our so-called objective sense perception.
 To use the illustration of an object beyond our sight:
 at first we do not see it; but, as it gradually approaches 20
 nearer to our vision, we are able to see it; although we
 may not see it distinctly. When it is very near we are
 able to see it very clearly and in every detail. In like
 manner, subjective form becomes visible as it approaches
 nearer to our sense concept. A condition which is far 25
 from our concept does not manifest through us, but when
 it becomes a part of our being, through realization, we
 express it in the objective, or so-called visible form.
 Whenever we realize any condition, no matter what it is,
 we show it in our external appearance. We may use all 30
 possible arts to conceal it from critical observers, but in

vain. That indelible stamp of the inner conditions can be observed in our faces and features. Hence there is reason to believe that all forms are the outward expression of inner conditions.

When we use the term outward, we mean that which is visible to our so-called objective sense perception.

10—**Knower
and known.**

When that same sense-perception is sufficiently developed we are able to see an inner condition, which we call a subjective form, as clearly as we now see its outward manifestation, or so-called objective form. The knower of the subjective and objective forms is one. Without this knower the forms which it sees could not exist, because the knower ascertains the form. Without this knower nothing could ever declare that there is such a thing as form. The knower must first have the knowing power before it can know an object. Moreover, the knowing power and the object known must be closely related. If we maintain that the power which knows an object has no beginning, we have to admit that that which is known has also no beginning, because they are co-related. But there is a great difference between the knowing power of the knower and the significance in which it knows anything. The knowing power has no beginning because it is co-existent with the knower, nay, it is the very existence of the knower. But the significance in which it knows anything has a beginning, because in the knower that significance did not always exist to itself in manifested form. If it did, then the knower would have always known that thing in a permanent significance. Either it is knowing something it did not know, or it is knowing

in a special significance a thing which it already knew. If it is knowing something which it did not know, then that which is being known is new to it and is no part of it. We have already admitted that the nature of the knower is permanent, that is, without any beginning or end; therefore, its knowing power of a thing must be without any beginning or end. It is not a question of gradually knowing a thing which is already known, but a question of knowing a thing which it never knew before. The knower cannot know a thing which is not related to it. Before it can know anything it must have the knowing-power, and without the object to be known it could not have the power to know that certain object. Since knowing power has no beginning, that which is known cannot have a beginning. If the knowing power and that which is known are related to each other, they both, having no beginning, must know each other without any beginning. Since the *way* in which we know a thing has a beginning we must be knowing it in a special significance, which significance has a beginning. If the form in which we learn to know a thing is new to us, then that form has a beginning, and that form is the special significance in which we know the thing for the first time, but the thing itself has no beginning.

Now the question arises, whence the significance of a thing, and whose significance it is. This significance must originate in that which knows the thing in that special significance, because the thing itself does not require to be known in any new significance which has a beginning and an end. So it must originate in the knower of the thing. If the

11—Source of
Illusion.

knower of a thing is perfect in the absolute sense he cannot desire anything new without admitting his imperfection, because the perfect knower cannot have any lack in his knowledge. Then follows the only rational solution of the problem, namely, that the knower 5 who creates anything new must be a part of the Great Universal Whole. A part which is a constituent part of the Whole must create with the same power as that of the Whole. The name of that power is the *knowing-power of the knower*. This knowing power of a part 10 helps the part to know itself, and to know the Whole whose part it is. When we say, to know the Whole, we do not mean to know the Whole as the Whole, but to know the Whole according to the capacity of the part. When a part knows *itself* it loses its consciousness of 15 being a part of something, because it can only be conscious of one thing at a time. Its consciousness of itself gives it the idea of its distinct and separate existence. A person cannot be conscious of his own existence and at the same time be conscious of being someone else, or 20 a part of someone else. Although some people claim that they have attained to a consciousness whereby they have found themselves in others, as one with their individual consciousness, investigation has shown that there is no justification for their claim. No man can ever 25 be conscious of himself and at the same time be conscious of being in others. If he finds himself in others, he will only be conscious of being in others plus himself. While his individual consciousness is operative in the very consciousness of being others he certainly cannot 30 be conscious of himself, as a distinct individual, at the

same time. The very consciousness of finding oneself in others is suggestive of one's distinct knowledge of the existence of other individualities apart from himself. The experience which suggests duality cannot prove the Oneness of Life. Therefore, we maintain that when a part becomes conscious of itself alone it becomes conscious of its distinct individuality, without any consciousness of its being a part of the Whole. In that consciousness of a part of itself we recognize its separation, or detachment. This separation does not exist in reality, and cannot exist, since a part is a component part of the Whole, but it exists in the consciousness of the part. Therefore we say that this consciousness of its separate, exclusive existence is not real, that this consciousness of itself is a wrong concept because it is a wrong opinion of itself. This knowing, or seeing itself as different to what it really is, makes the part see everything differently. This seeing differently is its own significance. When it sees anything in the significance of a form or appearance of a thing, in reality it is seeing its own significance and not the real thing. Yet there is something back of that which it sees. If it is its own significance that it sees, then even that significance must stand for something.

As nothing exists but Consciousness, that which a part sees must be the significance of consciousness.

**12-Form is
Illusion.**

But the part being self-conscious, that is, existing in the distinct consciousness of itself, when it reaches that stage of evolution, or understanding, where it can see other parts as separate, that which it sees or knows is always part consciousness

in its personal significance or form. That form co-exists with its self-conscious existence. In other words, it is a part of its illusory nature. Therefore, there is no difference between the form within and the form without. These forms, as we see them, we generally call illusory. But so far as the reality of form is concerned there is no difference between the imaginary and the so-called real forms, except in the point of duration. We can take the illustration of the forms which appear in our dreams. All the forms in our dreams produce the same effect as do those in our waking state. Only these forms are more temporary than those of our waking state. Even in the waking state we see more or less temporary forms. One form will always exist in our consciousness so long as we exist in this limited concept of life, while another is but the temporary reproduction of our mental image. So far as we are concerned all forms exist in our relative concept. So we may just as well say that all forms exist in us in our illusory existence. We exist in the Absolute, and the Absolute exists in us or as one with us. Therefore all that exists in us also exists in the Absolute. We can reverse this statement and say that all that exists in the Absolute exists in us. We, as personalities, exist by our concept; that is, we exist as we think ourselves to be. Since we change ourselves by changing our concept, or consciousness, in regard to ourselves, our relative existence can not be permanent. Therefore, our existence is mortal in the relative sense. So if we are not what we think ourselves to be, we must be something of which we are not conscious.

Nothing can be so self-evident as the assertion of one's own existence. Although we may assert ourselves to be something which we are not, still in that assertion we find that that something which asserts. Even in a false declaration we find a declarer who stands apart from his declaration. It is very easy to understand that a declarer and his declarations are not one and the same. This declarer must be more than his concept, because he must exist before he can form his concept. Let us take the illustration of an arch in space. What do we see when we see an arch? We see the space temporarily defined by some material which has given the space a form. This form cannot possibly be of the material which has been used to form the arch, since all forms are but space defined. It cannot be space, either, since space is beyond all form. Then whence comes the form of the arch? It is simply an apparent condition of the space which has no relation to it in reality. So that something which declares, or asserts, is not the thing or condition asserted, if that assertion is contrary to its nature. For example, if a beggar asserts that he is a king it does not make him a king. Hence the subject who asserts is not changed by his assertion, if that assertion is opposed, or contrary, to his nature. His nature is immortal and unchangeable and cannot be more, or less, than what it is. As the part cannot be its whole, so the immortal cannot be mortal even by declaration. The concept which changes cannot change that which is the root of all concept: namely, the knowing power of consciousness. As a part

view of a picture is not the whole picture, so our consciousness is not the consciousness of the Absolute. As by gradually removing the cover from the picture we change the appearance of the part already exposed, so, by gradually taking away the veil of ignorance, we change our limited concept. 5

Now the question is, whether the subject, or the immortal principle, can make such assertion as will contradict its whole nature. If we judge the problem from the standpoint of the Absolute, we can easily find the solution. The Absolute is beyond all time, space and condition. Therefore its action cannot be bound by time. Yet without time we cannot think of any action. In order to act we must start from a certain point in time and stop at a certain other point. Consequently there is always a past and future to our action in the concept life. If we say the Absolute acts, we cannot conceive any other action than Its being. As the sun and its rays are inseparable, so the Absolute and Its actions are inseparable. The act of *being* is as much an act as the act of *doing*. In this sense nothing can exist without its action. Since nothing really exists besides the Absolute, there cannot be any other actor than the Absolute, nor any other action than Its being. We exist as a part of the Whole. Hence we act also. When a part judges the action of the Whole from its own part consciousness its judgment is always at fault. Since the part's action is not the action of the Whole, its conception of its own action in separate consciousness is at fault. There is nothing unreal in the world of God. 10 15 20 25 30

What *IS*, always *IS*. What does not exist, cannot exist. But, leaving aside this philosophical discourse, if we face the problem of life as we find it, we solve it in a different manner. We know that our life, in the relative plane, is what we are conscious of being. We maintain 5 our assertion that in reality there is no sin, misery or death. But if anyone believes that they exist, they will exist to him. In this existence of belief, or self-conscious life, we try to solve a problem according to our concept.

THE WAY TO LIFE.

Chapter Six.

ONE thing we are bound to admit, namely, that there is nothing stationary or unchangeable in this life of illusion. Yet in most cases we are responsible for the change we bring about in our volitional state of illusory life. Change is inevitable in this transitory world of concept, but we can make that change agreeable to ourselves. If that change brings us sin, misery and death, we are bound to accept them, because they are our own making. We can regulate the change in any way we may desire; but, according to the natural law of our being, that change should always be for the better. The command of the Almighty is to march forward and not backward. Some people accept sin, misery and death as settled conditions, therefore, they find them at every turn in their lives. Did they but know the reality of their existence in the unity of All-God, they would never accept those unreal conditions as real.

We interpret an action according to our concept. Consequently our concept and our interpretation of an action correspond to each other. The same action reacts on us differently, according to our interpretation, so in our consciousness of All-God we can see good in evil. Now the question is, how are we to change our concept for the better? We know that whenever we put forth conscious effort to change it we are overwhelmed by the enormity of the task, and we become so self-conscious that we invite the very condition we desire to be rid of. The solution of

the problem is very simple; we must trust in our Great Ideal and must surrender the very desire for change by being conscious of Its Allness. When we shift all our personal responsibilities to our Great Ideal, God, by the consciousness of Its Allness, we partake of the Ideal 5 quality, and soon we find ourselves changed. God, as He is, we cannot know, but we may know Him according to the concept in which we are conscious of Him. If we can ever surrender ourselves to our Great Ideal, we can be free from all worries. Then we shall live 10 not for ourselves but for our Great Ideal. In the consciousness of All-Good we shall no longer feel the burden and cares of the world. When our mind is peaceful, and our nerves restful, we are able to manifest superhuman power and energy. In fact, we manifest 15 as much power as we realize that our Ideal possesses, because *we* cease to exist and our Ideal lives through us.

What wonders our Ideal concept can do for us! No psychology or philosophy can show us a better way to 1-Self- the mastery of self than this simple 20 mastery. teaching does. What does psychology, or philosophy amount to if it cannot give us an exalted vision of the peaceful life which we are all seeking? It is through the path of peace that we reach the goal of peace. If we once strike that path, all the trials and 25 tribulations of the world cannot lead us astray from Truth. What a grand idea it is that Almighty God is our guide and protector; that He is with us always, nay, that He is All-in-All! We live in Him, and He lives in us. We speak, and He speaks; we think, and He thinks; 30 we act, and He acts. Not that God acts, speaks, or

thinks, but, by the association of God with our action, speech, and thought, we manifest godly qualities through our consciousness. When we live in the consciousness of the one Universal Life, we really live the God-Life. Why then will not our actions be the actions of God? When that idea inspires our souls to dare and to do, we forget the word "fear." Can a man go astray when his soul is filled with the idea of living and acting God? No, it is impossible. If a man goes astray, it is because he counts more upon the ephemeral concept of things than upon the mandates of his Higher-Self, or better understanding. At every step we take toward the fulness of life we feel the arms of the Almighty around us. We may interpret it either symbolically or literally. The grasp of every new and better idea is a grasp of God. If we follow His mandate (which means more unity), He will be with us always in our consciousness, even unto the end of the world (the material concept of life). Man cannot go alone through the valley of death, or material concept. He needs a companion to accompany him all the way. Suggestions of mere words are not sufficient to stimulate his mind into hope and courage. Affirmation of the word courage may help some people, but in the majority of cases it excites more fear by inducing self-consciousness. Why not then have an Ideal that will be constantly working through you?

The Ideal in time becomes real. When we ourselves become, and manifest, our Ideal, by being conscious of its Allness of existence, there cannot remain any doubt in our minds regarding Its reality. When we feel, live and act the life, it is a

← Ideal
made real.

reality to us in this relative plane. The reality of the life depends upon our realization. That realization may be viewed rightly or wrongly by others, but to us it is a real life. Apart from this consciousness of being, we have no other evidence to prove our existence. If our realization of certain conditions is our life in this concept plane, it is very easy for us to be what we desire to be. If happiness is our goal, we can be happy by realizing or living, that condition, even in imagination. The affirmation of the word "happiness" may stimulate our minds to acquire it, but by feeling that condition we come to realize it. Now the question is: how can we come to feel it? By living in the thought that the Great Happiness is All-in-All, and that our life is merely a part of that Happiness. By analysis, and by the help of imagination, when we become conscious of our being as a component part of the Whole, we manifest whatever quality we may attribute to the Whole. Even when we hold the idea that God, our Ideal Quality, is manifesting through us, we should keep in our mind the idea of the One Life. To the degree we succeed in that, we shall not only be conscious of the One Life, but we shall also manifest through our consciousness the quality which we desire to manifest.

Whatever exists to us in this plane of existence exists to our consciousness. If we forget our physical existence this very moment all its conditions will cease to affect us. Hunger, passion and sleep, these three leading physical conditions, do not exist beyond our consciousness. The very existence of the physical body will be impossible

**Physical
yields to Ideal.**

if there be no condition for its existence in our consciousness. Even in this relative plane of consciousness, where we exist in our form concept, by diverting ourselves from the consciousness of the body, we are able to arrest its so-called physical influence over us, and to manifest that of which we may be conscious. Ordinarily, this so-called physical body may not be able to stand very much strain, especially when we live in the consciousness of the body, but let us forget ourselves in the consciousness of our Divine Ideal and this same body will manifest superhuman power and endurance. Why? Because the very mould of the physical body exists in our personal consciousness, and when that consciousness is absorbed in the higher ideal quality our body also manifests the same quality as does our consciousness during that time. If the consciousness can be held in that quality long enough, our so-called physical body will change with all its conditions. The average person, not knowing the law, when holding some ideal quality in order to overcome a physical ailment, becomes anxious for the result. That very anxiety for the result keeps his consciousness immersed in the quality of the disease from which he wishes to free himself. The image-making power in man is a great factor, which, when properly directed, gives man dominion over any quality he may wish to manifest.

If it is all a matter of our being conscious of a certain quality that makes us manifest it, then nothing is so conducive to the result as the thought that our Ideal is ruling our whole being. When we make our Ideal the only manifestor in

6—Presence
of Ideal.

this universe, the very quality of the thought gives us spiritual uplift. Association with that thought is so great and comforting that we cannot at the moment feel the lash of poverty, misery, sickness and death. Just let us follow the thought and see where it leads us. If our Ideal is All-in-All, then we exist in that Ideal. Then again, our Ideal exists because we exist; we, being in the Ideal, are parts of the Ideal. Therefore It cannot exist without us, and we cannot exist without It. There is a grandeur and loftiness in such a concept of life that beggars all description. It is not only a concept which makes us live for the whole universe, but it also makes the whole universe live for us. In this concept we find love, happiness and peace. In this concept there is no disease, death or separation. We always live for one another in the eternal ocean of Consciousness. If this is imagination, or a dream, then let this dream be perpetual. I would rather live in the eternal dream of unity with the One Universal Principle of Life, and forget sin, misery and death, than live in the world of strife, struggle and dissension without peace and happiness.

We live by our feeling, or realization of conditions. Apart from this, life is of no significance to us in this relative plane. Then the difference in our feeling of a condition can only be a matter of degree. When we come right down to facts we are forced to admit that all of our conditions are more or less imaginary. The significance of a so-called real condition, in this plane of duality, depends upon the imaginary value we put upon it. Hence from the begin-

7—Nature of
environment.

ning to the end we see nothing but the continuous play of imagination in unreality, while in reality everything *IS*, and nothing is to become. Some people maintain that, apart from the mental plane, imagination has very little value, that therefore the psycho-physical condition may be accounted for by imagination, while the pure and simple psychic conditions stand alone in their class without any relation to imagination. It is very hard to discern where mind begins or ends. But we know that up to a certain point mind and body are interdependent, that up to that point they blend so together that we cannot separate one from the other. The question under discussion, however, is the question of feeling, which constitutes the reality of our life in this relative plane. Feeling belongs to consciousness, whether the cause be mental or physical. If the physical sensation of feeling is the indication of our physical existence, then that sensation belongs to our personal consciousness or personal concept of life. Therefore during sound sleep, when our consciousness does not give recognition to the physical as a distinct vehicle, so-called physical sensation disappears. It naturally follows that what we call physical is the reflection of qualities which constitute our personal consciousness, only we are conscious of it in a distinct and different significance.

Since nothing physical can exist to us without our being conscious of physical sensation in some form or other, we may just as well say that
8—Nothing Beyond consciousness. nothing can exist to us beyond our consciousness. Since we exist in consciousness only, we can change our mental and physical conditions by changing

our consciousness regarding them. How simple this law of life seems to us when we understand it. For ages ancient seers and sages have studied the problem of mind, and have tried to solve it by reducing it to objective phenomena. As a result of their experiments they found 5 that there is very little difference between the real and the unreal phenomena. In the absolute plane, phenomena there are none. In the relative plane, as has already been stated, the reality and unreality of a phenomena depends upon the testimony of our concept. If those phenomena 10 which exist long in our concept in duration of time are called real, then the so-called unreal phenomena cannot be very far from real. Therefore the ancient people of the East classed them all in the category of nescience. Whether a phenomenon is an optical illusion or real, it 15 produces the same impression upon our consciousness, so long as it lasts. If we ascertain the reality of an object by the reaction it produces upon our consciousness, then the object in our optical illusion is real. Anything we can sense by sight, touch and taste, we call an 20 object. Why then cannot an optical illusion be called an object? This vision of an object we can produce and reproduce by the help of imagination. The same can be reproduced in another mind by concentrating the picture upon it. It is simply a question of concentrated 25 will and a receptive condition. By self-analysis we discover that both the body and mind exist in our personal consciousness. What we call the personal consciousness is our consciousness in personal significance. In other words, when a point of consciousness knows 30 itself in limitation, it manifests according to that knowl-

edge or significance. So-called sensation of the body and mind belongs to the personal consciousness. Not only that, but the very body and mind are the products of the constant action of consciousness in its personal significance. The more a point of consciousness becomes conscious of itself in its limited significance, the more distinct will be its form. Behind this form, the ever active consciousness never ceases to act, and this activity gives the form life and action.

The thread which is supposed to connect the physical and astral bodies (astral being the subjective reflection of the personal consciousness) is merely a condition which also exists in our consciousness. This condition is due to the impression which our consciousness receives from the reaction of its action in certain significance. So-called physical death does not mean the dissolution of form, it simply means the dissolution of a certain expression of it, due to our consciousness of that phenomenon. The condition which manifests our so-called physical body in a certain form, as an aggregation of impressions, is undergoing constant change. A changed condition in our consciousness demands a new expression of form. When this changed condition is brought about by not giving response to that ever progressive urge of our being, which we call the law of our being, disintegration of the physical body takes place. When by knowing the law we live the life, we are able by the continual natural change of the inner condition to bring about the newer and higher expression of form, and thus escape the disintegration which we call death. So

9—Philosophy of death.

long as we will not conform to the law of our being, the belief in physical death will exist in our personal consciousness; because that belief is due to the unnatural condition of our being. It is natural for us to move constantly forward, because the inner urge, or the demand of the law of our being, demands it. 5

As we come to live nearer to God we catch the vision of raising the dead. What we see and realize in that consciousness is rather startling to one living in the mortal concept of life, 10
10-Raising the dead. but it is a vision which will stand the test of close scientific investigation. If by certain impressions on the consciousness we change a so-called physical condition, does it not stand to reason that by the same process we can bring back the detached personal consciousness to its physical body? Now the question is: have we sufficient 15
 power to be able to influence a detached personal consciousness to change its concept of death? The greatest and highest power we ever manifest is by being conscious of our greatest and highest Ideal. In the case of sickness we notice that even our highest manifestation of 20
 power sometimes fails to make unreceptive patients receptive. Yet we have found that a patient in a receptive state will receive impressions from our consciousness without any objective knowledge of receiving them. 25
 This simply goes to prove that by holding him in our highest state of consciousness we can cure a sick person without his knowledge, provided he is in a state of natural receptivity. If by our realization of his being in One Immortal Existence, a dying person can be 30
 brought back from the clutches of death to full life and

health, can we not, by the same process, bring a detached personal consciousness back to its so-called lifeless body? Yes, though we can not force it; but if the person is receptive we can bring him back, provided we have the consciousness, or realization, of the power. In studying the phenomenon of death, we find that it is simply the result of certain conditions which we create in our personal consciousness, by not living in harmony with the law of our being. Similarly, disease also is a condition in our personal consciousness. The cure of a disease is effected by the change of one condition for another, one which is nearer to the patient's natural state of being. Medicine or charm can change our disease condition according to the quality we attribute to it. Where a patient is too negative or weak to give any higher attribute to a medicine, he entirely depends upon the quality of consciousness which a physician may manifest regarding his case. In the majority of cases, it is the doctor's consciousness of his own efficiency which cures the patient, and not the medicine. The greater the confidence in his own efficiency which a doctor manifests through his consciousness, the greater will be his success in cures. Nothing is so contagious to a patient as the quality of consciousness we manifest toward him. Therefore if it is possible for us to cure a disease by our higher quality of consciousness, by changing the condition in the patient's consciousness, can we not, in like manner, change the condition of death in a detached personal consciousness? We must first understand that a person is as much alive when he is disembodied as when he is embodied. Dead or alive, in the physical sense, a person

is as subject as ever to impressions from our consciousness. With a greater understanding of the reality of our existence, physical death will pass away from our midst. Whether this physical form is retained or not, there will be perpetual transformation by the process of 5
transmutation.

The knowing power of consciousness, which is behind this illusory form, is ever active. This activity, 11—Eternal
activity. or sustaining power, which is the law of our changeable life, is constantly 10
urging us to move on, because anterior to the beginning of this life it was active and was the moving power behind the first cause of this creation. Our concept-life, or form-life, is but a conditional life. Behind this life is spirit and its ever active knowing 15
power. This knowing power will keep on constantly acting upon this conditional life, until the spirit will return to abide in God in its perfect Christ-consciousness. Even after the end of this creation, this activity, or the knowing power of consciousness, will not cease; for it 20
is the immortal nature of God, nay, it indicates the very existence of God. God is knowledge, but no knowledge can exist apart from the knower. In the plane of consciousness, the knower, knowing power, and the thing known are one, because it is the absolute plane. 25

Man, in this relative plane, is the mere opinion of spirit of itself in limitation, representing a certain state of consciousness; but in the cosmic plane 12—Cosmic
Man. man is the immortal part of God plus his consciousness of God. Then it reflects the perfect 30
image of God. This reflection is common to all the

parts, because all the parts can reflect the image of God by being conscious of Him. Some people desire to attain to physical perfection by holding the thought, or idea, that they are the perfect image of God. The effectiveness of that idea depends upon our clearness of perception. However, we know that few people have any conception of what is meant by the perfect image. Then again, an "image," as we ordinarily understand, is no real substance. If God is All-in-All, His image can not have any life and intelligence. Therefore instead of thinking of the lifeless image of God, no matter how perfect it might be, let us think of God who is All-in-All. If the manifestation of that image is due to our consciousness of God, then let us be conscious of Him instead of His image. Image is the result, or effect, and our state of consciousness of God is the cause. Even fallen man, the limited concept of the spirit of itself, manifests God-Life through his nature; only that manifestation is limited like himself. In reality it is the individual spirit that acts, and manifests God through its human concept; believing itself to be its concept. It is like a man who believes himself to be some one else; though he acts like the person he believes himself to be, yet he is only the actor and not the man he thinks he is. That man whom he believes himself to be, does not exist in reality, yet his action is regulated by that belief. In reality spirit and its opinion, or its belief-self, are not separate; yet the one is the mere opinion or idea, and the other is the substance. If the image, or reflection of Consciousness, is the creation, then it ought to be perfect; that is, it ought not to be subject to change.

Since this creation in which we live our concept life is changeable, it can not be the image of That which is eternal and unchangeable. Changeable creation means changeable reflection, or image. So long as the spirit, or part, is becoming conscious of a variety of subjects, or conditions, it will keep on creating through change. But when it is perfectly attuned to God in its consciousness its changeable creation will cease to exist. Then it will manifest, or reflect, upon itself the Perfect Image, according to the utmost limit of its capacity. The metaphysical meaning of the word "image" is likeness in essence. When it is perfectly attuned to God it seems as though the action of its consciousness is perfectly still, but in reality it is in a state of intense activity of consciousness. When it grasps God to the utmost limit of its capacity it gives perfect expression to its nature. It then manifests limitless God power through its consciousness, on account of its vision and realization of limitless power. That manifested power does not reach our limited concept-creation, or if it does, our limited concept-creation can not register that highest degree of power. If this power is called vibration it exists beyond the ken of this limited creation. No vibration can exist to us beyond our conscious recognition. Like all other phenomena vibration has only a conditional existence.

In reality the spirit is designated according to the state of consciousness it manifests. When it manifests the human state of consciousness it is called man, and when it manifests the consciousness of Perfect God it is called Christ. It is not of great consequence by what

12—Various
Manifestations
of Spirit.

name the reflection on the spirit, due to its Christ-consciousness, is designated. Some people designate the whole evolutionary state of consciousness as man-state. The spirit by falling from its Christ state of consciousness enters into illusion, representing fallen man. Then, according to this theory, spirit as perfect man abides in Christ; in other words, its very state of Christ-consciousness gives it the title of perfect man. When the spirit, or part consciousness, acts through its opinion in limitation, believing itself to be that opinion, which we call flesh, it forgets its spiritual nature; its oneness with the Absolute God. But to the degree that spirit, as flesh-man, changes its opinion by becoming conscious of God, it manifests God-man, or Christ-man. In other words, to the degree that the spirit of man rises into its Christ-consciousness it manifests the Christ-man; thus redeeming the fallen man,—representing the detached state of its consciousness. As the spirit rises into Christ-consciousness its flesh concept partakes of the spiritual quality until at last flesh becomes spirit; that is, spirit loses its consciousness of limitation by becoming conscious of the great universal Whole. Flesh really means the concept of limitation. It is born of sin, or sense of separation. Therefore the Master Jesus said, "*That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit.*" The flesh being born of sin, or sense of separation, that which is born of it must also be flesh, or the concept of limitation. Another name for our personal limitation is selfishness. Selfishness, or flesh concept, which means less recognition of our divine Oneness and more recognition of our separate and dis-

tinct existence from the rest, creates things and conditions which also suggest limitation and separation. The consciousness of disease, misery and death, is born of flesh, or the sense of separation. But that which is born of Spirit, or our consciousness of the One Life and Intelligence, is Spirit. Then the only remedy for all disease that flesh is heir to, is to recognize more and more the oneness of the Universal Life, by the constant association of God with our thoughts and actions. 5

THE WAY TO LIFE.

Chapter Seven.

IF the influence of one mind upon another is so great as to change its concept for the time being, why could not the influence of the collective minds of the race change our entire mental concept? When a few civilized men are by accident thrown into contact with savages they in a few years are seen to lose some of their pre-acquired manners and sensibilities. What once seemed to them unnatural now seems perfectly natural. Our sensibility is a matter of concept; with the change of our concept we either lose it or acquire more. So we find that everything internal and external is the production and reproduction of our thought-creation. We have stated before that so-called real objects undergo change with our concept. For example, if a sad accident happens to us in a bright cheery place, that place never seems the same to us again. This goes to prove that with the change of our concept regarding a thing, place or condition, we see it changed. So the same object is constantly changing before us, both in its significance and form. A silver dollar which to a child seems large in size and value will not seem to him the same when he is grown. By meditating upon all the things transpiring around us we introduce ourselves into the great mystery of life. We learn then to take everything at its real valuation. What can give us a more hopeful view of life than the thought, or idea, that we can make or unmake our lives by changing our

concept? We know that in this relative plane our lives are what we make them. Yet it is very hard to convey this idea to others by argumentation. Something in this life is axiomatic, that is, it is self-evident. It is a waste of time to try to explain it by reason. 5
 If we think calmly and quietly, we can at once find the reason why we cannot deny ourselves. In the first place, in order to deny ourselves there must be something which denies. In the second place, without admitting the existence of ourselves we cannot deny 10
 ourselves. This is a self-evident fact; yet some people would have us believe that such a fact can be disproved by reason. We cannot be indifferent to the question, either, since everything is so puzzling in this relative world. 15

As in a dream we may ask ourselves whether we are awake or asleep, so in this life we may wish to know whether we exist or not. Some-
2-Self-evident Truth. times everything seems to be so dream-
 like that it is natural for us to demand tangible proof 20
 of all that we see, and also of our own existence. If these things around us are not real, how can we, being the observers, be real? It is a scientific fact that a subject and an object are so closely related to each other that one cannot exist without the other. If these 25
 things around us really do not exist, we also really do not exist. Then it is foolish to argue about things that do not exist. But if we interpret it in a different way we can get the meaning out of it. It is this, namely, that we do not exist as we think ourselves to be, but 30
 we exist as self-evident. There is but one thing self-

evident, and that is our "I Consciousness." I cannot deny my own existence. If I do, in reply to the question as to who denies I have to answer "I." Therefore I must exist before I can deny myself. This "I" is self-evident, and is the Eternal Consciousness Principle in man. Beyond this "I," nothing is self-evident. We may question, doubt, or argue about the existence of any other thing, but we shall never be able to disprove our own existence. This self-evident "I" is consciousness, because it is conscious of its own existence. This consciousness in "I" is the only thing which cannot be disputed; because without this consciousness the "I" cannot assert its own existence.

Then this consciousness inherent in the "I" must be its very nature, or being. Yet this "I Consciousness" seems to manifest different degrees of consciousness in different individuals. From this fact the question may occur to our mind as to whether there are different individual "I Consciousness," or whether there is only the One "I" expressing Itself in different degrees of consciousness. If it is the one "I Consciousness" how can It then manifest in different degrees of consciousness at the same time since It is the All-in-All and perfect? It cannot appear more or less than what It is. Again, if It is the one "I," and perfect, it cannot manifest Itself in imperfection. If it could, then it would be less than what it is, and that cannot be. Now if we maintain that there are many "I Consciousness," we then have to admit that they are all self-evident, and that they are without beginning and end; because that

which has beginning and end must change. But that which is self-evident cannot change. If it could change it would not be self-evident, because that which is self-evident today was self-evident yesterday, and so it will be tomorrow, and forever. Then the only thing that is permanent and real is that which is self-evident, because it is always the same and has no beginning or end. Since nothing can be self-evident which is not the "I Consciousness," if these things around us are not consciousness they are ephemeral and unreal. If we admit that these things are consciousness we have then also to admit that they are unchangeable. But they change, therefore they cannot be self-evident, or the "I Consciousness." If we grant that they do not change, but that we change, and that our own change makes them appear changeable to us, we are then forced to accept an alternative; either that we are not self-evident consciousness, or that the things are not self-evident consciousness. But we are self-evident consciousness, because we are conscious of ourselves, and also conscious of something that exists. Therefore these things are not consciousness; they have beginning and end.

But now the question arises as to who made their appearance or so-called existence possible? If the "I Consciousness" is without beginning and end, and is the only thing which exists in reality, how can there be any possibility of unreality? Then the next question suggests itself, namely, that if there is any state or condition such as unreality, whose unreality is it? If Consciousness is

4-*Origin of
many.*

the only reality, there cannot exist anything but Consciousness in the permanent sense. Then if there is any state or condition of unreality it must be created by that which is ever-existing; because there will be no such state as unreality if there is no one to know or recognize it. That knower is Consciousness; because it is the only thing that can know, and the only thing that exists. If this Knower, or Consciousness, knows a thing as perfect in the absolute sense, then that which it knows could not change; because that which it knows it would always know. Therefore it could not know anything which was not itself; because it would be the Absolute and All-in-All. But the things which the Knower knows in this world do change, and therefore this knower cannot be the limitless Absolute. When this knower knows itself in limitation, it then sees a thing in limitation; that is, it sees a thing that has beginning and end. When we see anything with our limited vision, even though the thing may not be limited, we see it with our limitation. For example, if we are only able to see a man's hand, and not the whole man, our conception of a man will be a hand. So if we grant that we see nothing but consciousness, and that it is the only thing which exists, we shall have to admit that the form in which we see or conceive it is due to our limited consciousness of ourselves.

We have already shown that consciousness is the only thing that exists in the permanent sense; because it is self-evident. Therefore, between any two points of consciousness there cannot exist anything but the consciousness of the "I

**5—Solidarity of
consciousness.**

Consciousness." No space can exist between them; because space cannot exist if it is not consciousness. If space is the consciousness which we call "I Consciousness" it is then self-evident. Therefore, between two points of Consciousness, if anything exists at all, 5 it must be consciousness; because there cannot exist any other thing than consciousness. Then all the points of Consciousness exist as one Consciousness in a great aggregation. Should we not say that this great aggregation is the universal "I Consciousness"? Since 10 there cannot exist any thing between two points of Consciousness but Consciousness, the meeting of two points of Consciousness must be the inseparable blending of the two. In this blending, or interlapping, the two points must act in common. This blending and 15 common action of all points make an aggregation, which, if we prefer, we may call the Universal God. Then you say that since these points are limited their sum-total must be limited. If by the word limited you mean to convey the idea of a boundary beyond which 20 something else can exist, then that sum-total cannot have any limitation; because we have already proved that nothing can exist but Consciousness. So if anything exists at all beyond the so-called boundary of the great aggregation of Consciousness it must be 25 Consciousness. All consciousness must exist together, without any break, since there cannot exist anything between any two points of Consciousness. Therefore the sum-total cannot have any limitation at all, because it has nothing to limit it but consciousness. We know 30 by analysis, or by the study of cause from its effect,

that each part is a distinct part and is inseparably connected with the other parts. By the study of one part we know the nature of all parts and their relation with each other. The aggregation of all parts is the Whole. A part can not reflect itself in limitation if it is not a distinct part; hence a part has its individual limitation in existence, but not in its reflection or creation. 5

In the Absolute there cannot be any creation, or subject and object; but we are conscious of living in the world of creation; consequently, 10
6—Denial of evil not sufficient. our denial of this creation will not disprove its existence. We must admit that there is a creation, and that in this creation we find conditions which are good and bad, according to our interpretation. We have already proved that in the relative 15
 creation good and bad are not opposite to each other, but that the one is comparatively better than the other. In this creation, when we do not live according to our better understanding, we create inharmony and discord. Then sin, misery and death surround us; that 20
 is, we become more limited than our better understanding will naturally permit us; and we live in a dark, unenlightened condition, where God's grace, or the God-Consciousness, does not enter into our consciousness. We can regain our natural state of con- 25
 sciousness by the process of analysis, that only God exists, and that we live in Him in order to exist. Our true Self is then at one with God, therefore we are immortal. There is nothing higher than Truth, and God is that Truth. We retire into that Truth to live 30
 in the consciousness of One Eternal Life.

We have already stated that our sensibility is a matter of concept. So are all of our mental faculties.

7—Self-development. We can develop our faculties by bettering our concept. But it is a rather slow and laborious process to develop our faculties by direct conscious effort. According to the old school we have to go through long and tedious training in order to accomplish the result. But this new revelation shows us a way to develop our inner faculties which is very simple and effective. Whenever we desire anything, we should first understand the law which supplies our demands. The Great All-knowing Consciousness, as we use the term in the relative sense, is within us. We simply go to Him, that is, become conscious of Him, whenever we want anything, or wish anything done. It does not take very long to get all that we desire. 5 10 15

You may take this literally if you will, namely, that we can go directly to God to make our personal demand. Why, my friends, we can go to God in the same sense that we go to any person. No matter how near a person may be to us, if we are not conscious of his presence he does not exist to our consciousness; because we do not get any mental reaction from him,—the reaction which we call recognition of one's presence. When we approach a thing, if we are not conscious of its nearness we are far away from it in our consciousness. So in this symbolical world space exists only in our concept. The measure which we take of space is only an imaginary measure. We feel distance, or space, accord- 20 25 30

**8—No separation
in God.**

ing to our concept. As our concept changes, so changes our concept of space. Before the railroad was introduced, New York was to us a great distance from San Francisco, but now it is only a few days' journey. Our space conception regarding the distance between New York and San Francisco has undergone a change. So also it is true of the different countries of this earth. The nations now feel neighborly toward each other, no matter how many thousands of miles may lie between them. We ascertain the nearness or distance of an object by our consciousness of the relative positions we occupy. When we are conscious that the Omnipresent God is within us, that is, in our consciousness of the Allness of God, we feel Him near us. Just be conscious that you are in the Ocean of Omnipresent Consciousness, that you are part of that Consciousness, and you will approach God. It is the simplest thing on earth, yet it is the hardest thing for those who have not the proper understanding. When our concept of God is afar, He is far from us; and when near, He is near us. Some people, not knowing this law, maintain that the Great Illumination comes from above. If they use the word above, not in the sense of space, but as a figure of speech, we agree with them. In reality, this consciousness, or realization, has nothing to do with space. It means simply to be conscious of God, who is conscious of you. This reciprocation of consciousness is called illumination, or realization.

In this relative plane there is no agent so powerful as the imagination to bring about a change in us. We

**9—Collective
values.**

have to imagine a condition or thing in order to get it. The condition and thing have no special qualities to satisfy our desires. We have simply attributed our own qualities to them and they reflect back on us. When we receive the thing 5 we desire we receive the imaginary value of it, which exists only in our consciousness. It will have no effect on us if we give no value to it. Giving value, or attributes to a thing, means imagining a value concerning it. We desire the value which we give to an object, 10 not the object. But for the reason that we cannot separate one from the other we desire the object on account of its value. Hence all desires regarding things are imaginary. We can gain as much satisfaction from imaginary objects as from the so-called real 15 objects, if we can bring our imagination to the point of real experience. An ignorant man may be happy with a piece of brass, which he believes to be gold, and may be disappointed if he is informed of his mistake. Contrary to our belief, this goes to prove that the 20 generally accepted value of a thing, is as much an imaginary value as anything in this world. If the community or society in which we are living puts an artificial value on a thing, in a short time that value becomes real to us. The currency notes issued to meet 25 the emergency are the best example of it. If an imaginary thing or condition produces the same reaction in our mind as would a so-called real thing or condition, we do not see why it would not meet the requirements of our inner desires. If we fail to bring 30 our imagination to the point of real experience, we are

at least able to bring about a change in ourselves by its help, according to its quality. Since in response to our inner condition, things and conditions come to us, why should we not employ imagination to create a desired and desirable condition? The wise men of the East say that all our desires and their objects are imaginary, so far as their values are concerned. We admit, of course, that the concept which has the stronger and longer hold upon us will always influence us the most.

The law of natural attraction which we recognize in our concept life is the law of harmony. When-
10—The Law of ever your attitude is harmonious with
Attraction. the object you desire, you draw that object to you; in other words you create a condition for it. That is why, after making a demand of the Great Law of Life, when we find calmness and peace within ourselves, our demand is fulfilled. It is impossible for us to find calmness and peace if the desired object is not for our good in our particular stage of evolution. Over-anxiety for the result, also disturbs the peace and calmness of our mind. Therefore after making a demand for a thing, we should avoid every thing which creates anxiety. After peace has been established in our consciousness, we must not care about, or think of the results. The result never fails to come at the right time,—that is, when it is good for us. What we think is good for us, may not be good for us at all, though by persistent desire we may draw it to us. Therefore we should not limit ourselves by time, place, ways and means, by which our desired object may

come if we wish to be happy. That inner law of our being is not a blind law. It is so precise and exact, that it does not miss by a hair's breadth. There is no such thing as fate; but you, knowingly or unknowingly, create a condition within yourself which serves as a magnet to draw a thing or event to you. When you live unnaturally; that is, not in harmony with yourself, you create a condition for so-called unpleasant experiences. These experiences show you two things; namely, that you must move forward, and that you can control their effect upon you, by changing their meanings and importance. We can create a condition for greater success, by taking our present failure as a land mark for the greater success which is awaiting us. If our natural demand is not fulfilled, it is because we create an unnatural condition for it by our anxiety and worry.

All the events of this illusory life are due to the conditions which we create in our personal consciousness or personal concept of life. Therefore, knowing this, we should avoid worrying. We must not put undue limitation upon ourselves by over-anxiety. If we do not change by surrendering ourselves to our divine Ideal, in calmness and peace, the natural consequence will follow. By worry we never gain anything; because we cannot better our condition. If we can live the life of peace and trust, and do our best according to the best light we have, the best will always follow. Then what will happen, will happen for the best. Whether we live the life or not, whatever happens always happens for

11—Work versus
worry.

the best. Some of our experiences may seem to us very bitter, but there is an awakening power in them. They happen to us because we invite them by living a life below our better understanding. But when they come, they come like messengers of God. We know 5 that the idea is rather uninviting, but it has another side to it. The moment we are able to realize the good in a so-called bad condition, we become free from that condition; because we thereby create a new condition. By the association with good we create the condition 10 for good. To realize good in so-called evil is to find peace and harmony. If our charitable and tolerant view of our brother's act makes us happy and peaceful, it is on account of the above mentioned reason. The more we are able to see the ultimate good in every- 15 thing, the more optimistic and hopeful we become; because it leads us more toward unity. No matter for what reason a sufferer suffers, it is our duty to alleviate the suffering by bringing him nearer to the lighted way. If we champion the cause of humanity, 20 or serve humanity, it is not because humanity needs it, but because we need it. It is for our own peace and happiness that we serve. It is the imperative demand of our being in that particular stage of evolution, that we should serve our fellow human beings; and that by 25 serving we should regain our unity with God. We may not all consciously start to serve humanity for our own happiness, but it is for our happiness just the same. Do we not enjoy serving others? If we do not, our so-called humanitarian work will be tedious and 30 mechanical. There is no life or spirit in mechanical

work, it is too much like the work whose principal aim is to buy a passport to heaven. But nothing equals the whole-souled work which brings the very heart of man in touch with Divinity.

The best way to know whether our prayer is answered or not is by our mental attitude or condition. 5

12-Effective
prayer.

If we feel calm and peaceful after offering up our prayer we may know that it is answered, although we may not have an audible answer. If we are still in anxiety we should then 10 know that the inner harmony which creates the right condition has not been established. When we make the complete surrender to our Ideal we find harmony and peace. To be harmonious with oneself is to be harmonious with the whole universe, which means 15 with God. If we pray for a thing which is not good for us, we will hardly have that mental peace which is so noticeable when we pray for the right thing with our consciousness that God is listening. The majority of people do not know how to pray, that is why they do 20 not receive any answer. We pray to God to take our sickness and disease, yet we worry about the result. We pray to God to give us spiritual light, yet we are anxious to know whether we are becoming spiritual or not. If we desire God to do all these things for us, 25 we should let Him have all the responsibility. We must completely surrender ourselves to Him. We pray with doubt and fear. We have no trust in our God. Some of us pray with half trust, which is equal to no trust. We cannot half serve God and half serve our 30 personality. No genuine prayer has ever gone amiss.

The highest and best prayer a man can ever offer is to give God his very life and soul. Beyond that there remains nothing for him to do. He is God's and he "*dwells in the secret place of the Most High.*" He is then above disease, death and misfortune. Know 5 first that God is All-in-All, and then make a complete surrender to Him. By giving you shall receive. But remember that after you have given yourself up to God you have no right to worry about anything. God will do His work through you according to the nature of 10 your consciousness of Him. If you are a God's healer, know that if you do not feel the necessary peaceful condition while you are treating your patient, your treatment has not been received. The easiest way to tell whether your patient has received your treatment 15 or not is by your inner condition. The moment your mind becomes easy and peaceful you may know that the work is done. You must not give any further thought to your patient's trouble. Do not forget that when the Almighty Law works within the conscious- 20 ness of your patient there should be no human interference. The less you act from your concept life the better and quicker will be the result. Therefore it is your part to simply be conscious of the Allness of God, and to find your patient in that Immortal Allness. 25 The moment you feel easy and peaceful that moment the work is done in the inner plane; in other words, the consciousness of your patient has been stamped by your consciousness of the Immortal Allness. What a wonderful truth this is! Once you know it, it will 30 certainly make you free.

THE WAY TO LIFE.

Chapter Eight.

SO FAR as happiness and misery are concerned they are both based upon imagination. As has already been stated, reality to us in our concept life is a matter of feeling. Our feeling depends upon the imaginary value we attribute to things and conditions. In order to live the greater life we must feel it. We must draw that life to us by the imagination. In the absolute, or spirit plane, there is no need of drawing any thing, or condition; because there, all things and conditions sink into the ocean of Universal Consciousness. In fact they do not exist any more. Figuratively speaking, just as a small light is swallowed up by a larger light, so these things and conditions lose their existence in the Great Universal Light. Metaphysically speaking, no thing or condition can exist in the Absolute, since It is the only thing that exists. If the imagination is unreal, then the condition and things imagined are also unreal. So there cannot be a condition such as God Consciousness apart from our "I Consciousness," which is self-evident. The Absolute God Consciousness is the sum total of the individual "I Consciousness," and does not require any attribute or qualifications. When we say that God is the sum total of the individual "I Consciousness," we do not mean to convey the idea that God came to exist on account of this sum total. We say that God is the sum total, because we first become conscious of the parts of this illusory plane. This sum total of

Consciousness has no beginning. In fact points of Consciousness cannot exist without this sum total; because they are co-existent with It. Since we cannot conceive of anything else than Consciousness between any two points of Consciousness, there never was a time when these points were not together. Therefore all the points of Consciousness were always together without any beginning; because they themselves are without beginning. So we say that God always exists with His parts, and in His parts, and that the parts always exist with God and in God. From the independent acting of the part we have reason to believe that each part is limited by its boundary, which is eternally in touch with the parts adjacent to it. 5

According to our consciousness regarding a thing, or condition, it reacts upon us. This reaction makes our lives as we find them. In like manner our thought regarding the Greater Consciousness ought to react upon us and mould our lives accordingly. We desire to realize the Greater Consciousness in this concept life; because we are not satisfied with our limited consciousness. Our consciousness of that of which we are aware in this relative plane, is our concept. No matter how unreal the concept may be, it is the sum total of the impressions we have received from our own created things and conditions, according to the imaginary values we have put upon them. Similarly, by forming impressions of the Greater Consciousness, we can form a greater concept. The value which we put upon our consciousness makes it appear small or great. Since all values are 15 20 25 30

**2—The way to
the One.**

imaginary, we can reach the Greater Consciousness by giving to it an imaginary value of higher quality. This is not a denial of the existence of God, as some superficial readers might think, but it is the admission of a God who is above all relative conditions. The God with attributes, whom we worship, is the God of our concept; therefore, He is not the Absolute. But as we may use a thorn to take out another thorn in our finger, so we destroy one relative concept with another higher relative concept. Yet behind our relative view of God the great Universal Principle exists. Our relative concepts of God are like veils. As we take away these veils of illusion—of wrong self opinion—one by one, the Great Universal Spirit appears clearer to us. Yet the God of our concept is as real a God to us today, as perfect God will be when we reach the goal of realization.

When we demand anything of God, believing that it belongs to Him and that He can give it, we receive it.

3—Faith is possession.

Whatever belongs to God also belongs to us, by reason of our being a part of Him. When we say God, we mean God as we understand Him in this relative plane. Our relative concept of God corresponds to our nature and understanding. We cannot imagine our God to be more than our mental capacity, or our concept, permits us. In this sense we are making our own God. Even in this making, the Eternal Truth exists. Whatever may be our concept, our immortal spirit exists as one with the eternal, indestructible Principle, God. But in this relative plane we can become what we desire to be.

The same thing is true of demand. Our every positive demand, that is, demand made with the proper understanding of the law, is fulfilled. When we know the law, we cannot demand anything which will arrest the progress of our soul toward divine union. The greater 5 our grasp of the One Universal Life, the higher the power we manifest through our personal consciousness. To realize that this material world is an illusion of part consciousness of the Great Whole, is to grasp that which is beyond all illusion. With that grasp, 10 which we call conscious realization in the nature of abstract idea or thought, when we demand anything to be done, it is done. Why? Because at the back of that demand there is positive knowledge of that which is never affected by the conditions of this crea- 15 tion. That knowledge, which brings us a sense of freedom, also gives us the mastery over the things and conditions of this world. Then, demanding or asking anything, we do not limit ourselves to any time, place or condition. It has already been stated that we are 20 parts of God, that is, parts of our Highest Ideal. We are not that Ideal, but we bear a close relation to it. In this relative world, thinking makes and unmakes everything. If we can really be conscious that we have a thing, we have it. But the suggestion of polar 25 opposites is so strong that we cannot hold that thought without having an adverse suggestion; on the other hand, the thought that our Ideal has it, and that we have a right to share it, being part of that Ideal, has no adverse suggestion. Whatever belongs to the whole, 30 belongs also to the part. When we think, or believe,

that our Ideal has the thing we desire, it really has; because our thinking makes everything. In this sense we make ourselves, our Ideal, and the thing we desire. It is always so in this relative creation. There where all creation stops, we join with the Absolute, that 5
 Eternal Self-existent Principle which never changes. Whenever we think of anything with a certain attribute, it partakes of the nature of that attribute to our consciousness. In reality it is nothing but the reflection of our own quality of consciousness; be- 10
 cause in whatever significance we think of a thing, in that significance it reacts upon us. When we think of a condition to such a degree that we really come to believe in its existence, it becomes a reality to us. When we believe that we have taken poison, even 15
 though we have not, we feel the effect of it just the same. So if we believe in the magic power of a stick, it has a decided influence over us. The savage, by giving all the higher attributes of God to a piece of stone, feels His presence as a vivid reality. 20

Seeing, therefore, this creative power in man, some people might think that man is the only God in this creation. If they realize that man cre- 25
 ates by the God power within, they will never consider him to be God; but will consider him to be a man of God. Only the uninitiated will find contradiction in this statement. Those who have come to the real understanding of the great mystery of life, will grasp the real meaning of the symbol we call language. They will also understand what we mean 30
 when we say that we are transformed into the quality

← Concept deter-
 mines God's
 action.

of our Ideal, by thinking of it as a living and acting principle within us. The sum and substance of this metaphysics, is that whatsoever qualities we attribute to our Ideal, those same qualities will mould our lives, if we let our Ideal have the full right of way in our daily lives. This is one of the greatest truths ever known to the metaphysical world. If you wish to demonstrate anything, first attribute all the necessary qualities to your Ideal, then try to feel that It is acting through you as those qualities. Your Ideal, being the All-in-All, all the qualities of which you can conceive should exist in your Ideal. You also exist in your Ideal. The moment you realize this, you will establish a relation of love with your Ideal, which possesses those qualities. Then when you will have come to the point of perfect trust, calmness and peace, you may know that your Ideal is coming into life, or real significance to your consciousness, with your attributed qualities. Our Ideal becomes real in this relative plane, to the extent that we put life into it by our thought or imagination, and we reflect the Ideal to the degree that we let it manifest through us. In this plane of duality, whatever we manifest that we are. When we manifest the ability to sing we become singers. So in everything else. If our lives are the expression, or manifestation, of certain qualities, we can manifest any quality we may desire. It is our special privilege to do so, because all the qualities are our own creation in the sense in which we manifest them, and they exist only in our concept. As all of us have not the same concept, so we are not all con-

scious of the same qualities. The music which charms the Chinese will not appeal to the sensitive ear of an American, and vice versa.

Yet through training one may learn to like a thing for which he has no liking. We begin to like a country 5
 and its people to the extent that we
1-Realize Ideal Through Imagination. adopt their ideas. The only secret in regard to changing ourselves into our Ideal, is to let It act and manifest through us; in other words, to make It the supreme actor in our lives. First, we 10
 must have a clear picture of Its attributes; then feel that It is an acting and moving power in us; and finally submit ourselves to the absolute guidance of It. If we desire to be singers or artists, we must just imagine that it is not we who are singing or painting, 15
 but that the Great Universal Singer or Painter is doing it. The very thought will relieve us of our personal responsibility and will enable us to manifest that quality. The law is, that the less self-conscious we are, the more we manifest the quality of which 20
 we are conscious. When a man can have that trust and repose which adds courage to his convictions, he soon comes to live the life of his Ideal. This life is a great mystery, yet this mystery is easily unveiled by the magic touch of knowledge. Some people are 25
 likely to ask why we should submit ourselves to the guidance of our Ideal, when we know that It has no other qualities than those which we attribute to It. They wish to know how those attributed qualities can ever have the power to influence us. This query is 30
 natural to those who are unable to see that an Ideal

can be more than an imaginary condition. But we should not forget the fact, that our every thought reacts back on us according to its nature, and makes us what we are. Suppose our Ideal is nothing but our elevated concept, even then we cannot lose sight of its potency. Our higher concept reacts on us just as much as any thought or concept. Every thought or concept becomes a living force, according to the attributes we give it. But we should not forget that behind the attributes, there exists the Immortal Principle, which is All-Life and All-Consciousness.

In this relative plane we cannot conceive of any other life than that of which we are conscious. Life there is in everything, or rather everything is in the One Life. Life alone is self-evident, and all other things exist because of that Life. If Life alone is that which exists, then all other things must be some form of that Life, if they exist at all. However, we cannot recognize life in anything, unless we are conscious of it. In order to become conscious of life in anything, we first attribute the qualities of life to it. That concept reacts on us and brings us to the realization of its life. You may call it imagination. Yes, but it is imagination that rules the world, and also our relative lives. Without imagination there would be no creation in this relative plane. Everything we construct, or create, is by the help of imagination. This imaging, or imagination, gives life to a shadow which reacts back on us with the force and vitality of a living thing. When we are initiated into the mystery of this creation we find life in every form

—We are one
with our Ideal.

and attribute. A piece of stone talks to a man when he gives attributes of life to it. Its messages are so soul-inspiring that it is simply marvelous. If it be nothing but the vague imagination of a distorted mind, then whence comes the seemingly inspirational message which astounds the scientific mind? If we still maintain that it is the imagination regarding the attributes we give to a thing that affects our consciousness, then we have to admit that those attributes are living qualities. We have already stated that a thing without attributes or value has no significance to us. In other words, a thing is no thing without the value we attach to it. So, the very existence of a thing depends upon the recognition we give It, on account of its peculiar significance. Therefore our Ideal has life and higher intelligence. There is but One Life in this universe, we and our Ideal are One.

The realization of the full life makes our life full. In the absolute plane everything *IS*, and nothing will be. But in this relative plane we come to realize the Life which always is.

That ever-existing Life is in us, and we are in that life. Hence these things and our Ideal are all in us, because we are in them. Only by realization do we know that it is all true. Those who have the realization, should understand that our Ideal is our better and greater life, and that it can guide us safely along the rough road of this world. The man who knows that everything is in God, and that there cannot be anything, even an idea or thought, beyond God, will find God in everything, even in illusion or darkness.

Life in
everything.

That does not mean that everything is God. By giving a living attribute to a thing we impart life to it, or come to realize life in it, but not by the exercise of our will power. We really make a thing living by giving a living attribute to it. In this world of life there cannot exist anything but the One Life. So when we say we make a thing living by giving living attributes to it, we simply mean that we become conscious of Life in it,—that Life which already exists. If a thing does not exist we cannot conceive of its existence. If we can conceive of its existence, it certainly exists. If we are convinced that it really does not exist in that particular form, then it surely exists in some other form. It is, then, not the question of existence, but of form. All that we see must have existence, not in such forms as we see, but in essence. If the form is called matter it is a wrong name for that which eternally exists. But a wrong name cannot change the real nature and property of a thing. So far as we are concerned, it will react on us according to our interpretation or concept. It does not matter what name we give to a thing, but it matters what interpretation or meaning we give to that name. We should bear in mind that we cannot give a name to anything which does not exist. Though it may not exist in reality, it does exist to our present consciousness. If we say that a piece of wood has no life, that assertion does not prove that it has no life. If it does not come up to our definition of life, that simply means that our definition of life is very limited. We define, or give definition to a thing, according to our concept.

Since our concept changes, our definition cannot be a fixed one. Our common sense will tell us that in this world of life there cannot be anything without life. If life is the only thing that is, then a thing in itself must be a part of that life; only wrongly viewed through our concept. Therefore our definition of life is wrong. 5

The thing which is self-existent needs no definition to qualify it. We also define a thing in the sense of comparison. The thing which is self-existent and eternal cannot have anything to compare with it. Therefore we cannot define it. Everything, as we know it, has an eternal principle called life back of it. That means that the thing which is nothing but name and form has the real essence back of it. That something which is concealed by the wrong name and qualities, is beyond all names. Therefore to call a thing into life, is to go behind and beyond its form in our consciousness. The new life in a thing means our new understanding of its existence. Our consciousness makes a thing new or old to us. The difference between any two persons is in their consciousness. Our main purpose here is to attain to a higher and ever higher consciousness. It is that consciousness which the world is seeking. When we see a man trying to master his situation, we know that he is trying to be more conscious of his own power. Any effort to cope with conditions and things is an effort to come into more consciousness of power; in response to the demand of the inner law of being. The Supreme Consciousness is our goal. Little 10 15 20 25 30

by little, step by step, we are steadily moving toward our goal. We always reach our Ideal Consciousness by being conscious of Its presence as the All-in-All of our life. When a consciousness communes with a consciousness higher than itself, it evolves into it. 5 In this relative plane, duality of concept is the natural logical consequence. Here in this plane we live the life of limited concept and stand aloof from the rest of creation. In this limited concept or consciousness, we struggle to meet conditions which are our own 10 creation; in the sense that we recognize them and which otherwise do not exist. Logically we know that All-consciousness is one with us, and that we are that Consciousness in part. But we have not the realization. The problem we face here is how to come 15 into the realization of our Divine Oneness. As our life is a concept, so is our divine consciousness in this relative plane. By changing our smaller concept for the greater concept, we become or manifest, the greater concept. Some people may call our Ideal con- 20 cept, our subconscious mind, but Cosmic Consciousness would be more appropriate.

The objection may be raised that since our Ideal is not perfect it should not be given the name Cosmic Consciousness. We should not forget 25 **9—Ideal is perfect.** that our concept of Cosmic Consciousness is also imperfect. Our Ideal is always perfect to us, or at least we give it the attribute of perfection. Although our Ideal is our own creation, yet, because of the attributes we give It, Its power and potency 30 are equal to the given attributes. If we do not doubt

the existence of our concept-life, there is no reason to doubt the existence of our Ideal. Whatsoever attributes we may give to our higher Ideal will not change Its nature if It be eternal. The attributes given to our Ideal change us according to their qualities. Our trust in the qualities which we attribute to our Ideal, facilitates Its action upon us. Some people, not understanding our meaning, are likely to think that we do not believe in the Absolute Higher Power. We believe in the Absolute Higher Power just as much as we believe in our own existence. It is the belief, or consciousness, that makes a thing thus and so. Master Jesus laid special stress on the word belief. What a great mystery lies buried in the word belief!

The real power of the words which we speak lies in our consciousness at the back of them. The higher consciousness from which we speak, the higher will be the power of our words. When we speak from our consciousness of All-God, God really speaks through us. Is it any wonder that the utterances made from our immortal concept of life have more power to dispel disease and darkness than anything else? Do you believe and realize that there cannot exist anything but God? Do you then believe that whatever you speak from that immortal consciousness is done? That is enough. You need not know anything else if you desire to demonstrate God's Truth. But remember that if you have the least bit of doubt, or hesitancy, the law will not work. Even in the personal plane, if you realize that your words have certain power, they will produce

**10—Demonstrate
by Faith.**

that effect upon your receptive listener. It is always the consciousness which gives power and force to words. Now listen to God's Truth which never fails. You see that cancer? Well, then, speak to it. Bid it go, in the name of God; that is, with your consciousness of All-God and it will disappear; if you believe or realize that it will. Are you anxious to see whether it is doing the work or not? Then you have not spoken the word with the realization that God's word can never fail. When God speaks through you, because you are conscious of Him, you have no right to take any thought of the result. Unless you know and realize that God's words never fail, you will never be able to manifest spiritual power by speaking. The only way you can be conscious of the effectiveness of your words is by being conscious that your words have been understood and received by your subject. By speaking with the proper consciousness you can cure all the ailments to which mortal concept is heir. All forms of life, including vegetable, animal and mineral, will give response to your spoken or unspoken words. When you speak God's words you need not always be near your patient. Just be conscious of your patient as one existing in the world of All-God, and speak the words, "Be whole." Speak them with your belief, or realization, and the work will be done in the inner plane of consciousness. If the patient is receptive, that is, if there be no opposing condition in his consciousness, he will receive the impression from your consciousness of All-God. When the patient has become receptive to your treatment, you will feel a

sense of relief in your consciousness. After that, rest the matter in your Ideal. Any anxiety for the result will be an interference with the spiritual law. Whenever you feel that a work is done, be thankful to God in a calm and peaceful frame of mind. Never let your emotion or self-praise run away with you. Give all the credit to the Great Law of Life by your conscious realization of Its presence. Do not forget that the days of miracles have not passed but have only just begun. The Christ-spirit is working through a greater number of people now than in any previous time. Let the Christ-spirit guide our footsteps to the home of Eternal Truth. 5

When we talk to a distant friend with the consciousness that he is listening to us, he really receives an impression from our talk if he is receptive. Similarly a dying, or so-called dead person, can be impressed by our talk if he or she is receptive. Now with the realization of the One Divine Life, can we not call upon a dying person to come back to the consciousness of his so-called physical body? Yes, we can. We may call him by his first name with as much realization as though he were really listening to us. It is not our part to think or analyze whether our friend is receptive or not, it is only our part to assist him to change his concept of mortality into immortality. When we have done our part, our work is done, and the rest we leave to the Great Law of Life. In this illusory plane, what is death? It also is illusion. Change the concept of death in a dying person and he will live, and change 15 20 25 30

11—The greatest work.

the concept of disease in a patient and he will be well. Once it is understood, it becomes the simplest law in the universe. But the greatest of all our good works is the one which leads us to the realization of our Divine Oneness. When we rise permanently into that 5 plane of consciousness, we rise above all the mortal conditions once for all.

THE WAY TO LIFE.

Chapter Nine.

THE Great Cosmic Consciousness is dispassionate and non-attached. Its action is determined by our trust in the qualities we believe It to possess. Our relative existence should not be judged by the absolute standard; therefore, let us
1—Cosmic consciousness. concede that our life is consciousness, because we are conscious of our own existence. In like manner the life of others who are conscious of their own existence is also consciousness. Each individual consciousness is distinct from every other, though they all exist in the one Great Universal Consciousness. By reaching up after the Greater Consciousness, we gradually come to realize IT. The concept, that on the background of One Great Consciousness we live, move, and have our being, is one of the grandest concepts in the world. When our Ideal inspires our action, we act as divine beings. The human side of our nature is transmuted by divine concept. So long as we stand apart from the great Cosmic Consciousness we feel the necessity for unity. Nothing establishes such a close relationship between us and our own great Ideal, as the thought that It is the moving and acting power in our lives.

Yet some people are likely to maintain that it is nothing but thought or imagination. We should like
2—Heal from within. to ask them, what is not thought or imagination in this life of illusion. Sickness and death, happiness or misery, all exist in

our thought, or imagination. If we partake of the nature of the thought we think, why will not the thought of the nearness of God affect our being? If you think, or imagine, a person to be your enemy, that thought will certainly make an enemy of that person, 5 and that person will affect you with the quality of your own thought. We are living in a marvelous world. Imagination, or thought, makes us either angel or devil. The inner condition which is responsible for what comes to us, is created by the impressions we are 10 constantly receiving from our thoughts and actions. If a person suffers, it is because of the condition within him, a condition which is his own creation. Similarly if he enjoys, it is due to the same reason. Our physical concept of life, and the belief in disease, make a disease 15 manifest through our physical body. When we see that any part of the body is afflicted, we must at once seek that condition in the very soul or concept of a person. If we can impress his soul by an ideal concept, or bring about gradual change in him by changing 20 his concept, we can effect a cure, no matter what may be his ailment. Sudden spiritual inspiration is able to cure more ailments than all other known methods. No cure is so permanent as the cure effected by the spiritual uplift, because it changes a person's entire 25 nature and makes a new being of him. When a person becomes new his old conditions are cast off as it were. Simple trust in the Higher Power elevates our concept and makes us new beings. 30

The more we think of the higher Power, the more 30

we receive that Power. The quality of our thought
3—Spiritualize always affects us, and our nature is
surroundings. transformed by it. If we wish to be
godly, we must think of God and try to see Him in
every thing and in every action. Nothing gives us 5
such a sense of peace and security as the thought that
every thing is the gift of the Almighty, and that every
action is His action. Even in so-called misfortune, if
we try to see the hand of God guiding us nearer to the
lighted way, we can have peace and consolation. Not 10
only that, but we can rise from the creation of man to
that of God. We make a thing spiritual by giving it
a spiritual quality. In this sense we change a thing
in its significance. A changed thing has a changed
effect upon us. We should think that any gift of 15
spirit cannot be anything but spiritual, since Spirit is
manifesting through these shadowy forms. When we
use the word spiritual, we do not mean anything
opposite to the material. We simply mean a condition
beyond the range of our limited concept. We should 20
not forget that our thought, or consciousness, makes
a thing spiritual or material. So far as the thing itself
is concerned it is always the same. In this sense all
that we see is consciousness. So long as we live in
this relative consciousness we give relative attributes 25
to the Absolute and make it appear relative. There is
no other way for us to establish unity with the Abso-
lute God. We must love our higher Ideal as a living
power, that is, one with us. It is through love that
one concept approaches and becomes another. 30

To love means to live the life of the object we love.

The life of an object is its value, which value gives it a certain significance. When we closely
4—Love is unity. associate ourselves with that value we
become or manifest that value. This is why we call
love unity. It fuses two conditional existences into 5
one. Then again, through the quality of love we
become loving. Therefore we should think of loving
every thing, and all things, through our one Divine
Ideal. Once we come to the realization of the quality
of love, it is easy for us to love our highest ideal. 10
Whenever we love the life or quality of any person,
we love him. Since we may not know how the real
person is, we love him as we think him to be. This
attraction for a person is due to the quality which we
attribute to him, whether that person has that quality 15
or not. In reality we love the thing which is within
us, and not that which is without. But in this relative
plane, a thing and its attributes mean the same thing
to us, because we cannot separate a thing from its
attributes. Hence the attribute is the significance of 20
a thing, or that which makes a thing as we know it
to be. Therefore, when we love a thing we hold its
picture, with all its attributes, within us. The picture,
which we hold in our mind, seems to effect a change
in us according to its quality, or qualities. We have 25
discovered that by holding the thought of God within
us, we become God-like in attributes. Therefore the
natural attraction between any two persons may be
due to their complementary concepts. When either
their animal or spiritual concepts of life are comple- 30
mentary, they will be drawn to one another by an

unknown impulse which we often term personal magnetism; but, unless they have a common Ideal to follow they are liable to fall apart just as quickly as they came together.

Some people are of the opinion, that a mental picture of a thing or condition changes us into its likeness. We certainly change according to its quality, but we do not change into its physical likeness unless it resembles something very near to our plane of evolution. If we think of God without having a clear concept of His attributes, we may not derive any benefit from it. A clear conception of an attribute transforms our nature into it. As a piece of iron put into the furnace takes the quality of the fire, so our consciousness, conceiving the Divine Ideal, partakes of Its attributes. In these present days we often hear people speak of vibration, but very few people have the right conception of it. What we call vibration is nothing but a quality of our personal consciousness. Whatever we are conscious of affects our being according to its qualities. When these qualities become a part of our nature we manifest them. These vibrations we can transmit to others, as we use the word transmission in the relative sense. When a person enters our room in discontent or anger we can feel his mental condition if we are sensitive. We can change our vibration into any quality by the quality of our thought. It is said that every atom of our body vibrates with our inner vibration, or consciousness, and that our so-called physical body expresses that quality of vibration. If our body is weak we can make

5—Vibration is
quality of
concept.

it strong by setting up a strong vibration of strength. It is very hard for us to set up a vibration that opposes the one we already are manifesting. It generally creates a conflict in our mind which is anything but conducive to the best results. The best method we know of to change the vibration is to plunge our whole being into the divine furnace of Power; that is to say, to hold the thought that our whole being exists in the ocean of Divine Power, and that without any effort it is absorbing that Power as a sponge absorbs water. It will relax the system and enable us to manifest that Power more quickly. We vibrate according to our general concept; therefore, the vibration cannot be higher than our concept. Whenever any part of our body is afflicted we can make it right by raising our vibration to the Great Power of health. The moment we realize that Great Health is manifesting through us, because this body is His, we are cured. Some people may pray to God to heal them. If they get well at all it is because of their great faith in the healing power of God. Here also we find the influence of the quality of concept. When a person knows, or realizes, that God, All-health, is manifesting through him, he gets well. By holding that Ideal before himself he sets up a vibration which permeates his whole being. The higher quality of thought produces the higher vibration. We ought not to forget that a diseased condition is also a vibration of our concept. Those who have a vague abstract idea of God, or power of All-health, scarcely get any benefit from their affirmation or thought.

If anyone desires to demonstrate this law, let him try to understand more of the law instead of affirming fixed statements without comprehending their meaning. When one understands, or realizes, this law, there will be no need of any affirmations. It is the understanding of the Spiritual law that enables us to demonstrate it. Some people try to think, or affirm, that Almighty God is healing their ailments. This thought is good in its way. It may benefit some, if they have the realization of the God power. One defect of that affirmation is, that it may suggest a condition which is adverse to health, as when we say: "God is making me well," or "I am getting well," at the same time admitting a condition to the contrary. Even our higher thought expresses through the quality of our concept. If we let the sunlight pass through a colored glass it apparently takes the color of the medium through which it passes. There are people who, on account of their strong concentration, or great faith, can overcome the difficulty of adverse suggestion. The easiest way to get results is by surrendering ourselves completely to God and letting Him do His work. By giving ourselves to God, we become God's being. Can harm come to anything that belongs to God? This is a sublime concept, and once we come to live in it, we become free from all mortal conditions. Another helpful method is to "let go." We admit that if anyone can let everything go, with the belief that he will be taken care of by a protecting power, he will be benefited by this method. The very relaxed condition of

the body and mind, induced by faith in the operation of the method, will bring about the best result. Because whenever we are relaxed, our concept is changed according to the quality of our thought. It is rather difficult for many to let everything go, if they do not first find something else to take hold of. Some people when trying to "let go," without having any definite Ideal to keep their mind well polarized, become more conscious of undesirable conditions than ever. It defeats the very end they desire to accomplish. Sometimes it is liable to induce an extremely negative condition. Instead of fighting conditions, if we can bring a Divine Ideal to work in us we will find the easiest solution of all problems. We do not believe in affirming or denying a condition in a fixed statement. We simply believe in always manifesting Divine Power, by living in that consciousness of All-God. Like quality of thought produces a like quality of vibration. When we raise our vibration to the plane of our Ideal our disease is cured, because the quality of thought transforms us into its nature. We can demonstrate over our pains and aches in a short time if we have the right understanding of this truth. By silent thought and self-analysis we gradually come to the proper understanding of the law. To the extent we feel or realize that we belong to our Ideal, to that extent we receive the benefit. When we are conscious of owning our body, its vibrations correspond to the concept we have of ourselves, but when we are conscious that it is owned by a higher power, its vibrations change accord-

ing to the quality of the concept which we have of our Ideal.

Some people think too much of their physical body. They live in the concept of physical sense, 5
 7—Quality of because they believe that they exist
 physical only in the physical body; which they
 concept. admit to be limited and perishable. It is not so much the thought of the body that makes them physical as it is the quality of thought regarding it. This quality of concept creates a mental condition which corre- 10
 sponds to that of the physical. In fact a mental condition is also physical when mind acts through the physical concept of consciousness. It is the concept which differentiates mind from body. In reality there is no difference between the mind and the body. It is 15
 like a lighted lamp in a room at night. The greater the distance from the center of light, the less is the power of the light, yet it is the same light all through the room. So our body is also mind, only the one stands a little farther away than the other in our con- 20
 cept, or consciousness. Therefore, a person thinking too much of his body as separate from his mind, lowers his concept and partakes of all the qualities of that concept. The very thought of the body makes us conscious of things and conditions which belong to 25
 that concept. The best way to change our physical concept is to give ourselves to the Greater Power. Those who trust in the Greater Power, with the proper understanding, cannot live in the concept of disease, death and want. They enjoy perfect health because 30

peace abides in their consciousness. They draw unto them all that they need.

To draw anything to us is simply to arrive at the consciousness of possession. Everything exists within
8—Secret of drawing power. us. Because God is the only Life, and 5
that Life is the only thing, we, being
in that Life, are ourselves all things that we see and
desire. In the relative concept of life we may not
quite realize it, yet it is a wonderful truth. We know
it is very difficult for many to have the sense of 10
possession of their desired objects. It is only a matter
of realization. The only way we can come into the
realization, is to trust in our higher Ideal to lead us
to the proper understanding. This Ideal never fails
us if we can have perfect trust. This knowledge is 15
the only knowledge worth having. Because when we
have this knowledge we have everything we need.
This knowledge is in itself the fulfillment of all our
desires. A man can afford to forget all the discourses
put into this book, but he cannot afford to miss the 20
knowledge this book is trying to convey. Remember
that if this life is a reality to your consciousness, then
everything pertaining to this life is also real. God will
be of no significance to you in this relative plane if
you do not exist. The truth about this life is that we 25
can manifest any quality we may desire. We can raise
our concept to divine heights, or lower it to the very
depths of ignorance. But it is the right understanding
which gives us the power to move, act, and manifest
the greater and higher qualities we may desire to 30
manifest. We can have whatever we need if we know

the law of our being. To know the reality of our existence is to know the truth.

If we are averse to suffering, there is no need to suffer. We can avoid suffering when we have the full knowledge of the reality of our being. 5

9—Suffering yields to imagination. Nothing influences our destiny so much as the imagination. What a wonderful influence it wields over our lives! All of our creations, so-called mental and physical, depend upon its universal potency. It seems as though every atom, or idea, of 10 this universe is revolving in the sphere of imagination and doing its bidding. This whole fanciful creation is becoming real by the magic touch of imagination. We are all proud of our higher sentiment and finer feeling. It would be impossible for us to conceive of 15 them without the help of imagination. In fact they are the creation of the imagination. With the widening of our mental horizon we desire to have a greater grasp of our higher Ideal. This Ideal is at first a fanciful creation of the imagination. Then gradually that fancy 20 becomes a reality to us as we perceive new life and power in it. We naturally desire a condition which we imagine will give us greater happiness and comfort. Before we have the reality of that condition we try to realize it in our imagination. This gives the foretaste 25 of happiness which inspires us to realize the condition. There is an ever-progressive element in the constitution of our being. One condition gives us the incentive to realize another. In this relative plane we are ever desirous of drawing comparisons; therefore, 30 any thing comparatively better than what we already

have is our natural preference. It would be impossible for us to draw a picture of an unrealized condition without the help of imagination. Our religious sentiment, rational or irrational, can always be traced to our desire for better conditions. This desire we partly satisfy in the fanciful creation of our imagination. Imagination is not always vague, non-productive thought. When we give to imagination a certain quality or attribute, it becomes the most productive power in the universe. Because by the thought of a certain quality in a thing or person, we become that quality. Any thought or imagination, inspiring higher thought and better conditions will make us higher and better in our concept. If we are today, conscious of being better than yesterday, we really are better. No condition which lies beyond our consciousness can be reality to us. The condition which we realize, or strive to realize, is real to us. Imagination brings us the realization by transforming our whole being into its quality. Our body and mind, being the projection of our consciousness, are changed by our imagination in the ratio that it changes our consciousness. To bring about physical change, it is necessary to set up an imagination strong enough to change the whole concept. Nothing changes or moulds our concept for the better so easily as the imagination, that our Ideal is the acting and moving power in us. We have seen some people in intense suffering instantaneously healed by changing their mental concept through imagination.

When you have the vision of the whole of creation, you will admit that there is no difference between body and mind. There are people who believe that no organic trouble can be healed by Divine Power. How preposterous this will seem to those who understand the law of being, and who know that in the plane of consciousness there is no difference between organic and functional diseases. By changing the concept of life, such diseases as cancer and paralysis have been healed. Let anyone change his disposition and nature and his whole being will be changed. A changed man naturally has a changed body and mind. A disease will cling to you as long as you nourish the old condition. After the recovery from a disease we notice some change in a man although it may not be a complete change. If he falls back into his old condition, or concept, disease is likely to reappear in some other form. Disease is nature's warning to change for the better, or it is an effort on the part of the law to bring us back where we belong. Change a man, not intellectually but constitutionally, and you will have cured his disease no matter what it is. Let one constantly imagine that his Higher Ideal is taking possession of him and guiding him higher and higher to the highest concept of life, which we call realization, and he will soon be a new man. He will be transformed into the quality of his thought, or imagination. Therefore, we hold before us the highest concept of purity and righteousness. The very concept makes us purer and cleaner men.

Some people, not understanding this law of being,

think that since it is all imagination they can do what
11—Meaning they please. Some of them may be
of morals. inclined to give unbridled license to
their sense desires. If they had but a faint glimpse of
the fact that the spirit of man is forever divine, they 5
would try to realize a higher ideal instead of thinking
of sense gratification. Our sense desires are due to
the concept that they are the only things of value in
life. It is the lack of a higher ideal and higher concept
of life which makes a man sensual. In reality there is 10
no pleasure in sense gratification, except the imaginary
value we put upon it. Then you may say that your
higher sentiments are likewise imagination. Yes, they
are imagination, but they give us greater pleasure and
happiness; therefore they are of greater value to us. 15
Change is the law of our relative life, because we live
in a relative concept of life. We are bound to draw a
comparison between two conditions. From experience
we know that the moment we believe a thing to be
better than the thing we already have, we are no longer 20
satisfied with the thing we have. That is the law of
our being. A man who keeps on progressing is always
happy and contented. Imagination is a most important
factor in our life. At the same time it is of no impor-
tance without its relative value. When we go over 25
the religious history of the world, we become doubtful
of the beneficence of religious work. Think of the
atrocious crimes perpetrated in the name of Jesus Christ
in the past! Adherents to different religious beliefs
fought each other with a perfect sense of justice, both 30
imagining they were fighting for the right cause. If it

were not due to imagination, what was it then? So we see what a powerful influence imagination exerts in our life. If, in sincerity and faith, we keep on imagining a condition for any length of time, that condition materializes to us. If it does not make us happy we must know that the condition is not sustained by our better understanding or concept. That concept which brings us peace, contentment, love, sympathy and understanding is the concept for us. 5

Fanaticism is also religion. It is manifested by those who are emotional and superstitious. When, to realize an ideal condition promised him, a man soars high upon the wings of imagination, and is carried beyond the bounds of reason, he is likely to forget that his neighbor has the same right and liberty to follow whatever religious concept appeals most to him. However faulty his neighbor's concept of the Ideal may be, he nevertheless manifests the qualities attributed to his Ideal. Being simple, sincere and honest, he has implicit confidence and trust in the Almighty power of his Ideal, and that is why he is sometimes seen to make wonderful demonstrations. Demonstrations are simply demonstrations; they are due to neither good nor evil power. It is a man's concept that reflects back on him and makes a power good or evil. Though a person may not have as high a concept of his Ideal as we have of ours, in a comparative sense, yet, judging from his power of understanding, we cannot help but admit that his concept of the Ideal is as real to him as ours is to us. 10 15 20 25 30

12—Religious
freedom.

The universal concept of God, which establishes the brotherhood of man and the fatherhood of God, is
13—The highest concept. the highest and best concept the human mind can conceive. The next best concept is that of God dwelling within us as a motive 5 power in our relative life. Then comes the concept of God in nature. This concept is the beginning of the higher concept of God. Here we find nature manifesting life and intelligence, and reacting upon our consciousness with the presence of God. From this state 10 we notice the possibility of our reaching that divine height of spiritual unfoldment which we call Cosmic Consciousness. The other phases of idealism below these are limited by human passions and desires. Therefore their worshippers manifest through them in 15 exaggerated form, the qualities attributed to their ideals. In all these we learn the lesson that human nature is always rushing forward to meet the Divine Nature. Therefore we fully agree with the statement that religion is the primordial instinct in man. Tolera- 20 tion and brotherly love are the basic concept in the teachings of the Master Jesus. When we establish unity with all that manifests God-life, we live, move and have our being in the vitalizing current of the Cosmic Life. God is our Soul of souls in this concept 25 life. He is so near, yet He may be so far away from our consciousness that unity sometimes may seem to be impossible. But if we follow the foot-steps of the Master Jesus, it will be easy for us to establish unity with God. By constant thought of the presence of God 30 in us we come to feel His presence. Therefore nothing

is like the thought that Almighty God is manifesting through us because he is All-in-All, and that, as the supreme actor in our lives, He is guiding us step by step to the higher sphere of consciousness. The higher concept of God makes a man godly. God is Love, and Love means Unity, or Yoga. Our supreme goal is: "*I, and my Father are One.*" 5

PART TWO.

Within and Without.

WITHIN AND WITHOUT.

Chapter One.

WHENEVER you give recognition to a thing it exists to you. You cannot think, feel, or sense anything if you are not conscious of it. A thing has no value of its own apart from that which your own consciousness imparts to it. If a thing 5
1—Senses and sensation. tastes bitter to you, it is not because the thing itself is bitter, but because you have the consciousness that it is bitter. The taste is not in the thing but in your consciousness, it has been cultivated and developed. The same can be said about heat, cold 10
and other supposedly outside conditions. No object can really be hot if you have not the power to feel. A paralyzed person cannot feel heat in his afflicted part from boiling water, because he has no sense of feeling left in that part. Sensation is a matter of development, 15
therefore sensation does not exist to the same degree in all persons. An American Indian in his natural condition does not feel the effect of cold so much as when he becomes civilized.

Now what relation does our sensation bear to the 20
thing it senses? To begin with, we trace all our sense faculties to the personal consciousness which determines our personality. In other words, our power of sensing an object corresponds to our personal consciousness, or our knowing power in this relative 25
existence. Therefore an object can have no special

quality other than what we impart to it. Can heat have an significance as heat if we are not sensitive to it? Who can tell us that heat is heat if none of us have had the power to feel it? Can heat and cold exist beyond our conscious recognition? No. So what we 5 call the molecular, or etheric, vibrations bear a very intimate relation to the condition of our soul, or personal consciousness.

Physical science may give us the accurate temperature of a thing, but it cannot affect our feeling, or 10 our power of sensing it. No two of us may feel the same degree of temperature alike, although the mathematical calculation may be exact. Hence we maintain that the mathematical calculations of physical science regarding heat, cold, light and sound are based upon 15 an arbitrary principle. But in the mathematics of the human soul there is no fixed data from which to work out a problem. Today we may set a standard to go by, but tomorrow we may change it, because it is inadequate to meet the growing demands of the soul. 20 With the increase of the perception of our consciousness, we may change our preconceived mathematical formulas which are applied only to physical science. The thing which may be agreeable at one time may be the reverse at another time. A tone of color, repre- 25 senting a certain rate of etheric vibration, may not give us the same sense of agreeableness that it used to give us. According to the calculations of physical science, all of us may have the same record of etheric vibrations, yet the effect on us may not be the same. Colors, 30 for example, do not equally affect us. Many of us do

not like all the colors. Colors, according to physical science, are nothing but different degrees of etheric vibration. Not only does a color affect different persons differently, but it also appears somewhat different to them. Persons vary to such an extent that they have not the same sense of colors. It is all due to the difference in their personal consciousness. 5

The same thing can be said of all other natural phenomena. An object may be the same, yet it does not register upon all souls with the same significance. 10 Hence we maintain that the only difference between two distinct rates of vibration, lies in the recognition we give to them. If we have no power to give recognition the two objects will have the same significance to us; that is, no distinction will exist to us. The 15 power to ascertain the difference between any two objects exists in the personal consciousness. When we lose that power we cannot distinguish one object from another. A paralyzed man may not notice any difference between heat and cold in his afflicted part. 20 Hence we maintain that without our ability to give recognition there could be no significance in, or difference between, heat and cold. A food which to you may taste delicious may taste bitter to a sick person. Whence comes the difference in taste? Does it exist 25 in the food or in the person? Our common sense will tell us that it is in the person. Everything or condition we meet is the reproduction of our personal consciousness.

Personal consciousness is also consciousness, only 30

expressed or viewed in limitation by consciousness
itself. In other words, it is a portion
5—Personal and Cosmic Consciousness. of the whole Consciousness reflected
back upon itself. When a part reflects back upon
itself, it manifests part consciousness, but the Whole 5
has the whole consciousness. Our inference, or logical
deduction, is that something can only come from some-
thing, and that something in quality and nature is like
the something from which it has come. Therefore,
our consciousness in this personal plane, must have 10
come from a consciousness which is self-existent.
Since we maintain that Consciousness to be All-in-All,
there can be no room for its coming and going in the
absolute sense. We therefore maintain that a part of
the whole Consciousness is taking a limited view of 15
itself by reflection.

There can be no separate part in the Absolute,
since we cannot conceive any point which would not
represent a center without any circumference. Yet
any part, or point, can reflect back upon itself and 20
conceive itself to be distinct and separate from all
other points. Thus this conceived consciousness is
our personality, or personal consciousness. This
opinion of oneself we call concept. When we say
“concept” we mean the concept of the consciousness 25
in limitation. We use the word “concept” in the sense
of medium, since we perceive the consciousness to be
manifested and apprehended by itself to the extent of
its capacity. When our concept of the consciousness
is at its greatest, we manifest the greatest degree of 30
consciousness in this personal plane.

It is said that all normal human beings have experiences in common, with regard to heat, cold, light, sound, hunger, etc., yet we know there are variations in these common experiences. We know that no two persons will feel heat and cold exactly alike. It has been already shown that there is an intimate relation between our feeling and that which we feel and know. We not only feel that which we have the power to feel, but we also reproduce in and to our consciousness that which we feel and know in this personal plane.

We have read and heard that some people can control the effect of fire upon themselves. It is a mystery to many how it is done, but the answer is not far to seek. They change their personal consciousness or concept regarding its effect and therefore do not feel it. Our so-called physical body gives response to our inner state of consciousness. The physical body and all its conditions exist only in our consciousness as concepts. Like all other so-called outside objects it has no existence or sensation apart from that which our consciousness in its personal concept imparts to it.

Consciousness in man creates by the reflection of itself; that is, by the impression of itself in the personal significance. Consciousness is always unchangeable and the absolute; that is, whether we consider it as a part or the whole it is always consciousness. It has been already intimated that from the impression of the part of itself in limitation, the part conceives its changeable concept and thereby manifests changeable creation. Though the action of the part is in accordance with the impression of the part of itself in this

creative plane, it never affects either the part or the ever manifested Whole. Even in the part, the Whole retains its full consciousness. Since a part cannot exist without the whole, so the whole exists in its parts. Of course the action of the part and of the whole cannot have the same significance or appearance. For example, if we take only a part of the light in a room, it will not have the full effect of that of the whole. So man's consciousness is also God-consciousness, but having a different significance to himself as man. 5 10

This physical body is the outward expression, or rather reflection, of man's personal consciousness. In other words it is his creation, as is also all that is related to him in that particular significance. He can change the sensation of the body in relation to an object supposedly outside of himself. Some of our readers may have seen or heard that some of the Fiji Islanders, on certain festive occasions, will walk barefoot over live coals, filled in a big ditch; but that they never get blistered or burnt feet. Many Western tourists have perhaps seen similar performances in India. This goes to prove that our outer nature not only bears an intimate relation to the inner, but that it is also projected and sustained by the inner state of consciousness. When we say inner state of consciousness, we do not mean the mere intellectual concept, but the realization of conditions. When we realize a condition we become that in the personal plane. Within and without we are the same 15 20 25 30

10—Body under
control of
consciousness.

personality. The moment the one changes the other also changes.

In the hypnotic state a subject may be made to feel heat or cold by suggestion. We have noticed that when fire has been applied to a subject, with the suggestion that it is something else, he has not felt the heat, although a blister has been raised upon his body by contact with the fire. The blister is due to the fact that the subject's consciousness had not been brought to the state where fire is ineffective. From this fact we learn that unless we change our personal consciousness so completely, and to such a degree, as to raise the body to a state where fire will have no effect, it will cause burns upon the body; because the consciousness in its personal concept of life will be giving recognition to fire as having the power to burn. It has been seen in India, that wounds inflicted by some religious fanatics upon their bodies with sharp knives, in order to prove their endurance, are quickly healed. That is another instance of how the body gives ready response to our inner consciousness. According to the report of the British Government in India a native of Punjab, named Hari Das, was buried alive in a coffin. He remained under ground for several months under heavy guard, and when he was taken up he was found to be alive. This goes to prove how long a man can live without air and food under that peculiar condition.

It is all a matter of state of consciousness or realization. If, without the realization, we should try to make such demonstrations we would be forcing our nature and would fail to gain any results. There-

fore, we ought by all means first to strive to gain the realization and not attempt any haphazard demonstrations. It is true that our mental or intellectual recognition of this law may lead us to the realization, but we should be careful not to rely too much upon intellectual knowledge in attempting any demonstrations. It is all a matter of growth, we must have patience. We must also bear in mind that by giving recognition to a condition, or state, we not only make ourselves what we are in this concept life, but we also create the things and conditions which affect us. The things and conditions which are apparently common to all mankind are created by the illusory conditions of the race in its course of evolution. Therefore, all in illusion have something in common. When we come to stand above the race-creation we are Masters.

We maintain that all the forces in nature are one, and that they are within man, that is, within his consciousness. Man manifests these forces according to his power of giving recognition to them with his personal consciousness. What we call necessity is the growing demand of our inner state of consciousness for the greater understanding. It is said that necessity is the mother of invention, but we say necessity is the inner recognition that greater knowledge must be acquired in order to realize a little more of our divine heritage. Our inventions correspond to the state of consciousness we have just realized. They are an expression of increased power. Necessity develops the creative power through the resistance of our old concept. When a man in a

**12—All natural
forces in man.**

foreign land is destitute and ill, and far from medical assistance, if he has a strong desire to live, necessity compels him to survive all hardships and inconveniences.

There is no condition, good or bad, which we may 5
call God-sent. It is all the creation of man by the
God power within him; there being no power beyond
God, since He is All-in-All. Your very belief, or
mental attitude, reflects back upon you, and makes you
what you are, and also makes all those things which 10
are related to you appear in your personal significance.
If you believe that an illness is God-sent, you will have
it whether God has sent it or not. And your very
belief will diminish your prospect of recovery. When
you maintain that your highest Ideal has brought your 15
illness, you unconsciously lower your concept of God.
We radiate that of which we are conscious. In other
words, we radiate what we ourselves are in and to our
consciousness. If we grant that our God is personal
like ourselves, only possessing infinitely more con- 20
sciousness and power, we cannot conceive how that
God can bring illness without giving conscious recog-
nition to it. If God is perfect Consciousness, He can
only be conscious of His perfection. Imperfection in
man is due to his consciousness of separation from 25
God, and it exists temporarily to his consciousness in
his personal concept of life.

Even in that imperfect concept of consciousness
of man, whole consciousness exists in its perfection,
unaffected. Imperfection and disease are not realities 30
to God, the Absolute. He has no knowledge of them,

because they are a condition of imperfect concept of part-consciousness which temporarily exists. If God is supposed to manifest His own nature, He will always do it in perfection. Sickness or disease is an imperfect, or relative condition. God cannot manifest it. For 5 the sake of argument, you might say that man in reality, being the part of God-consciousness, that which is in a part must be in the Whole. But the condition in the part is due to its own reflection, it therefore cannot have the same, or a significance similar to the 10 whole. If we expose part of our face and see the reflection of it, it will bear no resemblance to the whole face. So the condition of the part-consciousness, which is its reflection upon itself, bears no resemblance to the Whole Consciousness. Then again, a condition 15 of the part exists only in its consciousness temporarily, and it cannot affect or change its true existence.

The part can be conscious of its own nature, as the Whole is of Itself. But if we see the part when the whole is exposed, our impression of the part will 20 be in relation to the whole; and the part will lose its distinctive appearance. A part of God is not His manifestation, because all manifestations are due to the reflection of a part upon Itself. Even in the part, the Whole has the whole consciousness. Even in the 25 consciousness of a small cell, the Almighty has the perfect consciousness. In other words, He is ever present in it with His perfect consciousness. The condition of the cell consciousness, therefore, does not affect God Consciousness in the least. A fair illus- 30 tration of this is the sun shining through different

windows, each window representing the sunlight according to its color and size; the sun itself not being affected by it. As the whole sun shines through each window, so looking from the background, the whole consciousness manifests through our concepts. There- 5
fore, your God cannot bring, or manifest through you, anything which you are not conscious of His ability to manifest.

At the same time we ought not to forget that our own thought reflects back on us and makes us what 10
we are in the personal plane; because by thinking or giving conscious recognition to a higher consciousness, we become or manifest it. If we believe that God brings us illness, death and decay, we shall experience them. In this relative life our concept makes and 15
unmakes everything. We cannot feel a condition if we have not developed the power to feel it, either by giving conscious recognition to it, or by gradually creating a condition for it.

We maintain, therefore, that this external nature 20
is the exact duplicate, or reproduction, of our inner state of consciousness. All so-called
18—Without duplicates within. outside objects are really within us; that is, within our consciousness, or knowing power. Today you may see a man as merely a human being, 25
tomorrow with the dawn of your greater consciousness you may see in him the Eternal God. The man may not change to himself, but to you, with your changed consciousness, he will look different. He may make the mistake of believing himself to be his own con- 30
cept, but you will not consider him so. You will begin

to perceive in him the consciousness of the perfect, ever present Consciousness. You see the consciousness in others just in proportion to your own consciousness of the Divine Consciousness. In your limited concept of consciousness Almighty God exists with His perfect Consciousness. To the degree that you realize it do you merge yourself into His Consciousness. In this universe of God you can see nothing but God. Yet the things as you see them are not God, but the reflections of your part consciousness upon you, the part, and looking from the background, upon the Whole. Your own consciousness gives them an entirely different appearance to what they are. Your conception of life and of objects is name and form. Therefore you see forms with names, but do not see God. When you try to see God in them they will begin to manifest God, because then you will gradually become conscious of God. Then there will come a time in your life when you will see nothing but God, because you will be at one with Him in your consciousness. This simply means that to the degree we have the God-Consciousness within us, we see God without us; because Within is Without and Without is Within.

WITHIN AND WITHOUT.

Chapter Two.

GOD is All-in-All. There cannot therefore be anything which is not of God. Since God and another thing cannot exist at the same time, the things which we see around us must be parts of God. If these things are parts they will then be of the same nature as God. For example, if we take some water from the ocean it will still remain water. If things are parts of God they will bear a resemblance in substance to the whole. God is Consciousness, therefore those things must be Consciousness. If we cannot see things around us as Consciousness, we shall never see them as they are; and until we are able to see them as Consciousness, we shall never see God. We see only what we are capable of seeing. The seeing power within man determines in what form and significance he will see an object. As a man with bad eyesight may see a straight thing as crooked, so a man without the seeing power of God within him may see everything as Godless. It is the seeing power in man that determines the appearance of an object to him. If anyone in this universe of God, does not see God, it is because he has not yet realized his own true nature.

When a man realizes his own divine nature he will see divinity in everything. Do not think that the stone wall before you has no life or consciousness, because you cannot perceive it. Have patience and study for a while, and perhaps you will be compelled to change your opinion. The time may come when you will gladly admit

that you not only see life in that wall, but that you see the very Life Itself. If you look for the Life you will find it in everything. Just look at an object steadily, with the desire of finding life in it, and you will soon discern the living expression of it. There is life in everything, nay, everything is the Life Itself. When we begin to imagine life in any object, it gradually appears as living. If you call it imagination, or the vision of a distorted mind, we should like to know what is the vision of a sane mind. In a mad-house a sane man may be considered insane. We know that many of the apparently sane views of our grandparents are to us absurd. If in this world anyone says that he sees and talks with God, he is likely to be called insane. 10

My friends, I forget all philosophy, all logical discourse, when I see everything full of the God Life. The experience may be shortlived, but it is sweet and grand. Do you know, I have had a piece of rock talk to me, and I have many a time received messages from flowers. It is not all imaginary nonsense, but actual reality. These things around me speak to me as messengers of God, quite unlike the men and women of the world. The consciousness of the men and women of the world is full of worldly things, therefore they express God Life without any concept of God. But these, my most eloquent friends, are true to nature; they express God Life to my perceiving consciousness free from the bondage of limitation. When I realize that it is the Life of my life manifesting through them, I feel more thankful than ever. I feel then like expressing my thoughts in the 15 20 25 30

3—How to attain realization.

language of soul. I feel the desire to talk to myself so that I may not be misunderstood. Why do you fret and fuss over philosophy, or metaphysics? It is entirely a matter of realization,—the realization which is within the reach of every one. Do not grow anxious, just be still and watch. When the new life begins to pulsate in things around you, watch calmly and quietly. Watch it with such calmness as you would behold a new dawn from the mountain top. Anxiety is a great drag and hinders one's progress. Do not think of yourself, 5 or your past or present condition. If you do you will simply tie yourself down to conditions which you should ignore in the realm of consciousness. You cannot give full attention to a thing and at the same time think of yourself. You cannot be conscious of two things at the same time. Do not think your realization is beyond you, 15 for at this very moment it is waiting for you. Be thankful for whatever light and realization you have. Do not indulge in a vision of what is to come, but enjoy the vision which is before you right now. 20

If darkness overshadows your divine consciousness, then look at a flower or any pleasing object, and try to see life and intelligence in it. The moment you perceive life and intelligence in it you will regain your lost consciousness. Darkness in the soul is due to isolation of the personal consciousness from the rest of the universe. 25 By establishing a relation with any object in the conscious plane, we make connection with the whole. Whenever you think and feel that you are alone, and that nothing exists whereby you may strike the universal 30 note of love, just try to see life in some so-called inani-

mate object and you will soon find your center. Every time you enter the Kingdom of Life, by observing the life in any object, you raise your inner consciousness without any conscious effort. You must avoid all self-conscious effort to reach your goal. If you do not, you 5 will find yourself far away from it. In this universe of All Life, and All Consciousness, we are not living in a world that is to be, but in a world that *is*. Therefore we ought not to wait for the realization, but should have it right now, to the extent that our understanding 10 permits. Some people set their aspirations so high that they forget it is the small things that count.

Just a little more than what we already have is the legitimate demand of the soul, and if we act according 5—Communion to this demand we are always happy and 15 with God. content. Whenever your consciousness sinks within your own limitations, try to see life in the things around you, and you will find life within you; because Within is Without, and Without in Within. Every condition we find without corresponds to that 20 Within. If your former conception of Within makes you self-conscious, then find your within without; that is, try to see the manifestation of a higher power in the things around you. The more you see the expression of a higher life without you, the more of that life you 25 will manifest within. The Kingdom of God is within our consciousness. It does not make any difference what degree of consciousness we manifest, we can always find the Kingdom of God there. God is always in our consciousness. In part consciousness we can always find 30 the Whole Consciousness. When we see life and con-

sciousness around us we simply become conscious of them. The life has always been there, only we were unconscious of it. Since we are that of which we are conscious in this relative plane, when we become conscious of the Consciousness in the things around us, we become, or manifest, that Consciousness. Therefore the Kingdom of God is both within and without. All-Consciousness is within man, because Within is Without. To the degree that we recognize this fact do we hold communion with God, who is All-in-All.

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WITHIN AND WITHOUT.

Chapter Three.

BEAUTY is not in a thing as you see it, but it is within yourself. For the sake of argument you may say that since all the outside objects, as we see them, are a reproduction of ourselves, the beauty which we perceive must also be in the things. We grant that that is very true, but, where the things are the reproduction of our collective race-consciousness, we may exercise a preference by attaching some special significance to them. For example: all of us have a common conception of flowers, yet we may not all equally care for all the flowers, or see beauty in them all. Therefore the necessary conclusion is, that we have an individual preference for things in general, and this preference we develop within our personal consciousness. A savage cannot appreciate the beauty of a picture, because his crude mind cannot conceive of your artistic taste. You may think that your taste is natural and born within you, but a little introspection will show you that it is acquired. You unwittingly follow the race suggestion and learn to appreciate a standard set up by the collective consciousness of your race. The general race suggestions absorb and color our individuality so slowly and gradually that we hardly know whether we are individuals of a race, or a race of individuals. Yet the distinctive features of an individual are never lost. That is why we notice that the individual preference, or the selective power of an individual, is in force among the things preferred by a race. For

1—Social
Consciousness.

instance, a race could have a preference for a certain style of dress, yet an individual might prefer his own distinctive color.

Before we come directly under the influence of a national race suggestion, another factor enters into our life, namely, home or family influence. A family, like an individual, has its preferences. When in early life we are governed by a family, we develop the characteristics of its preferences. When I say preferences I mean the giving recognition to objects in a particular significance. A child inherits very little from its parents, the most that it receives is through association. If in its infancy we transfer a child to another family, it will in time develop all the characteristics of its adopted family. A little child whose parents had died of consumption was adopted by a family located far away from that part of the country. The child, when it grew into manhood, showed all the physical and mental characteristics of its adopted family; and instead of being sickly and consumptive was robust and healthy. Place a sickly man in the company of strong and healthy men and women, and if he is given no opportunity to think of his own condition, he will soon develop the physical characteristics and mental habits of his companions. To the degree that we come to realize our divine heritage, and gain the knowledge of our self creating power, we become free from the influence of family and race environment. Our character develops along the lines suggested by family and race environment. When we outgrow our family environment, and make a place for ourselves in the race, we come directly under the influ-

ence of that race environment, but we maintain our pre-acquired individual characteristics. Unless we be born again, by the realization of our Divine Oneness, we shall never be able to free ourselves from the influence of race environment.

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The personal consciousness of human beings is always subject to change. There is no fixed age or time, which we need consider as **3—Personal consciousness.** favorable to the change of our personal consciousness. Give a man new environment, 10 and a new Ideal, and you will see that he will change even if he has arrived at extreme old age. The reason it is hard to break an old habit is because of the old suggestions from the old environment. But when we become masters of environment, by the understanding 15 of the divine philosophy of life, we can change ourselves at any time and at any place. When a person changes his personal consciousness he changes his physical appearance. What we call personal magnetism is not a physical quality but a quality of our personal con- 20 sciousness.

Everything physical and mental exists in the consciousness. Like the mind, our consciousness can turn upon itself. When we become conscious of our consciousness in a personal significance we turn our personal 25 consciousness upon itself. All creation is the reproduction of this reflex action, or reaction, of the collective part-consciousness. Wherever there is consciousness, it will know itself in either its personal or its impersonal significance. A part of the Absolute is only a point 30 conceived in the Absolute. As in the sun, millions of

points with millions of rays can be conceived, so also can points be conceived in the Absolute, from its distinctive action. These points are not separate but are one with the Absolute. Therefore the individuality of a point is sustained by the Absolute. Since the Absolute cannot be divided, all the points exist in the great indivisible whole. 5

This theory is based upon the fact that Consciousness is All-in-All. Accordingly any thing else, anything which is not a part of it, cannot exist at the same time with It. Since the nature of Consciousness and that of the things around us as we see them are not the same, the latter can neither be parts nor reproductions of the Absolute Consciousness. The fact that these things around us change in form and significance, proves that they cannot be reproductions of that perfect Consciousness which never changes. They must therefore be the reproductions of that which changes the direction of its action or knowing power, and not itself. As a point in Consciousness, when in illusion and on its way to realization of its true relation with the Whole, changes its action, its reproduction, or reflection changes in a corresponding significance. Therefore with the change of our personal consciousness we see things around us changed in their particular significance. 10 15 20 25

The deeper students of metaphysics tell us, that these things give response to the wishes of our personal consciousness. For example, if you hold your finger in front of a piece of paper with the thought that the paper has life and intelligence, and that it is moving towards you, it will give response to your wish the moment you 30

come to the realization of its awakening life and intelligence. Some people think that when a thing moves in that way it moves by the help of some outward power. If any power can move an object without the help of a physical medium, why can we not do the same? The 5
power which we manifest is not visible, and is of the same nature as that which moves the sun, moon, and all other heavenly bodies. We know people who can move any movable object without physical contact. Some of these people are so uneducated that they could 10
not possibly know of any mechanical means by which they could perform their tricks in broad daylight and defy detection. They say that a few years' constant practice will make one proficient enough to move little things, such as paper, pencils, etc. We are not suggest- 15
ing experiments, but are simply inviting the attention of students to the fact that such things are demonstrable. Our main endeavor in this metaphysics is to establish a harmonious relation between man and God in connection with this visible world. There is no difference between 20
Within and Without. They are one and the same, and they exist in our personal consciousness.

WITHIN AND WITHOUT.

Chapter Four.

FAMINE stricken people, as a rule, do not live more than ten or twelve days without food. Yet we know that sick people can live two or three weeks with scant food, or no food at all. We assert therefore that if food is at all necessary for the sustenance of our so-called physical body it must be because that belief, or realized condition, is in our personal consciousness. We should rather say, that the belief is a part of our personal consciousness. The physical body cannot manifest any condition which is not a constituent part of our personal consciousness. Our so-called mental and physical natures are of the same origin. Our body and mind have the same quality, and they change at the same time. In our personal consciousness we are able to trace the original conception of body and mind. The differentiation comes from our personal consciousness.

The belief of most people, as a realized condition, that they cannot live very long without food and remain in a normal state of health, affects them materially. Yet the belief held by some persons, that man in a diseased condition can live indefinitely without food is natural, because that belief as a realized condition has become a component part of their personal consciousness, either through early race-teaching or race association. In the case of illness they fear death from the disease but not from starvation. Has disease any special quality by means of which it is able to sustain the body? No. Disease is supposed to devitalize the physical system.

Far from helping, it ought to act in the same direction as starvation. Yet, strange to say, it fights off the effect of starvation for a considerable length of time. It is all a matter of the belief held in our personal consciousness. A man who had lain unconscious for forty days, 5 and was unable to take food in the normal way, was fed in very small quantities by injection, yet his physical body showed no more deterioration from the lack of sufficient food than it should under normal circumstances. It is still a matter of dispute whether the food thus 10 injected into his system was really assimilated so as to be of any practical benefit to him. It is said that when food is digested in the stomach its chemical elements are sorted by the system, and that the human system is unable to sort the requisite chemical elements from food 15 without digesting it in the normal way—through the stomach. Another man in one of his trance conditions took no food for two weeks. Upon returning to his normal state he showed no symptoms of starvation. From our observations we have come to the conclusion 20 that food has no value of its own, that it has only that value which our personal consciousness imparts to it, by realizing certain importance.

By studying the inner nature of man, we find that the very mould of his physical form exists in his personal 25 consciousness. We should rather say it is the reflection of the personal consciousness itself. Therefore, when the personal consciousness gives recognition to any condition consciously or subconsciously, whether good or bad, it affects the body. Many of us are likely to think 30 that a condition first manifests through the body before

the personal consciousness gives recognition to it. But by self-analysis we find that feeling, or the knowing power, belongs to the inner being, and that the physical body cannot feel or know any condition without that inner consciousness. Therefore, in reality, there can be no physical condition which may be said to be of physical origin. Physical hunger is due to the belief, or realized condition, of the personal consciousness. When we say belief we do not mean the mere intellectual conception of an idea, but that which is an integral part of our personal concept of life. It seems as though the personal consciousness cannot be aware of more than one thing at a time. When children are interested in their play they do not feel the influence of hunger. Even when they miss a meal or two it does not affect their bodies in the least. They seem to draw enough nourishment from their buoyant and cheerful spirits to sustain their physical system through many hours of physical exertion. When we are interested in our work we forget our hunger. We receive most of our physical nourishment from buoyancy of spirit. The value of food seems to be augmented by the optimistic mental stimulation which our personal consciousness gives. Sometimes we come to doubt whether it is the food and rest that sustain our physical body or whether it is the stimulation from the inner inspiring condition. A man who once worked eighteen hours a day with keen interest for two weeks gained five pounds in weight. This fact conclusively proved to him that it is not the work, but the conception of the work, which hurts most people. Whenever we work under a forced condition we suffer from physical and mental exhaus-

tion. There is nothing like an all absorbing, genuine interest. It seems to correspond to our personal consciousness. All great men, when absorbed in a great work, manifest wonderful powers of endurance.

We feel labor, or strain, according to the degree 5
that our work fails to correspond to our inner being or
personal consciousness. By changing
4—Work made interesting. our personal consciousness we are able
to make tedious work interesting, and the method which
we use to bring about that change is imagination. What 10
a mighty influence imagination has on our life! That
inner mould which sustains our so-called physical and
mental being is our personal consciousness, and it is
reconstructed by the imprint of imagination. Imagina-
tion, or anything that produces any impression on our 15
personal consciousness, will change it into the nature or
quality of that impression. The imagination of a quality
is a form of meditation which is far more effective than
mere affirmation. An affirmation may fail to produce
a clear picture of an idea in our mind, but imagination 20
always carries an image with the thought. It is there-
fore far more impressive than anything else. If you
drink a cup of water with the imagination that you are
receiving the life force out of it, you have more benefit
than otherwise. The water may be the same as that 25
which you drink every day, but its quality will change
to you the moment you give an imaginary value to it.
Imagination may not change a thing in the material
sense, but it changes its effect upon us to the degree that
it changes our personal consciousness. 30

Any forced action will strain our system because it

does not correspond to our present personal consciousness. If the strain of work is not so great as to break down the system it will in time change the personal consciousness to withstand it normally. If our system breaks down through strenuous work, it is because of the belief of our personal consciousness, or inner being. We are that which we realize in this concept plane. If a condition has not been realized by us, or has not been made a part of us, it will act as foreign to our nature. The life-giving power of food is increased by the imaginary value we impart to it. The clearer the conception we have of a quality the quicker is its effect upon us. Since imagination, or anything that stimulates imagination, impresses our personal consciousness and changes its mould, we can change that mould into any quality we may prefer. In this universe of ever-manifested Life and Intelligence there is nothing to be manifested. But the human being manifests that manifested Life to the degree that he is conscious of It. There is nothing new in the ever-manifested Life and Intelligence, but to the human consciousness it is all a matter of realization. By impressing our own being with a certain quality we change ourselves, and according to this change we manifest Divine Consciousness.

We cannot imagine how there can be an intermediate state, such as that called subconscious mind, apart from our personal consciousness. **—Unity of human nature.** In our opinion the subconscious mind and the personal consciousness are one and the same. Consequently the subconscious is not the unlimited reservoir of power that it is generally supposed to be.

The unlimited reservoir of power lies back of the personal consciousness, and the personal consciousness determines in what nature or form it will manifest that Power. From the intellectual standpoint you may raise an argument to sustain the subconscious theory, but it is inefficient to change our view which is supported by realization. 5

We maintain that man is one, physically, mentally and spiritually, in this relative plane, and that there is no barrier between man and God. These divisions of physical, mental and spiritual faculties exist as a concept in the whole man. As by analysis we find that the culminating point of all the senses is one, so we find that our physical, mental and spiritual faculties are all one in nature and quality. Relatively speaking, a good or a bad man will manifest body, mind and soul of the same quality as he is. Here we are referring to the quality, not to the manifestation of certain faculties belonging to certain divisions originally conceived by our personal consciousness. The intellect, for example, does not express itself in the same quality through all men. Though some men may manifest brighter intellect than others it may yet not be of higher quality. What we mean by the higher quality is that which has the tendency toward spiritual unity, in other words, that which is constructive because it creates harmony, peace and love. The mould, or matrix, of the physical body and features, is the personal consciousness. We show outwardly exactly what we are inwardly. In fact there is no difference between within and without in our personal appearance. Even when we succeed in dissimulating our external appearance for the time being, we 10 15 20 25 30

notice that a corresponding condition exists in our personal consciousness. Because Within is Without and Without is Within.

When we say we are physically, mentally and spiritually one, the question suggests itself: Do we retain our forms after physical disintegration? Yes. The physical form belongs to our inner mould, or personal consciousness. Even after physical disintegration the forms are retained by the mould. The race has suggested to the mould a belief in mortality, or physical dissolution. That belief has become a part of our personal consciousness and therefore we meet with so-called physical death. On account of that belief of death in our personal consciousness we manifest a quality of body which is subject to dissolution. If the physical body appears material it is because our personal consciousness is material, or is composed of material beliefs which we call the beliefs of mortality. To the degree that our consciousness, or being, becomes spiritual through the divine concept of life, our physical body will manifest spiritual quality. It seems that in order to make our material body spiritual, we have to undergo purification through our divine concept of life. When personal consciousness comes to exist in God, without any break of spiritual union, it is transmuted into pure consciousness, or spiritual form. The spirit is then free from the bondage of illusion, or material concept. Only by living with God in spirit, or in consciousness, are we able to purify our being into spiritual quality. Consciousness is the same, whether it is Within or Without. We manifest Without that which we are Within.

WITHIN AND WITHOUT.

Chapter Five.

WHEN you are hungry if you smell the odor of food long enough your hunger will be partially appeased. It is said that by smelling you receive a certain amount of food-value in your system. That which you smell is the emanation of particles of which an object is composed, and those particles are constituted of the same ingredients as the body of the object. Therefore, when you smell food for a certain length of time your hunger is partly appeased. But how long a man may live by the smelling of food has not yet been settled. As to the fact of allaying hunger by smell we have conclusive proof, and we claim that it is safe to carry out experiments in order to find the truth. Now our point is as to whether an object can have any odor. If an odor is the chemical composition of an object why does it not equally affect all people? We have observed a phenomenon which will explain how we may sense an odor by stimulating our imagination. We once smelled a sweet rose and four hours later were able to reproduce that odor to ourselves by the help of imagination. The effect on us was as delicious as in the case of the real rose. It was followed by the same dreamy sensation. If you say we reproduced that smell from memory the question then follows: what made us feel the same effect, or sensation, as the natural or original rose gave us? Is it possible that our memory was able to fuse up the different chemical elements in order to constitute that

1—Concept and
food values.

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fragrance, or did the impression of the odor of the rose linger in our memory plate like a photographic negative? If the latter is more probable, we should then like to know by what process a photograph of an odor is made upon the memory plate. In an ordinary photo-picture we see the likeness and expression of a person, but we miss the acting spirit with its particular quality. In the case of photography of memory we receive a picture with all the vividness of a living quality. No photograph can give us the fragrance of a rose. But the memory picture can. That is the only difference between the two. 5 10

Now the question: does our memory receive the impression of an odor which is supposed to be constituted of different elements? When we rub our hand with perfume we smell it on our hand, because the constituent ingredients of the perfume are still there. But when we reproduce the perfume from memory we do not put forth any claim that in memory-photography we are able to transfer those constituent ingredients by impression. Then the question arises: whether the memory plate, which is our personal consciousness, is merely the self-productive and reproductive power in man? What we call memory is the reproductive power of our personal consciousness. As our personal consciousness is our opinion of ourselves, based upon the realization of things and conditions related to us, so our memory, or reproducing power, is dependent upon our opinion. Therefore when we change the belief of a person who has a bad memory, into the belief that he has a good memory, he regains his memory. To 20 25 30

change an opinion or belief of personal consciousness, is to change its nature.

In connection with the memory-photography we have come across another phenomenon which is very interesting. We are able to reproduce our mental picture of an object with a definite quality precisely in the same manner, and to the same effect as we do in the case of a real object. For example, if we picture a flower in our mind with a certain scent, we can reproduce it from our memory. If our mental picture is as vivid in appearance and fragrance as a real flower, it will appeal to our senses with the same significance as the real flower. It is an act strongly in the favor of metaphysics. Anything vividly imagined has the same power and effect on our being as the so-called real object or condition. Judging from the effect, we may say that reality and unreality in the relative plane are mere matters of opinion, and to the degree that this opinion affects our personal consciousness do we consider their importance. The effect of anything imagined is according to the impression which our personal consciousness receives of it, and so is the effect of any so-called real thing or condition. By impression on our real being our personal consciousness is formed, and its outward manifestation is of that which is within. If we desire to manifest a certain quality we have to make it a part of our personal consciousness. If it is by impression that we make a quality part of our being, we can make that impression by the help of imagination. There is no need of actual experiences in order to have a definite impression of a certain quality. Since we are

not seeking experiences, but a definite quality, why not adopt such means as will be at the same time simple and effective? With our present personal consciousness it makes very little, or no, difference whether this creation be illusory or real. Man in a dream feels as tired by running an imaginary race as by a real race when awake. Sometimes our heart action is as much affected by emotion as by physical exertion. What concerns us is the effect of a phenomenon, not the phenomenon itself. Since the effect of a phenomenon is determined by the recognition our consciousness is capable of giving, no phenomenon exists to us independent of our consciousness.

It has been suggested that if by smelling food, we can partially appease our hunger, can we or not by stimulating our imagination regarding its odor obtain the same result? In other words, is it possible for us to derive the same benefit, or result, by smelling imaginary food with all the vividness of reality as from real food? We do not see why it will not be possible, provided consciousness in its personal concept has the realization, or the constitutional aptitude for it. When any action, imaginary or otherwise, finds easy response from our personal consciousness it is constitutional or natural to us. Whatever may be the constituent ingredients of a food, in our last analysis we find that it has only one primal element, and that is our personal consciousness, that is, the idea or opinion of our consciousness.

It has been a long pending problem in the scientific world as to whether all elements are reducible into one

primal element. Some day the scientific world will wake
 5—One element up to find that elementary divisions
 only. of matter are as deceptive as is mat-
 ter in its tangible form. If you keep on divid- 5
 ing a piece of rock you will arrive at a point
 where the visible and invisible clasp hands. Scientific
 minds are unable to comprehend and define matter.
 They find that in the ultimate division of matter there
 remains nothing tangible. Matter, as we know and see it,
 is the reproduction, or the reflection of our own state 10
 of consciousness in a certain significance. Race-conscious-
 ness, like our personal consciousness, is the mere opinion
 of collective part consciousness in illusion or false con-
 cept of life. In other words, it is the collective personal
 consciousness. As the sunlight appearing through a 15
 colored glass apparently takes the color of its medium,
 so pure consciousness, when it appears through its own
 false opinion, is seemingly colored by it. The race-
 consciousness, reflects or manifests objective phenomena.
 In this sense, all which we see is the reflection of race- 20
 consciousness. Matter in metaphysical sense, indicates
 rather a condition or a state of an individual conscious-
 ness in illusion, than an objective reality. In other
 words, it is the idea or conception of limitation of indi-
 vidual consciousness. Yet this conception, which is mere 25
 opinion, cannot affect that real individual consciousness
 in man which is a common point in the Absolute.

Of course, in a point of consciousness the Whole
 Consciousness exists. Therefore the point has the sig-
 nificance of the Whole. In other words, the point has 30
 the Whole Consciousness within itself, and is not sep-

arate but one with the whole. So in the Absolute, a point is of the same substance as the Whole. No point, when in the full consciousness of God, can know itself as separate from the Absolute. As a speck of gold in a lump does not exist separate from the main body, so is a point in the Absolute Consciousness, and in its full consciousness of God it has no knowledge of separate existence. Hence a point when in its highest conscious state, manifests or reflects the Absolute, according to its capacity. The best illustration we have is the human body. It is said that the human body is made up of millions of cells which manifest independent consciousness, it manifests its consciousness through the whole. our whole physical consciousness, according to materialistic science, is the sum total of this cell consciousness. So long as each cell contributes to the total consciousness it manifests its consciousness through the whole. In fact it represents the entire physical consciousness in part. So a point in the Absolute when above illusion, manifests its consciousness in tune with the Absolute. The differentiation comes through the false concept of itself, and then it is in illusion and exists in the opinion that it stands alone. In the physical body, as one cell failing to recognize its relation to the whole, manifests a diseased condition, so a point in the Absolute Consciousness, forgetting its relation to the Whole involves into illusion, or the matter-concept which is called the negative quality

But this illusion, or false opinion of itself, cannot affect the point. As the sunlight, passing through a colored glass is never affected by the color, so conscious-

ness is never affected by a wrong opinion of itself. Hence when a point is in illusion the Absolute is unaffected by that condition. All action in the Absolute—no matter whatever direction, is always in the Absolute.

The power of knowing matter, as we see it, is in our personal consciousness, or in our personal concept of life. 5

8—Material concept. Our personal consciousness, being subject to the race-consciousness, shares in common with it all the concept of, or belief in, matter in visible form. Since material forms are the productions of the race-consciousness, the personal consciousness must consist of material concepts or beliefs. 10

When a person smells an imaginary flower, he smells that which is in his personal consciousness. Hence we maintain that an odor is not a quality of any outside object, but is our own race-quality. We 15
being a part of the race, our personal consciousness shares the race-quality to the degree that it remains in, or submits itself to, the influence of the race or the illusory concept. No chemical composition can ever 20
produce any effect upon us if we have not the power to give recognition to it. Hence the difference between two kinds of food lies in our personal consciousness. If, by stimulating the imagination, we eat one kind of food with the belief of the relish and taste of another, 25
the effect on us will be according to our belief; because it is the effect that changes our personal consciousness and not any thing or condition. Can we not therefore hope that in some future day man will be able to sustain his being by assimilating imaginary food? 30
It may be that when he shall have reached that state

of perfection he will be self-sustaining and will discard the very idea of eating, knowing the necessity for it to exist only in illusion. As in a dream, a workman may use his tools and building materials with the thought of reality, so an individual may think this material universe to be reality. The material universe exists only in our material concept. It is our duty to change that concept so that we may soon find the spiritual universe. This discourse alone cannot change the condition of a man who is constantly dreaming the dream of matter. Without realization no one will ever wake up from this dream. The mere intellectual conception will avail nothing. When a man is hypnotized everything he sees is reality to him and no amount of argument will convince him of the contrary. In like manner a man under the influence of the race-hypnotism will not accept the unreality of the material world.

The pure consciousness in man is his spiritual element. When he comes back to himself he sees the universe as Consciousness and Life. In the plane of consciousness everything is consciousness. As a lump of gold is made up of gold, so is Consciousness of consciousness. When we live, move and have our being in the idea of the universe of Consciousness and Life, we lose all sense of separation even in this personal plane. We then feel the bond of oneness with all. In the universe of Consciousness, illusion is impossible. Because there we fully realize that all consciousness is one in nature, and that God is the Consciousness of all consciousness. We are mere points in the whole Consciousness and

10—Meaning
of religion.

are therefore always one with God. The more we realize our relation to God, the more God-Consciousness we manifest. Out of the sense of separation comes the illusion, and the illusion creates that distorted vision which makes us see a godless universe. 5

Some people fear the very mention of freedom from the bondage of illusion, because their idea of that freedom is the separation from those who are near and dear to them. The fact however is quite contrary to their belief. By the realization of the oneness of the Divine Life, we are drawn more closely to our dear ones than ever before. Instead of the fear of separation and loss, we establish a permanent relation in the consciousness of All-Consciousness. We merely change the concept of mortality, which is subject to time, and come to the realization of immortal Consciousness in the eternal now. We then come to know that disease, death, time, space and conditions are all of the nature of the material concept, or concept of separation. The concept that we exist separate from others, and not in that One Consciousness, gives birth to faculties which recognize the material world. When we realize that we are all one in that One Consciousness, we are free from illusion, and can then no longer have the feeling of discord, inharmony and selfishness. 10 15 20 25 30

When, from the height of our Divine Consciousness we look around us, every thing greets with a friendly smile. When consciousness meets Consciousness there is nothing but the greeting of love. By recognizing the consciousness without, we are able to regain our lost paradise within.

WITHIN AND WITHOUT.

Chapter Six.

A YOUNG man was once imprisoned for some political reason and was locked up in a dark, damp, unventilated cell for three months. Such a cell was intended as a death-trap, and the prisoner was not supposed to come out alive. However, **1—Creative consciousness.** the young man in our story knew the secret of getting the benefit of fresh air and beautiful outdoor scenery. So instead of losing in strength and weight he gained considerably, to the utter astonishment of the jailer. This fact became known to many, but very few paid any attention to it. The revelation is so simple and logical that it does not fail to appeal to those who are students in the advanced line of thought. The whole secret lies in the imagining power of man. The aforesaid young man, when in need of fresh air, used to imagine that he was walking in the open and inhaling the fresh, balmy air. When he would long for the scenery of the open country he would imagine that he was out in nature. According to his statement this not only developed his power of concentration, but also improved his physical condition.

We maintain that consciousness in man is forever divine, and that it has the creative power within itself; that is, its knowing power. Man's creation may be false on account of his false concept of himself, but he creates with a power which is never corrupted or contaminated. This power is our divine heritage.

because it is God Power. Our Heavenly Father is always with us, no matter how much we may abuse Him through lack of understanding. We may desert Him through our false concept of His divine nature, but He can never desert us. If people could but realize, that God is the life of their lives, they would never have looked for Him elsewhere. He is nearer than our personality, because our personality, although wrongly conceived, cannot exist without Him. A little boy was once sent to market with a dollar to buy some articles. On his way he became interested in the play of some other boys, and when he remembered his errand he found that his dollar was missing. All his efforts to find the dollar were in vain, so he went home crying and told his mother what had happened. When he was questioned as to where he had placed his money before he started for the market, he showed his closed hand, and lo, there was the dollar! So men and women of the world, becoming absorbed in the play of false concepts of life, forget their most valuable asset, the Divine Consciousness.

The problem before us is not a mere theoretical problem of philosophy, but the problem of life and reality. We must live the life in order to know Life. We may question the authority of a philosophy, but we cannot question the reality of our own existence. To doubt one's own existence is to be a doubter, and a doubter must certainly exist before he can doubt his own existence. Hence his existence should be self-evident to him. In studying the true nature of our self-evident existence,

**2—Problem
of life.**

we become aware of the fact that something is constantly changing its significance. It is the same existence, but the expression in form and quality is not always the same. That which changes the expression of being is the reflex action of its own ideas, good or bad. By this self-impressing power man is consciously and unconsciously creating himself in this relative world. We not only develop our sense of feeling by self-impression, but we also cause impression according to our capacity of feeling. Nothing affects us but the impression which we allow to affect us. We have the power to receive an impression, or to reject it by indulging in another impression, either by the help of imagination, or by creating a cause for it. To the degree in which we impress ourselves with the imagination of a selective idea, we deliberately create ourselves. By the help of imagination we may not only have the effect of fresh air and sunlight, but can as well have the effect of personal visits with friends who are far away from us.

Since through imagination we may have the effect of the presence of our friends, the question arises as to whether the imaginary presence of our friends has any relation to their real presence. Lovers, when away from each other, often feel each other's presence. In the inner plane of consciousness space does not exist, it exists only in the human concept. When two parties are en rapport with each other they are together in the inner plane of consciousness, and if they learn to give recognition to that fact they will always feel the nearness of each other's presence. Then comes

the question as to whether or not our personal consciousness can be projected in the sense of space. If projection means to be conscious of being in a certain locality, it will depend upon how deeply our consciousness is affected by the impression of that place. If the impression is as vivid as reality, our consciousness will then be there in the sense of space. If we take a rational view of the subject we can easily ascertain the truth of this assertion. Let us ask ourselves the question: How do we know that we exist in a certain place? Our answer undoubtedly will be that we know it by the impressions we receive regarding it in comparison to other places. Now, if through imagination we receive the same impression of being there, we are as much there as if there in person. You will then say that the impression may be the last impression on our memory. But if we receive an entirely new impression, we must then decide as to whether or not this impression is true. As far as our own experience goes we can say that many times it is. The fact can be easily ascertained by the carrying out of scientific experiments.

It seems as though in the objective sense personal consciousness has the power to receive impressions, both by projection and without projection. It depends entirely on what kind of a position we take in our imagination. If we imagine that we can see a distant object, we shall in time develop our power of vision. It is all a matter of concept. The man who has a very deep-rooted concept of space will hardly be able to imagine seeing an object which is far from him. He may be able to reproduce his memory impression, but he will scarcely be able by the help of imagination, to

extend his vision, to a distant place without projecting his being, or consciousness. When we imagine ourselves to be in some other place than the one we really are in, we project our consciousness, in other words, we become conscious of being there. 5

There is one danger in this projection, and that is, that we are likely to lose control over our mental action, if not properly guided and trained. In the case of lovers the projection is natural, because they seek each other's company 10 without any sense of space. We may not call it a projection at all. They are always together in spirit, or consciousness, though they may not always give recognition to each other's presence. That is due to the fact that the personal consciousness of man cannot 15 be aware of two things at the same time. The significance of a projection, is to be conscious in a physical sense of our being in some other place than the one in which we really are. In reality it is not a moving from one place to another; it is rather to have the 20 consciousness of being in a certain place. For example, when we are conscious of the nearness of God we are near Him, and when we are far away from Him in consciousness we are far from Him. In reality, we do not change our locality in being far away from Him, 25 we simply withdraw our consciousness from Him. Similarly we can be near our beloved friends, in this or other planes of concept, just by being conscious of their nearness. How far our knowledge of their presence will affect them depends upon their power of 30 giving recognition to it. Many a time we pass people

on the street without being conscious of their presence, yet they may be conscious of us. As we know God by being conscious of Him, so we know our friends by being conscious of their presence, whether they are far or near in the physical sense. 5

All consciousness is in God, nay, it is the very essence which constitutes our immortal being. Since the Absolute cannot be divided, in the absolute sense nothing exists but God. 7—Drama of life. It is always God in action and inaction: in manifestation and without manifestation. We cannot go beyond Him. Yet in this material concept of life we rejoice over the fact that we have perfect freedom to live, move and have our being in Him. We can create with that same power and intelligence which is eternally the One. To a man's consciousness this visible world is constantly turning into the invisible, and the invisible into the visible. In this Universe of Consciousness we are all playing the great drama of consciousness. Consciousness, Consciousness, there is nothing but Consciousness! Whether reality or unreality, it is all the play of consciousness. This play is eternal, it has neither beginning nor end. It will keep on and on. The players will come and go, in their consciousness of coming and going, from their concept of mortality to that of immortality. Remember, that in the universe of Consciousness no one can be alone. You are for me and I am for you, because all of us are consciousness in Consciousness. In the world of God there exists nothing but God. Therefore Within is Without, and Without is Within. 10 15 20 25 30

WITHIN AND WITHOUT.

Chapter Seven.

THE Almighty has given you everything, once for all. If you desire anything you must be receptive. He is All-in-All, therefore you cannot exist beyond Him. His gift is eternal and permanent, but you, in
1—The all- this world of your concept, have the 5
inclusive gift. privilege of receiving it in any light and
form you may prefer. Good and bad exist with you in your concept, but not in God's gift. His eternal gift is Himself, because He is All-in-All and All-Consciousness. You make that Consciousness appear **10**
in your own quality and form. Certain things you call good and certain other things you call bad, according to your concept, but the things themselves stand free from any intrinsic significance. These things are not as they seem. In your last analysis you will find them **15**
disappear, and there will remain nothing but the immutable, invisible something which we call Consciousness. It seems as though upon the background of that Consciousness these things are moving like pictures projected from a camera. But behind these **20**
things there exists the Real Substance. These things could not exist without this Substance, and yet they bear no relation to It.

There is therefore nothing which will not reveal to you—God. In reality, to receive anything is to re- **25**
ceive God. No picture can ever stand without its canvas. It is your proud privilege to receive and to give all these good things, or God-things. When you come to know that the things are in God, and not out-

side of Him, whenever you receive them you receive God. Since nothing can exist outside of God it cannot be possible for us to receive anything and not receive God. To be conscious of the things being in God is to see God-things, because these things are shadows 5 on the universal canvas of Consciousness. Therefore when you analyze a *thing* you find that nothing remains. Yet in that nothingness something exists. Whenever you reach the final point of matter, or shadow, you stand upon the threshold of the great 10 ever-present Consciousness.

The receiving and giving of things are mere ideas yet these ideas are constantly impressing our consciousness with their relative values and leading us back to our original 15 Consciousness. If the idea of good is better than that of bad and makes us more happy, why not let us have the idea of good? In reality it is not a question of good and bad but of that which makes us feel more happy and free. Good and bad are merely a matter 20 of individual opinion, based upon the influence they exert upon the individual himself. Each individual in his personal life must therefore determine for himself what is good for him. We have the privilege of receiving both good and bad, according to our preference and understanding of good and bad. The Almighty never gives you good or bad, you receive his gift in your significance. His gift is always of the same nature, no matter by what name you call it. In the world of God, Who is All-in-All, there cannot 30 exist two contradictory things or conditions at the

3—Concept
qualifies the
gift.

same time. That which you receive is in reality Consciousness, but, since you cannot realize a thing to be more than a mere thing, you receive it in that significance. If you wish to receive things you must make yourself receptive, that is, you must create conditions for them. Impress your being with all that is good and you will receive good, because we draw unto ourselves the quality which we ourselves are, or which we manifest. Every man is a creative vortex in this relative plane. By his own nature he creates, consciously and unconsciously. 5 10

This creation is really the self-creation through which the Almighty forever manifests Himself. He is ever manifested, but to human consciousness He manifests according to the nature of man's concept. Your own idea, or realized opinion of yourself, is the medium through which the Almighty manifests Himself in certain form and quality. You do not impress God, or the subconscious mind, in the sense you understand the subconscious mind, but you impress *yourself*, and by that act you change yourself into a certain quality. The ever manifested Consciousness manifests through your own changed quality of concept. To our human concept He is ever ready to manifest through us. The better the medium afforded, the higher is His manifestation. 15 20 25

God is perfect. In scientific terms we may call Him the sum total of all there is, or the sum total of energy. This sum total is always the same and therefore can be neither more nor less than what it is. More and less are relative 30

5—Good makes
for unity.

terms, and exist to you only on account of your imperfect concept of life. Imperfect concepts create illusion, because they suggest the idea of separation from that which is eternally One. So long as we continue to live in the concept of separation from God, 5 so long shall we need that idea or concept which will lead us back to spiritual unity. We call that concept good, and though it is a relative idea, it is yet better than the idea of bad, because it suggests more unity than the latter. So better always leads us to the best. 10 Therefore we believe in receiving all things as good even in the relative sense. Change your concept into good and you will see everything as good, and will receive everything as good. But so long as you conceive a thing to be evil or bad, you should avoid it for the sake 15 of your own happiness. There is no evil or bad in the world of God. He is All-good, and we are reunited with Him by following the concept of All-good. All-good means All-God, and no illusion or separation.

If we desire perfect unity we must avoid the concept of evil, or bad, by holding the thought of good. 20 Thus the things which in our present estimation are bad will be transmuted into good, and if we keep on manifesting more God, or good, there will come a time when our nature will forget to give response to 25 evil. All things, as we see them, are related to our present concept of life, and in them we simply see the reflection of ourselves. If the things are false, or transitory, it is because of our false concept, and the only way we can make our concept right is by seeing or 30 realizing good in them. When we see or realize good

without, we become good within. Because within is without, and without is within in this world of All-God.

We can change our nature, but we cannot destroy it. We may change a false opinion of ourselves, but we cannot destroy our power of forming an opinion, because that power is the action of the immortal principle in man, consciousness. This action is eternal; it indicates the existence of consciousness. Consciousness will always know in a right or wrong significance. These things around us, as we see them, are the reflections of our own illusory nature, hence we cannot discard them, but we can change our opinion about them and come to see them as our reflections upon God. When we see our own reflection upon God we realize the God-Life manifesting through it. To the degree that God-Life manifests through us do we see its manifestation through the objects around us. By changing the significance of the things around us we come to realize that there exists nothing but God, and that all these changeable material things, as we see them, are mere shadows created by our false concept. But the indestructible, permanent God never changes.

If by receiving things as good we gradually raise our consciousness to the point of spiritual unity with God, we must desire all the good things of this visible world. In reality there is no difference between the visible and the invisible worlds. That which we now term invisible is also visible, only it lies beyond the range of our present vision. If we

**8—Visible and
invisible.**

do not see an object which is far from us, that does not signify that it is invisible. It simply means that we cannot see it from our present condition, on account of our present limited vision. So long as we remain in the visible concept of life, shall we see the visible world of form, no matter where we are. Even after so-called physical death, we shall exist in the world of form. We are our concept, therefore we carry with us whatever concept of things we may have. The power of seeing an object resides in our personal consciousness, and the thing which we see is closely related to it. If we do not see a distant object it is because we have not yet the power to see it. In other words, our concept gives recognition to the fact that it cannot be seen. The belief existing in our concept makes a thing near or far to us. The very belief, as a realized condition, that we cannot see a distant object limits our power of seeing. The so-called spirit-world is as visible, or as much a world of form, as this physical world. When we develop our seeing power we shall see the so-called invisible world just as plainly as we see this world, whether we exist in this or another plane of consciousness. But when we come to live in the world of Consciousness we shall see nothing but Consciousness. That is the world of realization, and there we live in the sense or knowledge of unity. Then our consciousness communes with the Greater Consciousness. A state of ecstasy follows that communion, which surpasses all the joy of the world.

Since we exist in the concept of form, we must

go into the Supreme Consciousness through its portal
 9—Good leads by increasing our spiritual concept re-
 to God. garding it. The mere intellectual concept of reality cannot help us to realize that supreme bliss, or divine union. We cannot ignore the life we are living now; we must make it a base of operation. 5
 If we can grasp this one idea, namely, that everything is good, whether we understand this metaphysical discourse or not, we can make this life a heaven of joy, happiness and peace. By seeing and realizing good 10
 in everything we become good, and come into touch with God. We should not only desire all good things in this world of form, but we should also make all things good. He who lives in the realization of good alone, knows how to enjoy this life. When an individual soul creates this condition within itself, every- 15
 thing without gives response to it. These things are not separate from us, but are one with us in our concept life. They are the race-creation in the form and significance in which we see them. But all the creative powers belong to Consciousness. Man has no creative power separate from God. When this power is wrongly used, or conceived, it creates illusion. The creative power of consciousness is self-knowledge, and when a point of consciousness knows itself in a wrong, 25
 or false significance its creative power creates illusion.

Yes, we can get anything in this creation by creating a condition for it. When we come to know that God is the only creator, we then create through the consciousness of God power, and then our creation 30
 becomes God's creation. We manifest power accord-

ing to the significance in which we give recognition to it. We can make our creation God's creation by giving recognition to it in that significance. Therefore, whenever we attempt to create a condition we should hold the thought that God is creating it through us. 5
 God is good, therefore we should impress our consciousness with everything good. Everything is good when we realize it. So when we desire a thing we should first realize that it is good. There is nothing in the thing, it is all in our concept. So our action is 10
 free from any condition except that which we impart to it. If our action, although rightly conceived, interferes with that of others, it should be avoided. Because all right action is creative of harmony and peace. When we see good in an action it is the action of 15
 God. God is unity. We must not rob any one of his freedom of action, provided it does not interfere with anyone's else freedom. Any action with perfect freedom and mutual understanding is good, because it is conceived of pure and holy spirit. When we recognize 20
 good in any action or thing, we recognize God in it, because to the degree in which we realize good in things, conditions and actions, we raise our consciousness to its original purity.

Now we must forget that there is a great difference 25
 between the intellectual concept and realization.

**11—Realization
 of good.**

Until we *realize* good in a thing or action we must impress our being with the thought of its goodness. We should not only hold the thought that a thing is good, but we should also 30
 think or imagine that the good thing is impressing

our consciousness, or center of being. If we desire anything we must first know that it is good before we attempt to impress our personal consciousness with it. To know that a thing is good is to realize that it is good. By realizing good in a thing we make it good. 5 We have the right to desire all good things, provided our desire does not run counter to the personal interests of another individual and interfere with his freedom of action. To desire a good thing, and to make a thing good are two different things. We should 10 desire a thing according to our need, but we must make things good as an imperative demand of our soul. By making things good, we become good and regain our lost paradise. When we desire any good thing we should impress our personal consciousness with 15 the thought that it is the good of God that is impressing the very center of our being. We know that we exist, because the fact of our existence is self-evident. This existence is one with the great Universal Existence. Therefore the central point of our existence is 20 always the same. By impressing ourselves with certain ideas or opinions on this point, we manifest forms according to the quality of the vortex. It is the vortex which draws certain things and conditions to us according to its quality or force. This vortex exists 25 relatively, and is, therefore, subject to change. When a being reaches the stage of human evolution, it can create or change this vortex at will by self-impression. Ordinarily when we see, feel, or think, this vortex is impressed, and according to this impression a change 30 is effected in it. But we can impress our vortex much

more strongly if we hold the thought that a thing, or thought, of All-God is impressing it. Therefore if we desire anything we should impress our vortex, or the center of our being, with the thought that God is All-in-All and we exist in Him. Whatever we desire also exists in God, and nothing can exist in God that we cannot have as our divine right. But we must first realize that the thing is good, and that our demand is legitimate. Whenever we fail to see good in an object that we receive, we subject ourselves to unpleasant reaction. Therefore when we can not realize good in an object that we may desire, we should hold the thought that our highest Ideal is manifesting through us and let it bring that object, if it is good for us.

By the association of our Ideal our personal consciousness partakes of the higher quality, and this brings us indirectly to the realization of good in our desired object. That which we call vortex is nothing but our personal consciousness, only used in the sense of a center of activity originally created or started by the false reflex action or opinion of the consciousness itself at a certain point in time. Hence a vortex has beginning and end. But the pure consciousness which is one with the Whole is without beginning and end, and is, therefore, beyond time. Its activity, or reflex action, whether it be rightly or wrongly conceived never ceases. Since without the subject a reflection cannot exist, this reflection which is the wrong opinion of consciousness of itself, cannot exist independently of the pure Consciousness. When the consciousness, which is forever pure and never con-

taminated by its own false opinion, becomes conscious of being at one with the great universal Consciousness, its reflection is pure and limitless. This reflection is the image or reflection of God, or the Absolute Consciousness, but it exists above this form creation. 5
When the point is at one with the Whole in consciousness it is never conscious of its own limitation. The reflection, or self-opinion, of consciousness which is wrongly conceived in illusion, brings about the form. Yet behind this form we find the pure spirit which is 10
at one with the Great Cosmic Spirit, beyond time, space, condition and change. Christ means only the state of consciousness of Divine Union, hence it is the Saviour of all limited concepts. O, Master, what a glorious revelation is thine! In order to right the 15
wrong opinion, we must establish the concept of unity, that is, the concept of good. It is the relative idea of good that gradually raises us from the dead concept of separation. By receiving, giving and making things good, we come to realize the spirit of unity by 20
the association of good. Good influences us to the degree that we receive its impression upon our vortex, or personal consciousness. Therefore we should always impress our vortex with good or God.

WITHIN AND WITHOUT.

Chapter Eight.

SUPPOSE we imagine a point in the Absolute; that point can not differ in quality and nature from the Absolute. The Absolute is not minus that point, but plus it. Hence creation by a point, in the real sense, is a creation in and of the Absolute, and vice versa. A point being in the Absolute, its creative power is also in the Absolute. A point cannot have any separate creative power. Hence we say that the creation accomplished by a point is a creation of the Absolute in part. A point in the Absolute is as perfect as a point as is the Absolute Itself. A point being a part of the Absolute, any flaw in it would mean a flaw in the Absolute. So even in the false creation of a point, which is its idea or opinion of itself in wrong significance, the perfect creative power exists with its perfect creation, or reflection, as a *future* reality. Behind the mask is the real man, and with the man is God. Man's power is God-power, because nothing but God exists. With its creative or Self-knowing power, when the spirit of man knows itself in a wrong significance; such as that it stands alone and bears no relation to God, it produces its own temporal creation. Behind this temporal creation the real man is awaiting redemption from his personal concept of life. He is one with the unchangeable God, and he is, therefore, unchangeable in essence or in existence. This existence of man never increases or decreases, because it is the perfect

part of perfect God. No part of the whole can be more or less than what it is. It is the sum total of the parts which make the whole in the relative sense. A little increase in a part would mean an increase in the whole. But that is impossible since whole is complete 5 in itself.

What we call creation is nothing but an idea, or reflex action, of consciousness. Hence perfect creation is the perfect reflex action of consciousness. When 10 we say perfect creation, we mean the perfect reflection of God upon consciousness. Perfect creation is the true reflection of God. In true creation a point creates with the Absolute; that is, it creates or reflects the Absolute by becoming conscious of It. Hence 15 we maintain that all creations are the creations of the points or parts of the Absolute God; that is, God in parts. In the sense of there being but the One Creative Power, even the false creation of man is God's creation, not to the man who is living in the false 20 concept of life, but to those who have the realization and can see the One Motive Power behind all. That is why godly people can see God, or good, in so-called evil. In the world of God evil cannot exist, but in the world of man, which is created by illusion or the 25 sense of separation, evil is the wrong idea of the right thing. Relatively speaking, every individual spirit exists forever in God, only its human expression in the sense of evolution is the outcome of its false concept of itself. Yes, God has created man, animal, 30 vegetable, stars, moon, sun and everything, in the

sense that there exists no power beyond God, the Absolute. God's six days of creation represent six broad divisions or stages of evolution, from the first idea in self-consciousness to the redemption of man. The seventh day the creative power in man rests in the Absolute 5
God-Consciousness. In this sense man's creation is God's creation. When we bring our consciousness to the point of realization that God is the only creator, our so-called creation is turned into God's creation to our consciousness. It has been said many times that 10
everything exists to us only when we are conscious of it in this relative plane. When to our consciousness, a thing is changed in its significance it appears changed to us. In this relative plane, or plane of illusion, we create things and conditions by changing 15
their significance. We create a thing good by realizing the good in it. Even in this creation God is the creator, because He is the only creative power. The real man is the part of God and he is always exists in and with God. To realize that fact is to be con- 20
scious of God's creation.

How simple it is to realize by self-study that through our creation God creates. If this is not the grandest revelation, what is then? By denying this creation as false we can not make it so, but by realiz- 25
ing God or good in it we make it God's creation. This making may be relative and changeable, but it leads us without fail to the goal of realization, the Divine Oneness. We are not concerned about the future, the problem is one of the present. We are always living 30
in the present, whether in a right or wrong concept.

Then let us live in the present, according to our best understanding. This great problem which frightens so many people on account of its relative vastness and barrenness is after all very simple. A little boy in the kindergarten does not worry his head about the higher sciences taught in college, but when he reaches college by the natural process of evolution, he finds his powers equal to his task. So we must be like the little children in the kindergarten in our effort to live a life of truth.

We must not forget the fact that each individual is a free moral agent and must work out his own salvation. We have no right to interfere with his free moral action, because that interference means interference with ourselves or our own free moral action. When we interfere with others' free action we forget to take notice of the good, or God, in others, and thus fail to realize the highest and best ideal which this very moment is holding up before us. But we are justified in putting restraint upon any action which interferes with the free moral actions of others in the spirit of love and kindness. When we understand the law, we find that our silent action is more potent than our outward action. We can command and control our fellow human beings by our silent thoughts, provided we have a stronger and higher quality of consciousness than theirs. But the reaction of such an action is creative of anything but happiness. To the degree that we deprive others of their freedom, to that degree do we lose our own freedom. Every thought

**4—Personal
freedom.**

leaves its imprint upon our soul. The thought of bondage for others or the deprivation of freedom for them, leaves its imprint upon our own soul and we in turn are made the slaves of that thought. We manifest the quality of that of which we are conscious. When we manifest that quality of bondage which we call selfishness, we deprive ourselves of the inner fellowship with our fellow human beings. We naturally draw people to us by the quality of love we manifest. Nothing is so productive of love as the freedom we give to our fellow human beings.

Have you ever seen true lovers who did not care for the peace and comfort of each other? True love recognizes freedom, because freedom heightens the glory of love by creating trust and understanding. Yes, we can influence our fellow human beings for their human good, that is, according to their understanding of good. In that case we should feel that the great Universal Love is pouring through us and radiating to all. Sometimes we are able to feel that they are all within that influence of our love. Public speakers and healers who deal with the people can easily influence their audiences or patients beforehand, by bringing them within the radius of love and harmony. This is called the influence of love, because it does not interfere with any one's free moral action. When we understand the law of silent action, we can by properly directing it do immense good. But if any one should use this law for personal gain, or for the aggrandizement of self, he would soon create such a vortex as would deprive him of his power of love.

The charm of a charmer is broken in time, but the charm of love and freedom increases with time. For that reason the charm of all great spiritual teachers is so great. It is the spiritual charm, and consequently as the years pass by the influence of their unselfish silent work increases. Let those who are ready to receive this dispensation receive it without any outside influence, and to those who are not ready let us send our blessings and love. 5

We should not forget that when we stand in the name of Truth, we do not stand for personal gain in any worldly sense; but that we stand to render unselfish service to our fellow human beings, so that by the association of our good action we may be good, and may manifest good. This life is continual action, therefore let us act with our entire being physically, mentally and spiritually. So long as we live in the concept of body, mind and soul, we must let them work harmoniously, so that in time we may be able to give more unity of expression. When you want to feel cheerful, try to impress your being with the combined action of your so-called body, mind and soul. Manifest as much cheerfulness as you are capable of manifesting. There will soon come a time when you will learn the secret of making silent manifestation of any quality you may desire. 10 15 20 25

When we come to the point of realizing that our every noble wish is responded to by the Great Law, our mere wish will be sufficient. God-power always manifests through us according to the realization we 30

6—Harmonious
personality.

7—Real-
ization.

have of that power. When we know a work is done, because God within us is the doer, it is done. If we desire to come to that realization, we must from the very start try to associate our power with that of God. Our ability to manifest power will 5 increase as we come to understand that fact. With the gradual realization we acquire mental poise, because of the assurance of the manifestation of power, and its wonderful action. We must not desire anything from any individual, when our soul is in the 10 presence of God. We must not keep any individual in mind as a rival in that ecstasy of the joy of realization, because our God is the God of all—He is the God of the just and unjust. Realization means to know that it is so; it is the understanding of the true nature 15 of that which is. When you know that your silent wishes are fulfilled, they are fulfilled. Then you are not anxious to see whether they are fulfilled or not. Whenever you desire to see a result, or anxiously wait for it, you should know that you have not the realiza- 20 tion. That is why we believe it is best to let our Ideal do the work through us, because in that case we have no right to expect any result, since we are not the doers. It secures for us the calmness and peace of mind which is the necessary condition to manifest 25 the highest power and efficiency. Say or wish anything you please with your realization, it will be done; but never do anything to test the power of God. Do not bid a mountain to move, if you are not sure that your words carry the realization, or life. When a man 30 has the realization he never does anything in vain. If

you are unable to change your own course of action for good, how do you expect to influence others for good? Do not stop by the wayside of phenomena, but move on to the height of spiritual realization by doing good to yourself and to your fellow human beings. 5

Whenever you create a condition for a thing in your personal consciousness it comes to you. There is no luck in this world, it is all
 8—Creation of conditions. in the making of the inner man, consciously or unconsciously, by the God-power within. 10
 Imagine that the God-power within is creating a condition for the thing you desire, and as soon as you come to the realization of that condition that thing will be materialized to you. Every time you think of a 15
 condition or an action with proper understanding you make a stronger impression on your soul. When you are a little advanced it will take but a thought or a wish to create that condition. If you wish to impress your personal consciousness with the object you desire, then 20
 imagine that the object, together with God or good, is impressing your being. To be conscious of the possession is to have it, because it means the realization or creation of a condition for it. Therefore what we call vibration is our personal consciousness in a cer- 25
 tain significance. When our vibration corresponds to the object we desire, it comes to us, or we come to it. All that we are to do is to be conscious of the presence of the object and receive it. All the events of our lives can be explained by inner conditions. When an un- 30
 conscious condition materializes or manifests, we call

it accident or chance. But when we consciously create a condition by our knowledge of the divine philosophy of life, we account for it in the creative power of man. All these ways and means are to bring ourselves to the realization, or consciousness of possession of that 5 which we may desire.

The higher the ideal we have in demanding an object, the higher we rise in the scale of spiritual evolution. When a man creates a condition for an object by the impress of the object alone, he is so 10 tied up to the condition that he cannot easily break away. It therefore takes a long time for him to create a new condition for another object. It is just like breaking away from a habit. But when he associates his highest ideal with the impress of an object he can 15 easily free himself from that condition by the help of that Ideal. When we associate an object with our Ideal we receive a suggestion of freedom; because we know that object is not the only object through which our Ideal manifests. This makes us generous 20 and broad regarding that object. Hence we find that when we receive an impression from an object with our Ideal, it always leaves us ample room for other impressions. Freedom of thought regarding an object makes an impression free from attachment. That is 25 why, when becoming conscious that we have received a certain thing from God, we can so freely give it to others. It is all in the understanding. For a person who has not the higher understanding, this forming of a matrix for an object or condition is dangerous, 30 because it is likely to make him the slave of that

thing or condition, and he cannot easily free himself. We must, therefore, first seek the Kingdom of God before we attempt any demonstration. When we know the Law we can receive from our heavenly Father whatever we may desire. *"Unto you it is given 5 to know the mystery of the Kingdom of God, but unto them that are without, [the consciousness of God], all these things are done in parables."*

WITHIN AND WITHOUT.

Chapter Nine.

WHATEVER attitude you take toward God reflects back on you. If you consider Him loving He is loving; cruel, He is cruel. Not that God Himself is changed by our attitude because He is always what He is; but your own attitude affects you in the significance you give to that ever-existing Consciousness. To you there is past and future, since you are subject to change, but to God there exists only the present. If He is all-knowing Power, He cannot have any new thing to know. He is forever the same. What He knows He knows all the time, without any change. Yet in the relative sense your knowing is God's knowing. Your knowing power is at one with God, because He is All-in-All. When we say God is Love, we mean He is all; that is, He is One in all that exists. Love and hate in the human sense are man's mental attitudes, which affect his life and mould it accordingly.

You find response from God according to your own condition of soul. This freedom is your divine prerogative; you can exercise it in any way you may desire. He has given you everything; that is, His Consciousness. The more conscious you become of that fact, the more God or good you receive. He cannot give anything new. Old and new exist to your own concept. Everything is here for you forever; you have the privilege of making yourself receptive and of receiving whatever you may desire. We have

already stated that your power is God-power, and to be conscious of that fact is to unite yourself with God in consciousness. Call Him by any name, give Him any attribute, He will affect you and appear before you in that significance. If he is All-in-All, you cannot 5 conceive of Him in any name or form which He would not be to your consciousness. Can you expect any greater privilege than this, that God has given Himself to you; and that you can receive Him in any form, and in any way you may choose? He is above 10 hate, yet if you exercise your divine prerogative and try to see Him in that significance you will see Him as that. He affects a human being exactly according to the attribute he gives to him. Oh, how wonderful is the garden of Eden! Here you have perfect free- 15 dom; you may either live in perfect harmony with God, establishing unity by your attitude toward Him; or you may follow the serpent of inharmony, by denying God within your soul. When you lose sight of your Divine Consciousness you fall. The Divine 20 Consciousness exists in the consciousness of unity with God, which you establish by your own attitude toward Him.

You think and wonder why so often your prayer is not answered. Do you not know you are responsible 25 for that? He has given you everything, and it is now your divine prerogative to receive whatsoever you may desire. Change your mental attitude, be conscious of His everlasting gift, and you will receive everything you desire. How 30 easy it is once it is understood! He has given us

3—Prayer.

everything, but we must ask in order to receive. Asking means to have a receptive attitude of soul, with the proper understanding of the law of demand and supply. The supply is abundant and eternal, but the demand is according to our human needs. Our demand is supplied the moment we come to the realization that it is here forever for us. Whenever we come into the realization that we have a thing, we have it. Yes, God gives us in the human sense when we believe in his giving in that significance. That mental attitude merely makes us receptive, and we receive God's eternal gift in the form and quality that we desire to receive it. Why do people blame God if their prayer is not answered? Prayer is nothing but mental attitude in a certain significance. Have that attitude and Almighty God will be bound to answer your prayer. Just come to the realization that your Heavenly Father is bound to give you whatever you ask, and He will give it to you. But do not ask to see whether He gives it or not. Do not ask anything which interferes with the freedom and happiness of others. What you call faith, I call realization in a specific sense. It is all in the consciousness, or knowing in our souls.

If you can express more love, peace and harmony by calling God your Father, call Him so. He will give response to your attitude in that significance, because He appears through your own idea in quality, form and nature. Although they are your own quality, nature and form, yet the Almighty Principle behind, is God forever. The con-

←Worship.

sciousness and life which a form manifests in certain color are eternal and unchangeable. It makes no difference in what way you reach God, just so you reach Him. Are you afraid to reach Him as the Lord of the Universe? Then reach Him as your beloved 5 Father, or Divine Mother, or dearest Friend. Verily I say to you, He will appear to you and talk to you in whatever form and quality you desire to see Him. What a wonderful world is the world of God!

Do not hate the savage because he loves and 10 worships his stone God. You do not know how much peace and consolation he receives from his God. His God answers his prayer precisely in the same manner as your God does yours. Your Ideal, or idea of God, may be higher than his, but you have not reached 15 your concept all at once. Do not destroy the Ideal of the savage, but try to add to that Ideal a still loftier Ideal. If you do not see this truth you are verily blind, and as such do not try to lead another whom you think to be blind. I would rather live with a 20 savage, with his child-like faith and soul-inspiring devotion, than to live with a civilized man who utters empty words about a universal God, with a heart full of conceit and deception. Why, my friend, my savage brother has genuine faith in his God, only the idea 25 of his God is limited by his own limitation. Therefore his God is limited like himself, and manifests qualities which are human.

When in my vision I realize the wonderful possibility of human unfoldment, I feel like shouting with 30 joy, Land Ho! Think of it! Man has the privilege

of thinking, feeling and loving his God in any way he may desire. Then think also of the prerogative man has of possessing everything in this universe free from limitation; nay, he can even have the very Almighty God. Now tell me, my brothers and sisters 5 in Truth, can there be anything more inspiring than this? It is one of the grandest revelations of the age. How simple it is to realize our Ideal, once we understand. Do not tie yourselves down to any ceremony or form of by-gone ages. If you feel the need of 10 any ceremony or form you can make one of your own. It will be just as good, nay, better than any other, because you will then worship your God with proper understanding. It will not be worshipping God in graven images, but worshipping Him in 15 spirit and in truth. It is the spirit of understanding which leads us gradually to the throne of the Almighty. Let us not care in what *form* a man worships his God, but let us see in what *spirit* he does it. If he worships his God in spirit, we have 20 every reason to believe that he will one day reach the goal of realization. The best and loudest sermon we can ever preach, is living the life of Truth and radiating It. The nearest road to the goal of realization is to make our action God's action, by living 25 in the consciousness of All-God. To be conscious of God, or good, in ourselves and in others, is to live constantly in the atmosphere of God. We are not God, the Absolute, but we are God's. To belong to Him is to be a part of Him in consciousness, because 30 He is the Absolute, and All-in-All.

PART THREE.

The Light of Christian Yoga.

THE LIGHT OF CHRISTIAN YOGA.

1—Question. What is the meaning of Yoga?

Answer. The literal meaning of Yoga is to bind, join, or unite. The special meaning of Yoga is the means by which we unite ourselves to God, the Great Universal Principle, by being conscious of Him. Christian Yoga means unity with God through Christ Consciousness. 5

2—Ques. What is the Christ Consciousness?

Ans. The state of consciousness denoting perfect unity with God. 10

3—Ques. What do we mean by the word Life in the special sense of the term?

Ans. We mean that indestructible Principle which is Consciousness, which never changes and is beyond time, space and condition. 15

4—Ques. What is human life, then?

Ans. It is a limited concept or opinion, of our being, or of a point in Divine Consciousness. A concept is subject to change, but we must remember, that a concept cannot change that which is unchangeable. A concept is a mere idea or opinion regarding our life, but is not the real life. 20

5—Ques. Can there be anything beyond Life?

Ans. No, there cannot, since Life is Omnipresent, and the only Principle or Substance that alone exists. If Life is All-in-All and absolute, there cannot be anything beyond it. (Axiom: No two things can occupy the same space at the 25

same time in this relative plane; according to the axiom, Omnipresent Life and another thing can not occupy the same place at the same time).

6—Ques. Can we give any attribute to Life which is beyond time, space, or condition?

5

Ans. No, we can not give any attribute to Life. Whenever we give an attribute to anything we limit it. Our concept of ourselves being limited, we cannot give attributes to a thing which is beyond limitation. Then again, all attributes or qualities are relative. Without the relative concept of a thing, we cannot think of its qualities. For example, when we say that a flower is red, we convey the idea that it is of no other color than that which we call red. We cannot give any attribute to that which alone exists, and which has nothing to compare with It and is, therefore, beyond all relative conditions and attributes.

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7—Ques. Do we not give an attribute to Life when we say it is Omnipresent?

20

Ans. Yes, we do. We cannot use the word Omnipresent without referring to space. That which is beyond space cannot be of and in space. Space exists only in our concept. We recognize space on account of our relative sense of distance between any two objects. That which is All-in-All, cannot have any space in which to move. It is, therefore, beyond space. Without referring to space we can only say that Life exists or *IS*. But to express It through the human concept of space, we must say that It is Omnipresent.

25

30

If Life is All-in-All, our concept must be in that Life. Then again, our concept of space being in that Life, that Life must be in our concept. Take for example, a ring immersed in the sea. As the sea exists within the band of the ring without 5 being limited or confined, so the Absolute Life exists in our limited concept without being limited. Hence, whatever concept of God we may have, we shall always find Him in that concept. 10

8—Ques. What is sin?

Ans. It generally means a condition detached, or divorced from the light of Truth. It also means limitation, or limited concept. Whenever we limit ourselves by not giving response to the 15 demand of our higher self, or better understanding, we sin against the law of our being. But the real meaning of sin is separation, or rather the sense of separation from God, Who is All-in-All. 20

9—Ques. What do we mean by the death of sin-life?

Ans. We mean an end of the sense of separation, or limited concept. Our concept is our life in this relative plane. Whatever the concept 25 may be, it is ever subject to change. In this sense, all lives of limited concept must come to an end, because they are all sinful, mortal lives.

10—Ques. What do we mean by mortality?

Ans. We mean a relative condition which is 30 subject to change.

11—Ques. Are we mortal or immortal?

Ans. In the relative sense, we make ourselves mortal or immortal to our consciousness, by our thought or concept. In the Absolute sense we are immortal, because we are parts of That which is self-existent and changeless. 5

12—Ques. How can we come to the realization of our immortality?

Ans. By forming a relative concept of That, which is immortal. We partake of the quality of a thought, and we ourselves become or manifest that quality. The thought that we are immortal in essence, brings us the realization of immortality. 10

13—Ques. What should we do when we find it difficult to hold the thought of immortality on account of opposing suggestions? 15

Ans. We should hold the thought that our immortal Ideal is manifesting through our life and constantly guiding us to the goal of realization; or, that It is the only Life and is All-in-All, and that our life is part of that Life. Our consciousness of being is self-evident; it is, therefore, immortal and indestructible; it is also beneficial to meditate upon it. 20 25

14—Ques. How can we come to the realization of our divine oneness?

Ans. By meditating upon the idea, that our life is God-life in part, because God is All-in-All. We cannot exist if we do not exist in Him. If this is too abstract and vague, then let us think that 30

Deity is manifesting through us, and bringing us the realization. The very life and energy of which we are conscious is divine, because it is God's. The highest form of meditation is self-analysis. That the thinker of our thought is that which we are seeking and it is God in essence. Meditation leads us to realization.

15—Ques. If one tries to understand Truth, and is anxious to get the realization but does not get the desired result, what is he to do?

Ans. We should not try to understand Truth on our own responsibility, because it is likely to create anxiety and disturb our peace. We should surrender ourselves to the absolute guidance of divine power. The more we realize that Truth is guiding us and trying to enlighten us, without any anxious effort on our part, the quicker we get the result. Whoever will trust in that power, and take no thought of himself and the fulfillment of his desires, will receive in time whatever he desires. It is a fixed law which never changes or fails.

16—Ques. What do we mean by the word demand, and how are we to demand anything of the great universal Law of Supply?

Ans. The real significance of the word "demand" is mere wish or desire, according to the need of our being. Whenever we demand anything of the law we should merely make our desires known and leave everything to its absolute

guidance. When we understand the law nothing can be simpler than this. It works miracles. Just realize that you belong to the Great Universal Life and that everything that belongs to that Life is yours. It is then bound to supply your needs. 5
Above all we should demand for the light or realization of our Reality. When we have the light we have all other things at our command.

17—Ques. How can we understand this law?

Ans. By meditation, or dwelling upon the operation of the law. The quickest way to come to an understanding of the law is to leave the matter to the guidance of our Ideal. The understanding or realization, comes to those who can live in the consciousness that God is All-in-All, 15
and that nothing can exist beyond Him. We, on account of being part of the Almighty God, by directing our consciousness toward His Allness, become conscious of His presence.

18—Ques. What is means by an error thought? 20

Ans. It is a thought which suggests separation from the Great Principle of Life.

19—Ques. How can we help holding the error thought so long as we live in this relative concept of life?

Ans. Our principal aim is to rise above this 25
changeable concept by realizing more fully That which is unchangeable and All-in-All. By thinking more of that unchangeable Principle we partake of the quality of that thought in our concept life, and thereby rise above the error thought. 30

20—Ques. Is there any reality in the thought of right and wrong?

Ans. In reality there is no right or wrong. But in this relative plane our thought becomes right or wrong according to our concept. We judge a thought from the standpoint of our better understanding. Therefore, each of us determines a thought to be right or wrong according to the light in which we understand it. In this relative plane we change our opinion of right or wrong according to the change of our understanding. 5 10

21—Ques. What is meant by concept?

Ans. A concept is an opinion or idea regarding ourselves, and the things pertaining to us in the sense of realization. We may also call it our soul, or personal consciousness in this relative existence. 15

22—Ques. How can we change our concept for the better?

Ans. The easiest way is by giving ourselves to our Ideal and believing that It is the supreme actor in our life. Since our Ideal is All-in-All we cannot exist beyond it. To the degree that we come to realize that fact we rise in consciousness. It is still better to reach the Reality of our being or self by self-analysis. By following this method we can change our concept under all circumstances. 20 25

23—Ques. Why are we moulded by the nature of our thought in this concept life?

Ans. The nature of thought means its quality. 30

By dwelling upon a thought of certain quality we become that quality. The reason we are moulded by the nature of our thought is because of the law that we partake of the quality of the thoughts we think.

5

24—Ques. How can we secure calmness and peace within ourselves?

Ans. By trusting in our great Ideal, God. When we become conscious that He is taking care of us and our wants, because He is All-in-All, we have nothing to worry about. When we do not worry we have calmness and peace. If we must still worry, then let us give our very worry-thought to our Ideal and feel free in the consciousness that it is given away and is no longer ours.

10

25—Ques. What is meant by entering into the Kingdom of God?

Ans. It means entering into a condition of calmness, peace and trust by realizing that God is All-in-All. In other words, when we find ourselves in All-God we enter into the Kingdom of God.

26—Ques. How do we live, move and have our being in God?

25

Ans. We are already in God. In this world of God nothing can exist but God. We, by realizing His presence as All-in-All, come to live, move and have our being in Him in this relative plane. It is simply a matter of the consciousness of All-Consciousness.

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27—Ques. What is an Ideal?

Ans. It is the highest individual concept of God.

28—Ques. What makes us doubtful of attaining our Ideal?

Ans.—It is the lack of proper understanding of 5
our relation to our Ideal which makes us doubtful
of attaining it. We should know that to exist in
God, who is All-in-All, is to be part of Him;
because nothing can exist in reality but God.

29—Ques. How can we conquer fear and doubt? 10

Ans. Fear and doubt spring from ignorance and
limitation, that is, from the concept of mortality.
We conquer them by holding the thought that
our Ideal is always protecting us, because It is
All-in-All, and that we cannot exist beyond It, 15
and therefore we are forever immortal. The
easiest way to conquer fear and doubt is to sur-
render them to our Ideal who is the supreme
actor in our life, and to live in the consciousness
that they are no longer ours. 20

30—Ques. Why do fear and doubt disappear when we surrender them to our Ideal?

Ans. It is because the very act of surrender
makes us conscious of our Ideal. We must be
conscious of our Ideal before we can surrender 25
anything to It. When we know that our Ideal is
not only omnipresent Consciousness but also the
acting and moving power in our life, we can no
longer live in the darkness of sin, or sense of
separation, which creates fear and doubt. Our 30
life is God's, because he is All-in-All.

31—Ques. How can we overcome self-consciousness?

Ans. By thinking less of ourselves. When we bear our own burdens we cannot but think of ourselves. But when we cast all our cares and burdens upon our Ideal with the consciousness of the One Life, we have no occasion to think of our own limitations. If we still think of ourselves, let us then think that our life belongs to our Ideal and that our Ideal is taking care of it, or our real self is above all conditions. 5 10

32—Ques. Can we conceive of anything without the suggestion of its opposite, such as good and bad, light and darkness?

Ans. No, not in this relative plane.

33—How can we change the significance of polar opposites? 15

Ans. By using them in a comparative and not in the opposite sense. For example, instead of taking darkness as opposite to light we should take it in the sense of less light. 20

34—How can we overcome the suggestions of a polar opposite?

Ans. By meditating upon the One Universal Life which is All-in-All. In this world of All-God nothing exists but God. 25

35—Ques. What is disease?

Ans. It is lack of harmony with our natural state of being.

36—Ques. Where lies the seat of disease?

Ans. It is deep down in our personal consciousness or concept. 30

37—Ques. How can we cure disease?

Ans. By changing our concept for the better.

38—Ques. How can we change our concept for the better?

Ans. By meditating upon the higher quality of 5
thought, by realizing that we live, move and have
our being in the One Life. We live in One
immortal God and are therefore immortal in
essence, above disease, death and inharmony.

**39—Ques. In the case of sickness, is the thought of 10
health the higher quality of thought?**

Ans. Yes, it is, provided it does not make us
more conscious of our sickness.

40—Ques. What is the way to regain health?

Ans. To neither affirm nor deny sickness but 15
let All-health, our Ideal, manifest through us.
We manifest our Ideal by being conscious of It.
So let us be conscious that all lives are one, that
we exist in that one Perfect Life, and that we
are therefore unchangeable and whole in essence, 20
or in the reality of our existence. To be con-
scious of that fact is to destroy the root of disease.

**41—Ques. In what respect is this method superior to
any other, and what special advantage do we
gain by it?**

25

Ans. It presents to us no suggestion of polar
opposites, and it brings about a change in us by
changing our concept. We gain health quicker
by the quality of a higher thought than by any-
thing else. It brings to our consciousness a 30

sense of relief and freedom which effects the cure of disease at its very root.

42—Ques. What is the special point in Christian Yoga healing?

Ans. That the quality of thought effects both 5
physical and mental changes in our being of
personal concept. When one thinks of his body
he cannot rise above his physical concept of life,
but when he realizes that his body belongs to the
higher Ideal Power, it takes the condition or 10
quality of that Ideal. As a piece of iron in a
blazing furnace partakes of the quality of the
fire, so our body and mind, submitted to the
highest Ideal, partakes of Its quality. If a person
can at least hold the thought that his afflicted 15
part belongs to his Ideal, and can feel independent
and free, or that the law of his being is adjusting
a wrong condition, he is sure to get well.

**43—Ques. Can all people think of their Ideal when 20
they suffer from sickness?**

Ans. Yes, they can if they try, if they are not
too conscious of weakness through their mortal
concept of life. The thought of giving every-
thing to our Ideal makes us more conscious of
our Ideal than of anything else. The realization 25
of our Ideal means to be conscious of our Ideal.
Then if anyone can fall back on his real Self,
the consciousness of Being, he can consciously
create any condition in the illusory plane from
that realization of reality. Like a master builder, 30
he can build standing behind his materials.

44—Ques. What is the best way to reach those who are suffering intensely and cannot hold any thought of their Ideal?

Ans. They must surrender themselves to the care of someone who understands the law, and who manifests the higher Ideal. 5

45—Ques. Suppose they are unconscious in the physical sense, what should then be done?

Ans. In that case everything depends upon those who treat them. Patients who are naturally receptive always take the condition of the healer's consciousness, or of those who are around them. A Christ healer (Christian Yoga healer) must not feel any responsibility in a case. He should throw all the responsibility upon God, and through the Allness of God try to realize our common immortal existence. 15

46—Ques. Are all diseases curable?

Ans. Yes, they are.

47—Ques. What about organic diseases?

20

Ans. There is no such thing as organic disease. Our physical and mental systems are one, no matter by what name we call them. Both body and mind are sustained by our concept, or personal consciousness, because they are reflections of concepts. When we are able to change our concept by the higher quality of thought we become free from disease in any form. 25

48—Ques. Why are some healers more successful in their practice than others?

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Ans. The success of a healer depends upon his

faith in, or realization of his power, and upon the receptive state of his patients. What he believes, or realizes, he radiates.

49—Ques. What kind of people are the most successful healers?

5

Ans. Those who are plain and simple and have the grasp of the law more by realization than by reason. That is why the plain and simple disciples of the Master Jesus became the best healers in the world.

50—Ques. Why does the realization, or understanding of the law surpass all material methods of healing?

10

Ans. Because by realization of the law we are able to determine the real cause and cure of a disease, and by means of telepathy, or by subjective radiation, we are able to reach our patients with the quality of our consciousness.

51—Ques. Can anyone cure a disease without changing his patient's concept?

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Ans. If the cure is radical the patient's concept is changed. It is impossible to cure anyone without changing his concept, because in the concept lies the root of the disease.

52—Ques. How many forms of disease do we recognize?

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Ans. Only one. They are all due to one condition. If that condition is not changed a radical cure will be impossible. When we cure one form of disease in a person and fail in another form, we know that the cure is not complete. We sim-

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ply change the form but do not reach the cause of the disease.

53—Ques. What is the difference between Christian Yoga and other methods of healing?

Ans. Christian Yoga advocates the realization 5
of one's self as birthless, deathless and above all
conditions, or the complete surrender of one's self
to one's Ideal, or higher concept of life, and the
manifestation of that Ideal through the life by
being conscious that God, or that Ideal, is All-in- 10
All; while the other new forms of healing adopt
affirmation, denial, or other forms of suggestion.
Since healing depends upon the realization of
an ideal condition, nothing brings us to that
realization so quickly as our complete surrender 15
to our Ideal, because by surrendering ourselves
we become more conscious of our Ideal by asso-
ciation, than of our mortal conditions. We can
also obtain the same result by inviting our Ideal
to come and manifest through our consciousness, 20
or holding the thought that the Ideal in spite of
ourselves, is trying to manifest though us.

54—Ques. Why are affirmations not always effective?

Ans. Because all affirmations suggest polar op-
posites. Their effectiveness is determined by the 25
mental condition of the one who affirms. If a
person has strong faith in an affirmation, or
strong concentration, so that an opposite sug-
gestion cannot distract his mind, he derives ben-
efit from an affirmation. We affirm for a condi- 30
tion opposite to that which we wish to overcome,

or to eliminate. If that affirmation suggests the very condition we desire to overcome, it will be ineffective.

55—Ques. What can best take the place of affirmations?

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Ans. The Christian Yoga method, which is to manifest the perfect Ideal by being conscious that God is All-in-All, and that He has all the qualities of which we can think. We manifest an ideal quality by the help of imagination. The more vividly we can imagine a quality the quicker will be the result. The highest form of spiritual healing is performed by the realization of our immortal self. 10

56—Ques. What is meant by positive demand?

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Ans. It is a demand with positive knowledge. When we understand the meaning of a demand, and are sure of its fulfillment, that demand is positive.

57—Ques. What is the difference between thought and feeling?

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Ans. A thought is a mental action, while feeling is the realization of a thought or condition in this relative life.

58—Ques. Why should we not resist evil?

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Ans. Because by resisting evil we become conscious of its power. The more conscious we become of a condition, the more influence it exerts over us. Every time we try to resist it, it becomes stronger in power, so that in time we 30

are overpowered by the evil on account of the quality of the thought.

59—Ques. How may we overcome evil?

Ans. In the first place it is better not to admit evil as opposite to good. In the second place 5 it is better not to try to overcome it at all. Only by thinking *good* we can overcome evil; only by partaking of and radiating the quality of good thoughts. Every time we think evil we become evil. We ought not to forget that good over- 10 cometh evil, not by the thought of overcoming, but by its quality. If evil haunts you like a demon, then let your Ideal take care of it, or realize your immortal self and you will enjoy the sense of perfect freedom. 15

60—Ques. What is dislike or hate?

Ans. It is an inharmonious or discordant feeling within one's self. It suggests separation instead of unity. The metaphysical definition of hate is, that it is the taking away of good qualities from 20 a thing or person, which is equivalent to deducting those same qualities from one's self. In other words it is to be less conscious of that which is One, or less conscious of the oneness of all.

61—Ques. What is love?

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Ans. Love is unity. It is the consciousness of All-God.

62—Ques. What is meant by salvation?

Ans. Salvation means freedom from the relative, or godless concept. 30

63—Ques. What is the relative concept?

Ans. A concept which suggests duality of existence, due to self-consciousness.

64—Ques. What is faith?

Ans. Faith is the capacity of the soul whereby spiritual truth is apprehended, and spiritual life engendered. Faith really means the comprehension of Truth by intuition, and the trust therein. In other words, it is knowing by soul. It is really knowledge, or realization. 10

65—Ques. What is wisdom?

Ans. Wisdom is knowledge, especially Self-knowledge, or the knowledge of the reality of our existence.

66—Ques. Can we not imagine ourselves being the Ideal, instead of the Ideal being distinct from us? 15

Ans. Yes, we can if we are not conscious of ourselves. In this relative plane we are more or less self-conscious. The Ideal which we aspire to realize is not a part of ourselves. Therefore 20 whenever we try to think that we ourselves are the Ideal which we are striving to realize, we fail to do so on account of our self-consciousness. The Ideal which we hope to realize, and the one that we have already realized, are not the same. 25 The one makes us conscious of what we are not, and the other of what we are. The condition which is already a part of us in this relative life, has a greater influence over us than the one which we hope to realize. But when we let our 30 Ideal work through us as a living power, and we

become conscious of Its action, we have very little reason to be self-conscious. When we have very little, or nothing to do with the condition from which we desire to free ourselves, it cannot force itself into our consciousness. At the same 5
time by the constant thought of our Ideal, we partake of its quality and are soon transformed into it. This is one of the principal points in Christian Yoga. In reality we are forever perfect, nothing can be added to, or subtracted from us. 10

67—Ques. What is the difference between the old, or “orthodox” idea of God and the Christian Yoga Ideal?

Ans. The orthodox God is a fixed entity with arbitrary powers to punish and reward; is a God 15
who is far away from man. The Christian Yoga Ideal is a part of our being. The relation between us and our Ideal is so close that nothing can separate us. So we have nothing to fear or to lose from this Ideal, but everything to gain. We 20
may neglect and drive our Ideal away by changing our consciousness regarding It, yet It is never offended. When we invite It again, it comes back to us with the same degree of love and cordiality that we extend to It. It is grand and 25
sublime. It always acts through our own quality of consciousness. That permanent, dispassionate, immanent Ideal appears to take the color of the concept we may hold of It. Only those who have the realization will understand this. “*They that* 30
are without,” to use the Master’s phrase, will

think that we create a God only to satisfy our whim.

68—Ques. Is there any other God aside from the one we create?

Ans. We create no God, we simply create a 5
concept of Him. In this relative plane we see
everything according to our concept. If any-
thing exists at all, beyond our concept, It must
be the Absolute. So we do not create anything
in the sense of being its creator since there is 10
nothing to create. Everything *IS* in this world
of All-God, but we create a concept regarding
that which exists permanently. This concept
gives us the idea of form. In this universe only
one thing exists, and that is the Absolute,— 15
beyond all change and form. Therefore nothing
can exist which is not in the Absolute. These
forms, as we see them around us, are not real
forms of that which eternally exists, but are the
creation or reflection of ourselves. Therefore, 20
when we come to the realization of the Supreme
One, all these godless forms will vanish from our
sight, and we shall see nothing but God. Some
people, through mistake, call this visible universe
God. This visible universe exists only in our 25
concept; in reality it does not exist. Our con-
cept regarding a thing and the thing itself are
not always the same. Yet without something
real, we could not form a concept. Consequently
a concept, whether right or wrong, always refers 30
to something which is Reality and Truth. What-

ever may be our concept of God and the Universe, it always means the same thing: that is, it is a concept of something which is real and permanent.

69—Ques. What is the best way to worship? 5

Ans. Any way we may think best for us. No matter in what form or concept we worship God, if we worship with the proper understanding and in truth, we reach the goal of realization.

70—Ques. Is it possible to worship God without a form or concept? 10

Ans. Not so long as we exist in this relative plane and concept. Form does not necessarily always mean an objective figure, it also means an idea. The words form and concept mean the same thing. All visible and invisible forms are nothing but ideas, or concepts. 15

71—Ques. How can we come to the realization of the Absolute God?

Ans. By giving Him higher and higher attributes and meditating upon them. The best form of meditation is to try to grasp the thought that God is All-in-All and that we are in Him, or that our existence is His. We can also gain the same result by seeing God in all things. 20 25

72—Ques. Why does the idea of unity with the Absolute God unsettle the minds of many people and cause them to feel a sense of loss and discomfort?

Ans. Because they are attached to their material concept, which is nothing but an opinion of themselves. In other words, they are more attached to 30

their self-conscious existence than to their real existence. Owing to ignorance, or the lack of proper understanding, they think that unity with God means the loss of individuality. In the consciousness of All-God we may lose the consciousness of ourselves as a distinct entity, but we never lose our individuality as a part of God. By losing our consciousness of All-God we come to create this imperfect or mortal creation, because then we become self-conscious in the sense of separation. 5 10

73—Ques. What is the best way for them to unfold their consciousness of God?

Ans. First, they should have a definite concept of their Ideal, and next, they should let their Ideal have full control of their lives. 15

74—Ques. What are we to do if we have desires for material things and pleasures which we know to be unreal?

Ans. Our desires are never satisfied if we keep on feeding them in our sense of separation from God. However, our desires for material things come from our material concept. Only by changing our material concept for a spiritual one, can we rise above all material desires. Anyone who wishes his desires fulfilled must leave everything in the hands of his Ideal. Whenever we receive anything as a gift of our Ideal, we enjoy it more on account of the higher quality of that thought. We should try to see our Ideal behind our desire. 20 30

75—Ques. How can we love our Ideal which is not tangible?

Ans. We always love the attributed quality of a thing or person. Without imagining those qualities to be in the object of our love we could not love it. It matters very little whether that object possesses those qualities or not, but it is necessary for us to think it possesses them, when we love it. Sometimes our attributed qualities may correspond to those which the object is manifesting through its own concept. However, whenever we attribute any quality to a thing or person we simply attribute that which is within ourselves. In fact we love that which is within us, not any object or person outside of ourselves, because we cannot manifest more than the qualities of which we are conscious. Therefore, we can love the Ideal which is within us, and manifests through us, by attributing our desired qualities to It.

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76—Ques. What do we mean when we say that our concept needs more life?

Ans. It means that our concept needs expansion, needs a wider grasp of life. To be more conscious of our life as one with the Whole, is to express more life.

77—Ques. Can an imaginary object with our attributed qualities appear in an objective form?

Ans. Yes, it can, though that form may be invisible to others. By strong concentration we may manifest it to others, provided there is no

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counteracting thought in operation. But the less we discuss such a subject the better for us. By discussing, and trying to produce phenomena of that sort we distract our attention from the real goal of life. We ought to remember that we always take the quality of the thought we think. 5

78—Ques. How can we materialize our desires without exercising our will power?

Ans. In this objective plane every action has a reaction. Whenever we desire anything, according to the quality of the thought it reacts on us. The quality of a desire changes us, because we become that quality ourselves by holding it in our consciousness. We naturally find response from objects which correspond to our own being, 15 or concept. Our desires are materialized to the extent that our concept corresponds to the desired object. In other words, whenever we create a condition, or deserve anything, it comes to us whether we solicit it or not. Hence, the materialization of our desires means the forming of a favorable condition. If our mind is not disturbed, or ruffled, our nature is transformed quickly into the quality of the thought, or desire. A mere wish for a thing on our part is enough to 25 bring response from the law of supply. When we understand the law we never desire anything that is not best for our spiritual unfoldment. We must have peace and calmness before we attempt to demonstrate the law. By surrendering 30

ourselves to the guidance of our Ideal we can easily secure calmness and peace.

79—Ques. What is the value of concentration?

Ans. Concentration stops the distraction of our mind; that is, it holds our mind to one point. 5
It is conducive to the best results in our work.

80—Ques. How can we develop concentration?

Ans. By thinking less of it and becoming more interested in the subject at hand.

**81—Ques. How can we get interested in a subject 10
which we do not like?**

Ans. By cultivating a liking for it and imagining it not to be tedious.

82—Ques. How can we develop a liking for a subject?

Ans. By thinking that it is not we, but our Ideal 15
who is liking it. It is easy to solve all our difficulties, trials and tribulations by thinking of our Ideal, because we become less self-conscious.

**83—Ques. How can we gain understanding and peace
when overwhelmed by the problems and mys- 20
teries of life?**

Ans. By letting our Ideal guide us. In the fulness of time, that is, when we are ready for the grasp, our Ideal will reveal to us whatever is necessary for our unfoldment. Our attitude 25
toward the Ideal reflects on us and makes us what we wish to be.

84—Ques. Can suffering bring spiritual unfoldment?

Ans. There is no such condition as suffering in reality. By admitting the condition in our con- 30

cept we have suffering,—that is why we suffer. The condition which we call suffering is inevitable in this relative plane if we believe in it, or are conscious of it. It simply indicates an effort on the part of our being to adjust an old condition. One who is ever progressive, or ever giving response to his better understanding, knows no suffering. Therefore suffering is a wise provision of the law of our being to lead us on, and on, to the better life and understanding. Yes, it helps our spiritual unfoldment to the extent that we understand its purpose. When we see a new light through suffering we become free from it. 5 10

85—Ques. Does a spiritually minded person suffer from physical ailments? 15

Ans. Yes, if he believes in physical ailments. Even our highest Ideal can only manifest through the quality of our concept.

86—Ques. Can we cure all cases of disease by the Christian Yoga method of healing? 20

Ans. Yes, we can, if the patient is receptive to the immortal quality of our consciousness. The moment we grasp the idea that we partake of the quality we give to our perfect Ideal, that moment we find the key to perfect health. 25

87—Ques. What is the best way to convey to others the idea of quality of thought?

Ans. By giving the illustration of a piece of iron in the fire. As a piece of iron partakes of 30

the quality of the fire, so when we give ourselves to our Ideal, with the grasp of the Oneness of Life, we partake of the quality of our Ideal.

88—Ques. What is the cause of our committing so-called sin in the concept life? 5

Ans. Our ignorance and attachment to the old condition. Progress is the law of our being. Whenever we fail to give response to the demand of our being, we commit sin. Original sin came from the first sense of separation from God, the Absolute. 10

89—Ques. Is this visible world real?

Ans. No, not in the absolute sense, but in the relative sense everything we are conscious of is real to us. Even in this world there is a real substance which is eternal and immortal. As this world fades away in our consciousness of All-God, God is revealed to us. To the degree that a thing becomes God it disappears from our consciousness. 20

90—Ques. Is there any value in a thing except that which we give to it?

Ans. No, the value of a thing exists only in our concept. This value changes with the change of our concept. That goes to prove that there is no permanent value in a thing, and that the thing is not permanent in itself. 25

91—Ques. Is happiness reality or imagination?

Ans. In this relative plane happiness and misery are both our concept, due to imaginary values. 30

92—Ques. If it is all imagination, how is it that we think happiness and misery to be real?

Ans. They are real if we are conscious of their being so. We cannot go beyond our consciousness, or realization, unless we rise above it 5 by expanding our concept.

93—Ques. Why do we form an attachment for a thing or condition?

Ans. Because we think it to be real and a source of happiness. 10

94—Ques. How can we learn to see God in all things?

Ans. In the absolute sense nothing exists but God. In the relative sense all things which we see exist in our concept. To see God in all things really means to see Him through our concept. 15 When we see God through our concept, our concept becomes godly. In other words, our concept then manifests godly qualities. That which we ourselves manifest we attribute to the things we see around us, though it is possible that those 20 things may not possess our attributed qualities. Now comes the question: How can we see God through our concept, or how can we enlarge our concept? We first take the help of imagination. By the help of imagination we try to see the 25 living expression of God in everything. This imagination at times becomes reality, and we finally wake up to find the whole universe pulsating with God-Life. On looking within our consciousness we find the same Life manifesting 30 through us. That is to say, when to us all things

come to exist in the ocean of Divine Consciousness, we, ourselves, come to exist in the same. All the outside conditions are but the reflection of our inner concept or realization.

95—Ques. How can a thing come to life?

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Ans. Life is everywhere; in fact we see that life in the form of a thing on account of our concept. However, to see life in a thing is to come to the realization of that life through our concept. A thing does not come to life since it *IS* life, mis- 10
named and misconceived, but we come to realize that life through our relative concept.

96—Ques. Should we regard this life as illusion?

Ans. An intellectual understanding does not necessarily correspond to our realization. We 15
cannot live the life to a greater extent than we have realized it. We may live in the anticipation of greater realization, but that anticipation is not our life, since our life is only what we have realized. If we have actually come to the realiza- 20
tion that this life is illusion, there will be no need of asking that question. We ask a question in order to form a correct idea or opinion regarding a thing, condition or person we do not know. A question indicates a condition of doubt or 25
ignorance, which cannot be positive knowledge or realization. Hence we should try to live our life according to our better understanding, which does not stand very far beyond our realized condition of life. We should always keep the highest 30
Ideal, or the Reality of our being before us.

97—Ques. Then what is the use of metaphysical discourses?

Ans. Intellectual discourses on such a subject stand before us as beacon lights on the distant horizon. They inspire us to march on and on until we have reached the goal of realization. By reading, and by studying such a subject, we come to the realization more quickly by the quality of our own thought. 5

98—Ques. How often should a person read this metaphysics? 10

Ans. The oftener the better. The more we read the more light we receive, if we read with understanding.

99—Ques. Should we read any other treatise while reading this metaphysics? 15

Ans. There is no restriction. It is better for us to have the full comprehension of the "Life and the Way" before we take up another book on a similar subject. By centralizing our force, that is, by doing one thing at a time, we gain the best results. We must not forget the fact that by reading metaphysics we are only able to see the light upon our mental horizon, but by silent work we come to the realization. 25

100—Ques. What is matter?

Ans. It depends upon what our concept is regarding it in this relative plane. If by the word matter we mean something opposite to the Absolute Spirit, it does not exist, because it cannot exist. Nothing opposite to the Absolute can 30

exist, for It is All-in-All. If by matter we mean that which is visible and tangible, it cannot be a reality since all things visible exist only in our concept. If it is the projection or differentiation of Spirit, it cannot exist in the absolute sense, since the Absolute is beyond all change and form, because It is perfect. If by matter we mean mis-called Spirit, it is nothing but a name for Spirit. A name may designate an object, but it cannot be the object. Hence, if matter be a misnomer for the self-existent Spirit it cannot have any relation to it. What is matter then? Can we deny it? No, we cannot deny it, for the very reason that we have admitted its existence by giving it a name. The thing which does not exist does not require to be denied or affirmed. Consequently matter exists, but it exists in name only. When we try to solve the problem from our relative understanding, or plane, we find another side to the question. Since our life is real, because our concept or thought makes it so, everything pertaining to this life is also real. Then matter, which is tangible to our sense perception, is a reality. If everything is real in this universe then matter must be self-existing and unchangeable and matter and Spirit are one. But since matter, which exists only in our concept, changes, it cannot be unchangeable Spirit. Then we cannot say that this changeable matter is real. Some people maintain that matter is the quality of Spirit, in the same sense as the sun's

rays and the sun ; that, like the sun and its rays, matter and Spirit are inseparable. The Absolute cannot have any quality since it is All-in-All, and there is nothing to qualify it. A quality really belongs to the relative plane, where we can 5 compare two or more things. Hence, matter cannot be the quality of Spirit. It is really Spirit in name ; that is, the Spirit is so-called, and so seems, on account of our concept. We ought not to forget that our concept is merely the opinion of 10 our Spirit-self, which is a part of the Whole.

101—Ques. Whence comes matter?

Ans. It comes from sin, or the sense of separation of a part from the Whole. It is the wrong opinion of the part of its divine nature, for in 15 reality a part cannot be separate from the Whole. Matter really means the idea or conception of limitation.

102—Ques. Is there any life inherent in matter?

Ans. No, there cannot be. There cannot be any 20 life in a name, but the thing it stands for is the Life Itself. If we see any life in matter at all it is because of our concept. When we see life in anything we see life in our concept ; that is, through our concept. 25

103—Ques. What is the difference between Spirit and matter?

Ans. Just the same difference as between a person and his name. As a person does not change by any name we may give him, neither 30

does spirit change by any attributes we may give to It.

104—Ques. What is meant by physical death?

Ans. There is no such word as death in the dictionary of metaphysics. Death is the belief 5 of our personal consciousness in the departure of life from the physical body. According to the limited concept of the world it also means disintegration, or destruction. We know this, namely, that so-called physical manifestation is 10 nothing but the reflection of our concept, which is just as unreal as matter. But in the relative concept this body is a reality, and like all other so-called real things, is subject to change according to our concept. When we have the constant 15 realization of our real Self we rise above the concept of death. Then we gradually transmute one form into another, but until then, this body will undergo the change which we call death, because that belief of change in that particular 20 manner, exists in our concept or personal consciousness.

105—Ques. Will the person who has the perfect realization ever desire to remain in this world of illusion?

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Ans. No, for then he is above all desires; he has awakened from his dream. He then lives in the world of God in his consciousness.

106—Ques. Can one retain this physical form as long as he may desire?

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Ans. Yes, if he understands the law. To retain

the physical form does not mean to retain the same quality of concept. It means to give constant response to the demand of our higher concept. The demand of our being is spiritual unfoldment, that is, the change of our lower concept into a higher. When we cease to give response to that demand, our physical body, which is the manifestation of our old concept, becomes old. However, we should not forget that this so-called physical form which we manifest is not permanent in the absolute sense. 5 10

107—Ques. How can we be happy with misery apparent all around us?

Ans. By thinking less of the misery. Yes, it is hard to do when we have suffering all around us, because of the constant suggestion. But by depending upon our Ideal to adjust conditions, doing our best to dispel that condition, and by living the life of trust and peace, we can be happy under any circumstances. If it be possible it would be better to contemplate the truth, that misery cannot be a reality in a world of All-God or All-Good. 15 20

108—Ques. Can anyone be healed regardless of his belief, or understanding?

Ans. Yes, if he is in a receptive condition, or if he will conform to a simple requirement. If he can trust himself entirely to the care of God; or to a healer who has the spiritual realization, he will be healed by the quality of consciousness which the healer will manifest. When man heals 25 30

in the consciousness of All-God it becomes God's healing.

- 109—Ques. Can anyone meet so-called physical death if he is in touch with the healer's consciousness of immortal life?

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Ans. No.

- 110—Ques. What is Spirit?

Ans. If the term refers to the essence of the Absolute God, then the word means that which is everlasting and eternal, and above all qualifications. The word spirit was originally used in the sense of invisible energy. It was then understood to be the substance out of which the soul-man was created. The next best concept of it was, that it is that which dwells in everything and is indestructible. When the transitory nature of things was taken into consideration it was found that things which have a beginning also have an end. Then it became evident that the spirit which seemed to depart or die with the dissolution of matter must be immortal. With the greater realization humanity came to know that spirit is that which is self-existent. That which is self-existent is never born and never dies.

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- 111—Ques. What is immortal?

Ans. That which is never born and never dies. The thing which has a beginning must have an end. Then if, for the sake of argument, we say that the essence of things is unchangeable, but that their forms are changeable, this unchange-

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able essence cannot appear as things which are changeable. These things then are simply ideas or opinions of the spirit which is immortal because part of God. Spirit never changes, neither is it born, nor does it die, but it being consciousness, has the prerogative to be conscious of or to conceive the idea of change, which gives birth to changeable things and conditions to itself. 5

112—Ques. Can the Absolute God be known as He really is? 10

Ans. Yes, when we know our real Self, we know God. We are the indestructible "I Consciousness." But when we know God as He is, we no longer exist in this relative consciousness, for in consciousness we become one with God. When 15 we say we know God we mean that we realize God. What we realize that we are, because we manifest it. We are designated according to the state of consciousness we manifest in this concept life. In reality we are that which IS; that 20 is, Truth.

113—Ques. How shall we convey this truth to others?

Ans. By taking no thought as to whether it is accepted or rejected. At the same time we must gain power and strength by living in the con- 25 sciousness of All-God. We cannot give this truth to others if we have not made it our own by realization. We ought to remember that when all external means fail, our inner power and realization stand firmly by us. 30

114—Ques. Can our external effort succeed if we have not the inner realization to support us?

Ans. No, no matter what we undertake we can never successfully carry it out if we have not the realization of the power within us.

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115—Ques. How may we know the right time for action?

Ans. If we can sit calmly and quietly and wait for our Ideal to direct us, we shall find no difficulty in ascertaining it.

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116—Ques. Can anyone succeed in life without knowing the law?

Ans. Yes, he can, but in order to succeed he must unconsciously follow or conform to the law. Success is much easier to attain if one consciously knows and follows the law.

117—Ques. What advantage have we in following the law?

Ans. We never worry, fret, or spend our time in restless anticipation. The right mental attitude brings success to us quicker than anything else. The proper mental attitude is expressed in the following: "*The Lord is my Shepherd, I shall not want,*" because He is All-in-All, and I belong to Him.

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118—Ques. What should we do when opposition and adversity confront us?

Ans. We should be conscious that the Lord is our life and guide, and that there cannot be any opposition. The great secret of this life is, that our faith in the higher power overcomes all oppo-

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sition. In this relative plane our concept is our being, and in this domain of concept the higher concept rules the lower. Once we understand this law nothing is so grand and beautiful. Try to realize unity with all your adversaries and opposition will vanish. 5

119—Ques. How should we act in danger and difficulty?

Ans. We must first trust in the guidance of our Ideal and then follow our inner promptings. We should not plan ahead of time with our limited knowledge. If we can daily live in the consciousness of All-God no danger can take us by surprise, because danger will not abide in our consciousness: 15

120—Ques. Can anyone borrow this truth and give it as his own?

Ans. No, no one can borrow this truth. It is a common wealth and for those who seek it. Without understanding this truth no one can receive it. It belongs to all who can understand it and our blessing should go with them. 20

121—Ques. How may we inspire others to do their best?

Ans. By setting an example before them. 25

122—Ques. What should we do when envy and jealousy overpower us?

Ans. We should quietly sit and hold the thought that this life belongs to the great Ideal, because He is All-in-All. We have nothing to be jealous 30

of, the same Ideal is working through others and we are all one in the Spirit.

123—Ques. What is the best thought to entertain upon retiring?

Ans. That today I have received what I have 5
earned, and I am thankful to my Ideal for the
manifestation of Its wisdom through my con-
sciousness. That nothing comes to me if I do not
earn it. That whatever I receive is for my greater
and higher realization. That my Ideal is my life 10
and guide, and that It is always with me.
Om, Peace.

124—Ques. Why did Jesus tell us to love our enemies?

Ans. We can have no other enemy than the one
we recognize. Our feelings towards our enemies 15
are anything but kind and loving. When we love
them, or realize their oneness with our universal
Ideal, they cannot remain our enemies any longer.
Love is unity, or the consciousness of All-God.
By loving our enemies we not only become free 20
from inharmonious thought within ourselves, but
we also become united with God. We are our
own worst enemy. There can be no enemy out-
side of ourselves.

125—Ques. What is imagination? 25

Ans. It is thought with an image. In other
words, it is more a concrete thought than abstract
reasoning.

126—Ques. Does imagination make us unpractical?

Ans. That depends upon the kind of imagina- 30
tion we indulge in. If the imagination is syn-

thetic and constructive; that is, to a practical end, as we understand the word practical, it certainly makes us most practical.

127—Ques. To what extent does our constructive ability depend upon our imagination? 5

Ans. Imagination is the motive power in this life of illusion.

128—Ques. What is the difference between thought and imagination?

Ans. They are the same thing, the imagination 10 being more concrete thought; that is, thought with a picture.

129—Ques. What is the difference between the divine mind and the human mind?

Ans. If the definition of mind is that which 15 thinks, the divine mind is then nothing more than the highly conscious human mind reflecting divinity. The mind thinks because it is subject to relative conditions, or change. If by the words divine mind we mean the mind of God, or God- 20 mind, the Absolute, we ought not to give the attribute of mind to It. Any attribute will reduce the Absolute to the mortal or relative plane, and that cannot be since It is above all relative conditions. Therefore there can be no such thing as 25 divine mind, as distinct from the human mind. If God can see without eyes, and hear without ears, He certainly can think without mind, if necessary. But the self-existent, perfect God cannot have anything to think about. If any- 30 thing thinks it is we, through our attributed

qualities, not the Absolute God Himself. Any quality we attribute to the Absolute reflects back on us and makes us see It through that quality. Like the sunlight passing through colored glass, when we see the Absolute through our attributed 5 qualities we perceive the divine mind. It is nothing but our higher concept or consciousness of All-God.

130—Ques. Is there any mind at all?

Ans. Yes, and no. In the Absolute sense there 10 is no mind; in the relative sense there is. The mind is nothing but the action of our relative concept. The Absolute is All Consciousness, therefore Its existence and action are static in the sense of time. 15

131—Ques. Does our mind really act?

Ans. It does; nothing can exist without action. Since we admit the existence of mind in our thought it must have its action.

132—Ques. How does a thing that exists act? 20

Ans. Existence means the act of living or being.

133—Ques. In that sense can the divine mind exist?

Ans. Yes, but not in the sense of thinking. Thinking is an action in quality. Therefore the divine mind could not think, even if we were to 25 admit its existence, without being imperfect.

134—Ques. How is our mind the action of our concept?

Ans. We have already stated that anything that exists, acts. Our concept exists, therefore it acts. But our concept, being changeable, its action is 30 also changeable. The name of this changeable

action is the human mind, but behind this action is the Actor—the eternal, indestructible essence of God.

135—Ques. What reason have we to think that this world is unreal?

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Ans. Anything real is permanent. When we see nothing permanent in this world we know that it cannot be real.

136—Ques. If the testimony of our senses is unreliable, is it not possible that our opinion regarding this world, resting upon this testimony, may be wrong?

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Ans. Yes, it is possible. But if the world is different to the form in which we see it, this particular form is then unreal.

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137—Ques. What then is the real form?

Ans. One that never changes. Since nothing is unchangeable but the Absolute, that world cannot be anything but the Absolute.

138—Ques. Is there any sex in reality?

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Ans. No. Sex belongs to the world of concept. Since everything in this world is unreal, sex cannot be real. Like all other things of this relative world, sex only exists in our concept. Its relative importance is due to the value we put upon it.

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139—Ques. Why should we rise above all sex concept in order to reach the goal of realization?

Ans. Because from our sense, or sex-concept, we incur most of our desires and attachments, and because this concept has its origin in our sense of separation from God. It is the source

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of all other passions. This passion world holds us down to this relative plane of consciousness. We shall never get salvation until we have freed ourselves from the bondage of illusion.

140—Ques. How shall we elevate our sex concept? 5

Ans. By giving a higher attribute to it, in other words by giving spiritual quality to it.

141—Ques. Why is our action justified by our motive?

Ans. Our action has no significance apart from the interpretation we put upon it. Motive is that interpretation. Without its reaction an action can have no significance to us. We regulate an action on account of its reaction upon us. An action reacts upon us according to our interpretation. For example, if we strike a ruffian in order to save a defenseless child we do not feel the reaction, which we call remorse, on account of the interpretation which we put upon our action. 15

142—Ques. To what extent is our concept responsible for the interpretation of an action? 20

Ans. To all extent, except when we disobey the dictates of the law of our being, in other words, when we are unable to find peace within ourselves.

143—Ques. Has diet anything to do with our spiritual unfoldment? 25

Ans. In this world of concept everything depends upon our concept. Whatever we eat we can make spiritual by our thought, if we wish to. Hence diet has nothing to do with our spiritual unfoldment. But those who believe in dieting 30

will have the effect therefrom. In our opinion the very importance we attach to the matter of diet makes us more self-conscious of the condition we desire to overcome by dieting. We ought not to pay any attention to what, and when, we should eat. When we feel hungry we ought to eat, and whatever we like best. With the realization of this truth there comes a time in our life when we do not care what we eat. Try to make your action God's action and you will never do things which are against your divine nature. 5 10

144—Ques. How may we spiritualize our food?

Ans. By holding the thought that it is the gift of the Spirit and is therefore spiritual and whole-some. God is All-in-All, and He is Spirit. There cannot exist anything but God. 15

145—Ques. Why does some food hurt us in spite of our good thoughts regarding it?

Ans. In order to trace the cause we have to go back to the conditions which are a part of our concept life. These conditions constitute our relative life since our concept is the sum total of them. Nothing can hurt us which has no corresponding condition, or conditions, within us. When our good thought regarding a food does not change our general concept it may hurt us if it does not agree with our nature. By thinking of food as a gift of our higher Ideal we can gradually make it agree with us, because the 20 25 30

quality of thought changes the concept of our being.

146—Ques.—Why should we take no thought of our physical body?

Ans. Because by the thought of our physical body we become more conscious of it in a physical significance. Our physical body cannot exceed in quality that of which we become conscious concerning it. All conditions exist in our personal consciousness.

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147—Ques. What is the physical concept?

Ans. It is the concept of disease and death, that is, of mortality.

148—Ques. How can we overcome this concept?

Ans. There is no direct way to overcome it on account of the suggestion of polar opposites. There is an indirect way which never fails. That is to think less of ourselves and more of our Ideal, and to realize that our Ideal has the absolute control of our being and is All-in-All; or, to meditate that we are immortal parts of God, and therefore cannot be affected by the changeable conditions.

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149—Ques. Why is it that some people cannot be healed?

Ans. Some people are so constituted that they would rather die than give up their old concept of life. Their soul seems to cling to the old material concept of life. Were they to shake off their lethargy and stand in the name of the Almighty to assert their rights, nothing in this

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universe could keep them from getting well. All that they need in order to get well and remain well is more air and light in their soul.

150—Ques. What is the principal point to keep in mind in Christian Yoga healing?

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Ans. That the quality of thought changes our concept. We in reality are above disease and death. Disease being in the concept, with the change of concept disease disappears. After curing many complicated diseases we are convinced that nothing is more certain in effecting a cure than this method of healing. 10

151—Ques. Can we narrate any instance where we have made instantaneous cures?

Ans. Yes, though we do not know whether or not these cures should be called instantaneous. A man who for two years had not been able to walk without crutches came one day to see us. We explained to him the philosophy of the quality of thought and he readily grasped it. Within fifteen minutes he was walking home without crutches. Since then he has been well. We were one day called to attend a young man who had been confined to his bed for many weeks. The physicians had diagnosed his case as abscess of the kidneys. We gave him only one treatment and told him to get up and dress, which he did. He has been well ever since. One treatment cured a bedridden young girl who had been stricken with infantile paralysis. We could cite many other cases. 20 25 30

152—Ques. What is required in a successful healer?

Ans. The realization of the fact that disease exists only in the concept, and that the physical body exists as a belief or realized condition of that concept. That by changing the concept by 5 our realization of the One Immortal Spirit we can cure so-called disease. When one has the full grasp of this truth, he can be a successful healer.

153—Ques. What is the principal obstacle in the way 10 of a Christ-healer?

Ans. It is the concept of the physical body as a reality regulated by physical law. Holding the grosser concept of the physical body, our power of healing is made nil by that quality of thought. 15 Our concept of a certain thing carries our conviction to others by emanation.

154—Ques. Can everybody be made receptive?

Ans. If they are willing to conform to our instructions, they can be made receptive. 20

155—Ques. How can we approach a person with this metaphysics if he is opposed to it?

Ans. By not introducing this metaphysics all at once, and by giving such practical illustrations as will appeal to his particular concept. Then 25 we should tell him about demonstrations that have been made by following the teaching of Christian Yoga.

156—Ques. What is the relative philosophical concept of matter? 30

Ans. That matter is a part of Spirit. That like

the sun and its rays Spirit and matter are inseparable and both permanent. That matter, in fact, is the constant manifestation of the action of Spirit, and since this action indicates the life of Spirit, it can never cease to act. Every action 5 has a reaction, and the action of the Spirit is constantly reacting back upon itself. This material creation is due to this reaction. As the new action is starting in at every moment, so at every moment, Spirit is having a new reaction, 10 or creation. These new reactions are causing constant change in this creation. Our physical body is supposed to be the part action of the Spirit, and our spirit is part of the whole. But this theory cannot be sustained in the light of 15 this new science.

157—Ques. Is the theory scientific that we are the image of God and therefore perfect?

Ans. Whether that theory be scientific or not we can easily ascertain by considering it from 20 different view points. In the first place, if we were the image and likeness of God in Spirit, that image would then exist in God, because God is All-in-All, and there is no room for anything else. We know that God could not be His 25 image, any more than anything else could be its own image. Then God being All-in-All, His image would exist in Him; that is, in His consciousness, or mind. If God had conceived His own image, and if we were that image, how then 30 could we have life and the volition to change

ourselves? Suppose we hold a picture of ourselves, could that picture change of itself? Could it change if we did not change it? How then could God's image change if God did not change it—that image existing in His mind? Moreover, 5
God being perfect, He therefore could not change even in His action. If God had a picture, or image, in His mind, that image would exist in Him forever without any change. Since we are living in the consciousness of change, we cannot 10
be the perfect image of God. If we had been made in the image and likeness of God, we would then exist in God-Mind, or God-Consciousness, because God is All-in-All, and there is no room for anything else. In that case we would exist 15
in God-Mind, not as substance but as an idea. No idea existing in God-Mind could change, if God did not change it. We, being the mere idea, could not have the volition and intelligence to change ourselves. Consequently we could not 20
be responsible for any action of our life. Now suppose we grant that we could change because God changes us, even then the question arises as to how the Perfect, Absolute God could ever change His perfect idea, without being Himself 25
imperfect. He is unchangeable, All-in-All, and forever the same. What exists in Him exists forever and without any change. But we are apparently changing with this changeable creation, and in this creation we find disease, death and misery. 30
How then are these changeable conditions pos-

sible in a world of the unchangeable perfect God? So we have every reason to believe that this changeable creation has not been brought about either by the Absolute God, or by His image. The solution which this new-cycle teaching gives 5 is not only rational, but also scientific. Individual spirit is part of the Absolute God, it is therefore indestructible and unchangeable. It is the spirit that reflects back upon itself perfect God according to its capacity, by being wholly conscious of Him. 10 The spirit reflects that which it realizes, and that which it reflects is its manifestation. As by realizing happiness we manifest happiness, so by being conscious of God we manifest God through our concept. When the individual spirit becomes 15 wholly conscious of God it reflects the perfect image of God. According to some people this image is the Cosmic Man. When an individual spirit, by losing its consciousness of God, becomes conscious of itself, it then reflects the 20 quality of that of which it is conscious. In that consciousness of itself the spirit falls from its consciousness of God. Consequently, the Cosmic Man, which is the perfect image of God, falls also. The individual spirit, being part of the 25 Absolute God, when reflecting itself through its individual consciousness, reflects God only in part. According to some people this reflection of itself by the part is fallen man. This fallen man is redeemed through the Christ-conscious- 30 ness of his spirit. This very state of conscious-

ness of the spirit at one with God is called Christ. Therefore to the degree in which spirit becomes conscious of God, it raises fallen man—or reflects God. In reality the rise and fall of man refers to the states of consciousness which an individual spirit manifests in relation to God. When the spirit loses its consciousness of God it represents fallen man, or the fallen state of consciousness. 5

158—Ques. If we are all one how can telepathic relations be established between two persons? 10

Ans. Our concept sustains our personality. The concept gives us the sense of space and the duality of life. Since in reality no thought or idea of duality can be outside of our concept-life in illusion, the real meaning of telepathy is the recognition of a thought by coming in rapport with a person, or with the thought sphere which he represents. With the realization of our higher concept we are able to understand the higher form of telepathy. Until we have come to that realization we have to work through the relative concept. 15 20

159—Ques. Can we at any time make everybody receive our thought?

Ans. It depends upon the condition of the person to whom we wish to transmit a thought. If he is already in sympathy with us, in other words in tune with us, it will be easy for us to make him receive our thought, provided his consciousness is not centered upon stronger attractions and impressions. 25 30

160—Ques. Why is our thought sometimes received many hours later than we send it?

Ans. Because a thought first reaches a person in the form of an impression. This impression becomes distinct when other impressions which the person has already received wear out by the natural process of action, or by the force of stronger impression. That is why it often requires time for an impression to come to the surface, that is, to the point of conscious recognition by a person.

161—Ques. What is the best method to establish a telepathic relation with a person?

Ans. The clearer and stronger we can hold the image of a person, and the more we can feel as though we were addressing him in person, the better will be the result. It is more by adjusting our inner condition that we establish a telepathic relation.

162—Ques. How can we tell whether a person has received our thought-impression or not?

Ans. The moment we feel perfectly peaceful, or experience a sense of relief and calmness in our consciousness, we know that our thought-impression has been received ; although it may not come to the plane of recognition right away. Whenever we speak with the consciousness that our message has been understood by our distant friend it is really understood *in the plane of consciousness*. We cannot positively say that a person will act according to the thought we send. Every

individual is a free moral agent, and is guided by his own concept of life. A stronger personality may be able to influence a weaker personality. Telepathy should only be used for the higher good of humanity, so that the reaction of the action may be helpful and pleasant to us. 5

163—Ques. What is the highest form of telepathy?

Ans. One that transmits our highest immortal Ideal to another. It may be called divine telepathy. 10

164—Ques. How do we practice this form of telepathy?

Ans. First, we come to realize by self-analysis the Allness of God; then, in that immortal Allness we realize that other person to be an immortal part of God. We then either silently or audibly, tell that person to realize our common immortal Ideal. Christian Yoga healers, or the Christ-healers as we call them, use this method of telepathy to lift a consciousness out of its concept of mortality or unreality. If a person is receptive he cannot fail to receive our message when we send it with our realization of the God Consciousness, or of the Reality of our being. Most of the wonderful cures have been performed by this divine telepathy. 20 25

165—Ques. Can we not get satisfactory results by acting out an ideal condition?

Ans. Yes, provided we have deep concentration. But if it makes us more conscious of that which we desire to overcome we shall hardly get any benefit from it. 30

166—Ques. Are there cases of persons who have received benefit from acting out of their ideal conditions? If so, what are the conditions?

Ans. We know of cases that have received benefit. One thin person gained in weight by acting 5
out the part of a stout person. Another changed his facial expression altogether by acting out the part of his ideal. When, with strong imagination, we act a part and feel the condition we soon manifest it. The best way is to let our Ideal do 10
it for us. Our very life belongs to our Ideal, and our Ideal acts through us, and in us in the manner we desire It to act. But those who have the realization of their immortal Self, (knowing the transitory nature of all things) can mould any 15
kind of body by the help of imagination.

167—Ques. How can we develop our ability?

Ans. By living in the consciousness that our Ideal has the ability, and that It is acting through us. By the help of imagination we become con- 20
scious of our Ideal and Its action.

168—Ques. How are we to meet any opposition?

Ans. By finding harmony within ourselves. Opposition loses its power the moment it disappears from our consciousness. One who is 25
ignorant of the law may be frightened at seeing the outer manifestation of opposition, but one who is acquainted with the law knows that every outer condition is governed by our inner consciousness. We see therefore that the moment 30
we eliminate fear from our consciousness that

wild animals lose their power to harm us. It may for some time outwardly maintain its fighting mood, yet it can do us no harm. So, whenever we meet with opposition, let us meet it with our consciousness of All-God. To meet opposition 5 with the consciousness of All-God means to meet it as though it were not opposition. Whenever we take a friendly attitude towards a condition, no matter how adverse it may appear at first, it becomes friendly to us. We can easily control 10 all so-called adverse conditions by banishing them from our consciousness. When we have a thing in our consciousness we really have it. The outer manifestation of any thing we desire is sure to follow if we do not disturb our inner condition 15 by anxiety. We therefore must not forget that all demonstrations are made in the inner plane of consciousness. When we find the unity of all things in our consciousness of All-God, all so-called adverse conditions become favorable. The 20 most direct way to be conscious of All-God is to realize one's Reality of being or immortal Self.

169—Ques. How shall we meet a person when he is angry and uses abusive language?

Ans. Silently, with an inner condition of har- 25mony and peace. We can radiate such power of peace and harmony by our consciousness of real Self that no man will ever be able to maintain his anger. Our silence can speak louder than words which are likely to be misconstrued. 30

170—Ques. What do we understand by the divinity of business?

Ans. We understand that business is divine. God is All-in-All, therefore all actions become God's action when we become conscious of the Allness of God. Our business life becomes ideal when we live in the consciousness of All-God and do our work as God's work, renouncing all anxiety for the result. Then everything moves smoothly. 5

171—Ques. Is financial demonstration a part of the Christian Yoga teaching? 10

Ans. Christian Yoga lays special stress on the quality of thought. If our concept of finance is a means for physical comfort we doubt whether anyone can profit by it. Knowing that a thing has no quality or power except what we vest in it we cannot rely on finance as a medium of happiness. If, by living a spiritual life, and trusting in the all providing wisdom of our Ideal, we can get whatever we wish, there is no need of our making finance a special point. A man ought not to sell his higher concept of life to the god of mammon. We ought not to forget that fortune seldom follows those who run after it, but that it always follows those who have gained mastery over it. 20 25

172—Ques. What is the best way to master the financial condition?

Ans. By thinking as little as possible about it, and by trusting everything to the unerring guidance of our Ideal. To express a mere wish, with the proper understanding of the law of our being, 30

is sufficient for any purpose. The only things necessary are understanding and trust. In right time we receive right direction from within for the thing we desire.

173—Ques. Why do people who are studying along 5 these lines lay special stress on the financial problem?

Ans. It is due to two distinct causes: the one being a popular demand of this particular age, and the other a limited concept of life. There is 10 an abundant supply for all. If we desire anything, let us come to the consciousness of its possession with the realization of our immortal self and we shall receive it.

174—Ques. Is it not proper to first teach the people 15 how to free themselves from financial worry, and then give them the higher spiritual teaching?

Ans. That purpose can be served by teaching them the right way of living. If anyone demands more wealth than he needs he transgresses the 20 law of his being; that is, he confines himself more to his limited concept of life. Greed is not the cure for poverty, nor poverty the cure of greed. Only the understanding of the law can make us free from both poverty and greed. By spiritual- 25 izing the concept of wealth we learn to appreciate the true value of it.

175—Ques. What is the best prayer we can offer when we are in want?

Ans. *"The Lord is my shepherd, I shall not 30 want."*

176—Ques. If we are to trust to the guidance of our Ideal for everything, what is the use of putting forth any external effort?

Ans. There is no need of putting forth meaningless external effort, only what is necessary in order to follow the mandate of our Ideal. If it directs us to do a certain thing we ought to do it; not as our work, but as the work of our Ideal. Every natural impulse within us is a direction from our Ideal. You know it from the peace which follows it. 5 10

177—Ques. How may we know that Christian Yoga is teaching the truth?

Ans. By referring our question to our Ideal. When we ask our Ideal to answer any question we receive the answer according to our better understanding, while waiting in the silence. The best way to prove it is by following the teaching. 15

178—Ques. How can we realize our oneness with God?

Ans. By surrendering everything to Him. By giving everything to our highest Ideal we manifest that Ideal by the quality of our thought. The easiest way to reach that end is to recognize that He is All-in-All, and that to exist means to exist in Him. 20 25

179—Ques. Has God intelligence like ours?

Ans. It has already been stated that the Absolute God is beyond all attributes. Intelligence is an attribute. It is a human concept of life. God has no intelligence, but when we use the word in the Absolute sense He *is* Intelligence. 30

180—Ques. Is there any knowledge beyond reason?

Ans. Certainly, knowledge is God. Beyond human reason God exists. Reason weighs a doubtful matter in order to arrive at the right conclusion. But knowledge is what we realize. 5
Many a time we may realize conditions or states which we may not be able to explain by reason.

181—Ques. Why do we feel more drawn towards one soul than to another?

Ans. It is not a soul being drawn to a soul, as 10
we commonly understand the term soul, but is rather a concept being drawn to another of a similar nature. Whenever we attribute some of our favorite qualities to a person, or the person himself manifests those qualities, we feel drawn to 15
him.

182—Ques. Why do we attribute favorite qualities to a certain person?

Ans. It is because we associate those qualities with his personal appearance or form. The form 20
which we like best on account of our inner concept suggests the possibility of its possessing our favorite qualities.

183—Ques. What assurance have we that we shall live after our body disintegrates?

Ans. This question is suggestive of the relative concept of life. We know that we exist because we are conscious of our own existence. It makes no difference whether we exist as a concept or as a reality; reason cannot supersede our con- 30
sciousness of being. The only dispute is, as to

whether or not we exist in the form in which we think we exist. We are discussing the question of existence, not of form. All forms are changeable, but not so the consciousness of being. The consciousness which knows that it exists is not any quality of the so-called physical body. We know that our consciousness transcends our physical existence. Our consciousness of ourselves is self-evident. Hence, we never lose the consciousness that we exist. 5 10

184—Ques. Is our consciousness God Consciousness?

Ans. Yes, it is, only we view it in the wrong significance.

185—Ques. Why then is our consciousness so limited?

Ans. The Absolute Consciousness is in Itself non-qualified. Even in its parts the Whole exists with Its full consciousness. The Whole and Its parts are co-existent, because one cannot exist without the other. But a part takes the apparent qualities of its own concept when it acts through that consciousness. Mine and thine are the qualities of our concept. Above all these, stands the Universal (Cosmic) Consciousness. 15 20

186—Ques. Why does the Universal Consciousness seem to take the qualities of our relative concept? 25

Ans. It may seem to take the qualities of the relative plane, but in reality does not. Absolute Consciousness is above qualities, but when we imagine that It takes qualities, the very imagination reacts on us and makes It appear so to us. 30
Our consciousness in its purity is really God-

Consciousness in part, but its own consciousness of itself limits its vision of God, which makes it manifest a condition of limitation. The self-existing Consciousness can never die, because It is beyond all change, form, time, space and condition. It is the Absolute. 5

187—Ques. What is the cause of constant worry?

Ans. Lack of faith in the All-pervading Consciousness. It is due to limitation, or ignorance of our relation to God. If we knew that even in 10 our limited concept of life the ever active knowing power is pushing us forward in spite of ourselves, we would never worry.

188—Ques. What is the cause of disease?

Ans. The direct answer has already been given. 15 The cause is the old morbid concept, which is due to neglect in giving response to the change which our inner nature demands.

189—Ques. How can we know that we are giving response to the demand of our inner nature? 20

Ans. We can know it by the life we live. Whenever we do not follow our better understanding we fail to give response to the law of our being, and we find ourselves to be without the condition of peace and harmony within. 25

190—Ques. What is the difference between sin and disease?

Ans. Sin in this concept-life is the cause of disease. By making atonement for the sin we become free from disease and death. We make 30 atonement or at-one-ment by giving ourselves to

God. Because it is by giving ourselves to our higher Ideal that we receive our Ideal and become one with It. It is All-in-All. Any idea contrary to the Allness of God is the origin of sin.

191—Ques. Is it desirable to form a strong attachment for a person or a condition? 5

Ans. No, from attachment comes all misery. By giving ourselves and all our desired objects to our Lord, God, we become free from attachment. In God we again find them all.

10

192—Ques. Is there such a thing as fate?

Ans. Yes, and no. We are the architects of our fate. By living a certain way we create a certain condition within us. The sum total of these conditions largely determines our future.

15

193—Ques. If it be not due to fate or predestination, how can a person foresee what is going to happen to others?

Ans. Any sensitive person can almost sense the inner conditions of those who come near him. 20
From the impressions of the sum total of their past and present conditions, he can intuitively feel where they are going to be led, if they continue their old way of living. It is like the headlight of an automobile which throws light 25 ahead of it in a certain direction. When it is going in a certain direction we can see everything ahead of it and know whither it is bound. But, if it suddenly changes its course, our prediction will not come true. Foretelling is the intuitive, 30
logical deduction from one's past and present con-

dition. All things happen first in the inner plane of consciousness. They are the conditions of our consciousness.

194—Ques. What is the highest and best life we can live in this plane?

5

Ans. It is the life of self-surrender to our highest Ideal. When we give our troubles, cares and worries, our pains, aches, misery, poverty, sin and death to our Immortal All-powerful Ideal, we become free from the bondage of limitation. By giving up our limited concept we gain Eternal Life. That is the only way, and that is the only life.

195—Ques. Why does a dying man often cling to his life when he has a strong desire to see any one?

Ans. We exist in this relative plane in the consciousness of our being in the body, that is, we are conscious that we exist in the so-called physical body whether or not we give conscious recognition to it. If any desire predominates in the consciousness, that is, in the personal consciousness of our so-called physical existence, that desire will hold us by its quality to that concept of existence. To the degree that desire loses its stronghold, does a man let go his consciousness of physical existence, in response to the condition created within. But the condition within is also subject to constant change.

196—Ques. What do we mean by a predominating desire?

30

Ans. It is a desire which occupies the foremost

place in our consciousness. No matter what we do, that desire lingers in our personal consciousness until we give it final expression, or are able to suppress it.

197—Ques. Why is it often the case that in spite of the desire of a dying man to live, he dies? 5

Ans. A mere desire to live may not always be quite so strong an action of consciousness as a desire to live for some definite object. We have noticed that when a dying man has taken the resolution to live for a certain definite purpose, he survives. On his death bed if a person can be induced to make a strong resolution that he is going to accomplish some definite work before he dies, he will have a greater chance to live. If he takes the resolution earnestly and seriously he will not die, because thereby he will have changed his concept. 10 15

198—Ques. Why will not the same rule apply to every kind of malady? 20

Ans. It does. According to the further revelation of Christian Yoga we can make our patients heal themselves if we can induce them to take a strong resolution to the effect that they are going to do some definite good work after their recovery. Let them choose for themselves the work they would like to do. They will then be instructed to keep their entire mind on the work they are going to undertake, will be told that their disease will be taken care of and that they have nothing more to do with it. 25 30

199—Ques. Can a patient die if he clings to a healer?

Ans. A patient cannot die so long as he has something to hold his consciousness in this plane of existence. So long as he is impressed by the healer's higher consciousness, or so long as he exists in the consciousness of receiving help from a healer, he will not pass out, unless the healer fails him through the lack of his own confidence. Once a telepathic relation is established between a healer and his patient the condition of the healer's consciousness will affect his patient. It is not that which you intellectually calculate, but that which you are conscious of, regarding your patient, that will affect him, especially when the telepathic relation has been established. If the patient is too weak to be conscious of the help, then try to impress on him the idea that a new lease of life and health has been assured him, or that he is an immortal part of All-God. Always remember that when you assure anybody of anything with the consciousness of the Allness of God, that assurance is an assurance from God. Then, with the proper consciousness, tell your patient that you have the assurance of his new life and health from God. Thereupon you should by all means keep your consciousness of his recovery in the immortal concept of all lives. No matter what turn your patient takes, he can never pass out if you have the right consciousness, and if he has not himself broken the condition with you under the pressure of other influence.

200—Ques. Is it possible to establish telepathic relation between a healer and his unconscious patient?

Ans. It depends upon the condition in his personal consciousness. If the healer has the stronger consciousness, that is, the realization of his power to heal, he will most likely influence his patient by his quality of consciousness, provided the patient is not living under the influence of an opposing condition. 5

201—Ques. How shall a healer keep his consciousness of power and health? 10

Ans. It is a matter of practice. If he is a beginner, he will vastly profit by reading over and over such discourses on the reality of existence as are given in this book. It is better for a healer to read this book before he begins to treat a patient. It will at least influence him to come into the consciousness of the immortality of Life. When a healer reaches the consciousness of real existence, he feels sure of his power to change any unreal condition by his mere wish. If the patient is at all receptive the condition of the healer's consciousness will be conveyed to him by means of automatic telepathy. The average patient is largely influenced by the consciousness of the healer regarding his case. If the patient does not give response after a few treatments the healer should persevere, and he should not break his consciousness of the healing power received through his grasp of the reality of existence. 20 25 30

202—Ques. If a little change of idea brings about a sudden physical change, how are we to establish that idea in our consciousness?

Ans. By analysis we first obtain the intellectual grasp of the reality of existence and of the underlying law in operation in this relative plane. 5
With our intellectual understanding of the law, we then take an idea and hold it in our consciousness in a very easy-going, or matter of fact manner. We take it for granted that the idea 10
has done its work, and we try to live in that consciousness. Never try to see the result, but just take a condition for granted, then act and move in that consciousness. It is very simple once it is understood. The best method to take 15
away personal responsibility is to come to the consciousness, by analysis, that all lives are one in the Great Universal Life. Then with that consciousness let anyone take an idea or condition for granted, and act and live up to it. It is 20
not we who act and live an idea, but it is the Great Universal Life, which is at one with our individual life. It is all in keeping our consciousness in the Oneness of Life. The more conscious we become of the Oneness of all lives, the more 25
consciousness we manifest through ourselves.

203—Ques. Should we induce our patient to make a resolution to do some good work before we take his case?

Ans. It is a splendid idea and heartily approved 30
of by Christian Yoga, though we should use our

judgment regarding the condition of our patient. In the case of extracting a promise of that nature, a healer should give his patient ample time to think over such work as he is capable of carrying out.

5

204—Ques. If by realization of an idea, and by acting upon it, we are able to change physical and mental conditions, will it not be possible for us to materialize any of our desires by the same process?

10

Ans. Yes. We must first come to the consciousness of real Life, that is, reality of our Immortal Existence. In this consciousness, when we become conscious of our mastery over all illusory things, our mere wish finds response. To the 15 degree that we realize this do we manifest the power to materialize our legitimate desires.

205—Ques. How can people demonstrate the law without being aware of it?

Ans. Some people unconsciously comply with 20 the requirements of the law. The law is no respecter of persons, we have simply to arrive at the consciousness that a condition is so and it becomes so. What we call confidence is but the realization of certain conditions. Some people, 25 by constant action in one line, come to the realization of a certain condition. But if they do not know the law they may not be able to realize any other condition. For example, a money maker may not be able to demonstrate health. 30

206—Ques. Why do some people gain a fortune without any effort, while others, working hard, cannot make both ends meet?

Ans. Everything comes to us in response to an inner condition which we create, consciously or unconsciously, by our thoughts and actions. When a person vibrates with the collective individual conditions, which we call sociological conditions, he is more or less subject to them. By rendering unselfish service to our fellow human beings, with the proper understanding, we free ourselves from the social or race influence.

207—Ques. Does wealth signify righteousness, or poverty sin?

Ans. Poverty of heart is sin. Greed is born of sin.

208—Ques. What is the highest religion in the world?

Ans. Love.

209—Ques. Should we express our sympathy to a suffering man?

Ans. Yes, by making him more conscious of that which will relieve his suffering.

210—Ques. Why is Christian Yoga a new dispensation?

Ans. It is different from any other dispensation in both theory and practice. Its scientific theory appeals to our reason and common sense, and its practice is sustained by the law of our being.

211—Ques. Are there many prevailing theories of creation?

Ans. Yes, there are many.

212—Ques. How do we classify them?

Ans. We classify them into two broad divisions, conservative and liberal, or orthodox and progressive.

213—Ques. Briefly, what is the Orthodox idea of creation? 5

Ans. That a personal God created this world though an All-knowing power, yet did not know the weakness of the first man, whom He created with free will to choose between good and evil. 10
Though He was All-powerful, and the dispenser of justice, yet He could not overthrow the empire of Satan whom he had also created. This theory has been discarded by all thinking people of the age. 15

214—Ques. What is the liberal view of creation?

Ans. That God is All-in-All and perfect in the absolute sense, that therefore nothing can exist but God. This creation, which is the expression and manifestation of God, is also perfect. Evil, 20
or imperfection, is created by man who was originally the perfect image of God. Evil, or imperfection, does not exist in reality, but it exists in man's concept or thought.

215—Ques. What is the error in the logic of that theory? 25

Ans. In the first place, the perfect, Absolute God, who is All-in-All, cannot manifest or express Himself without being imperfect. He is self manifested. If he needs to manifest, He must 30
be lacking in that which He is going to manifest.

Even if we say that He is perfect in His manifestation, and that He is eternally manifesting without any beginning or end, we must admit His imperfection. If we say that He is eternally manifesting Himself, we by that very statement admit that there is something He has already manifested and something which He is going to manifest. In that case He would be lacking that which He is going to manifest. Absolute perfect God cannot lack anything. He is unchangeable, and All-in-All, and does not exist in time. If we want to express Him in the sense of time we can only say that He exists in the present. There is no definite point of time which we can truthfully say is present. In the eternal Now, God is forever the same. If we grant that God can manifest, or express Himself, we then have to admit that His expression will be perfect and unchangeable; because perfect God, with His consciousness of perfection, cannot manifest imperfection or limitation. Then His perfect expression, whatever it might be, could not create or imagine imperfection. If it could, it would be an imperfect expression of perfect God, but that cannot be. That which is limited in the absolute sense, alone can create imperfection or limitation. The world in which we are living is anything but perfect because it is changeable, and change suggests lack. In this changeable world we find conditions called misery, disease and death, which are added signs of imperfection. Even when we admit that

these conditions are all unreal, the questions remain: whence comes this unreality? And whose unreality is it, in this world of Perfection, or absolute unchangeable God?

216—Ques. Can Christian Yoga solve this riddle of creation? 5

Ans. Yes, it can. The very simplicity of its solution is the new revelation of the age.

217—Ques. What is the Christian Yoga theory of this imperfect or limited, changeable creation? 10

Ans. It maintains that limitation comes only from limitation. The Absolute is All-in-All and perfect, and unchangeable in thought and action. The only thing we find limited in the Absolute is Its parts. We know that a part of the whole 15 is not the whole. Then if the whole is unlimited and unchangeable in action, its part cannot be unlimited. A part therefore is limited, judging it by the standard of the whole. This creation being imperfect must therefore be related to the 20 significance of the action of the limited part, and not of the unlimited Whole, which never changes in Its consciousness of being. Although a part is a perfect part its action is imperfect or limited in the absolute sense. 25

218—Ques. If the Absolute is All-in-All, how can it have parts?

Ans. This we can prove by ourselves. We know that we have not the absolute consciousness. If we exist at all we must exist in the 30 Absolute as Its parts, because the Absolute is

All-in-All. We know that we exist, because we are conscious of our own existence. Therefore our existence of being is self-evident. But we are not conscious of being the Absolute. The Absolute is unchangeable. It cannot be more or less than what It Is. So our consciousness of being must be part of the Absolute, who is All-in-All. Then again, without being part, we would never be able to manifest part consciousness. The Whole never changes, and cannot manifest part consciousness as a whole. 5 10

219—Ques. How do we know that Whole Consciousness is made up of parts?

Ans. Whole Consciousness is never made up of parts as we understand it. If we admit that It is made up of parts, we have also to admit that those parts exist in It forever, because Absolute Consciousness has neither beginning nor end. 15

220—Ques. How do we know that Absolute Consciousness has neither beginning nor end? 20

Ans. We know it by self analysis. On account of not being Absolute Whole Consciousness we must be part of It. This part has neither beginning nor end because it is self-evident. We know that we exist because we are conscious of our own existence; we cannot deny it. The denier must exist before he can deny anything. Therefore, when he denies himself he has to first admit his own existence, and he cannot deny a thing after admitting its existence. Our existence therefore, is self-evident. That which is self- 25 30

evident cannot change, and that which cannot change, can have neither beginning nor end. We have already proved elsewhere in this metaphysics that nothing exists in reality but Consciousness. Therefore nothing but consciousness 5 can exist between the parts of Consciousness. So all the points or parts of Consciousness are eternally in touch with one another. Since there is neither beginning nor end to these parts, there can be neither beginning nor end to their contact 10 with one another, because nothing exists but Consciousness. If this contact of the parts makes the Whole, the Whole then can have neither beginning nor end. Therefore the Whole and its parts eternally exist in one another. 15

221—Ques. If the parts are parts of the unchangeable Whole, how can they change without affecting the Whole?

Ans. The parts do not change. Being limited in existence in the absolute sense, they, in their 20 self conscious state, always manifest imperfect consciousness regarding the reality of existence. They change the direction of the action of their knowing power, but never change their being or existence. They may know God, the Whole, or 25 they may know themselves individually,—in limitation; but their act of knowing is always in God, who is All-in-All.

222—Ques. Why should a part change its consciousness of knowing, if the Whole does not? 30

Ans. The Whole is perfect and All-in-All. Noth-

ing can exist beyond It. Therefore in Its action, which we call Its act of knowing, It cannot know anything beyond Itself. Being perfect, Its knowing power of Itself is also perfect. But in the case of a part it is different. A part has something else beyond itself to know. When it knows itself only, its consciousness of itself is limited. In that limitation it cannot at first conceive that anything exists beyond itself, and that it has any relation with anything else. As it gradually awakens it finds that something exists beyond itself, but it sees everything through its personal significance and color. It always reflects or manifests that which it realizes. It manifests or reflects God when it is conscious of Him.

223—Ques. If the Absolute is perfect how can It Act? Does not Its very action suggest imperfection?

Ans. The action of the Absolute consists simply in *being*, which, therefore indicates nothing but Its existence. But It cannot exist in reality, without being conscious of something. Consciousness must be conscious of something, and since nothing can exist beyond the Absolute, It can only be conscious of Itself. This consciousness of Itself is Its knowing power which is eternally static, because It forever knows one thing only without any variation. If we eternally know a thing without change, time and space, that knowledge or knowing, will be static. In such knowing, time cannot exist. Without the change of action, in a comparative sense, we cannot con-

ceive of time. Therefore the knowing of the Absolute Whole is different from that of the part.

224—Ques. Where does the world of form come from?

Ans. It comes from illusion. The very knowing of a point or part of itself in limitation is its first opinion or form. This idea or form keeps on deepening as the part keeps on knowing itself in that significance. The objectification of a form is due to a well defined idea. An idea as a realized condition is always reflected. This opinion or form is constantly evolving and changing, until the spirit finally reaches the perfect consciousness of the Allness of God. The forms which it sees in dimensions outside of itself, are the reflections of the form-concepts of other parts as well as its own.

225—Ques. Why do we all see a form alike?

Ans. We do not all see the same form exactly alike, although there is much in common in our seeing. In this illusory life we all follow the same path of evolution, because all of us fell into illusion from a common cause, that is, by losing sight of God. No matter what our personal experiences are, our progress toward the goal is marked by the same process. The first subjective form in illusion, which is the limited idea or opinion of a part of itself, is common to all the parts in illusion. The variety of forms which we manifest are due to the reflection of different states of our consciousness in this concept or illusory life. As our concepts are constantly changing by

the impressions which we are constantly receiving, so are our stages of evolution constantly changing. Our subjective forms or impressions being reflected, appear as objective forms of various dimensions. The impression which our consciousness receives is always subjective and the reflection therefrom is always objective, no matter in what dimension it appears. Where there is a subjective impression there is an objective reflection. Hence, so long as our consciousness exists in its form-concept so long does it manifest a form. 5 10

226—Ques. In what way are these things related to us?

Ans. By the form in which they react upon us.

227—Ques. Are these forms within us?

15

Ans. Yes, in a specific sense. These forms in general, as we see them, are related with our seeing power as a race. This present individual race body, or human form, we have evolved out of our previous forms, or concepts in illusion. Our seeing power as a race has been evolved out of the combination of the form-concepts through which we have evolved. As the human form is evolving from a lower to a higher, so is our seeing power evolving in corresponding ratio. That of which we become conscious exists within us, that is, within our consciousness. 20 25

228—Ques. Why do all of us, from the savage to the civilized man, see new forms which once did not seem to exist to us?

30

Ans. In the metaphysical sense, there can be no

new forms in illusion. All the forms of which we can ever conceive, or will ever manifest, exist forever in the illusion as possibilities. Since, on our way to regain our lost God-consciousness, we encounter forms, they are nothing but our 5 changeable concepts through which we are coming to know God. In other words, the degree of consciousness which we manifest brings these forms into expression out of conditions which exist as possibilities in illusion. Take for in- 10 stance, a little child, who may grow up into either a robust or sickly man. Both the robust and sickly forms exist to that child as possibilities. The child will manifest or bring into expression the one for which he is creating a condition in 15 his concept life. To create a condition, which exists as a possibility, means to create a concept, belief, or opinion which will attract that condition. An idea or an opinion, which brings a form into so-called objective expression, is not 20 a substance but the sum total of certain qualities in illusion, or in less God-consciousness; and we are manifesting therewith some idea or opinion which is far from perfect unity with God. When we have attained perfect unity we shall no longer 25 manifest or bring into expression the forms which we find in our imperfect unity with God. When in perfect unity we shall manifest Cosmic Form, which is the reflection of perfect God upon ourselves. When individual spirit reflects upon itself 30 the Universal Spirit by being conscious of It, then

that boundless reflection is also spiritual. This real spiritual form or reflection has no limit, because its horizon is not bounded by anything. As in a dew drop there is no limit to its reflection of the sky, so there is no limit to our reflection of God. 5

229—Ques. Have all the forms which we can conceive of, and which exist as possibilities in illusion, already been manifested; that is, brought into expression, by individual consciousness in illusion? 10

Ans. Since this creation is eternal, we have every reason to imagine that all of the forms have been touched by some evolving consciousness, but this is not of very great importance to our present life. 15

230—Ques. Why does a catastrophe befall us?

Ans. There is no such thing as a catastrophe in reality. When we fail to live the life of peace, harmony and brotherly love, the universal law of life demands readjustment. In this readjustment we meet conditions which we call catastrophes. Some people think them to be a warning from Almighty God that we should live the right life. The law of our being demands that we should live the life of harmony and love. 20
That which to us is pain is simply the law of our life trying to make up for lost time, or readjusting a wrong condition. Since happiness and misery are realities to us we should try to live the life of harmony and love. The universal 30
sympathy which a catastrophe draws, shows us

a way to live the life of universal love, peace and harmony. There can be no effect without a cause. All the happenings in our lives are due to some conditions which we create within ourselves. By living the life of mortal desires and passions 5 we shut out the light of unity and brotherly love. It is not the natural state of our being, therefore that which is natural and real must prevail. When we partake of the sin or inharmony of our race, we, with the race, must face a general con- 10 dition which might otherwise be averted. We ought not to forget that all that happens to us is for our gain or good. At the same time there is absolutely no necessity to invite suffering by living contrary to our better understanding, and 15 forming attachment to old morbid concepts.

231—Ques. What is the best way to avoid a so-called catastrophe?

Ans. By establishing brotherly love and good will with our fellow human beings. When we 20 find God in our fellow beings, we certainly find peace and harmony within ourselves, and understand the true meaning of brotherly love. With the understanding of the reality of our being all the inharmonious conditions pass away. Then 25 no mishap or misfortune ever befalls us. The law which governs our life for our well-being and foldment is love or unity. The only condition which can ever free us from all the false and illusory conditions of our present existence is to love

232—Ques. Can we avoid the effect of a cause which we have set in motion?

Ans. By changing our concept for the better, we certainly can. Even impending death can be averted by changing the concept of death. 5
Impress the consciousness of a dying man with your immortal concept of life, and if he is receptive, he will live. So, by realizing our Divine Oneness or Reality of our being, we can escape the so-called evil effect of a cause. If we can 10 completely give ourselves up to our Ideal, and can find calmness and peace within in perfect trust, we make atonement for our sin, and then no evil can visit us.

233—Ques. What are heat, cold, hunger and passion? 15

Ans. The sense of feeling which we have also evolved through our ideas, or concepts in illusion; in other words, consciousness manifesting itself through its own concept, becomes conscious of the sense of feeling. As its concepts are mere 20 opinions or beliefs, so are all its sensations and feelings in this illusory life.

234—Ques. If an idea or a concept creates a concept, can a concept free us from a concept?

Ans. Yes. When we have the higher concept 25 of unity it sets us free from the bondage of illusion.

235—Ques. How does an idea evolve into so-called objective form?

Ans. If an idea takes shape it is because it is 30 being represented by certain forms which exist

as a possibility. Back of these idea-forms the part consciousness in illusion is constantly active. This consciousness in illusion, by self-impressions during its incessant action, is constantly evolving new idea-forms. Its activity, or knowing power, which indicates its very existence cannot stop because it is the immortal nature of God in part. As a part cannot stop in its action, so it cannot stop at its first false concept or opinion. The very act of repeating that opinion evolves a new opinion. We therefore maintain that our present form-concept is the aggregation of all our past concepts.

236—Ques. Can we change our present physical form so as to make it appear different?

Ans. We can if we know the law. The clearer we receive the imprint of a form on our personal consciousness the clearer we manifest that form, provided that form is not below our own evolution.

237—Ques. What is the difference between man and God?

Ans. In this illusory plane man is the opinion of the part consciousness in limitation. But a part (of God) cannot be its own opinion. If for example, a man believes himself to be somebody else, and acts upon that opinion, his action will be like the person he thinks himself to be. But it will not make him a different individual. So, when a part (of God) acts according to its opinion, that action does not make it that opinion.

Then again, a part of God is God in part, because that part cannot exist apart from the Whole. So the creative power of a part is the creative power of the Whole in part. The Whole cannot exist without its parts, and the parts cannot exist without their Whole. In our last analysis we are forced to admit that God, being All-in-All, is the only creator of all that we see. In reality man is the immortal part of God. 5

238—Ques. How can we manifest the greater creative power? 10

Ans. By realizing more and more that God is All-in-All. In reality we are more than what we believe ourselves to be in this illusory plane. As we have created our illusory forms by our belief or opinion in limitation, so, by realizing that we are part of God, and that He is All-in-All, we can create more godly forms and conditions in this life of illusion. The greater our concept of the unity of Life, the greater the creative power we manifest in this concept life. 15 20

239—Ques. Does sex exist in reality?

Ans. No, if this life in illusion is unreal any form it manifests must be unreal.

240—Ques. From the dual sex nature in this creation can we not infer that God is both male and female in One; that is, both principles combined in one? 25

Ans. If the dual sex creation were due to the manifestation of perfect God, our assumption would then be right. But we know that perfect Absolute God could not manifest without being 30

imperfect. He is self-manifested and forever the same. The entire illusory creation is due to the wrong concept the part holds of itself. A part cannot be its own wrong concept, or opinion, although that opinion may be the opinion of itself. So anything in this false creation is false in the absolute sense. Therefore sex has no reality. 5

241—Ques. How did the original divisions of sex start? 10

Ans. From the positive and negative concept of a part. The first consciousness of a part of itself, which we call its first self-consciousness, is its positive form in illusion. Its second or negative form, starts when it commences to give recognition to something outside of its self-conscious self; that is, to something which it is not. When a part in illusion, for the first time gives recognition to the existence of something which it is not, it receives an impression contrary to its self-consciousness and thereby develops a reversed idea or form. In its first self-conscious form it is devoid of all relative ideas. It is therefore considered to be merely in a dark, slumbering condition. When a part in illusion awakens, as it were, to the consciousness of other existences, it gradually produces a female, or reversed form. This form is at first not so well defined, but as it progresses in the scale of evolution, it manifests its distinct characteristics. It seems as though in this illusory life we are gradually 20 25 30

changing from one sex to another. The first positive form in illusion is due to the negative condition of the pure individual spirit, which is part of God.

242—Ques. What is the first negative quality?

5

Ans. It is the first departure of a part from God Consciousness. In this illusory plane the first negative quality is considered to be the Mother Nature, (the cause of creation). Therefore the first positive form in illusion is due to the first negative quality. 10

243—Ques. Does a part in illusion affect the Whole by its condition since a part is a part of the Whole?

Ans. Not to mention the Whole, even the part itself is never affected in reality by its own opinion when it is in illusion, or the mortal concept. The immortal cannot be mortal even by its declaration, or belief, since that belief is opposite to its nature. It simply believes itself to be something in this illusory life, which it is not in reality, and keeps on believing or knowing itself in that significance, adding concept after concept, until finally moving through concept after concept, it regains its lost consciousness of God. The opinion only of the part changes, but not its existence, because it is part of the unchangeable Whole, as is also its action, or knowing power. Whether it knows a small thing or a large thing, its inherent knowing power remains unchanged. As when we see either a little mole hill or a big mountain our seeing power does not 20 25 30

change, so the knowing power of the part whether knowing itself in limitation, or in the Unlimited Omnipresent God, remains unchanged. But the impression which it receives varies according to the things known. This impression is called the subjective form of a thing and the reflection thereof the objective form. It also makes us manifest the quality in which we may know a thing. Hence, the unlimited power, which we are supposed to manifest, is the reflection of unlimited God on and through our individual consciousness. Otherwise there could be no manifestation in a world of ever manifested God, Who is All-in-All. Therefore, we maintain that all creation or manifestation is by reflection.

244—Ques. Why are not the experiences of a part the experiences of the Whole?

Ans. For the same reason that the part is not the Whole. A part, being a part of the Whole, never changes its existence, or its knowing power. A part may change the direction of its action, but not its acting power. The Whole being All-in-All, whatever action a part may take will be in the Whole. In other words, it cannot know anything which is not related to the Whole, though it may know a thing in the wrong significance. That which we see is the significance of a thing, and not the real thing which is hidden by the misty veil of our ignorance or illusion. The experiences of a part depend upon its own individual opinions or concepts as a part, and as

these opinions cannot affect the Whole, neither can the experiences belong to the Whole. These experiences or changeable opinions, are only possible to the part, which is not the Absolute and is therefore not perfect in the absolute sense. 5
 Though its power of knowing does not change, its direction of action can change, either by knowing God, or by knowing itself in limitation.

245—Ques. What are the cardinal points in Christian Yoga which make it a new revelation and dispensation? 10

Ans. (1) That denial and affirmation in fixed statements, are not necessary. That meditation, or the grasp of the reality of existence by simple analysis, yields quicker and better results. That 15
 manifestation of the Ideal is a practical phase of the Teaching.

(2) That the polar opposites, such as good and bad, etc., do not exist in reality, but exist only in the relative or comparative sense. 20

(3) That the Absolute Perfect God does not create, manifest, or express Himself as a Whole without being imperfect. That if He could create or manifest, it would be a perfect manifestation. That the perfect manifestation of the 25
 Absolute God could not create imperfection, or anything changeable. That the only thing that can be changeable in action is a part of the Absolute. That the part is not separate, but one with the Whole. 30

(4) That nothing exists in reality but Con-

sciousness. That the only thing that can be conscious of its own existence is Consciousness. That it is, therefore, self-evident.

(5) That a concept is changed by the quality of a thought, or by its association with it. That association with the highest divine quality makes us realize our own divinity. That, therefore, during our action, and not merely before or after the action, we should keep in our consciousness the Allness of God. 5 10

(6) All form creation is by reflection. That the creative power is forever God Power. Therefore the father of our concept life is God in us, who is "I Am."

246—Ques. What are the most encouraging thoughts which Christian Yoga offers us? 15

Ans. That with a proper understanding of the law we can master and materialize all our desires. That the spirit of man and God are forever divine, and that they exist as One. That through all the experiences in this illusory life, we are steadily marching on toward Divine Consciousness. That there is no birth, no death, no misfortune, no misery, no separation and no suffering in the world of All-God. That it is the hand of God which is guiding us forever to our lost paradise. 20 25

247—Ques. Do we believe in the divinity of Christ? 30

Ans. We do most firmly believe in it. The Christ-consciousness is forever divine. The Christ-consciousness is forever our Saviour. The Christ-consciousness will always redeem 30

fallen man, or the fallen state of the individual consciousness. But the unchangeable spirit of man is the immortal, divine part which is ever holy and ever whole, and which forever exists in the Absolute God as one with Him. May the 5 immortal message of this new dispensation spread rapidly over all the globe. Amen.

PART FOUR.

The Fantasies of Illusion.

Consciousness in Illusion.

THE FANTASIES OF ILLUSION.

Chapter One.

FROM beginning to end illusion is one and indivisible. From its dawn to its twilight it has one unchangeable significance. From end to end its measure is eternally fixed. At one end is the holy communion of Christ and
1—Scope of illusion. God; at the other it is the same. Be- 5
tween these holy states there lies the whole span of illusion with its phantoms and fantasies. In this world of illusion, spirit assumes the role of mortality and the soul is born with its death. Death, or change, is a vital part of the play, which none on this 10
side of creation can avoid. In this world, the sun, moon, stars, minerals, vegetables and animals are all different aggregations and stages of soul. What is soul? It is the idea or opinion of spirit of itself in limitation, and it covers the whole field of illusion. Through death this 15
soul perpetuates, until the spirit behind awakens to the reality of life. The soul dies in its every new birth, and its every new birth means the nearer approach of spirit to God. Therefore, every death, or change of soul, is the homecoming of spirit in its consciousness. Lo! 20
Christ rises in perfect glory at the final change of a soul. That is the end of illusion, the end of the play. There is a sweet serenity enthroned in the heart of the spirit at the end of this drama. With the return of full consciousness of God, spirit truly awakens from the 25
unreality of illusion. There is no feeling of loss, no sense of separation. The play is over, that is all. The

value of a play is merely play; no more, no less. The play existed as an idea or opinion of the player and never was reality.

We have already stated that the sun, moon and stars are all different aggregations and stages of soul. Soul 5

2—The soul. is the idea or opinion of the spirit; spirit seeing itself in a wrong significance, hence we maintain that every atom of this universe is soul, representing a certain stage of consciousness. The first birth of the soul is not an atom. Far beyond the 10 electron you will find still finer form, and beyond that form soul was first born as an idea or opinion. Opinion of whom? Of individual spirit, which is a part of God. An opinion evolves. Confirmation of an opinion is the reproduction of its kind. When this reproduced form 15 is added to its original form soul evolves a new form by reflection. This form keeps on changing automatically by the inner urge, or knowing power of the spirit, until the spirit develops the voluntary action of mind in its concept life. What is mind? It is the activity of 20 soul. We know that beyond the soul is spirit, and that the soul is the opinion of that spirit. Then the action of the soul is the action of the spirit, only the spirit acting, believes itself to be a soul or its own opinion.

This activity of spirit through soul is the mind in 25 this illusory plane. From this side of life we call the

3—Mind and volition. activity of spirit the activity of soul. As the Soul of soul is the spirit behind, so the action of the soul is the action of the spirit. Therefore, the illusory mind was born of the soul. But we do 30 not recognize its existence of mind until it reaches the

volitionary state. How does the mind come to develop volition? This volition is the manifestation of soul quality. As the soul, or opinion form of the spirit, changes, the manifestation of the action of the spirit varies. In other words, spirit acts according to its belief 5 regarding that form which is always subjective. That belief exists at first as its nature. Therefore, the action of the part spirit, or consciousness, upon that belief is automatic. As the spirit keeps on evolving its soul-form and the reflection therefrom, its imaginary journey 10 toward the end of illusion is shortened; that is, it comes nearer to the recognition of its unity with God. The nearer it comes to God consciousness the higher the form it evolves because of its higher opinion of itself in relation to God. Volition, or the conscious action of 15 the spirit in its concept life, is the indication that the spirit is consciously capable of establishing a relation with surrounding objects. Through the so-called objects, or reflections of soul-forms, the spirit develops its sense of unity with the Whole. The volition of a soul-mind 20 is the indication that spirit has reached a point where it can exercise its determining faculty. It is no longer subject to involuntary group instinct within a definite zone.

The process by which a soul is born and evolved 25 is always the same. The birth of one soul is typical of the birth of all the souls in the universe. The history of one soul is the history of all souls that have ever been born, and are yet to be born. This whole span of illusion, which is the vast 30 expansive play-ground of the soul, is fixed once for all.

4—Illusion
limited.

Its beginning and end meet at the very throne of the Almighty. It therefore has its limitation. If it should take a soul ten million years to make the end-to-end journey through illusion, it would appear but a few seconds compared with the whole of eternity.

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The soul travels, but the spirit never. It is the belief of the spirit which makes the spirit conceive of this journey. As the journey is merely imaginary, so the trials and tribulations attendant upon it are also imaginary. The sufferer suffers not, the dead die not, yet in the fantasies of creation or illusion, every condition encountered is reality. So long as we are conscious of it, it is reality. Who can convince a man while in a dream and under the clutch of death; that it is not a reality? His suffering is as real as though he were awake; yet when he wakes up from his dream you cannot convince him that his dream was a reality.

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We do not care whether our present life is real or not, but thank God, we know that through all the so-called happy and bitter experiences we are constantly changing for the better. We know our concept regarding life is constantly changing. That knowledge alone is today enough to enable us to live the life of hope and encouragement. Since we cannot comprehend what happiness we shall derive from our final union with God, let us then realize the happiness to be derived from living in the present. We can live only in this moment. Throughout eternity this moment is our eternal sense of existence. If we have no desire to reach the ultimate goal of our realization, well and good, but we must still not fail to give response to the

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5—Seeming
reality of
illusion.

6—Eternal
progress.

ever-increasing demand of our soul. We know that all of us desire to be happy. Since happiness is our goal, happy, we must be, by adopting such means as will alone insure our happiness; namely, to recognize more unity with the rest of the universe. It is the imperative demand of the spirit, or demand of our being, that we should realize more and more unity with the Whole in this concept life. 5

This whole universe is made up of souls. The aggregation of souls makes the subjective form of this universe. As the souls are evolving, so also the whole universe is marching toward the final goal. Every atom of this universe is akin to mankind. The same kind of spirit is behind the atom and the man in illusion. If man could enter into an atom by introspection he would come into the eternal embrace of spirit. Therefore, when you with proper understanding touch or grasp a form you in reality embrace spirit. Within the whole span of illusion the forms are evolving through different stages of form concept. These stages are eternally fixed, though the forms of soul manifestation may vary according to the soul's individual experiences. A new form may be brought out by the combination of two different forms of the same species, but the class to which it belongs will never change. So from atom to man, and from man to God, all the different stages of expression of soul-consciousness are fixed. Not a single soul will go amiss. Every one of them will keep on marching until the spirit is united with God in the eternal embrace of Divine Consciousness. 10 15 20 25 30

7—The Divine Embrace.

That which makes one soul different from another is its different stage of evolution. The stage of evolution represents the soul-life. Soul-life is a manifestation of the spirit according to the quality of its concept. It is like the shining of the same sun through different qualities of a medium. These qualities are the qualities of soul-life of the spirit. In these soul qualities we find all arts, industries, poetry, science and symphonies. Every soul is a distinct note upon which the universal symphony is being played by consciousness or spirit. In each note there is enough music to find response from all the chords of the universe. Your ideas and ideals, your poems and symphonies, are the landmarks of your soul's travel. Your love and sympathy, your passions and desires in this plane of illusion are the exact duplicates of yourself. Therefore, whenever you desire to play any music you should produce harmony as does the violin string, which vibrates with every atom of the instrument. Upon this grand universal instrument of illusion, let us play the great symphony of brotherly love, joy, peace and freedom. May the Christ spirit dawn upon every soul.

8—Symphony
of life.

THE FANTASIES OF ILLUSION.

Chapter Two.

The soul-life of the spirit is constantly marching on toward the end of illusion. It never stops twice at the same place, and it never has the same experience twice during its onward and upward journey toward its final goal. Its pain and pleasure, and all other sensations, are never duplicated. Every ripple of thought that is passing through its mind, every idea that is dawning upon its consciousness, every event and incident that is giving it a new experience, is making for it a new condition. A new condition for a soul means a new order of being. It is new, not in the sense of being, but in the sense of change. Add to the soul one little idea and it is no longer the same; it is what it was plus that idea. This change which is constantly going on is at first imperceptible and then distinctly noticeable in its aggregation. Both sensation and higher perception belong to soul. These qualities of soul are transmuted into one universal concept of life in the degree that the spirit behind becomes conscious of its unity with the Whole. Sensation exists in the physical concept of life, whereas higher perception exists in the ideal concept of life. Both of them indicate the nature of soul-life, only they are manifested through different concepts of life. When soul-life is active in its physical concept, sense-life predominates; when active in its ideal concept, perception rules. Therefore perception—not physical or material, but the higher inspirational vision—is called the spiritual quality or faculty in man. The higher the sense of unity and love in man, the higher is the manifestation or expression of this spiritual percep-

9—Life never repeats.

tion. The physical and mental sense of pain will always predominate in man so long as he lives in the physical concept of life. If man had known that no event happens twice in the history of a soul, he would never have feared or anticipated the recurrence of an unpleasant experience. Through fear, born of ignorance of the law of being, man creates the condition which often invites a similar experience. But when we have that experience it is never the same, and it always appears in a modified form, because since its first experience the soul has undergone a change. That change means a new condition in the soul. The new condition demands a new mode of experience or expression. No matter how similar an experience may appear to a former experience, the soul never receives it in exactly the same significance. Figuratively speaking, no man will ever fall twice on the same spot, and on the same measure of ground. Our love, passion and hate never have the same significance at any two periods. They are always different, although in many instances we would like to think them the same. The man who lives in the consciousness of ever-progressive soul-travel can have no fear. He knows that soul is constantly marching on, and that its so-called bitter and pleasant experiences of the past belong to the conditions of the past.

The present has no power to restore the dead past, but it may create imitations of it by inviting into the realm of soul-consciousness the shadows of the past. It is the shadows of the past which haunt a man and make him look backward. Backward we cannot go, even if we so desire. No indi-

10—*Shadows
of the Past.*

vidual soul will ever travel the same path over again. Yet, how strange it is, in these fantasies of illusion the majority of human beings are oblivious to their own nature. It seems as though they were all living in the memory of the past, and the present so totally submerged 5 in the consciousness of the past that they cannot rise into the new sense of existence. Every moment we are living a new life, and every breath we are taking is a new step towards the throne of the Almighty. If we are only that of which we are conscious, what will it avail 10 us if we are not conscious of this new existence at every moment? Suppose we were able to revive the whole past, we should have no means to accept it in the same old signifiante. We are changed, and as such we must look forward and not backward. What could we gain 15 by recalling events which can never come back? In the eternal sense of a new existence we have the greatest inspiration to live in the present. With the forward march of our soul-consciousness we are able to have greater, brighter and happier experiences. So will it 20 not be better for us to wipe out of our consciousness the sense of past existence? Were it not for our consciousness of the past, we should be enjoying a greater and brighter life. By association and attachment we hold our consciousness to the past, and thereby forget to give 25 response to the ever-increasing demand of our souls.

In this illusory creation none can stand still. Whether you be a galley slave, cut-throat, or cannibal, 11—Forward— you cannot stand still. Whether you are two ways. willing or not you must move forward 30 through these various experiences, so-called good and

bad. Change is inevitable in this changeable world. Every change indicates a forward movement. Even when you interpret a change as bad, or as a backward move, you will find yourself moving forward. You cannot change the forward motion of a train by moving to the back end of it. So this life is a continuous chain of progression. Every movement is dynamic in the sense of progress, yet in this dynamic life we have the choice to enjoy or to suffer according to the interpretation we are capable of putting upon it. No religion or philosophy would be of any account if it were not for emphasizing the happiness to be derived by following the law of life. Happy or miserable, we must change for the better,—must change our role in this universal drama of life. In this dreamland of illusion you may be forgetful of yourself, but you cannot eternally stay in that condition. No public condemnation, or bickering words of the outside world will ever stop you, when at some future time you will wish to assume the leading role, and appear upon the center of the stage. If you feel self-condemned just change the role, that is all; no excuse or apology is necessary. When you know and realize that it is your divine prerogative to be noble and good you are just as pure and noble as any man in this world of ALL GOOD.

Do you not know that this whole life, illusory or otherwise, is merely a matter of consciousness? It is the consciousness of the good, noble and pure that makes a man so. Just be conscious that you are good, that you are whole and holy, and you will be that, because you *are* that in reality. Just be conscious that you have the thing which you so earnestly

12—Know the
Real Self.

desire, and you will have it. Do not forget that when you desire a thing you desire the consciousness of possession. If you can be conscious, even by imagination, of possessing your desired object for a moment you will bring it nearer. Whatever quality we are conscious of, we manifest, and the same we draw to us. Consciousness transcends intellect. Intellect evolves an idea by the process of analysis, and consciousness realizes it by making it a part of itself. When we become conscious of our immortal existence we are able to rise, if we so desire, above physical death. Many dying persons have come back to life and health by making connection with the highest state of consciousness of another person. Keep your consciousness high, by the full grasp of your birthless and deathless existence, and you will not only rise above all transitory conditions, but you will also raise, to a similar condition, others who have made connection with you. This law is always revealed to those who attain to a high state of spiritual consciousness. The moment, by self-analysis and spiritual perception, we comprehend the reality of our existence, we rise above the plane of illusion. Then the great vision of still further realization opens out before us. From this higher plane of consciousness we know that illusion exists as unreality and that we are the lords of that ephemeral creation which is beneath us. This is not exactly the realization of our Divine Oneness, but it is the realization of our real existence compared with the self-forgetful condition. From this concept of reality of our existence we can make illusory conditions yield to our wishes. If you desire to know and to realize the great

spiritual law of being, in relation to this shadowy creation, then retire within your consciousness of immortal existence. The moment you come to the realization that you are birthless and deathless, that you are immortal essence and part of the Absolute God, you will feel your- 5
self free from the bondage of illusion.

In these fantasies of illusion, everything is in constant motion. If you could bring this whole planet under microscopic observation as you can a 10
12—Evolution grain of sand, you would come face to
Everywhere. face with myriad activities. Every atom is not only constantly changing its position, but also its form. Just like a flower bud, every atom is gradually blooming into a new form. Every second innumerable new atoms are coming into existence. These atoms are merely ideas 15
and do not exist in reality. You may reduce the atom into the electron, and the electron into something else, but in the end you will be forced to admit that there remains nothing tangible. Every atom that evolves a new form is the central figure. Every new form means 20
a new combination effected by the inner urge of an evolving atom with others. So every evolving atom draws unto itself atoms of corresponding quality; that is, the quality of the impression drawn and added to itself corresponds to its own nature. In this change- 25
able, ever-active world it is not a question of progress alone, but of happiness also. The more conscious we become of this ever progressive law of life, and the more we live and have our being in the eternal sense of existence, the more happy we become. When we realize that 30
death cannot invade our consciousness of immortal exist-

ence, we enjoy the freedom of the Master. It is for this, and this alone, that in these fantasies of illusion we herald the message of freedom. In the sanctuary of every human soul there resides an immortal spirit, and every spirit is always Christ in its holy communion with 5 the eternal God.

THE FANTASIES OF ILLUSION.

Chapter Three.

All forms are limited. Without limitation or without being described by a boundary no form can exist.

14—Form
Creation.

A form is conceived in limitation and by limitation. That which is unlimited never conceives any form. It can only conceive of 5
Itself, and that conception is permanent and unchangeable. Nothing exists beyond That which is All-in-All. It is always One, and therefore, Its conception of Itself is one and indivisible. If form could be conceived by that One it would be one unchangeable form. But the 10
forms are many and changeable, therefore they bear no direct relation to the Absolute. Yet the Absolute, being All-in-All, nothing can conceive a form which is not in the Absolute. That which exists in the Absolute is less than the Absolute, therefore in the absolute sense it is 15
limited. That which exists in the Absolute is a part of It. Though a part is not the Whole, yet it is of the same essence as the Whole. Therefore, the power by which a part conceives a form belongs to the Whole. In this sense, the Whole is the creative *power* or force of all 20
the forms. Since a form is a manifestation of the conception of the part of itself to the exclusion of all else, behind each form not only exists the part, but also the Whole. When a form rests in a part, being conceived by a part, it also rests in the Whole. As a little 25
bubble rests in the whole ocean, so a form rests in the Absolute God. God is the creator of a form, because the God-power creates through Its part. If we have

a clear understanding of the divine philosophy of life we are able to see God even through a form. As when we look up through the window our eyes meet the vast blue firmament, so when we look through a form we come face to face with the Great Universal Spirit, God. 5
 A form manifests just as much power or consciousness as the spirit behind can conceive and project through it. Forms are mere shadows, they have no power of their own. Therefore, a form is always dependent upon God-power which creates and sustains it. When spirit 10
 believes itself to be the form, it cannot manifest more power than it is conscious of. The spirit is never the form, therefore when it believes itself to be a form it conceives of itself in a wrong significance, and is unable to manifest the full God-Power, because of its ignorance. 15
 To the degree that it rises above its own form-concept, by realizing its oneness with the Whole, it manifests or reflects the Whole. To the degree that the spirit loses its form-concept of life in the ocean of Divine Consciousness its form becomes refined and subtle. 20

We manifest Divine Will to the degree that we make our will God's in our consciousness. Our personal will 15—Will—Personal is transmuted into Divine Will as we and Divine. realize our Divine Oneness. When we become divine in our consciousness, our human will can 25
 no longer exist. Human will is originally conceived in sin, or in the sense of separation, but the Divine Will is permanent and it is the act of Divine existence, that is, of knowing power. In our natural state we always act according to Divine Will, because then we are conscious 30
 of our own reality. When the human will seeks the

Divine Will it is positive against its deluded concept and receptive to the higher consciousness. Human will, being backed by the human concept, desires to follow its own course of limitation. To ignore its unnatural course of action by a higher concept of life is certainly a positive effort. Human will is born of limitation or sin. Its so-called positive action on its own plane may not be conducive to harmony and peace with the Whole world. As water cannot rise above its source, so the human will can never manifest more power than its source, or consciousness. Our personal consciousness is form-consciousness; that is, we are conscious that we exist in form, or as a form which is separate from other forms. The spirit which acts through its form-concept cannot possibly manifest its Christ-power, which is forever divine in its holy communion with God. The Christ power, or consciousness, existed in spirit before its formation. So the more conscious we become of God, the more Christ power we manifest.

All the naturally diversified forms are the different stages of form-concept of spirit. Each form is fixed in itself. So long as the spirit remains in the concept of that form its functioning will be marked by the characteristics of that concept. Its scope of action is limited by its concept of that particular form. No outside power manifesting through another form concept will ever be able to force it to act beyond its jurisdiction. No outside power will ever be able to make a plant grow into an animal. Yet the spirit with its own inherent power is able to change its one form into another by

**16—Form
Influenced from
Within.**

gradual form-impressions. An outside power can influence a form-concept to act within its limit. We cannot make a man fly by hypnotic influence, because flying is not in the nature of that concept-form. Yet a person, by the proper understanding of the law of life, may be able to counteract the law of gravity. We may be able to influence a lower order of concept-form, but we shall never be able to change it into another form without its co-operation. 5

All the influence a man can ever exert over others is due to his consciousness of power. The power which 10
 17—*Consciousness of Power is Power.* a man manifests is conscious force. Although he may be unconscious of this force, yet he cannot help being conscious of his own existence in a certain significance. It is this particular 15
 significance of his being that makes him a distinct personality. There is no intellectual process in a state of consciousness, although we admit that an intellectual concept often serves as a necessary step to realization. Our whole life, illusory or otherwise, is a matter of 20
 consciousness. If we are not conscious of being hungry, no amount of argument can ever convince us that we are hungry. Likewise pain, pleasure, happiness and misery are all matters of consciousness. When we are conscious that we have the power to do a certain thing we do not 25
 think, but know that we can do it. Thinking makes us know, but when we know we do not think that we know. To make ourselves believe, and to know, are two different things. There is consistency in consciousness. It is our whole life which we manifest in a definite stage of 30
 evolution. But when we force ourselves to believe cer-

tain things we fail to manifest them, because they are not a part of our whole uniform life. We contradict that belief by our actions, yet if we keep an idea long enough in our mind we come to realize it. We have seen a dying plant come back to life in response to the command of a human being. Does the plant understand human language or thought? Who will tell us what relation a plant bears to a man? The man who does not know himself, who has shut himself within the four walls of his self-imposed ignorance and limitation, cannot possibly know the great mystery of this life. When we know that every form rests upon, and is sustained by, the Great Universal Consciousness we cannot conceive a form without life and consciousness. Wherever there is form there must be consciousness. We cannot conceive of even the smallest form which does not hold in its bosom the Immortal Consciousness. As this form changes from a lower to a higher, by the ever-active inner urge, it manifests a higher consciousness. The consciousness as such does not change, but that which changes is its form-concept, which compels it to be conscious of itself through that form, and as that form. Consciousness in a lower stage of form-concept can be influenced by a higher stage of form-concept. As in plant and animal, so the lower stages of human life can be governed within their limitations by a higher consciousness of form. A dying plant can be revived, or a live plant can be killed, by the conscious act of a superior consciousness, but it can never be influenced to change its natural or constitutional form of evolution without the

gradual impression of another form which it is capable of receiving.

The whole secret of metaphysics is buried in that word consciousness. We manifest, according to its
 18—Key to quality, that of which we are conscious, 5
 Metaphysics. and by that quality we influence others.
 Knowing that a plant has life and consciousness, and that that consciousness in its form-concept obeys our consciousness within its limitations, when we command, it obeys us. Just talk to a plant with the same conscious- 10
 ness that you talk to a human being and you will establish a relation with it. This relation we call the relation of love. Similarly, every cell in the human body obeys the conscious command of a human being. So long as we believe in the physical body we have to 15
 believe in the existence of cell body. The cell body, or form, is the reflection of soul. Likewise this physical form which we manifest, and which is the aggregation of cell bodies, is the reflection of soul. Each individual cell is like a window through which avenue the very 20
 center of our being may be reached. The light which shines through a cell belongs to the central light. Whether a cell contributes to our physical life, or whether physical life evolves a cell, it is a positive fact that the quality of a cell depends upon the soul quality we 25
 manifest.

Scientific men tell us that a cell-body has life and instinctive intelligence. The verification of the
 19—Science and assertion is shown in the effort of
 and Cell Form. a cell to throw off poison and to 30
 heal a wound. If its function is instinctive, like that

of a plant and the lower order of animals, why can we not influence it to act within its own limitation? According to physical science, a cell always fights any foreign matter which enters into it. Can we not lend our assistance to its effort to eliminate poison by giving it support with our consciousness, by being conscious that our consciousness is God's? When we command it to throw off the poison it certainly does not understand our language, but it does receive an impression from our consciousness, which is conscious of its own power and knowledge that a cell understands and obeys its command. We have already stated that there cannot be any form without consciousness, no matter how slight may be the manifestation of that consciousness. Before we can command a form to do a certain thing within its constitutional jurisdiction, we must first be conscious of its consciousness, and that it can receive our command and obey it. Without a reciprocation of consciousness it will be impossible for us to give a command. They say millions of cells are ever active in our so-called physical body, and that they share our general, physical and mental condition in common. If a cell exists within our personal consciousness or soul, and a soul-condition regulates its activity, then we can easily reach the soul through the avenue of the cell. If we talk to a cell as we talk to a person, with the consciousness of its power of understanding and obeying our command, it at least gives us the efficiency and power to exert our inner force. From personal experience we have found that whenever we have commanded the afflicted cells to throw off the poison, and to draw power from the universal source according to

their normal capacity, they have done so. The more we have become conscious that they are really following our command the better has been the result.

The reason we speak audible words, and lay on hands, is because it facilitates the action of our conscious- 5
 ness. Silent thought, if we have the
20—To Speak the Word. realization, is just as effective as the
 other method. Those who have the higher conscious-
 ness need not think of the afflicted cells at all. They
 can obtain quicker results by merely expressing their 10
 desire from the higher plane of consciousness, and by
 being conscious that the work is done. But for the
 average person, who needs a tangible means to focus and
 raise his consciousness and make its action effective, the
 best method to adopt is to command the afflicted cells 15
 with love and kindness. "To speak the word" does not
 mean to utter audible sounds, it means to manifest con-
 sciousness of the power.

Form, being supported by consciousness, exists only
 in this illusory plane; and the condition of this form can 20
 be regulated within its natural jurisdic-
21—Summary. tion by consciousness. To the degree
 that we reach the Christ-consciousness do we manifest
 higher power in these fantasies of illusion. May peace
 be with all. 25

CONSCIOUSNESS IN ILLUSION.

Chapter One.

WHAT is Heaven? Some say it is a condition of the soul, and some say that it is a place. Which of these opinions are we going to accept? I looked for a heavenly condition, and I found it within my consciousness: I looked for it as a place, and I found that too. Then I reasoned with myself to find what direction I could give to others as to the location of Heaven. Its geography, chart and compass all belong to the subjective region. No telescope is powerful enough to bring it into perspective. 10 Yet Heaven is not a place which is far off. Many prophets and seers have seen it; Mohammed saw it; even I have also seen it. Heaven as a condition exists in our consciousness, and to our consciousness. There can be no doubt as to its existence, because that of which 15 we are conscious exists to us.

Now, can a place such as Heaven exist if we are not conscious of it? We form the conception of space from the respective positions any two or more objects occupy in relation to one another. 20 All concepts are matters of consciousness. Consciousness conceives an idea according to its present capacity in this illusory plane, and we call it a concept. An idea of an object cannot exist without consciousness. Hence, without consciousness, an object as an object cannot exist. 25 In other words, without the subject, object cannot exist. There is no independent, objective phenomenon called a place. When we reduce a place to the concept of con-

2—Is Heaven
a place?

sciousness, we find that it exists only as a condition. It may just as well be called a condition of consciousness. When we sense an object, the feeling which we derive is due to the condition of our consciousness regarding the object. If an object does not react or produce any impression upon us, it will be no object to us. If it is by impression, according to the condition of our consciousness that we know an object, then all the credit for the impression is due to consciousness. An object cannot cause an impression if the subject has not within itself the power to receive the impression. The reason the object seems to create an impression, is that the object makes the subject conscious of that which is within the subject itself. As our own shadow reminds us of ourselves, so an object being the reflection of the subject, as the subject see it, makes the subject receive an impression of itself in the significance of its own concept.

If a place exists in our consciousness, and we become conscious of it by the impression of the so-called objective phenomenon, would our impression be less if we saw it as a vision, or in a dream? A place seen in a dream might give us the same impression as a place seen while we are awake. We have noticed that when we constantly dwell upon an object we involuntarily come to see it in our mental vision. It seems as though by holding a constant mental image of an object we bring our consciousness to the point of the realization of that object; because any involuntary impression which we may receive from an imaginary picture makes us, for the time being, as much conscious of its existence as does the objective reality.

2—Reality in Vision.

There is very little difference between the sensation produced by a real and by an imaginary object during the time we are conscious of them. We do not always receive the same kind of impression from the same object. If a mental vision impresses us as a reality, so long as the vision lasts we accept it as reality. We cannot tell the difference between a real and a visionary object during the time we are conscious of seeing them. If we keep on picturing Heaven as a beautiful place we are likely to see it in a vision. The vision of such a Heaven can give us just as much pleasure as the sight of the real heaven could give. So long as the human race desires to realize divinity through an object, or the abstract through the concrete, Heaven as a place will appeal to the people, and will be the main source of inspiration to live the life of unity, love and peace. Yes, Heaven is really an inner condition of joy and peace. Now if we derive the same sense of joy and peace from a beautiful place, why will it not compare with that inner Heaven?

In this phenomenal world all phenomena are subjective. That which we call objective is also subjective.

4—All
phenomena
subjective.

The subject realizes a quality called an object, and an object is the reflection of the subjective quality. In other words, the nature of the subject reflects back upon the subject, and its own nature appears to itself to be outside of itself. What the subject, or consciousness, believes or knows itself to be, such is its reflection. When it reflects its own opinion of itself in limitation, it appears as a form. When it develops its power of imagination in its gradual evolution

toward divine consciousness, it is able to create thought-forms by the help of imagination. Both the objective and the imaginary forms, so long as they last in our consciousness, produce an equal effect upon us; for everything exists in our consciousness. Even the ideas of death and disease have their place in the nature of our personal consciousness, or they will never occur. No event can happen to a man if there is no corresponding condition in his consciousness. So the whole phenomenal world can be explained in terms of consciousness. We cannot be happy or miserable, good or bad, if we are not so in our consciousness. When so-called misery or misfortune claims recognition from our consciousness, we can avert it by imagining some other condition which is beautiful and pleasant. We know that all conditions exist in our consciousness, that when we give recognition to them they become reality, and that we can replace one condition with another by the help of imagination, or the image making power. If it is all a matter of consciousness, why not let us be conscious of some condition which gives us the feeling of happiness and peace? We know that no condition ever can affect us if we do not give recognition to it. Suppose I fall asleep today, and sleep ten years continuously, can any so-called misfortune or undesirable event affect me, or disturb the serenity of my mind? Now, suppose I am wide awake and hear bad news, can I not be conscious of something pleasant by the help of imagination? If you say that imagination is not reality, even then you have to admit that it helps our minds to be conscious of the thing or condition imagined. It has another value, for it

impresses our consciousness with an idea or object and causes our consciousness to recognize it. This recognition creates a condition in our consciousness, or makes us conscious of a condition which may be responsible for the experience which we may have in our life. 5

It has been seen that a hypnotized person when asked to narrate his experiences, always expresses the thought foremost in his mind. The idea which 5
5—Body-bound was once only in his thought he narrates
Souls. as an actual happening, or part of his experience. From 10
 this phenomenon we can easily surmise the experiences which the average persons undergo after their so-called death, when they are deprived of their physical medium to work through. Their consciousness of working 15
 through their physical medium is so deep-rooted that they cannot undertake a new action without its help. If they are highly developed they can at once proceed with new actions; if not, they will only dwell upon their past experiences until they are able to adjust themselves to the new condition. They can not very well distinguish 20
 the difference between their real experiences and their past thoughts, and therefore consider them both to be of equal importance and significance. If before death a man has longed for a heavenly place, that suggestion will make him see a place like that for a while, until his 25
 desire for new experiences is aroused by the ever-active inner urge of consciousness. It is through experiences that a disincarnate human being develops the faculties suited to his new environment. Only the highly developed souls, after transition can immediately resume their 30
 full activity independent of their past experiences. The

nearer a man has lived to the material condition, the longer it will take him to get out of that memory plane.

While we have the opportunity, let us all enjoy a heavenly condition by radiating love, peace and
 6—The New good-will among our fellow beings, be 5
 Meditation. cause it will help us to understand
 our lives better, will give us a broader and happier vision here, and also in the so-called hereafter. If you cannot enjoy the Deity by being conscious of Con-
 10
 sciousness, then enjoy and realize It in the manner best suited to your individual temperament. If your mind is restless, meditate then upon some concrete object which is manifesting your Ideal. Know this, that if you do not enjoy the contact of your Ideal your medita-
 15
 tion is in vain. Do not meditate in the anticipation of getting happiness and pleasure, but meditate to enjoy the companionship of your Ideal at that very moment. The secret of all spiritual attainment and happiness is meditation. A person who neglects this and preaches
 20
 the gospel of truth deceives himself. No man can speak of God if he does not commune with Him. His words may be beautiful, but they lack the spirit which converts men and women into the ways of God. True spiritual conversion comes through the touch of the Christ-Spirit. Emotional utterances may impress a soul for the time
 25
 being, but they do not convert it. Remember that we always live in the present, and if you ever hope to enjoy the heavenly life you must enjoy it right now. The present moment is forever present to our consciousness of being. So your opportunity to be what you wish to
 30
 be is right now. If you enjoy being, even only in your

imagination, what you desire to be, you will soon be that in reality; because it will become part of your being. Do not limit yourself, or give any thought to the result, but keep on imagining as though you are really enjoying the desired condition, and it will come. It makes no difference if you regard imagination as nothing but imagination. Only one condition is necessary, and that is, that when you wish to enjoy an imaginary condition you must forget everything else and enjoy it, with the thought and belief that your life belongs to your Ideal. Meditation in the anticipation of getting a great result belongs to the old school, but Christian Yoga meditation is a part of the daily life we live. Do not forget that God is your life and Christ your consciousness. God is ever manifested, but you manifest Him to your consciousness by being conscious of Him. Be of good cheer. March on, there is nothing to fear. Amen.

CONSCIOUSNESS IN ILLUSION.

Chapter Two.

MAN is greater than the universe, because he can rise above all form-creation by regaining the absolute Christ-consciousness. When we speak of man, we not only mean man the form, but also man the consciousness independent of the present known 5
7—The Greatness of Man. form. This universe is the aggregation of forms, both visible and invisible. At the back of each natural form there is consciousness, because a form exists only as an idea, or opinion, of consciousness. If the aggregation of forms is this universe, then the aggregation of consciousness at the back of forms is the consciousness of the universe, and if it believes itself to be the universe it will still be in illusion. But man, who is today part of the universe, can rise above illusion by manifesting the perfect Christ-consciousness. 15

If each form represents a unit of the vast body of the universe, why will its evolution not represent the evolution of the universe? Though
8—Man the Microcosm. many new forms are coming into existence, and the old forms are disappearing, 20
the universe, as a universe, is not losing its integrity. To each new form its universe is complete with all its conditions, because it finds its own universe of form precisely in the same condition as did its predecessors. This universe of form is constantly marching 25
through the valley of illusion. In the course of its progress it is bringing in its wake a new universe. A solar system may disappear from this universe, if such

a thing be possible, and another solar system will take its place somewhere in this vast sweep of creation.

All the conditions which this universe is experiencing, or is ever to experience, belong to the plane of illusion. Hence, though a universe may 5
 9—Illusion Perpetual. change, the conditions which it experiences will remain unchanged in illusion. All the universes which will ever journey through the valley of illusion will encounter identically the same conditions. As it is true of the universes, so is it true of souls. All 10
 souls on their journey through the valley of illusion encounter the same conditions, though they do not interpret them the same. These universal conditions are neither good nor bad; they simply represent different stages of illusion, or evolution. A soul-consciousness 15
 interprets them according to the life it lives after reaching a certain stage of evolution. In its natural growth of perception a soul-consciousness always correctly interprets these universal conditions, but when that growth is arrested by self-imposed conditions, it sees everything 20
 in the light of its distorted vision. When a soul expresses itself naturally there is nothing unnatural about it. Its every desire is then guided by its divine instinct, without any sense of sin or shame in the popular sense. Its life is so pure and natural that even the severest of 25
 critics can find no fault. Sensuality and greed are evolved through the morbid conditions which a soul develops by not giving response to the ever-increasing demand of the law of life. The law of life demands that a soul-consciousness should come closer to the con- 30
 sciousness of All-God. When a soul naturally and nor-

mally travels through the valley of illusion, it naturally shares and manifests the universal conditions. It then represents the forms, ideas and thoughts of the respective stages of evolution without any distorted concept. In these universal conditions can be found all arts, music, ideas, thoughts, forms, love, sentiment, poetry, morals, ethics, commandments; prophets, seers, countries, nations and governments; men, women and children; the suns, moons, stars and solar systems; angels and God. Not a single note which will ever be sung will be lost. Not a single thought will ever pass through the human mind which will not be reproduced in some other mind under a similar condition. Anything that we see, hear, touch and feel will never be lost, because they are simply illusory conditions experienced by soul-consciousness and they forever exist as possibilities to all individual consciousness.

Is not physical man a condition? His form is simply the expression of a certain condition experienced by the consciousness in illusion and which marks his stage of evolution. This form was always here, hidden as a certain concept, or as a possibility. When consciousness behind the soul had conceived that idea it immediately manifested that concept-form. Although a concept is merely an abstract idea it is represented by a certain form. In fact, without a concept there could be no form. So-called abstract ideas are represented by certain forms, otherwise thoughts would never change the physiognomy of a person. Yes, a thought impresses our personal consciousness and changes it in the degree of its impression.

**10—Body Reflects
Concept.**

If our personal consciousness, that is, as we are conscious of ourselves, marks the different stages of our evolution, it is also responsible for the form we manifest. Consequently the inference is, that our outward form corresponds to the nature of our personal consciousness. Since our personal consciousness marks our stage of evolution, it is to that particular stage of evolution that we must look for the outward form we manifest. Personal consciousness is variously named, such as, concept of being, soul or soul-consciousness.

Though a soul passes through a certain stage of evolution, it is never able to disturb the integrity of the abstract condition of that stage. In each stage of evolution there are innumerable shades of conditions which bring out our innumerable varieties of facial and physical expressions. A form in itself is neither ugly nor beautiful, but our race-social-teaching gives us the concept of beauty or ugliness. Then can we not say that all the forms this universe is manifesting are forever here, only they are manifested and received by us according to the interpretation we are capable of giving. In the same manner everything in this universe is right here, and we are becoming conscious of it in our own significance as we are coming to represent certain stages of evolution. Because everything in this universe is nothing but conditions which exists as a possibility to us. The soul with its universe is constantly changing, but the illusion as a condition is forever here, and represents less God-consciousness to an individual consciousness. Whenever a part loses its consciousness of All-God it is forced to receive anything

11—Every-
thing IS.

that that dark condition offers. But that dark condition exists at first as a possibility to a part consciousness, then it becomes the reality as the part loses its consciousness of God. Since the reverse condition to the consciousness of God, exists to the part as a possibility, 5 illusion exists as non-existence in the absolute sense. It exists to the part as a reverse of God-consciousness which in reality cannot be possible because God is All-in-All and nothing can exist beyond Him.

If the form which a soul manifests is forever here 10 existing in this condition of illusion, then the form which 12—Illusion is this universe is manifesting, is also forever here in illusion. In the midst of change, as one universe of form is disappearing, another universe of form is taking its place. The liberation of 15 one soul-consciousness of spirit marks a new epoch for the universe, because the universe is also liberated to that extent. Since man is a part of the universe in this illusion, when he is less conscious of himself by being more conscious of God, the universe also is to that extent 20 less conscious of itself. In this illusory plane the whole universe is one, and therefore its every part is related to all the others. As on earth, or on the illusory plane, so it is in heaven, or in the plane of Christ-consciousness. On the spiritual plane all spirits, or points of consciousness, are one in God; and in the material plane of illusion they are also one through the bondage of matter in the consciousness of separate existence. Even in the material concept, individual spirits minus their consciousness of unity with God are one in reality. 25

When we think that from the smallest of the microbes 30

to the largest of stars, all forms with their spirits are akin
 13—Universal to mankind, we are overwhelmed with the
 love. vastness of the relative concept of life.
 This concept alone ought to bring us in touch with God,
 who is the Soul of our souls, and more. As we become 5
 conscious of our relation to the universe, we begin to
 feel out-stretched friendly hands from all directions. We
 no longer have a sense of loneliness in this universe of
 comradeship. Every atom brings a message from our
 Father's home; every star sings to us the long-forgotten 10
 song of universal love. Oh, God, why do thy children feel
 lonely when they have so many kindred comrade souls
 to comfort them, when they know that Thou art the
 pervading Spirit of All! Verily the Master spoke the
 truth when he said: "*They have eyes, but they see not; 15*
ears, and hear not." Oh, man, how great you are! Yet
 when in bondage how oblivious to your own greatness!
 You can vibrate with the highest note of the universe;
 nay, you can go beyond it, where Christ and God exist
 in eternal embrace. If you could shake off the shackles 20
 of bondage and awaken to the consciousness of the One-
 ness of All, you could hear the celestial music rising from
 the very heart of the universe, and echoing forth from
 every soul. And every note would tell of universal love.

In your homeward march forget not that you are a 25
 welcome member to your Father's home. You may take
 14—The Over- this universe apart piece by piece, yet
 Soul. you will find in your last analysis that
 in its every part there is hidden immortality. This part
 may present a group of part-consciousness, oblivious to 30
 their own immortal existence, but the Absolute exists

behind them, or in them, as transcendently beautiful and calm as ever. If the Absolute is called the Over-Soul it then includes all the souls, meaning spirits or parts in illusion. In that sense all souls are immortal, even when minus their consciousness of the Whole. But if soul means the mere idea or opinion of part of itself in its self-conscious state, which we call its belief-self or non-self, then the Over-Soul is not only over, but also above, all temporary mortal concepts. 5

The ancient people could see the spirits of forest, 10 river, ocean, sun, moon, stars and the solar system, either as individual entities or as One Immanent Spirit. When they saw the spirit in an elementary or lower form concept as an individual entity they would call it an elementary spirit, and when they 15 perceived the Absolute Spirit they would call It Immanent Spirit. The elementary spirit of a forest is the collective spirits manifesting elementary, or other low orders of form as parts of the forest. Hence, its consciousness cannot transcend the illusory concepts. Its 20 concept-form, being of a low order, acts automatically, without any volition. Therefore the Master Minds of all ages have been able to control it with their superior consciousness of Divine Oneness. But we should not forget that in every elementary spirit the Absolute Con- 25 sciousness is as conscious as ever, because the Absolute is conscious of a part with its whole consciousness. At the same time it does not lose its consciousness of Its other parts. It can also know a condition of a part, not in the significance of the part, but in its own significance. 30

**15—Spirit—
Immanent and
elemental.**

We manifest the quality of a thing in the significance in which we are conscious of it. In this sense, though the Absolute may be conscious of the condition of the part, It will never manifest the quality of its part in the significance in which the part may be conscious of that quality. This knowing of the Absolute is static, therefore it is beyond time and space. 5

Many students of spiritual philosophy by not going straight to the Immanent, All-pervading Consciousness, have been lost in the wilderness of 10
16—Phenomena phenomena. There is very little to
Seeking. be gained by being conscious of an elementary spirit which is absorbed in its own limited consciousness. The impassable wall with which it surrounds itself is a barrier which no man will ever be able to 15 surmount. But when we lose sight of its limited consciousness by being conscious of the Omnipresent, Immanent Spirit, which is looking forever at us through every so-called form, we come to regain our lost paradise. Suppose you perceived the elementary spirit of every- 20 thing you meet with, and lived constantly in the consciousness of such limitation of spirit, what would you gain by it? Your salvation does not lie in that direction, because it cannot give you the consciousness which will free you from the bondage of illusion, which will make you at 25 one with your Heavenly Father. Therefore, instead of searching for the individual spirit of anything in this vast domain of nature, try to see the One Immanent Spirit ever-present in everything.

When you look at a man, look with such conscious- 30

ness and realization of Eternal, All-pervading Spirit in
17—**Radiate** him that his very soul may be touched
Power. by your divine consciousness; and he
may have a new glimpse of his broader and greater
life. Why, my friend, you can change a man 5
physically, mentally and spiritually by bringing him
in touch with your spiritual consciousness. There
is no need of giving him treatment by holding a
perfect picture of him. Just realize in him the Eternal
Omnipresent Consciousness, and you will radiate such 10
regenerating spiritual power and force that no man having
the least bit of receptivity of spirit will remain unregen-
erated. Even the most ferocious animal will feel your
God-power, and forget its animal nature, so long as it
is under that influence. Oh, what a glorious vision of a 15
regenerated Christ-man! Unless we be converted into
the consciousness of the One Immanent Spirit, and be
born again as a Christ-man, we shall never be able to
enter into the Kingdom of Heaven. When the Christ-
man heals the sick they become regenerated men and 20
women. Oh, Master, thanks to Thee for this glorious
vision! Help us all to become Christ-men!

CONSCIOUSNESS IN ILLUSION.

Chapter Three.

WHAT is illusion? In the metaphysical sense it is a condition opposite to God-consciousness. Can there be any condition opposite to God-consciousness which is All-in-All? No; but to the consciousness of a part of God such a condition can exist. 5

18—What is illusion? Therefore we say that illusion can exist to a part as a reverse condition to that of its consciousness of All-God. Illusion is one, and is always due to the same condition; namely, less God-consciousness of a part. In reality there cannot be any state where a part can be totally unconscious. To exist is to be conscious. Even when a part loses sight of the Absolute Consciousness, God, it is found to be conscious of a part of God in itself. So in reality there cannot be any state to a part in illusion which may be termed as total darkness. Illu- 15

sion eternally exists to a part as a mere possibility of condition. A condition cannot exist independent of some thing whose condition it may be. When a condition is made manifest, it is exactly the same as that which was once a mere possibility; for, no condition could ever 20 be realized did it not previously exist as a possibility.

As from an effect we know that it once existed in its cause as a possibility, so from the present condition of a thing we know that that condition must first have existed as a possibility to that thing. Hence we can say, that 25 to all parts which are now in illusion the illusion once existed as a possibility, else those parts could never be in illusion. Similarly, all the experiences they are to

have in the future exist also today as possibilities to them. But there is nothing certain about the happening of a condition which exists as a possibility. The condition is likely to come, and when it does come it will be exactly that which exists today merely as a possibility. 5

Some experiences, such as the different stages of evolution, are common to all parts in illusion, yet they may not be interpreted alike by all. There is provision in illusion for the freest interpretation. Our experiences in the different stages 10 of evolution are common, but the varying conditions we encounter within those experiences are due to our individual interpretations. Those conditions are illusory conditions, though we have the option to accept or reject them by our interpretation. It is inevitable that we go 15 through the different stages of evolution in order to reach our final goal of emancipation, but it is not necessary to accept all the conditions involved in any particular stage of evolution. We can exercise our prerogative to accept or reject certain conditions involved in our partic- 20 ular stage of evolution. Happiness and misery, good and bad, exist as possibilities, because we can think of them; but they cannot affect us if we do not give recognition to them. Therefore, no matter how many optional conditions are provided in illusion, they can have no value 25 of their own, but only that value which we give to them.

In this illusory plane both predestination and free-will are operative. A part in illusion is predestined to regain its lost Christ-consciousness 30 and free-will. through the various stages of its evolution. These different stages of evolution are inevitable,

19—All Possibilities not Necessities.

20—Predestination and free-will.

and no part in illusion is ever able to escape them, because they represent certain degrees of unfoldment of a personal consciousness. After a part is in illusion, that is, after a soul is born, its destiny is mapped out so far as its different stages of evolution and ultimate goal are concerned. But by exercising its free-will it can be happy or miserable; it can bring the Kingdom of God to the earth, or earthly concept of life, or it can build around it a hellish condition. Therefore hell or heaven on the earthly or illusory plane, is of man's own making, but God provides him with the power to choose. Our individual spirit is God in part. By being conscious of God in our earthly desires we build a Kingdom of God by the association of thought. God is everywhere, but our consciousness of Him makes Him far from us, or near to us. Then, if it is a question of becoming conscious of God, according to our individual concept, that brings us nearer to our goal, why not be conscious of Him in our every thought and action? There is no fixed time for a soul to evolve from one stage to another after it has reached its volitional state. By making its personal free-will, impersonal Divine-will, by the association of God in its thought and action, it can make rapid progress through all the evolutionary stages necessary to reach its final goal. There can be no creation so far as form is concerned, because all forms forever conditionally exist in illusion as possibilities to a part consciousness. These forms are the very nature or conditions of illusion. Lack of God-consciousness is not a substance, but a possible condition which a part may encounter by its very nature. Therefore the forms in illusion are not substance, but are

the different stages of conditional existence of the part, and exist only as possibilities. Hence we say that a conditional existence is equal to no existence. These forms may be called formless forms when existing as possibilities, but when they are quickened by the spirit in illusion, they leap into subjective and objective realities. That which exists as a mere possibility is made reality by the part spirit making it come to pass.

Even those chemical elements, which are supposed to compose this material universe, are not things, but conditions only. Oxygen, hydrogen, carbon, etc., as conditions will forever remain where they are, but the part of God or our spirit in illusion, which is evolving its consciousness of All God through those evolutionary concepts, or conditions, will keep marching on towards its goal of Christ-consciousness. It is the evolving consciousness which is bringing these elements into play, or out of possibility into so-called subjective and objective expression. If one element changes into another element, it is not the thing itself which is changing, but the consciousness behind it leaving one concept for another. As far as an element is concerned, it remains exactly where it was, being nothing more than a condition of an illusory possibility to some other evolving consciousness. Some day the chemists of the world will make the startling discovery that elements are not things, but merely shadowy conditions. In their last change all elements, instead of resolving into one primal element will vanish into nothingness. But the part in its evolving consciousness, the motive power of these idea-forms in their objective manifestation, will

21—Nature of
Elements.

escape the chemical test. Then what? Will the chemists venture to deny their own existence, which is self-evident? They may fail to detect consciousness behind the elements, and may make the bold assertion that out of nothing something can come; but will they be able to deny their own existence as consciousness, and that it is the consciousness which exists in advance of any assertion? The observer who declares the nothingness of an object cannot be nothing because a declarer cannot declare anything without being something.

That which knows an object is subject. Subject in reality can only know subject, though that knowing may be through the concept of an object. By studying their ultimate nature, we find that both subject and object are one, or of the same nature. I declare that I see a beautiful flower. Then comes the question: "What is the flower, and who is this 'I' who sees it?" This "I" is not the eyes, but the consciousness which conceives these eyes. When this consciousness becomes conscious of an object, through the concept of its objective eyes, we call that seeing with eyes. Can consciousness know or see anything which is not consciousness? No, consciousness is abstract nature in man, therefore that which is known, no matter in what concept, is also abstract, because consciousness cannot manifest anything which is not. Its power of knowing an object must be a part of itself, or else it would never know an object as object. But consciousness cannot be both abstract and concrete. Therefore its concrete concept can exist only as an idea or opinion of itself. This idea of itself gives it its knowledge of the object. Then

22—Subject
and object.

we can say that a subject cannot see an object without its objective concept of itself, and that which it sees is in reality of the same nature as itself. Subject is consciousness, and that which it sees in objective form is also consciousness. It may either be consciousness, 5 seeing itself in the nature of its own objective concept-form, or it may be seeing another subject similar to its own objective concept. In our last analysis, however, we find that that which we call the objective form-concept of subject is in reality the subject itself. The reason why 10 an element will disappear in the final test is because there is no such thing as that which is called element; it being simply a condition of illusion representing a certain stage of evolution. When this condition or concept is touched by an involved spirit in its evolutionary course of 15 consciousness, it leaps into that objective form which existed before as a mere possibility to it. In reality there is no such thing called the subject. Since an object of a subject is illusory, subject is merely the illusory-concept of the individual spirit, which it believes 20 itself to be.

Beyond our power of detection, a part consciousness is gradually changing one element-concept into some other element-concept, without disturbing 23—Progress by Impression. that general conditional form. How won- 25 derful is the process of perpetual transmutation and transformation! Every impression which a consciousness receives brings about a gradual change in its form-concept; because it is by impression that it evolves its concept life into a new evolutionary condition in which 30 certain forms exist as a possibility to it. Hence every

impression is dynamic. To exist in illusion is to be impressed with the illusory conditions; and being impressed is to move in a certain direction. A consciousness cannot exist without being conscious of something, because its knowing power indicates its very existence. When it knows itself in a wrong or limited significance, its act of knowing even then keeps on just the same; we call that act its motion in this illusory plane. It is this motion which carries consciousness back to its original state. 5 10

In illusion, consciousness is constantly changing the significance in which it is knowing itself. Everything we encounter in the illusory plane is illusion. But, to us, the reality of a thing depends upon our being conscious of it. All the illusory conditions are unreal in the absolute sense. Behind these conditions we find something real which brings these conditions within its practical experience. When it experiences an unreal condition it makes that condition real in appearance and strength by manifesting its consciousness, or act of knowing, through that condition. 15 20

Sound, color, thought and form are all illusory conditions; but when the consciousness acts through those concepts or conditions they simply serve as mediums. We say that the difference between sound and color is in their vibrations. In reality the difference is in their mediums representing certain illusory conditions. The real power, which we call the knowing power of consciousness, and which sets up vibrations through sound-mediums or color-mediums, or conditions, is unchangeable. Its real strength is 25 30

always the same, whether it knows God or knows a condition in illusion. In a condition in illusion, that power is colored by its medium, hence its manifestation is of the nature of the medium. Therefore we can say, that all vibrations are caused or brought out by the consciousness acting through the different mediums of the different conditions, which we term concepts. So our personal consciousness is also vibration, because it is the consciousness which is acting through a certain evolutionary condition, or medium, believing itself to be that. Therefore, we manifest our vibratory power according to the quality of our personal consciousness. 5 10

Once awakened to the reality of our existence, this illusory life becomes as enjoyable as the real life.

**26—Illusion
Enjoyable.**

Whether in illusion or out of illusion, we forever exist as parts of God. No condition will ever be able to rob us of our divine right. What a wonderful thought, that even Almighty God will never be able to disown us. When with that immortal concept we live, we live in one eternal, blissful *NOW*. We radiate peace, good will and love to all. Our lives become the consecrated Christ-life as we daily rise higher and higher into the consciousness of the Oneness of all. That is the only way to live, and that is the only way to God. Amen. 15 20 25

PART FIVE.

The Light of the World.

THE LIGHT OF THE WORLD.

Chapter One.

"That ye may be the children of your Father which is in heaven; He maketh His sun to rise upon the evil and on the good, sendeth rain on the just and on the unjust."

"Be ye therefore perfect, even as your Father which is in heaven is perfect." 5

WE cannot possibly hope to understand the teaching of the Master if we do not understand his concept of life. He tried to explain his concept of life, both by his words and his deeds. He discovered that in the vast 10 Ocean of Life, humanity holds the concept of non-life, or separate life. In spite of this misconception, the Eternal Consciousness is ever present in our consciousness of self-existence. Where is there a man who does not believe in his own 15 existence? To ask the question as to whether we exist or not is to admit that we exist. That which asks a question exists before the question is asked. This consciousness of self-existence is a self-evident fact, and therefore needs no proof. The Master discovered that 20 it is not the question of existence, but the concept of that existence, which is of such vast importance and has such great bearing upon our life. That which exists is One, the Absolute and Eternal. Our existence is in this sense God's existence. But in our concept we are so far 25 removed from that consciousness that we do not know ourselves as we are. What we think, and are conscious of, that we are. What we think ourselves to be creates

1—Jesus' concept of life.

us in the quality of that thought. This thought-creation will always be a limited creation until we come to the realization of our Divine Oneness. When we become one with the Father in our consciousness, we shall cease to create ourselves and shall let the Father's will be done. 5
When we come to exist in God, our consciousness, we shall cease to exist as human beings. In that day of resurrection, and restoration to the consciousness of perfect Life, we shall be transformed into Divine Being, or come back to the realization of the consciousness of 10
All Consciousness.

Master Jesus realized the Fatherhood of God by being conscious of Him. The part becomes the Son of 2—The Fatherhood of God. God, by realizing and reflecting God in this concept life. When it forgets the 15
Father, it manifests illusion, or the dark, unenlightened condition, and thus becomes fallen man, because it becomes conscious of itself through its benighted concept. In reality individual consciousness is part of God, but 20
its state or condition determines what relation it bears to God. In order to understand this we must come to the consciousness of the Fatherhood of God. As a father reproduces himself in the form of his child, so the great Cosmic Consciousness reflects through our concept, or 25
consciousness. Therefore the consciousness which we manifest by being conscious of the Whole, is the reproduction or image of the Whole through our concept. The more we give ourselves to our Father by being conscious of His Allness, the more of the Father's consciousness we manifest. When we return to our Father like the 30
prodigal son, He takes us back and makes us heir to His

full Consciousness. The very thought that we are the children of our Father, and that he is bearing our burdens and cares, gives us greater assurance and a higher concept of life. The idea that our Heavenly Father wants us, and is bringing to us health, happiness and plenty, in spite of our sinful life, is very inspiring and elevating. It makes it very easy for us to feel the nearness of our Father, and His unbounded love. 5

The Master knew that all the diseases that flesh, or limited concept, is heir to, can be remedied by changing one's concept for a higher Ideal. By the power of his divine consciousness he cast out devils—the old morbid concepts of life. He certainly taught his disciples how to heal the ailments of the world. There is but one panacea for all diseases, and that is to raise a man to the heights of the divine concept of the One Life. The Master never recognized disease, whether of physical or so-called mental origin, because he knew that man exists as a whole in this illusory plane. Internally and externally he is the same personality. Consequently when the Master saw a man afflicted in part, he treated the whole man. A man's consciousness is indivisible, and a disease exists in his consciousness. Therefore part affliction in man means whole affliction. Since a disease and its effects cannot exist if one is not conscious of it, at least subjectively, the consciousness is responsible for the existence of a disease. When we say consciousness, we mean the personal consciousness, or the consciousness in its illusory concept of life. The Master knew full well that there is but one disease in man, and but one remedy for it. A 10 15 20 25 30

3—Divine
Healing.

limited concept is his disease, and its remedy is the atonement, or the realization of Divine Oneness. All the different diseases are the varying expressions of the one disease (limited concept), which is chronic in the man of flesh. When we but cure an expression, or form, of disease, we do not cure the disease itself. Only by inculcating the Divine Wisdom in man, and by elevating his concept of life, can we cure a disease in reality. By curing one form or expression of disease, we leave a man exposed to the attack of another. Therefore only such a method of healing as will inculcate Divine Wisdom in man, and change the very concept of his being for better, is entitled to the name of divine healing. Divine healing does not only mean to use divine power in the healing, it also means to give a person a divine concept in order to cure his limited concept. The Master Jesus never healed a physical disease because he did not believe in it. He healed a man of his spiritual inertia. He made a man whole in his concept. When a man is whole in his concept, he is whole as a man. When Jesus rebuked the multitude for their lack of faith and understanding of the right concept of life, he always had in mind their limited concept of life. To the extent that he succeeded in changing a man into the new life, he was successful in healing his ailment.

The new life means the new or higher concept of life. The higher or spiritual concept does not mean a mere momentary, emotional, sentiment or an intellectual grasp of the philosophical discourses of life; it means the vital realization of God's presence in the soul. It is the very God-conscious-

←The
New Life.

ness of which we so often speak. God-consciousness is really not very far from us. We can be conscious of God's presence by the grasp that he is All-in-All. By adding God, our higher concept of life, to our consciousness, self, we can have the realization of the God-consciousness. Yet those who are far away from God in their concept never find Him in any part of the universe. Some people, not understanding the law of being, think that the Great Illumination, or Divine Consciousness, comes like a bright, dazzling light which the eyes of ordinary mortals cannot endure. When we have this illumination, or come to know the Truth, we do not see any dazzling light; we simply become conscious of one vast Consciousness. Some people manifest a certain amount of power and call it divine power. It is, of course, a manifestation of divine power, because all power is divine, but it is not necessarily the illumination of *Divine Consciousness*. To come into the new light of Truth does not mean the intellectual comprehension of Truth, it means the realization. When a man realizes Truth as the Master taught it, he no longer feels the necessity of doing anything for himself, but lets the Truth or Reality do everything for him. He does not rely any more upon external ways and means, because he knows full well that all things work together for good, and that everything is regulated by an invisible law. The law knows our wants, and supplies them according to our needs. Therefore he is always calm and peaceful. To the degree that we lose our hold upon Truth do we worry and fear. Do you not know that the Master said: "*Which of you by taking thought can*"

add one cubit unto his stature?" What the Master meant is this, that by taking thought of ourselves in our limited concept, we can do no more than our concept permits us. When we know that there is a power greater than any we have yet realized, and that power is the sole master 5 of our being, we can perform wonders in the name, and with the consciousness, of it. Master Jesus always praised God and gave all the credit to Him for what he did in His name. By so doing he gained the very consciousness which he constantly kept before his mind. 10 Then came the time when he was totally merged into the Divine Consciousness, the oneness of all. That is the time that he claimed that those who had seen him had seen the Father, because he was realizing his being or Self as at one with the Father in essence. 15

The keynote of his whole teaching is, that by constant thought of our Ideal we realize and manifest that Ideal. Not only the thought of 20 **5—Key-note of His teaching.** our Ideal, but any thought, if we hold it constantly in mind, will change us into its quality. If we hate anything for any length of time, we ourselves become hateful. So the thought that our Ideal is within us, and acting through us, is the shortest road to Divine Consciousness. Our limited concept is like a habit, we have to overcome it by establish- 25 ing a broader concept. When we put forth direct effort to change our concept we do not have so great a chance to succeed, because we then manifest more of the condition or nature of a thing of which we are conscious. The Master knew this, therefore he showed the nearest 30 and to the goal of realization. A thought without

quality is non-productive. "As we think, so we become," does not mean that a thought alone without its quality, can change us. The ideal quality of a thought transforms us into that ideal. The Master's disciples made him their Ideal and gave everything to him; in return they gained 5 the Master's life and became like him in consciousness. Therefore he said: "*Give and it shall be given unto you, for the same measure that ye mete withal, it shall be measured unto you again.*" Then again he said: "*The 10 disciple is not above his Master, but everyone that is perfect shall be as his Master.*" By this statement he tried to convey this: that we cannot go beyond our Ideal, that is, beyond our comprehension of it. When he said: "*Be ye therefore perfect, even as your Father which is 15 in heaven is perfect,*" he showed us a still greater possibility of our unfoldment. He suggested the possibility of our realization of divine oneness, free from illusion or limitation. When a man realizes the Divine Consciousness as at one with his own consciousness, he knows that everything is possible in that Consciousness. The 20 very vortex which is supposed to hold a thing together exists in that consciousness of Consciousness. Therefore with the realization of the Divine Consciousness, when we wish anything our desire is fulfilled. Jesus said: "*For verily I say unto you, that whosoever shall 25 say unto this mountain, be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things he sayeth shall come to pass, he shall have whatsoever he sayeth.*" Without the Divine Consciousness we cannot have such faith in our- 30 selves. When we understand and realize that the vortex

of a thing is in our concept, and know that concept to be in Divine Consciousness, we have a glimpse of the Truth which the Master taught and preached. If from the height of Divine Consciousness we command a deadly poison to have no effect upon us, it loses its effect because 5 the higher concept of life changes the very root of our personal being. Then that being which had before been subject to poison, disease and death, ceases to exist; and it becomes the Almighty's life. When in the ephemeral world it commands anything to obey its mandate, obedience follows because the ephemeral world cannot rise 10 above its creator. God being the only life, the world of concept exists only in name, or as a shadow. When from the heights of the spiritual concept we survey this whole creation of death or mortality, we understand how 15 things can obey our mandate.

The Master Jesus taught his disciples and followers to keep their highest ideal before them, because that is the only way to salvation. He said to 6—The highest Ideal. his followers: "*Bless them that curse 20 you, and pray for them that despitefully use you.*" He also said: "*Be ye therefore merciful as your Father is also merciful.*" His concept of the Father is so high and elevating that none but those who are initiated into the mystery of life are 25 able to understand it. It is not the concept of a Father who is far away from his son, but of a Father who is the life of our manifested lives. All manifestation is due to reflection. We reflect that which we realize, or of which we are conscious. When we estab- 30 lish unity with the Father by widening our consciousness

of Him, we abide in peace, trust and harmony, because then we consciously come to exist in the Father. Then verily we wake up in the likeness of Him; we become conscious that we are like God in essence. It makes no difference who we are, or what kind of a life we may 5 have lived, in our concept life, once we are awakened to the Divine Consciousness within us our salvation is assured. According to the Master, when a man repents, that is, when he changes his past concept of life into a new and godly concept, he enters into the Kingdom of 10 God. The Master said to those who still held to the old concept of life: *"Verily I say unto you, that the publicans and harlots go into the Kingdom of God before you."* The Kingdom of God, the higher inner consciousness of unity, where peace, harmony and love abide, is within 15 man, that is, in his consciousness, and being conscious of it he finds it. A man without changing his life for the new cannot retire within (the new concept).

The Master said: *"But seek ye first the Kingdom of God and His righteousness and all these things shall 20 be added unto you."* Through realization we reach that state of calmness and peace which exists only in the Kingdom of God. In that Kingdom all our desires are fulfilled. Again he said: *"Therefore I say unto you, take no thought for your 25 life, what ye shall eat or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat and the body more than raiment?"* Why did he say that? Because by anxiety regarding all these things of material concept, or by holding the material 30 concept, we partake of the quality of the thought and

7—Trust
God.

forget the life of trust, peace and happiness. By relying upon our Ideal, and by living the life, we elevate our concept, or consciousness. By taking thought of the earthly things which exist in our earthly concept we cannot make them come our way without following the law 5 of our being. Our life is regulated by law, and everything pertaining to this life is likewise subject to the same law. When we consciously, or unconsciously, create a condition for a thing it will come to us. The correct way to create the condition for a thing is to elevate the 10 concept of it and trust in the great law of supply with the proper understanding; that is, by establishing harmony and peace with the whole universe. What a wonderful significance has the word "trust." A man who has been given up by the regular physicians, and whose death 15 was momentarily expected, was saved by that one concept of trust in the decision of the Almighty. None can die who believe. You may call it suggestion if you choose, it makes very little difference so far as the operation of the law is concerned. When this life of ours is given 20 into the hands of the Almighty it is protected. There cannot be such a thing as half trust. When we trust our life in the hand of the Great Life, we do not care whether we live or die, because to trust in the immortal life is to become immortal in consciousness. Does a fish worry 25 about the water when it lives in the ocean? Why do people not understand this simple law? If the suggestion of health gives you health, as you believe it does, why will not the suggestion of the Greater Consciousness give you the Greater Consciousness? The Greater Conscious- 30 ness exists because we attain to, and manifest It. We

also know that It has greater power and efficiency than we ordinarily command, because we have evidence to that effect. When we know that our consciousness of ourselves is very limited, and that we are constantly conscious of that limitation, why should we not resort to such means as will assure more life to us and will also mean greater efficiency and power to materialize such conditions as we may desire, according to our ever growing consciousness. Without the consciousness of being, this life would have no significance. No matter what it may be, that which gives us the higher consciousness is our religion. If we desire the realization we must put aside all foolish pride in earthly position, education and wisdom. When we are divinely inspired we can have wisdom and knowledge that no earthly academy can give. The godly man receives a different kind of education, he receives his education in the Kingdom of God, and direct from the Almighty. Yes, God Almighty teaches us the great lesson of life through inspiration, spiritual illumination, and through many experiences. We must first be like little children if we desire to enter into the Kingdom of God. The Master said: *"Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child shall in no wise enter therein."* Again he said: *"Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."*

How simple is the solution of this life, yet how far away from the concept of those who are still in the dense fog of maya or illusion! The simplicity of a child's faith works wonders. A man while in a terrible cyclone which demolished several coast

2—Simple
Law of Life.

cities and caused thousands to lose their lives, remembered and acted upon the saying of his spiritual teacher that whoever would trust in the Protecting Power of this universe in time of danger would always be protected. In spite of the great fury of the cyclone, and of the wrecks around him, he was guided to a place of safety in a semi-conscious state. The next morning, when he awoke from his trance he found himself so far away from the place in which he was temporarily sojourning that he could not get back through the heaps of debris without assistance. He learned of another wonderful case of deliverance immediately after the cyclone. On going with the relief corps to an island about forty miles from the coast, he saw a little boy of four who had been carried sixteen miles across the sea, from one island to another, by the waves which had washed over the island where thousands found a watery grave. How the little child was saved was long a matter of speculation. This simply goes to prove that in this relative plane there exists a law of being, and that whatever happens to us is in response to the conditions which we create within us. By changing our so-called concept we change the happenings, or their influence over us. Physical death may approach a man in response to the inner conditions of his being, but if he understands the law he can overcome death by changing the very concept of life wherein lie the conditions. So by giving ourselves to a higher concept of life we can defy disease and death. We know that things sometimes happen to us which we do not expect. This is due to the inner conditions which we create by our manner of life and thought. We

have seen men having absolute trust in God, travel through a forest without ever being molested by the beasts of prey, while those who went through the same place relying upon their firearms were often in danger of their lives. How wonderful is the invisible conscious plane! 5

The Master Jesus made one of the greatest metaphysical statements when he said: "*And when ye stand praying, forgive, if ye have aught against any; that your Father which is in Heaven may forgive your trespasses.*" Now why is it necessary for us to forgive while praying? The great mystery of life is *Unity*. All lives are One. To the degree that we understand this truth do we understand the meaning of prayer. Upon our understanding of the meaning of prayer depends its answer. If we wish our prayer answered we must first establish unity with the Great Life, God. God-life being the only life, in the absolute sense, our lives are also God-life. Consequently if we are out of harmony with anyone, we are not in harmony with God. To forgive is to establish harmony or unity. When we establish unity with a person with whom we have not been in unity, God, our Heavenly Father, establishes unity with us. Therefore the Master said: "*But if you do not forgive, neither will your Father which is in Heaven forgive your trespasses.*" Our trespasses, or our sins, are our limited concepts; and they work against our better understanding, thereby detaching our consciousness from God. Whatever is foremost in our consciousness is the matrix which partly regulates our daily life. If we are inharmonious with 10 15 20 25 30

a single individual we create a matrix of inharmony within us. With an inharmonious matrix within, we can never establish harmony with God, who is All-in-All. The Master was very forgiving. He was ready to forgive even the worst sinners. Students of the Bible will 5 remember the passage where the Scribes and Pharisees brought to him the woman taken in adultery. The Master said to them who brought the woman before him: "*He that is without sin among you, let him cast the first stone.*" But none dared to do it, and feeling guilty 10 they one by one departed. When the Master had lifted himself up and saw none but the woman he said to her: "*Woman, where are those thine accusers? Hath no man condemned thee?*" She said: "*No man, Lord.*" And Jesus said to her: "*Neither do I condemn thee, go and 15 sin no more.*" That is, do not have the sense of separation from God any more. The Master very strongly condemned the fault-finding spirit. He knew that it lowers a man's moral nature, or concept, and distracts his attention from the spiritual concept of life. Therefore 20 he said: "*Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam which is in thine own eye? Thou hypocrite, cast first the beam out of thine eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.*" 25

Jesus certainly showed the way to the full life. He pointed out the road of perfect love, trust and forgiveness. Instead of denying us the 10—The light of the World. same divine origin and rights which he claimed for himself, he confirmed them for us. Many 30 of his utterances were made from the lofty heights

of spiritual realization. Therefore, *"those who are not within,"* to quote the Master's Words, could not comprehend his meaning when he said: *"I am the Light of the world; he that followeth me (my conscious-*
ness of the Father) shall not walk in darkness, but shall 5
have the light of life." What a grand realization the Master had! *"I am the light of the world."* That light is *"I and my Father are one,"* which is the Christ or the Christ-Consciousness. The very state of consciousness which signifies the oneness of All is the light of this 10
 world of darkness, or illusion. This light dispels dark, unenlightened conditions, such as discord, inharmony and selfishness, which are born of sin, or the sense of separation from God. A man who can lose himself entirely in the ocean of Divine Consciousness, cannot exist any more 15
 as a man of flesh. He regains his lost paradise through the Christ-Consciousness, because he then becomes conscious of being one with God. The Christ consciousness is the Light of the world which redeems fallen man. *"I am the light of the world"* also means *"I am"* (that 20
 consciousness which is for ever at one with God) is the light of our worldly concept. Did he not tell us: *"When ye have lifted up the son of man, then shall ye know that I am he, and that I do nothing of myself, but as my Father hath taught me I do these things?"* Oh, what 25
 a grand concept! Can there be anything more soul-inspiring than this? Think of the great spiritual truth that when we have lifted up the son of man, the flesh concept of life, by our divine concept, then shall we know that he—the state of consciousness of All-God— 30
 is the Christ, our Saviour.

He also says that he does nothing of himself, but, as his Father, the consciousness of All Consciousness, has taught him, he speaks all these things. When we live in the consciousness of All-God, our action becomes God's action. 5 Then that which we learn is from God, the Father. When the Pharisees said to him, "*Thou bearest record of thyself, thy record is not true,*" the Master answered and said unto them, "*Though I bear record of myself, yet is my record true, for I know whence 10 I came and whither I go; but ye cannot tell whence I came and whither I go. Ye judge after the flesh, I judge no man. And yet if I judge, my judgment is true, for I am not alone, but I and my Father that sent me. It is also written in your law that the testi- 15 mony of two men is true. I am one and bear witness of myself, and the Father that sent me beareth witness of me.*" When the Master said, "*Ye judge after the flesh,*" he meant according to the limited concept; by the words, "*but I judge no man,*" he meant that he did not judge 20 any man as that man believed himself to be. Yet if he would judge, his judgment would be true, because he, being with God, or having the realization of the Allness of God, would understand the true nature of man. The spirit of man is at one with God, the Absolute, because 25 God being All-in-All, nothing can exist in reality which is not in Him. To exist in Him in reality is to be a part of Him. But man in his objective expression is but the shadow, or opinion, of the spirit. Therefore man has no separate consciousness of his own. It is spirit, 30 the part of God, which quickens him into life. Therefore

man with his volition and intelligence, always means the individual spirit plus its opinion. The individual spirit being part of the Absolute God, it is therefore God who is the creator of man.

"I am one that beareth witness of myself," that is, 5
 I bear witness that I and my Father are one in spirit
 or in essence. My Father, Divine
 12—He was
 sent of God. Consciousness, whom I am now manifest-
 ing by being conscious of His Allness, bears witness of
 me because I no longer live in a separate consciousness 10
 from the Father. They then asked, *"Where is thy
 Father?"* Jesus answered, *"Ye neither know me, nor
 my Father; if ye had known me ye would have known
 my Father also."* I consciously being at one with my
 Father, had you known me you would have known Him 15
 also. Then again, *"Ye are from beneath, I am from
 above; ye are of this world. I am not of this world."*
 You maintain your existence from your earthly concept
 of life, and I maintain existence from Divine concept.
 You belong to this world of limitation, but I do not. 20
 Again, *"If God is your Father, ye would love me, for I
 proceeded forth and came from God; neither came I of
 myself, but He sent me. Why do you not understand
 my speech? Even because you cannot hear my word."*
"I proceeded forth and came from God." I, as you see 25
 me, came to exist through the godly concept of life, that
 is through the concept, or realization, that God is All
 in-All. Therefore I, my consciousness of being, or
 existence, proceeded forth from God. In other words,
 I, as you see me, am the reflected consciousness of God. 30
"Neither came I of myself, but He sent me." I did not

come to exist in this so-called objective world by means of my personal concept of life. It is my Divine concept of life which has sent or manifested me. We are manifested by that of which we are conscious in this concept life. God always acts through us according to our consciousness or realization of Him. Even when we are conscious of our own personal existence, we become conscious of God in part, although we may not recognize ourselves as such. But when we become conscious of the Allness of God, He becomes the supreme actor in our life. Then it is God, or our godly concept of the One Universal Life that sends us, and sustains our objective manifestation.

Among other statements of the Master, the following are of deep interest: *"Therefore doth my Father love me, because I lay down my life, (my personal concept of life), that I might take it again,"* (the immortal concept of life). *"The works that I do in my Father's name, they bear witness of me."* The works that I do in the name, or consciousness of the Father who is the consciousness of All Consciousness, bear witness of me that I no longer live a separate life in consciousness from the Father; that is, I completely live the Father's life in my consciousness, realizing that there is no differentiation in essence. *"I and my Father are one."* *"Many good works have I shown you from my Father, (from my consciousness of All-God), for which of those works do ye stone me?"* *"The Jews answered him saying: For good works we stone thee not, but for blasphemy and because that thou, being a man, makest*

thyself God." Jesus answered them: "*Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the scripture cannot be broken, say ye of him whom the Father hath sanctified and sent unto the world, Thou blasphemeth 5 because I said I am the son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works, that ye may know, and believe, that the Father is in me and I in Him.*" I do not believe that from the dawn of 10 creation until the present day any argument has been more forceful than the argument that Jesus brought forward to sustain his mission and message by the statement that if you do not believe me, believe the work which I do. My works will tell whether I do the Father's 15 work or not. In another place he said to his disciples: "*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.*" It expressed the great love of the Master for his disciples. He wanted them to establish the same unity 20 one with another as he had done with them. He loved them and they loved him. In this new commandment he wanted them to see in one another his spirit of unity with the Father. The spirit which means unity with God is the spirit of the Master. He wished them to 25 realize that God is All-in-All.

Now, what did Jesus mean by the word death? If we are of God we cannot die. The eternal, immortal principle in man never dies. What does 14—His Concept of Death. die then? It is the concept which gives 30 rise to mine, thine and yours; in other words, the concept

of life separate from God. That which gives to immortal Consciousness the appearance of mortal, or changeable being, cannot continue to exist in sin, or limitation, which is transitory and unreal. This concept, or life of sin, opposes unity with God. The Master said: "*I go my way and ye shall seek me, and die in your sin; whither I go ye cannot come.*" That means I live my own life in the consciousness of All-God, and you may seek me and my consciousness of unity with God, but you cannot come there with your godless concept of life. You, meaning their concept of separation, or sin, will die, or come to an end, or will come to exist in the concept of death. Man as an opinion can never have the immortal concept of life without God or "I am" Consciousness. The godless concept means the state of consciousness which does not give recognition to God. It therefore is not sustained by our immortal concept and it is unreal. Therefore the Master said, "*Ye are of your father the devil, and the lusts of your father will ye do. He was a murderer from the beginning and abode not in truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it. And because I tell you the truth ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words; ye therefore hear them not, because ye are not of God.*" All this time the Master was speaking of their sinful concept which was false and unreal, and which they thought they themselves were. Their limited concept was born of a limited concept—that is to say, a limited con-

cept, which is illusion, produced an illusion. So long as humanity tries to see God with its godless concept, so long will it not see God in its consciousness. The master had the highest concept of God. It was of an impersonal, immanent God. The Master said: "*I seek not mine 5 own glory, there is one that seeketh and judgeth. Verily, verily, I say unto you, if a man keep my saying he shall never see death.*" If a man observes, or lives according to the sayings of Jesus, he will never have the mortal concept of life; but will see or realize eternal, immortal 10 consciousness of life. When our concept is godless, due to sin, we live in the world of death. Jesus said: "*If I honour myself, my honour is nothing; it is my Father that honoureth me; of whom ye say, that He is your God. Yet ye have not known Him, but I have known Him; 15 and if I should say that I knew Him not, I should be a liar like unto you. I know Him and keep His sayings. Verily, verily, I say unto you, before Abraham was, I AM.*" This last sentence is fraught with deepest meaning. The "I AM," the consciousness of being, the very 20 existence, has no beginning or end. It existed before Abraham, father of all tribes representing different states of consciousness in this illusory plane. It is the spirit of man, the life of his life. Master Jesus made this statement from his consciousness of All-God, that 25 is, from his realization that there is but one essence. Essence is forever one, that is, of the same kind.

It is said that there are many contradictions in the Master's sayings. If people will take them from their different view points, such as 30

15—Seeming Discrepancies. Son and Father, they will find no con-

traditions whatever. As a Son he spoke as it became a Son; but when he spoke as the Father, with his consciousness or realization of the One Essence, he assumed all the dignity of the Father. How marvelous is the inner plane of consciousness! Judging from 5 reason, or from cause and effect, we do not at all understand the great mystery of life. Only by realization do we understand this great mystery. By symbology we try to introduce the great spiritual truth, but Truth always remains unexpressed to those who have not the 10 realization. The Master said: "*My Father worketh hitherto and I work. Verily, Verily, I say unto you, the son can do nothing of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the son likewise. For the Father loveth the 15 son, and sheweth him all things that Himself doeth; and He will show him greater works than these that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the son quickeneth whom he will.*" When the son lives in the consciousness of the 20 Omniscient, Omnipotent Father, his action becomes the Father's action, because then Father and son are one—one in essence. Then the conception of separation vanishes.

Then again the Master said: "*Verily, verily, I say 25 unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come to condemnation, but is 16—Some results of realization. passed from death unto life.*" This means that anyone who hears the Master's word, spoken from his con- 30 sciousness of one immortal Life, and realizes the pres-

ence of the Father, who is one with his existence or being in essence, will have the everlasting concept of life. He will have passed from the godless, mortal concept to the eternal concept of Life. Then Jesus said: *"Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God. And they that hear shall live. For as the Father hath life in Himself, so hath He given to the son to have life of himself; and given authority to execute judgment also, because he is the son of man."* The son 5
lets the Father do everything for him, or he does as the Father directs him to do; that is, his consciousness of the Omniscient Father makes him realize unity in all things and see and do everything in that light. When the Master was speaking of going to his Father for all 15
time he was referring to a continuous unity with the Father, without any break of consciousness. When he said that the time was coming when the dead should hear the voice of the son of God, he meant that the dead, or those devoid of spiritual concept, would have the spiritual 20
concept. Having gained that concept they would live, or have the concept of life. Speaking about the judgment, the Master said: *"I can of mine own self do nothing; as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father that hath sent me."* This explains the following, 25
"For the Father judgeth no man, but committeth all judgment unto the son." Since the Father is perfect He has nothing to judge. But the son judges everything in the light of One Universal Life and Existence. His 30
very consciousness of One Life and Intelligence, makes

him see, hear and do things accordingly. The Father gives what the son desires, trusting in His power of giving. The son's own attitude reflects back on himself and brings response accordingly from the Father, who is All-in-All. Therefore the Master said: "*Ask and it shall be given unto you, seek and you shall find, knock and it shall be opened unto you. For everyone that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you who if his son ask bread, will give him a stone? If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things unto them that ask Him.*"

What did the Master mean when he said, "*I seek not mine own will but the will of the Father which hath sent me?*" Why did the Master lay so little stress on the personal will? Because he knew full well that a man's will cannot exceed his own concept. A concept which suggests nothing but limitation cannot give man the realization of his Divine Oneness. For example, if we tell a man that by exercising his will he can demonstrate whatever he desires, that will not give him the power to exercise his will beyond what his limited concept permits. The man who has lived all his life in the concept of limitation cannot easily forget that limitation. The very affirmation for limitless strength is likely to make him more conscious of his shortcomings. The Master knew that when we do things with the consciousness of the limitless Father, or rather when our very consciousness of the limitless

17—Doing
God's will.

Father directs our action, we have no cause to think of our personal will. The human will cannot manifest unlimited power and wisdom. It never gives a man freedom and mastery over all transitory things; but when one places himself under the guidance of that Life, 5 being conscious of Its Allness and permanency, his own will is submerged by It. Then one sees that One Life, or Essence, is the Reality and all other things are illusion. The center of our personal will is very small and its jurisdiction very limited. When the human conscious- 10 ness merges into Divine Consciousness it exercises the Divine Will. Not that the Divine Will, like the personal will, needs to put forth any effort, but It acts through our consciousness of one divine life.

In other words, by virtue of our realization of Self 15 as God in essence, our personal or mortal concept of life ceases to be of any importance. Then if we act, we act in the light of Reality. Divine Will merely means the act of Divine Existence, which is causing the part to assert its own Reality in spite of its own deluded concept 20 of life. When realizing this, we act, we do the Will of God. It is the Will of God that every part in illusion shall regain its Christ-consciousness. The automatic action of the part, or its act of knowing, is causing the part to be aware of its own Reality. 25

When we ask anything of the Divine Consciousness we receive. That does not mean that our mere asking 18—Prevailing will bring response from It. It depends prayer. upon *how* we ask. It means that we must ask with the realization that we are asking from a 30 source that can supply all our demands. The simple

faith in the operation of the law is the real secret of asking. In other words, we receive according to the spirit in which we ask. The Master said: *"Therefore, all things whatsoever ye would that a man should do unto you, do ye even so to him, for this is the law and the prophets."* This also explains the spirit of our asking. The manner of asking justifies the response. To everything in our life that law is applicable. By the light of this law we can foretell the outcome of a venture. Therefore it is the prophet of our actions. How we may know everything by following Truth is well illustrated by the life of the Master Jesus. When he displayed great wisdom the people were astonished and said: *"How knoweth this man letters, having never learned?"* The Master answered and said: *"My doctrine is not mine, but His that sent me. If any man shall do His will (act according to the light of Reality), he shall know of the doctrine, whether it be of God or whether I speak of myself. He that speaketh of himself seeketh his own glory, but he that seeketh His glory that sent him, the same is true and no unrighteousness is in him."* When we understand the Master's life we are carried away by its grandeur and beauty.

What a deep mystery is hidden in his teaching! It is so simple, yet so difficult to understand in the light of worldly wisdom. Unless we become like little children, or are born again in the spirit, or spiritual concept, we shall never be able to understand his teaching. The keynote of his whole teaching is to trust and surrender one's self to the great Immortal Life. According to his teaching, it is by

19—Summary of His Teaching.

giving up the smaller concept of life that we receive the Greater Life. Whatever we ourselves do, depending on our limited concept, is limited. Therefore, affirming or denying a thing or condition will not help us to go beyond our concept. Whatever we make or unmake by our personal effort is within that limitation. But the concept that widens the scope of our soul, and brings us into touch with that One Life, is the concept of our Master. When with the proper understanding of this teaching we come to realize our divinity, we become free from all earthly conditions. We become new creatures by changing our old life. Therefore the Master said: "*Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God.*" In order to attain to that state of perfect trust and peace we must be like little children. Therefore he said: "*Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.*" Again: "*That which is born of flesh is flesh, that which is born of spirit is spirit. Marvel not that I say unto thee, ye must be born again,*" that is, that which is born of a limited concept is always limited, but that which is born of the realization of Spirit is spiritual. Consequently we must be born again into the spiritual concept. Nothing but the concept of a boundless, immanent God can ever remedy the disease of worldliness, and set us free from the bondage of limitation and death. Let us remember that the Master hath said: "*Be ye therefore perfect, even as your Father which is in heaven is perfect.*" (Realize yourself as perfect in essence as your heavenly Father.) 30
Amen.

THE LIGHT OF THE WORLD.

Prelude to Chapter Two.

IN what sense Master Jesus was called Christ, the following will explain. Individual consciousness, or spirit, which is an inseparable part of God, manifests the nature or quality of that of which it is conscious. Therefore the individual spirit is designated **5** according to its state of consciousness, or the quality it manifests. When it manifests the human state of consciousness it is called man, and when it manifests the God state, it is called Christ; that is, when it becomes conscious of the Allness of God it is then Christ. **10** When it is Christ in its consciousness, it reflects the perfect image of God. Since the individual spirit is designated by its state of consciousness, Master Jesus, when in full consciousness of God, was verily the Christ. Until his final resurrection he manifested both man and **15** Christ states of consciousness. We should not forget that the spirit is unchangeable, because it is a part of the Absolute unchangeable, God. But its conditional existence, which is merely its state of consciousness, is changeable. The spirit neither increases nor decreases, **20** because it is unchangeable; but its conditional existence, or state of consciousness, increases or decreases in the relative sense. The form we manifest corresponds to our (the spirit's) state of consciousness. Therefore all forms represent certain states of the spirit's consciousness. **25** Forms are reflections due to certain states of consciousness. We reflect the quality of that of which we are conscious, and according to our state of conscious-

ness we become conscious of a quality, or according to our consciousness of a certain quality we represent, or manifest, a certain state of consciousness. We can now fully understand the metaphysical significance of the life and mission of the Master Jesus.

5

THE LIGHT OF THE WORLD.

Chapter Two.

The Sayings of the Master.

Matthew V.

**2—Light of
Truth.**

Verse 13—*Ye are the salt of the earth; but if the salt have lost its savor where-with shall it be salted? It is thenceforth good for nothing but to cast out and to be trodden under foot of men.*

Verse 14—*Ye are the light of the world. A city 5 that is set on an hill cannot be hid.*

Verse 15—*Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.*

Verse 16—*Let your light so shine before men, that 10 they may see your good works, and glorify your Father which is in heaven.*

**3—Law of
being.**

Verse 17—*Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill.*

Verse 18—*For verily I say unto you, till heaven 15 and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.* (Law means the law of our being which is the dynamic force in this creation. It is the knowing power of the spirit which is leading us 20 out of illusion or of the concept of death, into the immortal consciousness of All-God. This law, activity, or knowing power of the spirit, will always fulfill its mission in this illusory plane; that is, it will carry us to the Christ state of consciousness. It is also the law 25 of causation in this creation.)

4—Non-resistance of evil. Verse 39—*But I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also.*

Matthew VI.

5—Prayer in silence. Verse 6—*But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. ("Enter into thy closet and when thou hast shut the door, pray to thy Father.")* 10
Enter into the consciousness that God is All-in-All, and when you have shut the door of your consciousness upon the godless concept, pray, or maintain the right attitude regarding your relation with the Father, or realize and commune with Him. All verbal prayers are merely 15
means by which we draw near to our Father in consciousness, or become conscious of our Father's existence and his power to fulfill our demand.)

6—Live above personal concept. Verse 21—*For where your treasure is, there will your heart be also.* 20

Verse 24—*No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.*

Verse 25—*Therefore I say unto you, take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat and the body than raiment? ("Take no thought for your life.")* Take no thought for your life as your own, because it belongs to God. In fact, do 30
nothing from your personal concept of life, but do every-

thing from the impersonal, or godly, concept of life. Take care of this body and life as God's and live in the consciousness that they belong to Him, or become conscious that the ever active God, the Knowing Power within you, is regulating your life and supplying all your demands whenever they are good for you. You will then manifest perfect health and beauty by the spiritual quality of your concept.) 5

7—**The Kingdom of God.** Verse 27—*Which of you by taking thought can add one cubit unto his stature?* 10

Verse 28—*And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.*

Verse 33—*But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.*

Verse 34—*Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.* 20
 ("Seek ye first the Kingdom of God." The Kingdom of God is in the consciousness that God is All-in-All, or in the realization of Reality, wherein abide peace and harmony. Therefore when you establish harmony and peace with the whole universe, you unconsciously enter 25 into the Kingdom of God. God, being All-in-All, you cannot establish the relation of love with anything which will not represent God. Therefore love everything and try to realize God in everything. Live in the consciousness that from behind everything and everybody God is 30 trying to help you. God being All-in-All, from whatever

source help may come, receive it as coming from God.)

Matthew VIII.

8—Follow
Christ.

Verse 22—*But Jesus said unto him, follow me; and let the dead bury the dead.*

(Follow my consciousness of All God; never mind what you have been in the past. The past is gone and it is dead. Let it alone, follow my consciousness that God is All-in-All, and you will have immortal—concept of—life.) 5

Matthew IX.

9—New forms
necessary.

Verse 17—*Neither do men put new wine into old bottles; else the bottles break* 10

and the wine runneth out, and the bottles perish: but they put new wine into new bottles and both are preserved.

Matthew X.

10—Worker's
consciousness.

Verse 7—*And as ye go, preach, saying the Kingdom of heaven is at hand.* 15

Verse 8—*Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.*

Verse 12—*And when ye come into a house salute it.* 20

Verse 13—*And if the house be worthy let your peace come upon it: but if it be not worthy, let your peace return to you.*

Verse 14—*And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.* 25

Verse 16—*Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.*

Verse 20—*For it is not ye that speak but the Spirit of your Father which speaketh in you.* (It is your con- 30

sciousness of the Allness of God which speaks in you. Whenever our concept life is regulated by our consciousness of All-God, all that we receive comes from our Father; that is, from that consciousness. Our speech comes from that consciousness, and our action and discernment are regulated by that light, therefore they all proceed from the Father.) 5

11—Tests of
the Devotee.

Verse 34—*Think not that I am come to send peace on earth; I come not to send peace, but a sword.* 10

Verse 35—*For I am come to set a man at variance against his father, and the daughter against her mother and the daughter-in-law against her mother-in-law. (Why? Because I have brought the immortal concept of life which dispels or severs all relations of mortal concept.)* 15

Verse 36—*And a man's foes shall be they of his own household.*

Verse 37—*He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me, (worthy of my consciousness that God is All-in-All.)* 20

Verse 38—*And he that taketh not his cross, and followeth after me is not worthy of me.*

Matthew XI.

12—Invitation.

Verse 28—*Come unto me all ye that labour and are heavy laden, and I will give you rest.* 25

Verse 29—*Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your soul.* 30

Verse 30—*For my yoke is easy and my burden is light.* (Those who are weary or heavy laden by the worldly, or mortal concept of life, let them “*come unto me.*” Come into my consciousness of the One Immortal Life and I (my consciousness of All-God), will give you rest. “*Take my yoke (Yoga) upon you.*” Accept my consciousness of unity with All-God and know that I have no consciousness of having life separate from my Father and you will find rest unto your soul. “*My yoke (Yoga) is easy.*” My consciousness of All-God, or unity with God, is easy, because it lightens any burden. I have very little of myself, in my concept life, because everything is done by the Almighty.)

Matthew XII.

13—**Spiritual
Kinship.**

Verse 47—*Then one said unto him, behold thy mother and thy brethren stand without, desiring to speak with thee.*

Verse 48—*But he answered and said unto him that told him, Who is my mother? and who are my brethren?*

Verse 49—*And he stretched forth his hand toward his disciples and said: Behold my mother and my brethren!*

Verse 50—*For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.*

25

Matthew XIII.

Verse 10—*And the disciples came and said unto him, Why speakest thou unto them in parables?*

Verse 11—*He answered and said unto them, Because it is given unto you to know the mysteries of the*

30

Kingdom of Heaven, but to them it is not given. (Given by their own realization or consciousness).

14—The law of supply. Verse 12—*For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. (One who lives in the consciousness of possession, or plenty, will have plenty, but one who lives in the consciousness of lack or want, will lose what he has. By the consciousness of lack, or want, we create a condition or matrix, within ourselves which draws unto it the like condition.)* 5 10

15—Parables: reason of. Verse 13—*Therefore speak I to them in parables; because they seeing see not: and hearing they hear not, neither do they understand.* 15

16—Realization: blessing of. Verse 15—*For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.* 20

Verse 16—*But blessed are your eyes, for they see; and your ears, for they hear.*

Verse 17—*For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.* 25

17—Kingdom a treasure. Verse 44—*Again, the Kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.* 30

18—Kingdom precious pearl. Verse 45—*Again, the Kingdom of Heaven is like unto a merchant man, seeking goodly pearls.*

Verse 46—*Who, when he had found one pearl of great price, went and sold all that he had, and bought it.* 5

19—Prophet's honor. Verse 57—*And they were offended in him. But Jesus said unto them, A Prophet is not without honor, save in his own country and in his own house.*

Matthew XV.

10

20—Defilement. Verse 11—*Not that which goeth into the mouth defileth a man; but that which cometh out of his mouth, this defileth a man.*

21—God-Inspired idea. Verse 13—*But he answered and said, Every plant which my heavenly Father hath not planted, shall be rooted up.* (Every inspiration, or idea, which has not come from the consciousness of All-God shall be abolished or cast aside.) 15

Verse 14—*Let them alone, they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.* 20

Matthew XVI.

22—Christ consciousness revealed. Verse 15—*He saith unto them, But whom say ye that I am?*

Verse 16—*And Simon Peter answered and said: Thou art the Christ, the son of the Living God.* (Consciousness that "I AM" is God in man, is Christ.) 25

Verse 17—*And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in* 30

Heaven. (Flesh and blood, the mortal or material concept, has not revealed that my state of consciousness is Christ, but your consciousness of my heavenly Father, who is All-in-All, has revealed it.)

**23—The rock
of ages.**

Verse 18—*And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.* (Upon the rock that God is All-in-All I will build my church, and the gates of hell, which lead people unto undue limitations and darkness, will not prevail against it. 10

**24—The key to
the Kingdom.**

Verse 19—*And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.* (I will give you the key of entrance 15 to the Kingdom of Heaven; that is, the knowledge that God is All-in-All, or the "I AM" Consciousness is God. With that concept, whatsoever you look upon you will see God in it. Even the things which only exist now in your earthly concept will come to exist in your divine 20 concept.)

Verse 20—*Then charged he his disciples that they should tell no man that he was Jesus, the Christ.*

Matthew XVII.

**25—Power
of faith.**

Verse 20—*And Jesus said unto them, Because of your unbelief: for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.* 30

Matthew XVIII.

26—Children and the Kingdom. Verse 3—*Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven.*

Verse 4—*Whosoever therefore shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.* 5

Verse 5—*And whoso shall receive one such little child in my name receiveth me.*

Verse 6—*But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.* 10

Verse 14—*Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.* 15

Matthew XIX.

27—Voluntary Celibacy.

Verse 12—*For there are some eunuchs, which were born so from their mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.* 20

28—Children Invited.

Verse 14—*But Jesus said, suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.* 25

29—God alone good.

Verse 17—*And he said unto him, why callest thou me good? There is none good but one, that is, God; but if thou wilt enter into life, keep the commandments.*

30—Non-attachment.

Verse 29—*And everyone that hath forsaken houses, or brethren or sisters, or* 30

father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. (Everyone who has forsaken his old personal concept of houses, brethren, sisters, etc., for the sake of my consciousness of All-God, will come to realize everlasting life.) 5

Matthew XX.

31—Nobility of service. Verse 26—*But it shall not be so among you: but whosoever will be great among you, let him be your minister.* 10

Verse 27—*And whosoever will be chief among you, let him be your servant.*

Verse 28—*Even as the son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.* (To give his mortal concept of life as an example for many). 15

Matthew XXI.

32—Believing prayer. Verse 22—*And all things whatsoever ye shall ask in prayer, believing ye shall receive.* 20

33—Outcasts received. Verse 31—*Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you.*

34—The rejected truth. Verse 42—*Jesus saith unto them, did ye never read the scriptures, the stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing and it is marvelous in our eyes.* 25

Matthew XXII.

35—Call of truth. Verse 14—*For many are called* (by their understanding or state of unfoldment) 30

but few are chosen (by their realization, because few live the life according to their understanding).

36—Discrimination. Verse 21—*Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.*

37—Immortal consciousness. Verse 32—*I am the God of Abraham, and the God of Isaac and the God of Jacob. God is not the God of the dead, but of the living. ("I AM," which indicates the very existence of one's being is the God of the living.)*

38—The Great Commandment. Verse 36—*Master, which is the great commandment in the law?*

Verse 37—*Jesus said unto him, Thou shalt love the lord thy God with all thy heart, and with all thy soul and with all thy mind.* (Love means unity. Therefore thou shalt realize or establish unity with the Lord, thy God.)

Verse 38—*This is the first and great commandment.*

Verse 39—*And the second is like unto it, Thou shalt love thy neighbor as thyself.* (Because thy neighbor is a part of God, therefore thou shalt establish unity with him by realizing the oneness of all.)

Verse 40—*On these two commandments hang all the law and the prophets.*

Matthew XXIII.

39—The only Teacher. Verse 8—*But be not ye called Rabbi; for one is your master, even Christ; and all ye are brethren.* (Do not accept the name teacher or master from the plane of your personal consciousness, because Christ, the consciousness of unity with God is the only master, and you are brothers in Christ.)

**40—The One
Father.**

Verse 9—*And call no man your father upon the earth; for one is your Father which is in heaven.* (Call no man who lives in the concept of separateness from God, your Father, because no one is your Father but God, unless you realize God through your earthly concept of father.) 5

41—Humility.

Verse 10—*Neither be ye called masters; for one is your master, even Christ.*

Verse 11—*But he that is greatest among you shall be your servant.* 10

Verse 12—*And whosoever shall exalt himself shall be abashed; and he that shall humble himself shall be exalted.*

42—Compassion.

Verse 37—*O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!* 15

Matthew XXIV.

**43—Watch for
the Light.**

Verse 42—*Watch therefore; for ye know not what hour your Lord doth come.* 20
(Be watchful for you do not know in what hour the spiritual light will dawn upon your consciousness.)

Matthew XXV.

Verse 13—*Watch therefore; for ye know neither the day nor the hour wherein the son of man cometh.* 25

**44—Law of
Supply.**

Verse 29—*For unto every one that hath shall be given, and he shall have abundance, but from him that hath not shall be taken away even that which he hath.* (Those who dwell in the con- 30

sciousness of God are in possession of that which will never pass away; nor can it be taken away from them; but they will grow into the full consciousness of that unity with God which will be the possession of abundance. Those who dwell in the sense of separation from God 5 may imagine they possess things, and even life, but in reality they possess nothing. By being brought into the realization that nothing can be possessed in self-consciousness, even that which they imagined they possessed will be taken away.) 10

Mark II.

45—The Call. Verse 17—*They that are whole have no need of the physician, but they that are sick; I came not to call the righteous, but sinners to repentance.* (I came to bring the spiritual consciousness 15 to those who are living in sin, or the sense of separation from God; those who think that they know God are in no need of me.)

46—The Old must give place to the New. Verse 22—*And no man putteth new wine into old bottles; else the new wine doth 20 burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles.* (Old morbid concepts must be cast out of the personal consciousness before the higher and spiritual concept can come in. Any effort to compromise will 25 spoil the comfort of personal life.)

47—Liberty of the Spiritual. Verse 27—*And he said unto them, the Sabbath was made for man, and not man for the Sabbath.*

Verse 28—*Therefore the son of man is Lord also* 30

of the Sabbath. (Man in his highest spiritual state is superior to relative laws and man-made doctrines.)

Mark III.

**48—Spiritual
Kinship.**

Verse 33—*And he answered them saying, who is my mother and my brethren?* 5

Verse 34—*And he looked around about on them that sat about him, and said, behold my mother and my brethren.*

Verse 35—*For whosoever shall do the will of God, the same is my brother and my sister, and my mother.* 10
(Those who dwell in the spiritual concept of life and know all to be of one universal family; and recognize as brothers, sisters and mother, only those who also live in the consciousness of God.)

Mark IV.

15

**49—The
awakened.**

Verse 11—*And he said unto them, unto you it is given to know the mystery of the kingdom of God; but unto them that are without all these things are done in parables.* (The spiritually awakened understand the Master's teachings, but those dead to the Christ-Consciousness are "without" the God Consciousness and can only be taught through parables.) 20

**50—Attachment
to the world.**

Verse 12—*That seeing they may see, and not perceive; and hearing they may hear and not understand; lest at any time they should be converted, and their sins should be forgiven them.* (They are not willing to receive the light from fear that they may have to give up everything of the concept of life. They are attached to the things of the world, though they know better.) 25 30

Mark VII.

**51—Thoughts;
not things,
affect us.**

Verse 15—*There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man.* (Our concept is the only thing that affects us. No food or outward condition can defile the man, but the perverted personal consciousness changes a man physically and mentally into like quality; that is, our thoughts regarding a thing affect us and not the thing itself.)

10

**52—Source
of evil.**

Verse 21—*For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders.*

Verse 22—*Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.*

15

Verse 23—*All these evil things come from within, and defile the man.* (Come from his consciousness of evil in his sin life.)

Mark VIII.

**53—Spiritual
perception.**

Verse 29—*But whom say ye that I am?* And Peter answereth and saith unto him, *Thou art the Christ.*

20

Verse 30—*And he charged them that they should tell no man of him.* (Peter's awakened spiritual perception enabled him to see the Christ manifested through the form of Jesus.)

25

**54—Carrying
the cross.**

Verse 34—*And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.* (If any one desires to live like myself let him renounce

30

his personal concept of life and follow or live in the light of my consciousness of All-God.)

55—Life: less for greater. Verse 35—*For whosoever will save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's the same shall save it.* 5

Verse 36—*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*

Verse 37—*Or what shall a man give in exchange for his soul?* (Soul here means the immortal concept of life.)

56—Truth: ashamed of. Verse 38—*Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation: of him also shall the son of man be ashamed, when he cometh in the glory of his Father with the holy angels.* (Whoever in his concept life shall reject my consciousness of unity with God and the words of wisdom from that state of consciousness, the son of man in his full consciousness of All-God will also reject him, that is, his concept. Because our own quality of consciousness reflects back on us, therefore we are accepted or rejected by our own consciousness.) 15 20

Mark IX.

57—Kingdom: coming of. Verse 1—*And he said unto them, verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.* 25

58—Christ in all. Verse 36—*And he took a child and set him in the midst of them; and when he had taken him in his arms, he said unto them,*

Verse 37—*Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall* 30

receive me, receiveth not me but him that sent me.

(Whoever receives one of such children in my consciousness of unity with All, receives me in reality. But whoever will receive me as personality and not the Father whom I reflect by my consciousness of Him, does not receive me in reality. In our concept life, we are the offsprings of the quality or state of our own consciousness, because we manifest our nature by reflecting that quality. So, by being conscious of God we become his sons and our lives are regulated by our Heavenly Father; that is, by the light of our consciousness of One life.)

59—Hold all
in unity.

Verse 40—*For he that is not against us is on our part.*

Verse 41—*For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.*

Verse 42—*And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.*

60—Purification.

Verse 49—*For everyone shall be salted with fire, and every sacrifice shall be salted with salt.* (Every one shall be filled, or saturated, with the higher consciousness, and every sacrifice shall be made, or inspired, by the higher ideal of spiritual consciousness.)

61—Unity in
higher
consciousness.

Verse 50—*Salt is good; but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.* (Have the spiritual consciousness in yourselves and be at peace with one another.)

Mark X.

62—Child-
likeness.

Verse 14—*Suffer little children to come unto me and forbid them not for of such is the kingdom of God.*

Verse 15—*Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.* (God, the "I AM" consciousness, is the One Father of us all; to recognize that fact is to become like sweet, simple children in consciousness.) 5

63—God
alone good.

Verse 18—*And Jesus said unto him, why callest thou me good? There is none good but one, that is God.* (Master Jesus accepted no praise as coming to his personality; he constantly saw God as the One Indivisible Essence.) 10

Mark XI.

15

64—Law of
Demonstration.

Verse 23—*For verily I say unto you, That whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.* 20

Verse 24—*Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.* (The secret of demonstration is here revealed in the one word "believe." In praying to God for the fulfillment of your legitimate desires, feel the sense of possession so intensely that not one vibration of doubt can come into your consciousness, and you will receive.) 25

65—Forgiveness
and prayer.

Verse 25—*And when ye stand praying, forgive, if ye have aught against any;* 30

that your Father also which is in heaven may forgive you your trespasses.

Verse 26—*But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.* (God being All-in-All, if we fail to make our unity with any part, we fail to make our unity with the Whole.) 5

Mark XII.

66—Serve God
in all.

Verse 17—*And Jesus answering said unto them, render to Caesar the things that are Caesar's and to God the things that are God's.* 10
And they marvelled at him. (Live true to the ethical and moral code of man while vibrating in that plane, but always spiritualize everything by seeing God behind all form.)

67—Sex in
relative only.

Verse 24—*And Jesus answering. said* 15
unto them, Do ye not therefore err because ye know not the scriptures, neither the power of God?

Verse 25—*For when they shall rise from the dead* 20
(the mortal concept of life), they neither marry nor are given in marriage; but are as the angels which are in heaven. (The dead are the spiritually unawakened who live in the mortal concept of life; there is no other death. The awakened see all in One; no sex exists in the unchangeable Spirit.) 25

68—Realization of
immortality.

Verse 26—*And as touching the dead,*
that they rise; have ye not read in the
book of Moses, how in the bush God spake unto him,
saying, I am the God of Abraham, and the God of Isaac,
and the God of Jacob? 30

Verse 27—*He is not the God of the dead, (of those*

who exist in godless or mortal concept) *but the God of the living*; (of those who are awakened to the immortal concept of eternal God); *ye therefore do greatly err.* (God exists to those who are conscious of Him.)

69—Realization: Verse 30—*And thou shalt love the lord 5*
the way to. *thy God with all thy heart, and with all*
thy soul, and with all thy mind and with all thy strength;
this is the first commandment. (Great emphasis should
 be laid upon the word “all.” When we come to give
 our undivided attention with ALL our heart, All of our 10
 soul and with All our mind, we shall soon realize God,
 and our neighbor as part of Him.)

Verse 31—*And the second is like, namely this, Thou*
shalt love thy neighbor as thyself. There is none other
commandment greater than these. 15

70—Giving: Verse 42—*And there came a certain poor*
true spirit of. *widow, and she threw in two mites, which*
make a farthing.

Verse 43—*And he called unto him his disciples, and*
saith unto them, Verily I say unto you, That this poor 20
widow hath cast more in than all they which have cast
into the treasury.

Verse 44—*For all they did cast in of their abund-*
ance; but she of her want did cast in all that she had,
even all her living. 25

Mark XVI.

71—Signs of Verse 15—*And he said unto them, go ye*
true believer. *into all the world, and preach the gospel*
to every creature.

Verse 17—*And these signs shall follow them that 30*

believe. In my name shall they cast out devils; they shall speak with new tongues.

Verse 18—*They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.*

5

Luke II.

72—The
Christian
Calling.

Verse 49—*How is it that ye sought me?*

Wist ye not that I must be about my Father's business? (To the spiritually awakened the Father's business appears as the only thing worthy of consideration. Father's business means acting from the viewpoint of immortal unchangeable essence.)

10

Luke IV.

73—Familiarity
may blind
the eyes.

Verse 24—*Verily I say unto you, No prophet is accepted in his own country.*

15

Luke VI.

74—Law of
Giving.

Verse 35—*But love ye your enemies, and do good, and lend, hoping for nothing*

again; and your reward shall be great and ye shall be the children of the highest; for he is kind unto the unthankful and to the evil.

20

Verse 36—*Be ye therefore merciful, as your Father also is merciful.*

Verse 37—*Judge not, and ye shall not be judged; condemn not and ye shall not be condemned; forgive and ye shall be forgiven.*

Verse 38—*Give and it shall be given unto you.*
* * * * *For in the same measure that ye mete withal it shall be measured to you again.*

Verse 39—*Can the blind lead the blind? Shall they not both fall into the ditch?*

30

Verse 40—*The disciple is not above his master; but every one that is perfect shall be as his master.*

75—Source of good—evil. Verse 43—*For a good tree bringeth not forth corrupt fruit; neither does a corrupt tree bring forth good fruit.* 5

Verse 44—*For every tree is known by his own fruit. For of thorns we do not gather figs, nor of a bramble bush gather they grapes.*

Verse 45—*A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh.* 10

Verse 46—*And why call ye me, Lord, Lord, and do not the things which I say?* 15

Luke VIII.

76—Let your light shine. Verse 16—*No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candle-stick, that they which enter in may see the light.* 20

Verse 17—*For nothing is secret, that shall not be manifest; neither anything hid, that shall not be known and come abroad.*

Luke IX.

77—Trust the law. Verse 3—*Take nothing for your journey, neither staves, nor script, nor bread, neither money, neither have two coats apiece.* 25

Verse 4—*And whatsoever house ye enter into, there abide, and thence depart.*

Verse 5—*Whosoever will not receive you, when you* 30

go out of that city, shake off the very dust from your feet for a testimony against them.

78—Cure of Illusion.

Verse 25—*For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?* (What gain can there be in believing the dream-pictures of the personal consciousness to be real? God only is real. The castaway condition of the soul, or sense of separation from God, exists as a wrong opinion in the consciousness of the individual. All that is needed to change that condition is simply to change the opinion or idea.) 5

79—See Christ in all.

Verse 48—*Whosoever shall receive this child in my name receiveth me; and whosoever shall receive me, receiveth Him that sent me; for he that is least among you all, the same shall be great.* 15

80—Emptiness of worldly satisfaction.

Verse 58—*And Jesus said unto him, foxes have holes, and birds of the air have nests; but the son of man hath not where to lay his head.* (In the human state of consciousness, where we are able to perceive the constant change of the concept world, we have nowhere to lay our heads in rest but on the bosom of God.) 20

Verse 60—*Let the dead bury their dead; but go thou and preach the kingdom of God.*

Luke X.

25

81—Mission of the teacher.

Verse 8—*Into whatsoever city ye enter, and they receive you, eat such things as are set before you.*

Verse 9—*And heal the sick that are therein, and say unto them, the kingdom of God is come nigh unto you.* 30

82—Joy of
illumination.

Verse 19—*Behold I give unto you power to tread on serpents and scorpions (the concepts of separation and inharmony), and over all the power of the enemy; and nothing shall by any means hurt you. (I will give you the consciousness of unity of all lives which will conquer all discord.)* 5

Verse 20—*Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.*

Verse 21—*I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed good in Thy sight.* 10

Verse 22—*All things are delivered to me of my Father; and no man knoweth who the son is but the Father; and who the Father is, but the son, and he to whom the son will reveal Him.* 15

Verse 23—*Blessed are the eyes which see the things that ye see.*

83—One thing.

Verse 42—*But one thing is needful; (that is to acquire Divine Wisdom) and Mary hath chosen that good part, which shall not be taken away from her.* 20

Luke XI.

84—Answer to
prayer.

Verse 9—*Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you.* 25

Verse 10—*For everyone that asketh receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.* 30

85—Realize
Unity.

Verse 23—*He that is not with me, (at one with my consciousness of unity), is against me; and he that gathereth not with me, scattereth.*

86—Behold
the One in
the Many.

Verse 34—*The light of the body is the eye; therefore when thine eye is single, 5 thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness.*

Verse 35—*Take heed therefore that the light which is in thee be not darkness.*

Verse 36—*If thy whole body therefore be full of 10 light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.*

Luke XII.

87—Sin against
Holy Ghost.

Verse 9—*But he that denieth me (Christ Consciousness) before men shall be de- 15 nied before the angels of God (shall be denied by his own quality of consciousness before the Master Minds).*

Verse 10—*And whosoever shall speak a word against the son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost (higher or 20 better understanding), it shall not be forgiven. (But after he has paid the price and repented he will be free.)*

Verse 11—*And when they bring you unto the synagogue, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye 25 shall say.*

Verse 12—*For the Holy Ghost shall teach you in the same hour what ye ought to say.*

Verse 15—*Take heed, and beware of 88—Covetousness. covetousness: for a man's life consisteth 30 not in the abundance of the things which he possesseth.*

89—Trust.

Verse 24—Consider the ravens; for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls.

90—Anxiety.

Verse 26—If ye then be not able to do that thing which is least, why take ye thought for the rest? 5

91—Living by Faith.

Verse 27—Consider the lilies how they grow; they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. 10

Verse 28—If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; how much more will he clothe you, O ye of little faith?

Verse 29—And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; 15

Verse 30—For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things.

Verse 31—But rather seek ye the kingdom of God; and all these things shall be added unto you. 20

Verse 32—Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Verse 40—Be ye therefore ready also; for the son of man cometh at any hour when ye think not. 25

92—Faithfulness.

Verse 43—Blessed is that servant, whom his Lord when he cometh shall find so doing, (watching.)

Verse 44—Of a truth I will say unto you, that he will make him ruler over all that he hath. 30

Verse 45—But and if that servant say in his heart,

my lord delayeth his coming; and shall begin to beat the men servants and maidens, and to eat and drink and to be drunken;

Verse 46—*The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.* 5

Verse 47—*And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.* 10

Verse 48—*But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.* 15

Verse 49—*I am come to send fire on the earth; and what will I, if it be already kindled.*

Verse 50—*But I have a baptism to be baptized with; and how am I straitened till it be accomplished.*

LUKE XIV.

20

Verse 27—*And whosoever doth not bear his cross, and come after me, cannot be my disciple.*

LUKE XVI.

94—Trust-
worthiness.

Verse 10—*He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much.* 25

Verse 11—*If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches.*

Verse 12—*And if ye have not been faithful in that* 30

which is another Man's who shall give you that which is your own?

95—Self-righteousness.

Verse 15—*And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God.* 5

Verse 17—*And it is easier for heaven and earth to pass, than one tittle of the law to fail.*

Luke XVII.

96—Forgiveness.

Verse 4—*And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying I repent; thou shalt forgive him.* 10

Luke XIX.

Verse 10—*For the son of man is come to seek and to save that which was lost.* 15

Luke XX.

97—Immortality.

Verse 34—*And Jesus answering said unto them, The children of this world marry, and are given in marriage.* 20

Verse 35—*But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage.*

Verse 36—*Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. (Death here means change. Change exists only in the illusory plane. When the parts of Whole God reflect only the Infinite Spirit, they cannot die or change in their concepts,* 25 30

because then the individual spirit regains the perfect God consciousness according to its utmost capacity.)

Verse 38—*For he is not a God of the dead, but of the living; for all live unto him.*

LUKE XXI.

98—Inspiration. Verse 14—*Settle it therefore in your heart, not to meditate before what ye shall answer:*

Verse 15—*For I will give you a mouth and wisdom; which all your adversaries shall not be able to gainsay nor resist.*

Verse 17—*And ye shall be hated of all men for my name's sake.*

Verse 18—*But there shall not an hair of your head perish.*

Verse 19—*In your patience possess ye your souls.*

Verse 36—*Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.*

JOHN III.

99—Regeneration. Verse 3—*Verily, verily, I say unto thee, Except a man be born again he cannot see the Kingdom of God.* (Unless a man is born of the spiritual concept of life he cannot see the Kingdom of God.)

Verse 5—*Verily, verily, I say unto thee, Except a man be born of water and of Spirit, he cannot enter into the Kingdom of God.* (Unless a man is reborn, by the purifying thought and the spiritual concept of life, he cannot have the consciousness of All-God.)

Verse 6—*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.* (That which is born of the consciousness of the Spirit is spiritual; that is our concept. Our real Being or Self is above birth and death. The idea of birth exists in our consciousness; and the nature of it, whether it be material or spiritual, depends upon the significance in which we are conscious of it. The word "birth" really means the manifestation which is only possible in this relative plane. When we speak about ourselves we generally mean our concept or manifested life, because we associate that quality with our real Self, which is above any quality. Since without a quality we cannot mention anything expressing the very highest state of our consciousness, we express it in a quality. In the plane of name and form, a state or quality of our consciousness stands for the name or nature of our existence.)

Verse 7—*Marvel not that I say unto thee, Ye must be born again,* (born of the spiritual concept of yourself.)

Verse 8—*The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.* (From where our consciousness of Reality comes and to where it goes no one born of flesh can tell.)

Verse 11—*Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.*

Verse 12—*If I have told you earthly things, and ye*

believe not, how shall ye believe, if I tell ye heavenly things.

Verse 13—*And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of man which is in Heaven.* (No man earthly born, without 5 being reborn or regenerated has ever had the consciousness of spiritual existence. Because no man born of earthly concept, ever comes down to the plane of manifestation from the consciousness of spiritual existence; therefore, he cannot ascend to the conscious- 10 ness of immortal life without being regenerated.)

Verse 17—*For God sent not his Son into the World to condemn the world; but that the world through him might be saved.* (Through his consciousness of one immortal life the world might be saved from the concept 15 of matter or morality.)

Verse 21—*But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

Verse 35—*The Father loveth the Son, and hath 20 given all things into his hand.* (Son of God means that state of our consciousness which recognizes nothing but God, essence. When our consciousness of All-God or one essence sends or manifests us in this relative plane, the very consciousness gives us the understanding of the 25 true nature of and control over all things. God always acts through our consciousness of Him.)

Verse 36—*He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life.* (Through our spiritual consciousness of 30 immortal Life, we are born of Spirit. When we have

the full realization of All-God, we become the only begotten Son. Therefore, to believe on the Son is to have the ever-lasting or immortal concept of life. We should not forget that our spiritual birth has no concern with our Real Self, or Reality of our existence. Only 5
in the illusory plane this birth takes place to our consciousness. In the plane of reality, the Son of God, the state of our full consciousness of All-God exists forever without any change. This abstract state of consciousness is not subject to the change of illusory plane. Yet we can 10
raise ourselves to it from this illusory plane, and can be the only begotten Son. When we view this state of consciousness from the relative plane we designate it as Son, but in the absolute plane no such name is applicable; because it is the plane of One Consciousness, and there 15
exists nothing to qualify it. Jesus of Nazareth was twice born, therefore he was a spiritual man. He became the Son of God by realizing His Allness; and the only begotten Son by His full realization of All-God. In the beginning, or rather, before his illusory concept of life 20
every individual is the only begotten Son of God or the Christ.)

John IV.

100—True
Worship.

Verse 22—*Ye worship ye know not what: we know what we worship.* (Be- 25
cause you are not born again. You are not yet a spiritual man.)

Verse 23—*But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.* 30

Verse 24—*God is a spirit: and they that worship him must worship him in spirit and in truth.*

Verse 32—*But he said unto them, I have meat to eat that ye know not of.* (I have a mission to fulfill, of which you in your material concept, know nothing.) 5

Verse 34—*My meat is to do the will of him that sent me, and to finish his work.* (My mission is to do the will of God, that is, to realize my own Reality and consciously to finish the work which He has been trying to do, that is, to make me conscious of my own Reality.) 10

Verse 35—*Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.*

Verse 36—*And he that reapeth receiveth wages, and gathereth fruit into life eternal: that both he that soweth and he that reapeth may rejoice together.* 15

Verse 48—*Then said Jesus unto him, Except ye see signs and wonders ye will not believe.*

John V.

101—**The Father
and the Son.**

Verse 17—*My Father worketh hitherto, and I work.* (Because I live in the consciousness of All-God. Therefore there cannot be any action which is not of God. In the light of One Life when we act, our action becomes God's action.) 20

Verse 19—*Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.* (The Son exists because of the Father. Without the Father the Son will no longer be the Son. Hence the Son can do nothing of himself, but the Son 30

acts as he sees his Father act, that is, in the consciousness of being, without any relative quality of good or bad.)

Verse 20—*For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.* 5
(Because the Son will have the more light or realization of the Father; in other words, the Father will show Himself more to His Son in the future, when the son shall realize that he is the same in essence as Father.)

Verse 21—*For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.* 10
(For as the Father, by His act of knowing power raises up the dead or mortal concept of man, so the son by his realization of the Father in those who are spiritually dead, will quicken their spiritual perception.) 15

Verse 22—*For the Father judgeth no man, but hath committed all judgment unto the Son.* 20
(Father acts regardless of any condition called good or bad. The power of judgment has been given to the Son to decide which is good for him.) 20

Verse 23—*That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.*

Verse 24—*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath ever-lasting life, and shall not come into condemnation; but is passed from death unto life.* 25

Verse 25—*Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.* 30
(Those that are spiritually dead will hear the voice of the Son

of God, and those who will hear will come to live in the immortal concept of life.)

Verse 26—*For as the Father hath life in himself; so hath he given to the Son to have life in himself.* (He has given the Son to realize or to be conscious of his self-existence.) 5

Verse 27—*And hath given him authority to execute judgment also, because he is the Son of man.* (Because upon his judgment or decision depends his salvation.)

Verse 30—*I can of mine own self do nothing: as I hear, I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.* 10

Verse 31—*If I bear witness of myself, my witness is not true.* 15

Verse 32—*There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.*

Verse 39—*Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.* 20

Verse 40—*And ye will not come to me, that ye might have life.*

Verse 41—*I receive not honour from men.*

Verse 42—*But I know you, that ye have not the love of God in you.* 25

Verse 43—*I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.*

Verse 44—*How can ye believe, which receive honour* 30

one of another, and seek not the honour that cometh from God only?

Verse 45—*Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust.*

Verse 46—*For had ye believed Moses, ye would have believed me: For he wrote of me.*

Verse 47—*But if ye believed not his writings, how shall ye believe my word?*

John VI.

102—Bread
of Life.

Verse 26—*Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. (Because you had received the divine wisdom.)*

Verse 27—*Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.*

Verse 46—*Not that any man hath seen the Father, save he which is of God, he hath seen the Father.*

Verse 47—*Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

Verse 48—*I am that bread of life. (My consciousness of unity with All-God is the bread which sustains the immortal concept of life.)*

Verse 49—*Your fathers did eat manna in the wilderness, and are dead.*

Verse 50—*This is the bread which cometh down from heaven, that a man may eat thereof, and not die. (This bread is the spiritual food which always sustains one's spiritual consciousness.)*

Verse 51—*I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world.* (My consciousness of unity is the living bread; and this bread is my flesh 5 in manifestation.)

Verse 53—*Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.* (Unless you have shared my consciousness and peace, you will not have my concept 10 of Real Life.)

Verse 54—*Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him at the last day.* (My consciousness of unity or one essence will carry him to the final goal of realization.) 15

Verse 55—*For my flesh is meat indeed, and my blood is drink indeed.*

Verse 56—*He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him.*

Verse 57—*As the living Father hath sent me, and 20 I live by the Father: so he that eateth me, even he shall live by me.*

Verse 58—*This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live forever.* 25

Verse 63—*It is the spirit that quickeneth: the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life.* (The words which I speak to you are from my spiritual consciousness, therefore they are the living spirit and expression of life.) 30

John VII.

103—Way to
realization.

Verse 16—*My doctrine is not mine, but his that sent me.*

Verse 17—*If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.* 5

Verse 18—*He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.*

John VIII.

10

104—Self-
knowledge
of the Son.

Verse 12—*I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.* (My consciousness of All-God is the light of the world; or the very consciousness of "I Am" as God, is the light of the world.) 15

Verse 14—*Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.*

Verse 19—*Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.* 20

Verse 28—*When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father has taught me, I speak these things.* (When you have raised up the concept of the Son of man, as divine; then you shall know that I am the light of the world. My existence is known by my state of consciousness. Since I know that there cannot exist any thing but God, I am Christ.) 25

Verse 31—*If ye continue in my word, then are ye* 30

my disciples indeed. (If you continue to live according to my word or consciousness, you are then truly my disciples.)

Verse 32—*And ye shall know the truth, and the truth shall make you free.* (The truth is, nothing exists 5 but God, and we exist in God, therefore we are God's; in other words, we are parts of God. All that you see are transitory, changeable things and conditions. They simply belie the true nature of God, or the reality of existence. Live in the "I am" consciousness, which is 10 above birth and death, and you will be free from the bondage of illusion.)

Verse 43—*Why do you not understand my speech? Even because ye cannot hear my word?*

Verse 44—*Ye are of your father the devil, and the 15 lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* 20

Verse 45—*And because I tell you the truth, ye believe me not.*

Verse 54—*If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, 25 that he is your God.*

Verse 55—*Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his sayings.*

Verse 58—*Verily, verily, I say unto you, before Abraham was, I Am.* 30

John X.

105—The good
Shepherd.

Verse 1—*Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.*

5

Verse 2—*But he that entereth in by the door is the shepherd of the sheep.* (That door is the consciousness of All-God, who is "I Am," and our individual "I Am" consciousness is at one with It.)

Verse 9—*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.* ("I Am" consciousness, which is God in essence, is the door, or my consciousness of All-God is the door. In that consciousness when he lives and acts he finds peace.)

15

Verse 10—*The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.*

Verse 11—*I am the good shepherd: the good shepherd giveth his life for the sheep.*

20

Verse 15—*As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.* (The very fact that I am the Son of God is the reason He knows me, through my own consciousness of Him. I lay down my personality for those who are hungry for the truth.)

25

Verse 16—*And other sheep I have, which are not of this fold: (who are for the other concept of life) them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.*

30

Verse 17—*Therefore doth my Father love me, because I lay down my life, that I might take it again.*

Verse 18—*No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I 5 received of my Father.*

Verse 25—I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.

Verse 26—*But ye believe not, because ye are not of my sheep, as I said unto you.* 10

Verse 27—*My sheep hear my voice, and I know them, and they follow me.*

Verse 28—*And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.* 15

Verse 29—*My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand.*

Verse 30—I and my Father are one.

Verse 35—*If he called them gods, unto whom the word of God came, and the scripture cannot be broken:* 20

Verse 36—*Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said I am the Son of God?*

John XII. 25

106—The loyal servant. Verse 25—*He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.*

Verse 26—*If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.* 30

Verse 32—*And I, if I be lifted up from the earth, will draw all men unto me.*

John XIII.

107—The new
commandment.

Verse 33—*Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come so now I say to you.* 5

Verse 34—*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.* 10

Verse 35—*By this shall all men know that ye are my disciples, if ye have love one to another.*

Verse 36—*Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.*

John XIV.

108—The
Father's
House.

Verse 1—*Let not your heart be troubled: ye believe in God, believe also in me.* 15

Verse 2—*In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.* 20

Verse 3—*And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.*

Verse 4—*And whither I go ye know, and the way ye know.* 25

Verse 6—*I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Verse 7—*If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.* 30

Verse 9—*Have I been so long time with you, and yet hast thou not known me, he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?*

Verse 10—*Believest thou not that I am in the 5 Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.*

Verse 11—*Believe me that I am in the Father, and the Father in me: or else believe me for the very works 10 sake.*

109—The
Comforter.

Verse 12—*Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 15*

Verse 13—*And whatsoever ye shall ask in my name, that I will do, that the Father may be glorified in the Son.*

Verse 14—*If ye shall ask anything in my name, I will do it.*

Verse 15—*If ye love me keep my commandments. 20*

Verse 16—*And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever;*

Verse 17—*Even the Spirit of truth; whom the world cannot receive, because it seeth him not; neither knoweth 25 him; but ye know him; for he dwelleth with you, and shall be in you.*

Verse 18—*I will not leave you comfortless: I will come to you.*

Verse 19—*Yet a little while, and the world seeth 30 me no more; but ye see me: because I live, ye live also.*

Verse 20—*At that day ye shall know that I am in my Father, and ye in me, and I in you.*

Verse 21—*He that hath my commandments, and keepeth them, he it is that loveth me: And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.* 5

Verse 23—*If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.*

Verse 24—*He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.* 10

Verse 25—*These things have I spoken unto you, being yet present with you.*

Verse 26—*But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* 15

Verse 27—*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.* 20

Verse 28—*Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.* 25

Verse 31—*But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.*

John XV.

110—Teacher and disciples.

Verse 1—*I am the true vine, and my Father is the husbandman.* 30

Verse 2—*Every branch in me that beareth not fruit he taketh away.*

Verse 3—*Now ye are clean through the word which I have spoken unto you.*

Verse 4—*Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.* 5

Verse 5—*I am the vine, ye are the branches: He that abideth in me, and I in Him, the same bringeth much fruit: for without me ye can do nothing.* 10

Verse 6—*If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned.*

Verse 7—*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* 15

Verse 8—*Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.*

Verse 9—*As the Father hath loved me, so have I loved you: continue ye in my love.* 20

Verse 10—*If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.*

Verse 11—*These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.* 25

Verse 12—*This is my commandment, That ye love one another, as I have loved you.*

Verse 13—*Greater love hath no man than this, that a man lay down his life for his friends.* 30

Verse 14—*Ye are my friends, if ye do whatsoever I command you.*

Verse 15—*Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I called you friends; for the things that I have heard of my Father I have made known unto you.* 5

Verse 16—*Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name, he may give it you.* 10

Verse 17—*These things I command you, that ye love one another.*

Verse 18—*If the world hate you, ye know that it hated me before it hated you.* 15

Verse 19—*If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.*

Verse 20—*Remember the word that I said unto you, The servant is not greater than his lord, If they have persecuted me, they will also persecute you, if they have kept my sayings, they will keep yours also.* 20

Verse 21—*But all these will they do unto you for my name's sake, because they know not him that sent me.* 25

Verse 22—*If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin.*

Verse 23—*He that hateth me hateth my Father also.* 30

Verse 24—*If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father.*

Verse 25—*But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.* 5

Verse 26—*But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.* 10

Verse 27—*And ye also shall bear witness, because ye have been with me from the beginning.*

(Read the following wonderful words of the Master as if it was the higher Self within you, speaking to the personal self. Master Jesus while in the full "I am" state of consciousness spoke as being that, to the exclusion of all other concepts.) 15

John XVI.

111—**Personal and Impersonal.**

Verse 1—*These things have I spoken unto you, that ye should not be offended.* 20

Verse 2—*They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.*

Verse 3—*And these things will they do unto you, because they have not known the Father, nor me.* 25

Verse 4—*But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said unto you at the beginning, because I was with you.* 30

Verse 5—*But now I go my way to him that sent me; and none of you asketh me, Whither goest thou.*

Verse 6—*But because I have said these things unto you, sorrow hath filled your heart.*

Verse 7—*Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.* 5

Verse 8—*And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.* 10

Verse 9—*Of sin, because they believe not on me.*

Verse 10—*Of righteousness, because I go to my Father, and ye see me no more;*

Verse 11—*Of judgment, because the prince of this world is judged.* 15

Verse 12—*I have yet many things to say unto you, but ye cannot bear them now.*

Verse 13—*Howbeit when he the Spirit of truth, is come, he will guide you into all truths for he shall not speak of himself: but whatsoever he shall hear, that shall he speak, and he will show you things to come.* 20

Verse 14—*He shall glorify me: for he shall receive of mine, and shall show it unto you.*

Verse 15—*All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.* 25

Verse 16—*A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.*

Verse 17—*Then said some of his disciples among themselves. What is this that he saith unto us, a little* 30

while, and ye shall not see me: and again, a little while and ye shall see me: and Because I go to the Father.

Verse 18—*They said therefore, What is this that he saith, A little while? we cannot tell what he saith.*

Verse 19—*Now Jesus knew that they were desirous to ask him, and said unto them, Do you enquire among yourselves of that I said, a little while, and ye shall not see me: and again, a little while, and ye shall see me?* 5

Verse 20—*Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.* 10

Verse 21—*A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.* 15

Verse 22—*And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*

Verse 23—*And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.* 20

Verse 24—*Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.*

Verse 25—*These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father.* 25

Verse 26—*At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you.* 30

Verse 27—*For the Father himself loveth you,*

because ye have loved me, and have believed that I came out from God.

Verse 28—*I came forth from the Father, and am come into the world: again, I leave the world and go to the Father.*

5

Verse 29—*His disciples said unto him, Lo, now speaketh thou plainly, and speakest no proverbs.*

Verse 30—*Now are we sure that thou knoweth all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.*

10

Verse 31—*Jesus answered them, Do ye now believe?*

Verse 32—*Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.*

15

Verse 33—*These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.*

John XVII.

20

112—**The great
Intercession.**

Verse 1—*These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come: glorify thy Son, that thy Son may glorify thee;*

Verse 2—*As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.*

Verse 3—*And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.*

30

Verse 4—I have glorified thee on the earth: I have finished the work which thou gavest me to do.

Verse 5—And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

5

Verse 6—I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Verse 7—Now they have known that all things whatsoever thou hast given me are of thee.

Verse 8—For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

15

Verse 9—I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

Verse 10—And all mine are thine, and thine are mine, and I am glorified in them.

Verse 11—And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

20

Verse 12—While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.

25

Verse 13—And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

30

Verse 14—I have given them thy word; and the

world hath hated them, because they are not of the world, even as I am not of the world.

John XX.

Verse 21—*Peace be unto you: as my Father hath sent me, even so send I you.*

5

Verse 26—*Peace be unto you.*

PART SIX.

The New Cycle Meditation.

Natural Law.

The Man Who Follows.

Under the Shadow of the Almighty.

The New Cycle.

The New Light.

Shadow and Reality.

Epistles to the Christian Yogis.

THE NEW CYCLE MEDITATION.

WE DO not meditate any more in the old way. We do not have to retire into a quiet place, nor do we seek noise and excitement; because in our new way we can meditate wherever we are, and whenever we feel disposed. In this new way, we 5
1—Find God everywhere. simply try to be natural. We know, that no matter where we go, we cannot escape from ourselves. Wherever we go, there we find ourselves with our desires and conditions. No place is quiet enough for us to find peace within, and no place is 10
noisy enough to rob us of our divine serenity. In this new age, we can meditate with our eyes wide open, whether it is in a clamorous business street, or in the silent mountain cave. Soul always carries with it its own world. Light or darkness, peace or anxiety, hap- 15
piness or misery, God or the absence of God, can be found in the world of soul. But in the world of All-God, there is nothing but eternal sunshine. It is the world of reality, the world of eternal bliss. In the soul plane we need meditation in order to regain our lost 20
Paradise. It is in the tempest of the passion sea that we seek the Eternal Harbor of peace in which to anchor our lifeboat. Therefore meditation is a necessary part of our life. We can now meditate by looking at distant stars, or by watching the flower buds. Our 25
God is All-God, we have no reason to lose sight of Him. He is with us always. We can see Him now in the market place, or in the business block, in the rich mansion, or in the poverty stricken hovel. Wherever we become conscious of Him, that place becomes the 30

holy Mecca to us, because at that place meets the whole world in kinship and fellowship. Jew, gentile, heathen, Christian, rich and poor, meet there in our universal concept of life. It is a grand and glorious vision, that all people and nations, all races and creeds, 5 meet with us in our consciousness of All-God.

Our God now talks to us in our own language through the symbols of flowers, trees, rivers, forests and mountains; the sun, moon, stars, 2—See God
In everything. men, women and children. Our God 10 now sings to us the song of universal unity, in the swing of myriads of stars and constellations. We hear Him sing the same song in the eternal motion of the sands of the seashore, or in the rolling earth of mole-hills. Are you grief-stricken, and seeking peace 15 and consolation? Then look at that beautiful flower before you, and look with the consciousness of seeing life in it. It is not the life which is limited by form, but the Life which is Infinite and Eternal. Let your grief alone, it does not need to be overcome. When 20 you live in the consciousness of All-God, it is the hand of the Almighty that does the work. Your weary soul craves peace and rest, not struggle and strife. Why then do you struggle? Do you not know that your action becomes God's action, when you come to live 25 in the consciousness of All-God? Why then do you act from your personal consciousness? Why then do you not live in the consciousness of God's action? Why do you take so much responsibility on your own shoulders? Do you not know that when we surrender the 30 fruit of our action to God by being conscious of His

Allness, acting, we act not? Then let us be conscious of God even in flowers, trees, mountains, rivers, men and women; the rest leave in the hand of our universal Ideal.

You will be astonished to see that in your new 5 meditation your problems of life will solve themselves.

3—Give everything to God. Upon your calmness and peace depends the formation of the condition you desire. Then learn to commune with your God at any time, and in any place, and you will find peace and rest. 10 If things happen to you in spite of yourself, then do not fight them, but surrender them to God, and they will not happen any more. So long as these conditions are yours, so long will they come to you to demand your attention, but the moment you give them to your 15 Ideal they will leave you alone.

Do you see the little plant before you? Then attach a most sensitive auditory instrument to it, and **4—Hear God in every sound.** you will hear the thunderous shouts of joy with which it is reaching out to 20 meet the Almighty. Keep on listening for a while, and you will soon notice that there is a rhythm in that sound. It will seem to you that no music is so rhythmic and melodious as the heart-beat of that little plant. In that heart-beat you will have a faint glimpse of the 25 Universal Life which is pulsating all through nature. Do you feel miserable or lonesome? Then try to listen to the universal symphony in your own heart-beat. Do you hear and feel the throbs and pulsations of the very atoms of your being? If you do, then you know 30 what it is to be harmonious with yourself in the

consciousness of All-God. Do you see that little grain of sand? It is moving, it is moving somewhere at the command of the Almighty. Perhaps its movement is very slow to your naked eyes, but to your spiritual eyes, which see God alone and nothing else, it is moving with a tremendous speed. Your million years are but a second to an awakened soul. The grain of sand, which is crawling today on the shoreless sea of eternity, will one day reach the very throne of the Almighty. In its motion there is a rhythm keeping time with the Father's call. In that call, you and I are called. The Almighty is calling to us through every rustling sound of the wind; nay, through every movement of the minutest thing of this creation, our Father is calling to us to come a little nearer to Him. We are coming, Father, we are coming. Give us thy hand, so that we may stand on our tired and bleeding feet. Our battle-scarred souls need rest; we are weary and heavy laden. We are not yet above human sympathy; that is why we are stopping by the wayside to pick up our brothers and sisters. Perhaps it is not our work, or our part to think and plan, yet we cannot help desiring that the whole human race may find peace and rest. Teach us how to do Thy work in our consciousness of Thee. Father, we are coming; guide our footsteps in Thy Consciousness. We have long struggled and fought our own battle, but today we surrender everything to Thee. Though we are torn by the tempest of passion, discord and sin, yet we are coming to Thy Kingdom, which is Eternal and Indestructible. Father, here is our heart, take every-

thing that is ours, and give us everything that is thine.

We want the Godly concept of life, and Godly concept of things. Yesterday this world was the world of darkness, but today—ah, my friend, today it is flooded with Light. It is knowing God which makes our living different. Yesterday we were slaves of godless desires and passions, but today we have received the new freedom through our consciousness of ALL-GOD. It is a real freedom from limitation. Today no church, no temple, no community is large enough to limit our consciousness of the vast Omniscient God. If we meet together, we meet for a common cause, that is, to realize more of the universal concept of God. If this is called a society, then this society has no binding rules or regulations to limit any one. It is a free society, so free that no one by coming in contact with it will ever find any bondage, or ever remain in bondage. The scope of this society is so vast that no color, creed or race will ever be able to limit it. When we strike the higher note of this universe by our unrestricted new meditation, we find that vegetable, animal, men, women, children, the sun, moon and stars are the members of our universal society. We admit that on rare occasions we come to feel the universal kinship with the whole universe.

We do not pray any more as we did in the past. In this new age we have changed the old order of things. We now see God, talk to Him,—“Lord now you can see what is in my soul.” God really sees our soul exactly in the manner that we become conscious of His seeing. To

**5—Freedom
of the new
meditation.**

**6—Prayer
and the new
meditation.**

our consciousness, God's action is made manifest, though in reality it is ever manifest. In this new cycle, the whole of physical nature is laid bare and the hidden God of our forefathers stands unveiled. In this new cycle, we no longer need temple, church, synagogue or cathedral in which to pray to our God. We carry in our soul, temple, church, synagogue and cathedral. Even in the desert land we find our place to pray. Under the vast blue dome of the universal cathedral we sing the praise of the Lord with the myriads of comrade souls in the form of eternal sand grains. We may have a common place of worship, where we meet to give and receive mutual inspiration, but we do not let that place limit our universal concept of temple or church.

Our new meditation has a wide range of possibilities. It brings the whole world to one point of interest, that is, our Ideal. In one Ideal we strive to see every thing and condition. In one Ideal we live our present life without any discord or inharmony. In this new cycle, in order to be spiritual, we need not give up anything, but take in all, because God is All-in-All. When you see the manifestation of God in your husband, wife and children, they become God's. Then, in that concept of unity, we really rise above sin or sense of separation, to the immortal concept of One Life. In our new meditation we do not waste our time in learning to concentrate. If the concentration is for the meditation, the easiest way to learn to concentrate is to meditate. Now our mind can not run in any direction

7—The new
meditation sanc-
tifies all things.

where it does not meet with God. In the world of God, in all our thoughts and actions, we try to find God. That is the easiest way to concentrate our mind on God. Now we fight all our battles with our consciousness of All-God; therefore we find that God fights our battles and we abide in eternal peace and trust. In our new meditation we come to learn this lesson, that our natural desires and demands are not sinful any more, because in harmony and peace there can not exist any sin or sense of separation from God. All our natural desires are now divine desires, because we recognize the Allness of God. The man who lives in the consciousness of All-God can not be abnormal. Carnality drops away from him. He becomes the free soul, the humble messenger of truth. He finds comradeship with the lowest animals and the highest of men. When we see life and intelligence in an object, we unconsciously come to realize God; but when we consciously realize the Eternal life, we commune with Him.

Oh, what a sense of freedom! What a glorious vision to live the life of universal comradeship with all things in our consciousness of All-God! As I stand bare-headed under the vast blue canopy, with my soul expanded to its utmost reach, I hear the word freedom from every direction in every breath of my life. The whole of nature seems to sing that eternal chorus, FREEDOM. I seem to have outgrown the world of limitation. My old jealousy, anger and passion do not touch me any more. In my enjoyment of freedom, I feel inclined to give everybody freedom. I desire to kiss every sore

8—Impulse of
the new
freedom.

foot that has trodden the thorny ground. Every fallen man, who has been crushed under the heels of tyrannical social fads, has my sympathy. In him or her I see the injured Christ. In that freedom, my pride, prejudice and sensitiveness vanish. Within me I find the sympathetic Christ looking down upon oppressed and injured humanity. In that consciousness I forget country, color, race, creed and nation. I find them all in One. My soul reaches out to meet the lowly and the poor and the down-trodden without any malice or hatred towards anyone. In that freedom I love even the oppressor, and ask God to forgive him, because he knows not what love means. In that freedom I look at a piece of rock and it speaks to me in the language of God; nay, it is the very God who speaks to me through that piece of rock. I know that it is God who speaks, because when I ask the rock with my consciousness of a rock, it does not answer my question. But when I talk to it with my consciousness of All-God, I find the response. In our new meditation we find our God so near to us that we do not stand in awe of Him any more. He is our friend, our counselor, our helpmate and our playmate. Is this not the Kingdom of God? We are not ashamed to tell God the innermost desire of our heart. In this new cycle we live in the sense of holiness and wholeness, therefore we cannot have anything which is not holy. When God touches our soul there cannot remain anything unholy. This sublime ideal can be reached by those who are purified by the consciousness of All-God, and by none else.

NATURAL LAW.

SOME people think that we have to give up everything material in order to be spiritual. It is very true if things material are opposite to things spiritual. But is there anything material in reality? Before we answer that question, let us consider in 5
What is spirituality? what way a thing affects us. A thing affects us just in the significance we know it. If we know a thing to be bad it will affect us in that significance. So, if we come to know the same thing to be good, its former effect will change. Similarly, if we 10
come to know a so-called material thing to be spiritual, it will no longer have a material effect upon us. Then there is nothing material or spiritual in reality, but the viewpoint makes it so. All created things are transitory in nature, because that which is created has 15
a beginning, and therefore it has an end. There is not a thing in this relative plane which is not created in the sense of its manifestation. You, I, vegetable, mineral, animal, the sun, the moon, all the solar systems, and all that has any form, are all created by the 20
God Power. By the word created, we mean creation as we are conscious of it. In reality all things are conditions which have been made to manifest by the concept of the spirit. In this created world, things become material or spiritual as we can conceive of 25
them. When we conceive of a thing with the realization of the Oneness of all, we perceive it to be spiritual in significance. In other words, when we see a thing

in such a significance that it brings us nearer to our God, it becomes spiritual to us. Therefore when we see a thing embodying or manifesting the Eternal Spirit, we call it a spiritual thing.

The idea that we have to give up material things 5
in order to be spiritual seems to be erroneous. Yet we
10—The spiritual know there is a great truth in it. We
possess receive and give things only in our con-
all things. cept. In reality we neither receive nor give anything.
Both the receiver and giver move on with their 10
consciousness of the act, and the things received and
given remain just where they were. As the old receiver
and giver pass on with their consciousness of the act,
the new receiver and giver come to the front and use
the thing with the consciousness of their predecessors. 15
A millionaire will pass on, but his millions will remain
just where they were. In this creating there is nothing
new. All the gold the millionaires have accumulated
was right here before they were born. The possession
only exists in their consciousness, though it is depriv- 20
ing others of the same sense of possession. In the
desire plane all would like to have the consciousness
of possession of the objects they desire. The more
freely they can have that experience, the less value they
will attach to it. In the degree we are able to make 25
a thing spiritual, in that degree we come to possess a
thing with freedom; because, then we know that every-
thing exists in One Eternal Spirit, and in spirit we
can never be deprived of anything we possess. It gives
us the sense of possession in common. Everybody has 30
the right to possess everything in spirit. Then your

possession is mine, and my possession is yours. It is not the question of possessions or things, but the question of concept.

After giving up a thing, if we have the same old attachment to it, or the same concept about it, we 5

11—True
sacrifice.

simply make the pretense of giving up.

A thing may change hands, yet it may not change its former owner, because he may still cling to it in his consciousness. Then in order to be spiritual, there is no need of giving up anything. Let the thing 10 be where it is, at the same time let us change our viewpoint regarding the thing. If it is material today, let us strive to make it spiritual by the freedom of universal possession. In other words, let us make it a commonwealth in our concept, by realizing the Oneness of 15 All. We are supposed to give up the lower concept for the higher concept, and not the things we love. If we have a natural love for a thing, we should not kill that love, but elevate it by giving or attaching to it the more spiritual significance. To kill a desire in the 20 literal sense is an old fad. In the new cycle we proclaim that you should transmute your desire by the higher significance which you are capable of giving in your particular stage of evolution. Your every natural desire corresponds to your own stage of evolution, 25 therefore you must not kill it, but elevate it. The old significance of your desire may be killed by the higher significance, but the desire itself is in continual process of purification.

When we adopt legitimate means to purify our 30

natural desire, it brings joy and exaltation, and arouses
12—The a nobler feeling in us. No shadow of
eternal now. sorrow or remorse can fall on our part-
ing ways, because it is the victory over one shade of 5
mortal concept, and it means a step nearer to eternal
bliss and serenity. It is not the question of living
today for a future heaven, but it is living today for
today's heaven. Even when we reach the final goal,
the realization of Christ-consciousness, it will be today.
We are conscious of living now, and it will be forever 10
NOW. Therefore, fear not what is to happen in the
future, because you will never come to live in the
future. In this sense you cannot live in the future.
You will live only then when your future will be
present. Once you can enter into the spirit of living 15
in the eternal present you will find your God here, and
forever with you. You will learn to walk with God
in the eternal present. Do not care how little or how
much you are to get out of your effort, but get just as
much as you are capable of getting today. By forget- 20
ting your future gain, you increase your capacity to
receive more this very moment. It is impossible for
a man to be unhappy if he lives his present to the
fullest extent of his capacity, in the consciousness of
his immortal existence. The moment we become con- 25
scious that we are immortal we find peace and harmony
within ourselves. Because to be conscious of our
immortality is to realize unity with all. When with
that consciousness we enjoy our present with care-free
mind, our joy knows no bound. 30

Do not deprive yourself of anything. Live in the

fullness of everything your heart desires, and you will
 13—The law of have it. Only do not lose sight of the
 possession. vision of your immortal existence.
 Remember, when walking with God no one ever goes
 hungry. We can enjoy every thing in the sense of 5
 universal ownership. The thing which I enjoy today
 at a distance, tomorrow will come nearer when tomor-
 row will be today; because tomorrow I shall feel the
 nearness of that thing by association. Since we feel
 the nearness of an object by being conscious of its 10
 nearness, why will a thing not be near to us when we
 are conscious of its nearness—even in our imagination?
 Feel yourself a little nearer to a person in your con-
 sciousness, and that person will be nearer to you. The
 same law is applied in every other thing in life. It is 15
 the natural law. Once we understand it, we feel as
 free as a lark under the vast canopy of Eternal Life.
 Since we live in the present, we also enjoy a thing in
 the present. Then enjoy your desired object with the
 sense of universal ownership. Everything is free in 20
 this universe, but you have to pay for the license to
 enjoy it; that is, you must have the spiritual concept
 before you can understand the free use of God's gifts.
 Never try to live above or below your capacity of
 today, and you will always be happy. Live today in 25
 the eternal sense of existence, because it is the natural
 law, and tomorrow will take care of itself. Do not
 limit yourself, because out of limitation there comes
 attachment. Attachment not only brings sorrow but
 also deprives us of the Almighty's free bounty. 30

When we make everything God's in our concept

we become free from attachment. Therefore use every-
14—Freedom thing in the universal sense of owner-
from attachment. ship by making it God's, or a God-thing.
Mere disposal of a thing will not make you free.
Change your concept and use your so-called belongings **5**
by making them God's in your consciousness. Use
them to the fullest of your capacity, but never accumu-
late them. Let the things come and go freely, and you
will learn the secret of getting a thing when you want
it. Change your concept, and feel really free, not for **10**
the sake of future gain, but for the sake of enjoyment
of the present. Do not test the law, because it is no
respector of persons. If the least bit of greed or doubt
abides in your consciousness, the law will refuse to act.
Try to realize it according to your present capacity as **15**
a part of your present living. Friends, it is a grand
life; FREEDOM! FREEDOM! There is nothing like
FREEDOM! Because it is the only law which makes
us free and happy. Let the Master-spirit bless you.

THE MAN WHO FOLLOWS.

THE man who follows the Christ within knows the secret of this life. He knows that through harmony and peace man manifests the highest spiritual power. He learns to feel the whole world with his consciousness. It is within, that he 5
15—Secret of this life. adjusts all conditions and wins all victories. He may sit at a corner of this vast universe, yet he is able to be in touch with all. He knows that the life of strife and struggle is for those who live the godless life. It is for them to plan and speculate, 10
because they do not know that God's way is the best. To live in the consciousness of All-God is to live in harmony and peace. When man conceives his plan in the sense of separation from God, he lives in anxiety for the outcome. But the man who acts in the con- 15
sciousness of God, and for the expression of God, he does not seek for the result. He knows that God's way is the best way and never fails. Rising above the petty, personal concept of life, when a man embraces the whole universe in his consciousness of All-God he 20
becomes a changed man. He does not care any more for either success or failure, because he knows that God's way is the best way.

If God never fails, a God's man can never fail. It is this knowledge that makes him indifferent to 25
either success or failure. When he
16—True success. enters a new city he enters like a conqueror. In his inner plane of consciousness he senses every soul and establishes the relation of love with

everybody. Every doorstep invites him to come in; every soul whether it is abiding in animal or in man, welcomes him as its brother and comrade soul. Love conquereth all. Love is the spirit of Christ, which means unity with All-God. When a man feels the presence of God in so-called strange places he does not require any introduction. He conquers all sense of separation which demands the cultivation of new acquaintances, because in the world of All-God there is nothing new. In the world of All-God it is in loving that we live. Love recognizes no barrier. Country, color and creed are all soluble in love. It is the animal nature that defies unity, because of its sin and hate; but God-nature always triumphs above all in the spirit of Christ, because it is love. One day a little bulldog came up to me in fury, but I established harmony with it within myself, and said in my consciousness: "Comrade, I am glad to meet you, you are my God's." What do you think it did? It started to play instead of biting me. I did not say a single word aloud, yet by the law of telepathy I was able to convey my thought to it. Believe me, friends, a dog understands the language of soul. 5 10 15 20

All spoken words of all languages of the world are but the various sound expressions of the one universal language of the one soul. It is never the spoken word that conveys the meaning to us, but the thought behind. We learn the thought language first from the lovelit eyes of our mother, by telepathy, before we learn the word language. If it were not for conscious or unconscious telepathy, no 25 30

17—Language
of the Spirit.

mother would be able to teach her baby the meaning of a single word. Different people may use different words for the same thing, yet the unspoken meaning is understood by all. When a mother speaks a word to her baby, she does it with the consciousness of a certain meaning. This unspoken meaning is carried through the spoken word by means of telepathy. Yes, every soul has the innate capacity to learn the meaning of a word; yet it requires some action on our part to convey that meaning to it in a definite form. If it were not for this unconscious telepathy each soul would evolve its own language, and each soul would express its thought in its own words. 5 10

Express it must, because to live is to act, and to act is to express. This expression is leading us toward the ultimate unity with God. Our outer expression symbolizes our inner state of consciousness. When we forget this we lay special stress on the outer action and outer ways and means. We do not deny that there is a call for outer action, because the evolving soul, by expressing the within without, comes to realize its divine origin. But when our outer action is guided by a reckless indifference to harmony and peace, it becomes a source of constant anxiety and worry. When we match our outer action with our inner peace and poise, we verily, come to realize the Kingdom of God. Every soul holds in its bosom the Almighty Spirit. Therefore, to find peace and harmony with it, is to come consciously or unconsciously into touch with God. 15 20 25 30

We can never establish harmony and peace with

God if we are out of harmony with a single soul.

**19—The matrix
of harmony.**

Having a condition of inharmony within, we cannot establish harmony with God who is All-in-All. The thought that is foremost in our consciousness is our matrix, which largely 5 determines the condition of our daily life. We unconsciously manifest the quality of that which is foremost in our consciousness, and by means of telepathy we affect others. Therefore the man who follows the Christ within, always lives in harmony and peace with all. Every morning before leaving his bed he estab- 10 lishes harmony and peace with the whole universe. He carries in his consciousness the thought that everyone is ready to help him in every way to live the life of peace, harmony and plenty. At every turn he finds a friend, and his every word speaks love. When any- 15 one helps him by a suggestion, or by more substantial means, he receives that help as coming from God, because every helping hand is God's hand. He does not allow anyone to break his matrix of harmony by inharmonious talk in the nature of gossip. Though he 20 may listen to the other person, out of courtesy, he does not lose his consciousness of harmony and peace with the whole world. Should the inharmonious condition of another's mind break in upon his consciousness, he establishes harmony with him by imagining that har- 25 mony is existing between them. It is by the inner matrix we draw conditions and things to us. When we form our daily matrix by establishing peace and harmony with the whole world we follow God's way. Then the foremost thought in our consciousness finds 30

ready response. By following God's way we can form a matrix for anything, and draw anything, without inviting any so-called bad reaction.

In harmony and peace we come to realize the universality of consciousness, and also a broad sense of freedom. That which we receive in freedom we are ready to give in freedom. You may go to a strange city and by sensing with your consciousness, or feeling by your consciousness, you can locate people who are naturally friendly toward you in that inner plane of consciousness. By turning your consciousness upon a new place, and trying to sense the people in all directions you will notice that a feeling of calm assurance will come over you, and a feeling of fellowship with some unknown persons. If you keep that matrix long enough you will begin to notice that in some unforeseen way you are gradually getting acquainted with your people. Consciously realizing the oneness of all lives, when we establish the relation of love, peace and harmony, we find the kingdom of God. Then, according to our inner matrix, our desired object is materialized to us. We radiate that which is foremost in our consciousness; in other words, we unconsciously manifest the condition of our inner matrix.

The radiation from our inner matrix, or the condition of our consciousness, not only affects all sensitive persons, but things also. These so-called inanimate objects have life, if not in their particular form, at least, in their so-called atoms. There is an innate consciousness in everything,

20—The sense
of harmony.

21—Personal
impress on
objects.

and every natural thing is an idea of this consciousness. We unconsciously impress the things around us with the condition of our matrix. These impressions stay with these things so long as they are capable of holding them. In course of time, an impression wears out, 5 either as a matter of course, or by another impression. One of our negative, sensitive friends felt a touch of rheumatism in his leg when sitting on a chair which had been used by a rheumatic gentleman, which fact was unknown to him. We were absolutely sure that 10 it was not due to suggestion or a pre-conceived idea of any kind on his part. By carrying out numerous experiments we have been thoroughly convinced that by close association things receive impressions from the conditions of our consciousness. We have also 15 noticed that by talking to a so-called inanimate object, with our consciousness of its life and intelligence, and its ability to understand and obey our command or request, we have been able to impress it more deeply with a certain idea. Such an article, when sent to a 20 sensitive person or patient who may be ignorant of our action and intention, is able to produce the desired result, if not directly, then indirectly. The reason we say indirectly is because it may not entirely influence a sensitive person, though it may be instrumental in 25 establishing a telepathic relation between us and the person. Master Jesus sometimes used clay or some other article to effect healing. This method might have been employed as a means of conveying a suggestion more strongly to those patients who were 30 living absolutely in the objective concept of life, and

also as a means of establishing telepathic relation between him and his patients. There being a great difference between his and the patients' state of consciousness it would sometimes be impossible for him to establish direct telepathy. But when an object bearing the impress of the Master's state of consciousness would bring them to a little higher state of receptivity he reached them easily. 5

The manifestation of all powers in this so-called objective plane is by reflection, and it is due to the 10
 22—Internal harmony is secret of personal power. different states of individual consciousness, or else in this ever-manifested world of consciousness there could be no manifestation. It is now an established fact that the Christian Yogis that by the impression of our state of consciousness 15
 we can arrest the disintegration of a thing for a certain length of time. The other night one of our friends and teachers brought a withered rose into freshness and life by talking to it. This talking, with our consciousness that there is life in a thing, raises our 20
 consciousness and makes us more efficient in the manifestation of God-Power. When we talk to a thing with love and harmony we find a ready response. You talk to poison-oak with love, and with the consciousness that it understands your friendly attitude, and it will 25
 never poison you. Your consciousness of love and harmony not only raises your consciousness, but it can also impress a poisonous object with your state of consciousness. When anything is inharmonious with us it affects us as a poison. God's way is harmony 30
 and peace. By following God's way we can attain

Mastership. You have no right to hate even your disease. Disease is due to an inharmonious condition within your consciousness. Inharmony can never be conquered by inharmony. If it is impossible for you to forget your disease, by manifesting love to it, you can kindly tell it to depart and it will leave you; that inner inharmony, which is the direct or indirect cause of the manifestation of your disease, will thereby be adjusted. To manifest a harmonious attitude toward your disease is to establish harmony within yourself. That is God's way and therefore the best way. To give the disease to God has the same significance. It creates a sense of freedom within by establishing harmony and peace. Treat everybody and everything with love and you will learn the secret of commanding so-called physical nature. Do not fight your so-called evil desires and passions, just establish the relation of harmony and love and they will disappear.

An ignorant man unknowingly made a financial demonstration although he had no spiritual concept of things. He devotedly followed the instructions of an unscrupulous man who charged a big price for lessons which he himself did not believe. Every morning this man would tell the money he had earned to bring him more money. His neighbors thought he was insane, but he believed he had the secret of money making. He soon discovered that people would buy articles from him more readily than from anyone else. He attributed his success to the practice of his lessons. This demonstration gave him such a consciousness of money-

**23—An illustration
of the law.**

making that by proper investment he soon became very well-to-do. We are mentioning this not to suggest financial demonstration, but simply to explain the underlying law. By talking to his well-earned money with love and consciousness he created a matrix for 5 money. Had he known the spiritual significance of everything he would never have made himself the slave to any one thing. Through freedom comes real happiness. To receive freely and to give freely are mere ideas; but these ideas push us onward into the higher 10 realm of consciousness. The man who follows the Christ within, is the new man of this new age. His battle-cry is Freedom. His banner is Peace. His emblem is Love. His soul knows nothing but GOD. He is a free soul. 15

UNDER THE SHADOW OF THE ALMIGHTY.

EVERY soul is a Holy Bible. It contains within it the wondrous story of our Saviour. Its every page is written by God's hand, and every verse is an inspiring message to those who can read the universal language, love. The readers are wanting, not the scripture. We are ashamed, or afraid, to read this Holy Book, which is always open before us. Every mother, every father, every sweet little baby, every one of our neighbors is holding before us the story of Jesus the Christ. The loveliest eyes of our loved ones are constantly inviting us to read the story of our Saviour. There is only one inspired book in the whole universe, that is the evolving soul. All other books are but faint and poor reproduction of this original book. In this one book you can find every message and every idea, from the dawn of creation to the resurrection of Man-Christ. A sweet little baby face can reveal to you more of the mystery of the past and future than all your clairvoyant power. It can reveal to you reflections of father, mother, friend, brother, sister, Jesus, Buddha, Confucius, all great souls and all great ideas and thoughts of the world.

No dawn ever smiled upon me so sublimely and benignly as the dawn which a little baby face brought upon me. It was the great awakening, the dawn of my new consciousness of the Baby-Christ. In that little child I verily saw the baby Christ. I saw it grow before my eyes from baby-

24—The holy
book of the
soul.

25—The vision
of Jesus.

hood to manhood. The Orient of twenty centuries past leapt into my vision. Then I forgot time, place and environment. I cried "Orient! Orient! My poor bleeding Orient! Thou comest again before me with Jesus the Christ. Thou comest to teach me the divine wisdom in the wilderness of pride and prejudice!" Ah, it was the Christ, it was the Master Spirit. I saw him on the Sea of Galilee, standing as a dream picture. I saw him in Jerusalem after his triumphant march upon the holy city. I saw him again as a comforter of the poor and the lowly. I saw him healing the sick and raising the dead. Then I saw him on his way to the cross, lonely and forsaken even by his most devoted and beloved disciples. With intense agony of soul I cried out, "Master, Master, what does all this mean. Is this a drama of real life, or merely a symbol?" The sympathetic Christ, the incarnation of love, looked at me with his great universal compassion. He did not speak, but his eyes conveyed all he wished to say. "This is the price and the reward of love." Master, is it for love that thou bearest the cross? Is it for love that thou dost bless those who condemn thee? Is it for love that thou hast spent thy days with publicans and sinners, raising them from sin and death? Yet, Master, the very people who have received thy blessings have turned against you. I could not do this. Yes, yes, I remember even Peter denied thee thrice. I cannot, Master, I cannot comprehend the vastness of thy love. I cannot understand thee in thy fullness. Then I saw him on the cross, the bleeding Christ praying, "*Father, forgive them for they know not what they do.*" Master,

why bleedest thou, why forgivest thou thine enemy?
 What does the cold, callous world know of forgiveness?
 Those men of worldly pride and dignity who look at
 thee today with sneers, were once recipients of thy
 blessings. They came to thee under the cover of 5
 darkness of night, so that the world could not cast
 any reflection upon their good name and reputation.
 They are like all cowards and profligates, who turn
 against their benefactor with the change of fortune.
 Not to speak of them, even most of thy devoted and 10
 beloved disciples have forsaken thee. They were
 unable to stand the final test, they could not march
 with thee to the cross. Shame! shame! Ye stalwart
 men of Galilee! Can ye not follow the Master to the
 cross? Ye brave and valiant fishermen, who dared the 15
 tempest and surges of the sea, can ye not face the
 angry mob with the Master? Look! He is alone on the
 cross! The Prince of all men! The greatest of all
 lovers of humanity. Has no one in this world a kind
 word to say to him? "*Oh ye of little faith,*" hear ye 20
 not the Master offering a prayer for your redemption,
 even on the cross? Ye fools, receivers of the greatest
 of all boons, now ye weep. At the end of the last act,
 when the curtain is falling, ye weep in despair and
 shame. "*It is finished.*" Yes, it is the end, but it is also 25
 the beginning of a new life for the world.

There is great consolation in knowing that the Master did not march to the cross altogether alone.

26—Meaning of He at least found four true souls among
 the cross. whom three were women who dared. 30
 They, on the day of crucifixion redeemed the world's

motherhood. Think of it! Twenty centuries ago, when women were treated like chattel slaves, three women dared to follow the Master to the Cross. It was to a woman, the mother nature, that the Master first came after his crucifixion. I saw him speaking 5 to Mary. The pathos of the conversation, which struck the last farewell note in Mary's worldly concept of the Master, moved me intensely. There was a sublime calmness upon the Master's face, the calmness which is only seen when a great battle is won within 10 the soul. There was a princely dignity about his bearing. He appeared to me as the only prince in the house of God. As I caught sight of his holy, innocent face, I was carried far away from the realm of mortality to the world of All-God. Then I said, with 15 almost the cadence of a caress: "Who art thou, my uncrowned prince, who are thou? Art thou Jesus of Nazareth, the Man-Christ, who was hidden in the darkness of Egypt? Art thou the friend of the poor and lowly who are oppressed under the tyrannical rule 20 of hate and discord? Come, Master, come a little nearer to my soul. Touch me, Master, and say: 'Henceforth thou art redeemed.' Light the torch of wisdom in my soul, so that the darkness may be dispelled. I cannot go, Master, I cannot go back to 25 the godless world which always closes upon me and shuts out the vision of thee." Then the Master looked upon me with compassion and love, the love that knows no limitation. At last he spoke, "Crucifixion is a memorable event to the human soul. It is through 30 crucifixion of the flesh that spirit rises to its full con-

sciousness of All-God. The spirit is liberated through Christ-consciousness. Behold, I ascend in perfect glory."

"Yes, Master, that is true, yet I cannot understand how flesh came to exist." "Flesh is not substance, but 5
 27—Flesh and spirit. is the misconception which spirit has of itself. Losing God-consciousness, spirit comes to believe itself to be what in reality it is not. In that belief there comes mortality or death as an idea. Seest thou the little flower bud yonder? 10
 In the very heart of the flower resides the spirit immortal as a part of God, and in that spirit the absolute God exists as a whole. Therefore, in that flower bud 'I AM' exists. Seest thou that tiny bird, the puny child of nature? Even it also carries the Mighty Spirit 15
 within. Hearest thou its melodious song which is being wafted through the air? Its potency is yet unknown to the scientific minds of the world. That song is sending forth a quiver throughout the universe. The farthest atom of this creation is echoing forth that 20
 melody. Do not forget that in the very heart of matter, or mortality, the Almighty Spirit exists as the Eternal One. Mortality is your creation through false concept; immortality is the very nature of THAT which exists forever. By the magic touch of the Christ-conscious- 25
 ness the dead will rise into life, flesh into spirit. That which is created by concept is changed by concept. The higher concept is constantly transmuting the lower. The spiritual concept is overcoming the material or flesh concept. So flesh is turning into spirit 30
 through crucifixion."

"Master, if it is the dawn of thy resurrection, it is, verily, an auspicious dawn for me. I faintly realize **28—Disease, death, poverty—and the cure.** how everything should be, but I cannot fully grasp the fullness of thy concept of life. Tell me, Master, how shall we conquer dis- 5 ease, death and poverty? Perhaps my question is of small importance, yet its relative significance is so great that I cannot so easily set it aside."

"Yes, yes, that question must be met in the light of Christ-Yoga. Christ-Yoga, or Christian Yoga, 10 means unity with God through Christ-consciousness. What is disease? It is an idea which exists in your consciousness. You become conscious of health, and disease disappears, you become conscious of disease, then health departs. So with death, it too exists as an 15 idea. That idea exists somewhere in your personal consciousness as a result of race suggestion, and therefore it happens to you. There is no death in reality, it simply means change. This change is constantly going on, but your experience in so-called physical 20 disintegration is due to the belief of your personal-consciousness. This body could be transmuted into the ethereal state if it were not for the race suggestion of physical disintegration. Death comes to man in response to the condition created within his personal 25 consciousness. One of the greatest metaphysical truths is that no man can ever pass out of the body so long as he lives in the consciousness of being in the body. It is especially true of a man in a diseased condition. Make the man conscious that he is living and he 30 will live, no matter how near he may approach death.

So with all other problems of life. Just live in the consciousness of plenty and you will have it. Live in the consciousness of harmony and love with all, and you will receive new inspiration every day. When you come to feel that the whole universe is keeping balance 5 with your inner poise, you become the center of a great force. Then in that inner harmony and peace, become conscious of the Allness of God, and you will manifest such power and force that even the wild animals of the forest will obey your command." 10

"Teach me, Master. How can I find harmony and peace within myself?"

28—Self-surrender.

"By surrendering thyself to my guidance."

I heard the echo that came from the Mount of 15 Olives: "Surrender thyself."

"Yes, Master, I hear thy command, but wait until I am ready."

Master's voice rang through the clear space, half in irony and half in sympathy, "Until thou art ready?" 20 Then he became lost in thought, remembering another youth who spoke almost with the same ring in his voice when he commanded him to follow. When I looked at him I saw his kind face become still more kind. At once I knew what was in his consciousness. 25 It was his unbounded love for those who have so little faith in him, yet seek his guidance. Then he spoke again, this time almost in a whisper.

"Which of you by taking thought can add one cubit unto his stature? Come unto me all ye that labour and are heavy laden and I will give you rest." 30

‘Master, is it thy command or request?’

Again he became silent. I never knew before that silence had language. A person’s consciousness is often carried through his silence. I divined what the Master would have spoken. He would have said: 5
“Can the world bring the Promethean spark to enkindle a dead hope? Can a man profit by taking thought of himself? Can a man find any other than Christ to anchor in the tempest of the passion-sea?”

What an impossible hope the men of the world 10 entertain when they seek peace and rest in a godless world. Without the consciousness of All-God this world is the most dreary place in the whole universe. It is that consciousness of All-God which is the Christ, the Master Spirit. Then I awoke from my centuries 15 of lethargic slumber in ignorance, half in protest, half in willingness. This time I saw the Master standing on the pinnacle of a mountain. He spoke with his hand outstretched, pointing to the vast sweep of magnificent scenery before him. “Seest thou the glory and 20 grandeur of thy Lord God? Hearest thou the great symphony rising from the very heart of nature? It is all thine. Sleep no more; in the world of All-God there is no night. Here thou shalt exist forever in eternal sunshine, eternal bliss. *I am the Way, the Truth and the 25 Life; no man cometh unto the Father but by me.*”

Amen.

THE NEW CYCLE.

IT IS the dawn of a new cycle. In this dawn we are learning to look at everything in a new way. Our hopes, aspirations and ideals are all new. We have a new vision of ourselves. We do not think of ourselves any more as we have been **30—Substance of the new cycle teaching.** used to think in the past. We now see ourselves as parts of God. In this world of All-God, we can neither be the image of God nor be created by Him in reality. Yet we believe that God is the only Creator of all that we manifest, because we are parts of Him. We know that we are but parts of the absolute perfect God, because we have not the absolute perfect consciousness. The Absolute is perfect, and unchangeable, and can not be more or less than what IT is. Therefore the Absolute, as the Absolute, cannot manifest part consciousness. The part only can manifest part consciousness, and it does so by reflection; that is, by reflecting its own consciousness of itself, upon itself, which we call knowing itself in limitation. The Absolute being All-in-All, we cannot exist in reality if we do not exist in the Absolute. To exist in the unchangeable perfect Absolute, is to be part of It. All formation is by reflection. By its own state of consciousness, a part of the absolute God creates. Therefore God is the sole author of all creations, because the part bears the likeness of the Whole in spirit or in essence. The part is only a part of the Absolute, yet the part can reflect, or manifest, unlimited power by being conscious of unlimited God, because all manifestation, or creation, is by reflection.

A part is designated according to its own state of consciousness. When it is conscious of perfect God, and nothing else, then it is Christ, and it reflects perfect God. The perfect state of Christ-consciousness transcends all limited creation or manifestation, therefore it is a state above illusion. It is by losing the Christ-consciousness that a part falls into illusion. This fall is only seeming, because a part can never be detached from its whole in reality; only to its consciousness is the absolute God absent.

This is a new vision of life. This is the vision of Christian Yoga at the dawn of this new cycle. This new vision of life makes our living different. We no longer need to search for God. This new cycle is the end of all search for God, and the beginning of holy communion with Him. We know now that to think of ourselves is to think of God, because He is All-in-All. Therefore in this new cycle we live in the consciousness of All-God. We do not sit in meditation to control the action of the mind. In the consciousness of All-God we let the mind go whither it pleases. The mind does not require special control in order to find God, because wherever it goes it meets God. It can never go beyond the Infinite Ocean of Consciousness, therefore it stands still in peace and calmness. So long as our mind has a chance to run away to any place it will run. In our consciousness of All-God it has no other place than God, therefore it does not require any special training to concentrate upon one point.

At the dawn of this new cycle we proclaim that if God is All-in-All we must let Him be so even in our practice. Therefore we should
33—New cycle worship. abandon all practices which hold the suggestion that God is far from us. Let us realize Him everywhere and under all circumstances. Instead of giving your mind the suggestion that God can be communioned with under a certain condition, live in the consciousness that He is in all that we see and feel. It will help you to carry the atmosphere of God wherever you go. If the purpose of all practices and ceremonies is to commune with God, why do you not strike a straight path? What will it avail you if you have become proficient in concentration and have not found God? When your mind can not run away from God you have, verily, found God. Then at every move it makes, it finds itself in the same place. In the ocean of Infinite Consciousness every point is a center without a circumference. Every point is like other points. Therefore in the ocean of Consciousness, moving we move not. If you live in the objective concept of life you can commune with your God through any object; but if you form the habit of holding a communion with your God through a definite object you are likely to put yourself in bondage. Unless you have the universal concept of God at the back of you, you are likely to miss your holy communion with Him when away from your symbol. Therefore, comrades, in your personal concept of life, let your God travel with you wherever you go. Learn to see God in all objects in the vast domain of nature. Look at a beautiful flower

and try to have an interchange of consciousness and you will become conscious of each other in the fellowship of the One Divine Life. Then gradually change the attribute of that flower into the attribute of all powerful God. In that consciousness speak to your 5 God in the flower and He will answer you, either in the form of an impression, or in your own language. Keep your consciousness intact, and ask any question you wish to ask your God and you will receive the answer. If sometimes the answer comes in the form 10 of our language, it is because God, our Almighty Father, can speak to us in our own language if we believe He can. When we say He can, we mean that to our consciousness He can, for he is really above any new action limited to time. To our consciousness 15 God's action is made manifest by our own attitude. In reality He is ever manifested. Therefore it is only to our consciousness He acts, for in action and in inaction He is forever the same—the Unchangeable, Eternal God. 20

Our new cycle dream is a stupendous, realistic dream, in this dreamland of illusion. In this cycle we have discovered the law of life, which 25 is going to make us free. We have discovered that our own thought reflects back on us and makes us manifest the quality of that of which we are conscious. In this new cycle we do not consider that one part of the body is any more the seat of Christ than another part. Therefore, if it is necessary to concentrate upon any part of our body in order to 30 wake up the sleeping Christ nature we can freely do

34—The law
of life.

so without attaching a special importance to any particular part. We know now that after all it is our own quality of thought that brings the response, and that it does not come by virtue of any definite practice or object. We make this statement with no antagonism 5 to any prevailing teaching, but as humble exponents of Truth. Let Truth triumph, and the Kingdom of God come to earth. If the Christ-consciousness resides in one part of the body, it equally resides in all parts of the body. One part is as sacred as another part, if 10 you can realize it. In this new cycle we proclaim that spirit, or individual consciousness, does not exist in the so-called physical body, but that the physical body exists in the spirit. This body is merely a reflected idea and corresponds to our personal consciousness. 15 The personal consciousness, or the soul, is also merely an idea through which spirit acts, believing itself to be that idea. So long as the spirit does not know that it is not its idea it remains in illusion. If the soul, mind, and body exist as an idea of spirit, they must 20 necessarily exist in the spirit. When we use the term "in" we do not mean inside, we simply mean in the consciousness of the spirit. All the so-called physical conditions and sensations come from the spirit in its idea or belief-life. Therefore know and realize that 25 "*ye are the temple of God.*" Do not let this temple be occupied by the physical concept of life, but let it be in-filled with the consciousness of All-God. Is it not a sublime and grand vision that by controlling the action of our inner consciousness we thus control the action 30 of the so-called physical body!

As I sit here this moment under the inspiration of the Master-spirit, a prophetic vision opens before me. I see distinctly that all the advanced souls of this world will one day heartily accept the Christian Yoga teaching. Because I know that before God no soul will ever hold its personal pride and prejudice, and none will be ashamed to say that this teaching is, verily, for the new race. This new vision of life not only simplifies the problem of life, but it also makes us better men and women right here and now, because it brings us into direct touch with God. If God is the goal, God we must have.

In this new cycle we say that if you are too self-conscious of your so-called physical body and unable to overcome your so-called physical ailments, then consecrate your body to your Ideal, or Christ. From this very moment try to live in the consciousness that your body belongs to Christ, and is therefore Christ's body. Be conscious of the sacredness of your body just as you would really be of Christ's body. Then you will unconsciously come to live in the idea of wholeness and holiness. It is the easiest way to overcome all sense of physical defect. Or if you have the realization of your immortal Self, which is the very reality of your being, you will obtain still better results. A few years ago we proclaimed as our new cycle vision that we no longer required affirmation and denial in the form of fixed statements, and today many people are gradually awakening to the importance of that statement. Many

35—A vision of
the new cycle.

36—The new
freedom.

other phases of this new dispensation will likewise find response from the newly awakening souls. It is the beginning of a new age, and Christian Yoga is the present and future religion of the new men and women. The new men and women of this cycle are free from all bondage of traditions, habits, and customs. They are free souls, they do not care how dear may be the old theories and practices, but think that if these do not meet the demands of the time, or the spirit of the age, they should be discarded. 10

In this new cycle we are not ready to compromise with old theories and dogmas, or to meet them half way. Though they once served their purpose, we know now that no half truth can be truth. The old theories and dogmas were good for the childhood of the human race, and they may still be good for those who have not yet passed out of their childhood, but they no longer can meet the growing demands of the new men and women of this age. We are no longer satisfied with giving new interpretations to the old theories. There was a time when we were afraid to give up altogether the old traditional teachings, and therefore, as a compromise, we used to seek new interpretations of them. But today, in this glorious day of the Lord, and at the dawn of this new era of universal freedom, we stand released from all fear of unkind public criticism. Mark my words, in time public opinion will change, and the wind will blow in our favor. In this progressive, liberal age you cannot hold a man down in the bondage of dogma or creed. Any effort to overshadow the 20 25 30

**37—Sufficiency
of the new
revelation.**

effulgent glory of this vision of the new age by trickery and worldly wisdom will never succeed in holding back the hand of the Almighty. Remember, Almighty God is at the back of every step humanity takes toward its final goal. May God bless you! You are my 5 brothers and sisters; it is all for you. Forget my name and personality, and being free from all personal prejudice try to understand this Truth. If it is the word of God, let it live; if not, let it die.

My friends, what can I say more than this: That 10 no matter what attitude you take toward this new dispensation, I know that everything is for the best. Nothing happens in this God's world in vain. There is a cause for everything, and there is a good reason for every happening. Every- 15 thing happens for our good. The man who is taking the wrong step will be righted. That all-prevailing law, the ever-active principle or knowing power in man, is pushing every soul toward God. When we stay in an old condition or concept of life, which we 20 should change for the better, that ever-progressive law of our being compels us to move to the place where we belong. From our limited concept of life we may interpret it as punishment, but in reality it is the act of love. When the fireman pulls us by force from a 25 blazing house, is his motive unkind? Yet the force he may exert to snatch us from our firm hold upon an immovable object may hurt us. So the all providing law of our being always acts for our good, no matter how we interpret its action. It is always the hand of 30 God that directs us through so-called fortune and

38—The new
cycle spirit.

misfortune, until we become conscious of the allness of God. What a consoling idea it is that whatever happens, happens for our best! This understanding not only heals our so-called wounds more quickly, but it also creates a better condition for us. The sooner 5 we let an unpleasant event pass out of our consciousness by the realization of its goodness, the better will be the next experience. Yes, we can avoid so-called unpleasant experiences by living the God-life, or the life of harmony, peace and love. May this new cycle 10 spirit prevail over all the earth! May all nations, races, colors and creeds, live in the eternal sunshine of One Omnipresent God!

Amen.

THE NEW LIGHT.

MRS. TRUTH SEEKER: Mrs. Wise, I was just going to ask you what that new religion is you were talking about the other day? What does it teach?

39—The new religion.

Mrs. Wise: It is the new dispensation, 5
called Christian Yoga. Yoga, you know, means unity. The literal meaning of Christian Yoga is unity with God through the Christ-consciousness. It maintains that God is All-in-All, unchangeable and perfect. But it——

Mrs. Seeker: O, I see! It is Christian Science, or 10
Divine Science, or something of that order.

40—Its distinctive features.

Mrs. Wise: No, dear, it is neither 15
Christian Science nor Divine Science, as we generally understand these names, though they are all good. This dispensation has something new 20
to offer; it throws additional light upon Truth. For example, other teachings maintain that God is All-in-all, perfect and unchangeable, and at the same time make a contradictory statement to the effect that the unchangeable, perfect God creates. If He is unchange- 25
able and perfect, He can of course have no lack, but must always be the same, without any change in thought and action. If He should create something new today He certainly would have lacked that something yesterday. But that cannot be if God is perfect, 25
unchangeable and All-in-All. What exists in God always exists without any change. Therefore, Christian Yoga maintains that this changeable creation

could not have been conceived and created by the perfect, Absolute God.

Mrs. S.: Why, Mrs. Wise? I am surprised at you! You seem to have a religion which sounds more like atheism to me than anything else. 5
41—Perfect God cannot create. Do you wish to deny all that the Scriptures say about God and His creation? Personally speaking, I like the idea that God has created us in His own image and likeness, in spirit.

Mrs. W.: It is not a question of what we like or dislike, but as to whether our assertion is scientific or not. We can not say that God is All-in-All, perfect and unchangeable, and at the same time say that He needs to create. If He is All-in-All, where can His created being, or object, exist? Two things can not exist at the same time in a world of All-God. In the world of unchangeable, All-God, how can there be a possibility of any new object or new creation? That which exists in God exists forever without change. This fact is scientific whether we wish to accept it or not. 20

Mrs. S.: Very well, for the sake of argument, I will agree with all that you say. But how are you to account for this creation? It is certainly a reality to us, because we are conscious of it. If you say it is unreal, and that the testimonies of our senses are deceptive and unreliable, even then the question arises as to whose senses are these and who is being deceived. If God is All-in-All, then nothing, according to your statement, can exist but God. Am I to suppose that the absolute God is 30

42—Is man the image of God?

being deceived about this creation? If He is All-in-All, unchangeable and perfect, He cannot in any possible way be deceived in anything. I believe, Mrs. Wise, you had better accept the idea that in spirit we are made in the likeness and image of God. That idea 5 seems to be progressive and scientific.

Mrs. W.: Yes, dear Mrs. Seeker, that idea is scientific, if anything can be scientific which has no science in it. To my mind it is mere assumption. You can *assume* anything to be a fact, but that will not 10 make it so. Now let us see how much science there is in the idea that in spirit we are made in the image and likeness of God. If God is All-in-All, where does His image exist. Suppose that image to be the exact likeness of God, and made of spirit, then where does 15 the spirit exist? In a world of All-God nothing can exist but God. Now, if we suppose that the image, or spirit, exists in God-Mind as an idea, then that idea ought to exist in God-Mind without any change, because the unchangeable God could not change his idea 20 without being changeable and imperfect. That which exists in the unchangeable God exists forever. Therefore if we exist as an idea of God we should exist forever and could not change. Then who is responsible for this change going on in us and around us? 25 God, being perfect, His idea must also be perfect. His perfect, unchangeable idea could not possibly produce imperfection. In the first place, God's unchangeable idea could not change either for good or for bad. In the second place, if it could change, (which would 30 mean change in God, because being God's ideas, He

alone could change that idea) it could not possibly conceive of imperfection. Then again, the idea of God could not have any volition, or will, independent of God, to change itself. But we have already admitted that that which exists in God exists forever without any change. The perfect, absolute God could not change His idea without changing Himself, or without being imperfect. Some think that we are the reflection of God. If God is All-in-All, and nothing exists beyond Him, how could there be anything to reflect God? Without having something to reflect God there would be no reflection. A reflection is separate from that which reflects, and which is reflected. 5 10

Mrs. S.: I must admit that I am very much puzzled; but if God does not create, who does? 15

43—The real
creator.

Mrs. W.: I did not say that God does not create, but I did say that the absolute, perfect God does not create. We Christian Yogis maintain that part of the absolute God creates. Part of God is God in part. Therefore, the creation of the part is the creation of God in part. We are neither the image of the Absolute, nor are we created by Him, but we are parts of Him and exist forever as such. Even to experience illusion, as well as to know God, there must be a knower. Since the Absolute forever knows Itself without any change, this knower, which is knowing in change, can not be the Absolute. The Absolute can not know Itself by degrees; hence that knower of the Absolute which is knowing it by degrees is the part. When the part knows the Absolute according to its fullest capacity it still can not 20 25 30

cease to be the part. Without conceiving the distinct individual action of the part we can not say that a part can have any experience, either of God or of illusion. To conceive of the distinct individual action of the part, is to admit the distinct individual existence 5 of it. Then again, if the part had not been a part *before* illusory experience it could never have been a part in illusion. Hence we maintain that a part will forever remain a distinct individual part in its existence. Such terms as good, bad, God, illusion, etc., 10 would be unthinkable and unknowable without a knower at the back of them, and this knower certainly can not be the perfect, unchangeable God.

Mrs. S.: I should call that a paradox. If God is the Absolute how can He have parts? Can God divide 15 Himself? How can there be separate parts of God?

44—How can God have parts?

Mrs. W.: It can easily be explained. We are not separate but are inseparable parts of God. We know that the Absolute, perfect God, can not change 20 and can not be more or less than what He is. If he could be more or less than what He is, He would be imperfect and changeable. Therefore the Absolute will forever remain the Absolute, without any change; that is, if He be the Absolute today, He was the 25 Absolute yesterday, and He will be the Absolute tomorrow. We know that we exist, and also know that we have not the absolute consciousness. Since the Absolute God does not change, we, if we had ever been the Absolute God, would still be the Absolute 30 today in our consciousness. But although we are not

the Absolute, and have not the absolute consciousness, we are parts of Him. The Absolute God being All-in-All, to exist in reality in the Absolute is to be part of Him. Therefore we maintain that we exist in God as parts of Him. We were inseparable parts, we are 5 inseparable parts, and we shall remain inseparable parts forever.

Mrs. S.: I cannot understand how the parts of the Absolute God can create. If the Whole does not change, how can the part change with- 10
 45—How can the part create? out affecting the Whole?

Mrs. W.: You are right there. The parts of the Absolute can not change, but a part being a conscious part, must be conscious of something.

Mrs. S.: You will pardon me, Mrs. Wise, but if 15 the part needs to know something because it is a conscious part, then the Whole also would be under the necessity of knowing, because It is the conscious Whole.

Mrs. W.: Mrs. Seeker, you have certainly struck 20 the keynote of Christian Yoga. Yes, the conscious Whole must be conscious of something. But the Whole cannot be conscious of anything beyond Itself because It is All-in-All. The part, however, has an alternative; it can either know itself, or it can know 25 the Whole whose part it is. A part is unchangeable because it is a part of the unchangeable Whole; but its *action of knowing* can change, that is, it can know the Whole, or it can know itself in limitation. When it knows itself, its vision is narrowed down from that 30 of the Infinite God, to a belief that its own existence is

limited but which in reality is an unchangeable part of the Absolute God. As its vision of God becomes narrowed, its reflection of God is also narrowed, for it can only reflect the quality of that of which it is conscious. When it is conscious of the absolute God it reflects the absolute God, or at least we imagine so from our relative state of consciousness. When it reflects itself, by being conscious of itself in limitation, it manifests limited form. Being limited in existence, when it reflects itself by being conscious of itself, its manifestation is limited. Its first limited manifestation is its first form in the created sense. The more it thinks, or becomes conscious of itself in limitation, the deeper becomes the impression of that limited reflection on its consciousness. That impression of the limited reflection then becomes so deep in the consciousness, that at last it causes the appearance of the so-called objective form, and that form grows more and more clearly defined as the part keeps on knowing itself in limitation. As the impression on the part continues to deepen, this objective form keeps on changing. All changes of form are due to that cause.

Mrs. S.: Do you mean to say that that which was at first nothing but the reflection of part-consciousness of itself takes an objective form, and thus gradually evolves from an idea into a shadowy form, and from that into a more and more clearly defined form?

Mrs. W.: Precisely that. The involution of individual spirit (consciousness) in the matter concept is the beginning of the evolution of form, and the evolu-

46—Evolution
of form.

tion of spirit really means the evolution of its concept toward the consciousness of All-God, from its illusion of self-consciousness. We must not forget that behind a form the unchangeable part-consciousness is ever active in its act of knowing. On account of its knowing 5 itself in limitation it is giving birth to a form and is evolving that form by its repeated act of knowing itself in limitation until finally it comes to believe itself to be that form. All its action in the so-called objective, conscious plane, is due to its belief that it is that 10 form. This belief is nothing but illusion because the part being an unchangeable part of God, can not be the changeable reflection of itself. The very knowledge of the individual part of itself in limitation is called soul and the reflection therefrom is body. 15

Mrs. S.: How do we know that we are conscious parts?

**47—Being is
self-evident.**

Mrs. W.: We know that we exist. This consciousness of being is a sure proof that we are conscious beings. A boy may change 20 into a man but his consciousness of being is always the same. I may forget my name, country, friends, but I cannot forget or lose my consciousness of being. Every impulse to an action comes from my consciousness of being, whether I give recognition to my own 25 existence or not. Though I may lose my objective consciousness of being, I can not lose my subjective, or instinctive consciousness of being. I could not think or act if I did not exist. The consciousness of our own existence is self-evident. No one will ever 30 be able to deny his own existence, because the denier

has to exist before he can deny anything. We must certainly exist before we can deny our own existence. Therefore the consciousness of our own existence is self-evident. Even to imagine that there was a time when we did not exist is to admit that we always have existed. If we had not always existed we could not come into existence out of nothing and become conscious and attempt to prove that we did not exist. We could not think of ourselves in any condition if we did not first admit our existence. No matter in what condition we wish to imagine ourselves, we have to exist prior to that condition. However, our own existence is self-evident. That which is self-evident today is always self-evident. Nothing can exist in reality except that which has the consciousness of being. We have the consciousness of being because we can think, act, or move; yet we have not the absolute consciousness. Since all beings have a different consciousness of their own existence, they all exist as different, or individual parts of the absolute God, who is All-in-All.

Mrs. S.: I must admit that this part of your metaphysics is rather difficult for me. It has certainly given me plenty to think about. But I am not able to understand how we can be inseparable parts of the Absolute God.

Mrs. W.: That is very easy to explain. We have proved that we are all conscious parts because we have the consciousness of our existence. Nothing exists in reality but that which is conscious of its own existence, either by thought or action. Therefore between any

two parts of consciousness nothing can exist but that which is also consciousness and since there is neither beginning nor end to these parts of consciousness they are eternally in touch with each other. The sum total of these inseparable parts is the absolute God. Therefore we can know the true nature of God by studying and realizing our own true nature. 5

Mrs. S.: Do I understand you to say that all that we see in form and quality is nothing more than the reflection of the different states of our own consciousness which we manifest on our way back to the consciousness of All-God? 10

Mrs. W.: Yes, you have the right idea. These forms we manifest are nothing but the reflection of our different conditions, or of the stages of evolution of our concept toward the consciousness of All-God. Therefore these forms do not exist in reality, but they represent, nevertheless, our different states of consciousness in our journey toward God-Consciousness. These forms exist forever in illusion as possible manifestations to other free or involved individual spirits. 15 20

Mrs. S.: That is the thing I cannot understand. These forms do not exist in reality, yet they eternally exist in illusion. 25

Mrs. W. First, let us understand what illusion means in a scientific sense. It means less consciousness of God. When a part loses its consciousness of All-God it is in illusion. From its fall into illusion, back to its consciousness of All-God, is a very long journey; and on this journey it manifests different degrees of God-consciousness. Now these 30

49—Creation is condition of part consciousness.

50—Eternity of illusion.

different degrees of God-consciousness in a part are not substance but conditions. To the part which is above illusion these conditions exist only as possibilities. Should it fall from its consciousness of All-God by becoming conscious of itself in limitation, these 5 evolutionary conditions would gradually become realities to it; because, it is through these conditions, representing different stages of consciousness in its journey toward God, that it would reach the complete God-consciousness again. These conditions, or states, 10 are represented by forms. Therefore all the evolutionary forms eternally exist in illusion. By self-impressions during its period in limitation the part evolves these forms, or comes to manifest these states or conditions. We, as individual spirits, are named in 15 this illusory plane according to the states or conditions we are manifesting. Mineral, vegetable, animal, man and Christ, are different states of our consciousness viewed from the illusory plane.

Mrs. S.: Do we manifest any form when we 20 reach the perfect consciousness of All-God according

51—No form to our utmost capacity?

above illusion. Mrs. W.: All forms are limited because they are the reflection of limited qualities, representing different states of consciousness in illusion. 25 When we become conscious of limitless God, we do not reflect any limited form. We can only look for changeable forms in this illusion. If we could imagine any form in that higher plane, it would also be consciousness. 30

Mrs. S.: How is it that through other teachings

wonderful demonstrations are being made? If you are
 52—Why a new right in your scientific presentation of
 revelation? Truth they must all be wrong. Yet I do
 not see any difference in the practical application of the
 new teachings.

Mrs. W.: There can not be any difference in the
 practical application of the law. We must live the life
 according to our ideal concept of life if we would make
 any demonstrations of the law; and the law is, that our
 own quality of thought reflects back on us and makes
 us manifest the same. The savage has faith in a boar's
 tooth as a healing charm, and he makes the demon-
 stration for health by carrying one of those teeth.
 Civilized people, believing themselves to be the perfect
 image of God can make a similar demonstration of
 health. From these demonstrations we can neither
 infer that there is any special value in boar's teeth, nor
 in the idea that we are made in the image of God. It is
 simply our own quality of thought reflecting back on
 us which makes us manifest the same. The difference
 between Christian Yoga and other teachings is that
 Christian Yoga explains the law of our being and the
 other teachings do not make any attempt to explain it.
 If you say there is no need to explain the law, that
 faith alone can do the work, then the orthodox churches
 give you enough opportunity to exercise that faith.
 It is not a question of faith, but of how to generate
 that faith. The clearer our understanding of the law
 of our being, the stronger will be our faith. I admit
 that if all people had faith there would be no need of
 any new presentation of Truth. In this scientific age

the only way we can generate faith in the people is by giving them a rational, scientific explanation of their being, and its relation to God. We admit that if people have faith, one religion is just as good as another. It is all a matter of realization. Yet we cannot go back to the religious faith of our savage forefathers, because we have evolved better ideas of religion through our evolution. Christian Yoga has come in response to the demand of this particular time or age.

Mrs. S.: Not to change the subject I would like to know what you think of good and evil.

53—Good and evil. Mrs. W.: They both exist to us so long as we recognize them. In reality there is neither good nor evil. Like all illusion both are unrealities. In this illusory plane we meet with relative conditions. When we judge yesterday's good by today's better understanding we call it bad, or evil. Evil really means less good.

Mrs. S.: Do you not believe that God is All-Good?

54—Divine attributes. Mrs. W.: Yes, I do. But in reality God is neither good nor bad. He is above all qualities or attributes. But we are conscious of living in the plane of qualities. By giving the higher quality to God we come to manifest it, that is, we partake of the nature of it. When we say God is All-Good, All-Wise, Omniscient, All-Powerful, etc., we simply try to express our concept of Divinity in human terms. Human language, which is anything but perfect, can not really describe that which exists only in

the absolute sense. No matter what attribute we give to God He appears to us through that attribute. It is like seeing an object through a colored glass. As that object appears of the same color as the glass we see through, so the Absolute God appears to us in the likeness, or color, of an attribute we give Him. As the color belongs to the glass we see through, so the name and form in which, and through which, we see God, belongs to our attributes or concepts. Without attributes it would be impossible for us to realize Abstract Consciousness so long as we exist in the consciousness of attributes or qualities. Attributes or qualities belong to the world of limitation, or limited concept. The attributes we give to God do not change Him, but they change us and our attitude, which brings response from Him.

Mrs. S.: What is your opinion of verbal prayer?

Mrs. W.: I believe that it is good for those who can not get the right attitude toward God. Verbal prayer, if earnestly offered, is conducive to right attitudes in our consciousness. It is the right attitude toward our concept of God which brings the response or answer to our prayer. Similarly, if you speak to a condition as if it were a personality and bid it come to you, it will come, provided you feel, or realize, that it is coming. When your mind is well polarized to a condition, and with that consciousness you bid it come, and you realize that it is coming, it will come. The secret of all that we draw unto us is the creating of the right attitude in our consciousness, no matter what method we

55—Verbal
prayer.

adopt. Our words, uttered with certain articulation and intonation, often help us to create the right attitude in our consciousness. That is why many people believe in verbal prayer.

Mrs. S.: Why does the fatalist pray to God? He believes that what is written in the book of destiny can not be altered. 5

**56—Fatalism—
two kinds.**

Mrs. W.: There are two forms of fatalism: one is active and the other passive. The passive fatalist dies in inertia, but the active fatalist thrives in plenty and prosperity if his venture is rightly directed. The active fatalist maintains that every impulse he feels in his heart is foreordained by God. If he feels an impulse to act, he acts. If he feels a desire to achieve any result he accepts it as the decree of God, believing it to be already written in the book of destiny. Since he does not know what is written in the book of destiny, he follows his natural impulse until his progress is arrested. No matter what fortune follows the banner of his adventure, he accepts it with equanimity and grace. That which he accomplishes is due to the calmness and poise which his faith in the decree of God gives him. I believe if anyone can have that faith and calmness, no matter what religious belief he adheres to, he is sure to accomplish more than the man who lives in constant worry and dread. 10 15 20 25

Mrs. S.: What can our spirit, or consciousness accomplish in this illusory plane?

Mrs. W.: It can accomplish many things. Over and above all it can regain its consciousness of All-God. In this illusory plane if you demand of your 30

consciousness to bring you any condition, or thing, and believe that it is doing its work it will never fail you. The only time it is likely to fail is when you limit it to any definite thing which may be claimed by thousands of other people. In that case the person with the higher consciousness will win out. But there are millions of other similar things or conditions which can be claimed by any person, and at any time. 5

Mrs. S.: What is the law which makes our consciousness bring a thing or condition to us? 10

57—The law of attraction. Mrs. W.: If you believe or realize a thing is done, it is done. That which you realize is the condition which acts like a magnet to draw a like quality of thing or condition. Your consciousness always accomplishes according to the faith, or realization, which you have in its ability to accomplish. Therefore send your consciousness, morning and night, to bring love, peace and harmony, and as you grow in your consciousness of All-God you will enjoy eternal bliss and sunshine. 15 20

Mrs. S.: Oh, what a wonderful teaching is this! I wish I knew more about it. Mrs. Wise, I can not thank you enough for this light which you have so kindly brought into my soul. I will come to you again. The next time I come I will bring a few others with me so that they may also know what a blessing it is to know ourselves and our God. Good bye, until we meet again. Good bye. 25

SHADOW AND REALITY.

WE HAVE discarded the old idea that spirit exists in the body. We now know that the body exists in the spirit, that is, in the consciousness of spirit as an idea. Our spirit, reality of being, in this illusory plane, voluntarily or involuntarily manifests **5** an idea in the so-called objective form when that idea becomes a realized condition to it. Our so-called solid body composed of flesh and blood is the manifestation of ideas of certain qualities. This manifestation of a particular form and quality is due **10** to a realized condition of our consciousness, or the individual spirit. It simply indicates a state of consciousness which the spirit holds in this illusory or evolutionary plane.

In this relative plane, all the forms which an **15** individual spirit manifests are by self-opinion, which is merely a realized condition of the **59—Forms: actual and potential.** spirit of itself. This realized condition may be rightly or wrongly conceived, but it never fails to appear in certain form. When we see a little **20** child, we call it a little child on account of that particular form which the child is manifesting. This form corresponds to a certain state of consciousness which the child form represents. When we say “a certain state of consciousness” we do not mean a **25** certain state of intellectual growth or development, but a realized condition in regard to its own being, which is automatically acting and re-acting upon itself. When this same child will have come to realize another state

of being by the process of voluntary or involuntary self-impressions, that particular form will vanish, and in its place will be manifested another form corresponding to its new inner state of consciousness. Now the question may arise as to what becomes of that child-form? That child-form apparently disappears, but in reality it remains where it is, for it continually represents a certain state or condition as a possibility to a new evolving consciousness of part spirit. In other words, this form always exists as a possibility to any evolving consciousness which is holding a state lower than this particular state. According to Christian Yoga metaphysics, the consciousness of part spirit must evolve, or return to God, after it has become involved in its own illusory concept and has lost its consciousness of All-God. Spirit itself remains forever where it is. The individual spirit having lost its consciousness of God lives in the idea of separation from God. This idea of separation appears real to the spirit itself so long as it remains in that illusory condition. But on its way back to God, or while it is becoming conscious of God, spirit gradually awakens to the knowledge of its inseparable existence with God. It is during its journey back to God that spirit manifests the different states or degrees of consciousness. These different states or degrees of consciousness are represented in their turn by different forms. We know that a state is not a substance, but a condition of spirit, and that this condition can only be found in the spirit's illusory concept of life. Since these states exist only in the idea of the spirit as being separated

from God, (which idea is not true in reality), they are not real. If these states are not real the forms which they manifest can not be real either. Yet these states, or the forms which represent them, forever exist as possibilities to the spirit which is above illusion, or the idea of separation from God. Should it fall from its consciousness of oneness with God, on its way back to regaining that lost consciousness, it would have to manifest all the different evolutionary states. 5

In every evolutionary state there are many optional states, so the evolving consciousness can choose, that 10
 60—Forms change is, the spirit in its illusory concept may
 with state of make a choice, after it has reached
 consciousness. the state of volition in its world of illusion. There is
 a reality even in this unreality, or world of illusion. 15
 Every state encountered or manifested, is real to the
 spirit which is subject to it, and behind every state is
 eternal God. When the influence of a state, or condition, is generally recognized by the race, and is
 therefore longer in duration, it becomes a natural fact. 20
 A temporary influence of a condition, or state, which
 is not recognized by the race, is classed as abnormal
 experience. All the so-called abnormal experiences
 can be classed under the two heads of insanity and
 genius. When a person is abnormal to himself he is 25
 insane, otherwise he is a genius. An insane person
 is unable to compare his view point with that of others,
 whereas the genius can. However, we have known
 from experience that the form we manifest represents
 certain states of consciousness. We know how the 30
 consciousness of an evil or a good life affects us. If a

handsome, clean boy begins to associate himself with unclean thoughts and habits his physiognomy soon changes. We have also noticed that when an uneducated person becomes educated his expression and facial outlines manifest the quality of his new state of consciousness. Therefore we believe that every state of consciousness is a qualified condition, that is, a condition with a quality. As our state of consciousness changes into a higher quality we also manifest a higher quality of form. Now comes the question as to whether or not we can manifest ethereal form by a higher state of consciousness. Yes, we can. Furthermore, even when we are unconscious of our body we influence it by the inner state of our consciousness.

In the case of disease, the physical body is not influenced by the physical condition, because there is no physical existence independent of consciousness. The physical body exists in our consciousness as a realized fact. It is the realized condition of our consciousness in relation to our body which makes us manifest a physical condition. In other words, if the body exists in our consciousness, then all the conditions the body manifests also exist in the consciousness. We may not always objectively know a realized condition of our consciousness, yet it is none the less powerful in the shaping of our destiny. Impressions of different qualities gradually create a realized condition in our consciousness. We simply notice one predominating habit as the result of a series of impressions of one quality, but we fail to note the aggregation of many

61—Only realized
states are
manifested.

past habits which has brought us to our present state of consciousness. This realized condition or present state of our consciousness, is not tangible, yet our present manifested existence represents it. In other words, it is all that we are today. We may not know 5 exactly our present state of consciousness, yet we know that we exist as personalities of a certain description. This knowledge of ourselves as certain personalities may change to ourselves, yet the general condition representing the plane of our evolution will 10 not change. A person may lose his mind and believe himself to be a bird, but it will not change his state of man-consciousness or his form, although he may be apparently unconscious of his own state of evolution.

Our individual state of consciousness in this 15 illusory plane represents our present stage of evolution. This evolution can not be retarded, though for the time being it may be perverted or misused. Despite the misuse of evolution, the consciousness of the spirit progresses 20 toward God. That cosmic urge, or the knowing power of spirit, is bound to make up the lost time, as we understand time. Therefore all misfortunes and catastrophes are the workings of the beneficent law of our being to bring us to where we belong. We count it 25 loss or gain according to our view point, but to the law everything is for our gain. Therefore the onward march in evolution is quicker than the apparent backward march. The onward march is natural. It is comparatively easy to attain to a higher state of con- 30 sciousness if we can but live naturally.

**62—Evolution is
Nature's law.**

Some people strive to be spiritual when they should try to be natural. To the average person the term spiritual is very vague. Very few persons have a definite idea as to what spirituality really is, and when they aspire to be spiritual they do not know what they are desiring. To some people spirituality means the power to conquer poverty and disease, while to others it is the knowledge necessary to conquer nature's forces. Some people, we admit, desire the realization of God. However, in our last analysis, we find that all our natural desires and impulses are spiritual because they lead us to the final goal of realization. Perversion of desires comes through the lack of understanding of the law of our being. Our social impulses, for example, are a natural means through which the spirit seeks unity with God. To live in harmony and peace with a community is to establish unity with God, because God is All-in-All, and nothing exists but God in reality. The man who can love his family can also love the community in which he lives, and the man who can love his community can also love his country; and he who can love his country truly and sincerely, can love the whole world. So it is true that through loving one man we can learn to love the whole universe. The law of our being demands that we should be natural, or true to our respective states of evolution, if we desire to be whole and holy. We shall understand our fellow human beings and God better if we can but live our natural life in peace.

The spirit is named or called according to the state

of consciousness it manifests. When it manifests the
 64—Spirit is named animal or plant state of consciousness,
 according to state manifested. it is called animal or plant; and when
 it manifests the human state, it is called man in this
 relative plane. Likewise it is called Christ when it is 5
 perfectly attuned to God. Every state in this relative
 plane is a qualified condition, and every qualified con-
 dition is represented by a certain form. So a form is
 merely a manifestation of the condition, or state of
 consciousness of spirit; and this state exists merely as 10
 its idea or opinion in illusion, or less consciousness of
 God. Therefore the physical body, or form we mani-
 fest, represents the idea of the spirit in certain states
 of its consciousness. Even the very density of the
 so-called physical body is due to the state of con- 15
 sciousness the spirit manifests on its homeward jour-
 ney to God. Every state the spirit manifests is a
 realized condition to itself of that which it believes
 itself to be. As a state of consciousness is not a
 substance so neither is anything connected with that 20
 state a substance. The body is merely a state, or
 idea, of the spirit, and its density changes as the spirit
 changes its state of consciousness, or idea.

Our idea of space comes from the relative positions
 any two objects occupy. As our idea of an object 25
 changes, so changes our conception of
 65—Projection of space. Since these objects do not exist
 personality. in reality, space can not be a reality. It is after all a
 mere idea, and exists only in our consciousness. When
 to ourselves and to the race consciousness, this body 30
 appears to be a solid fact, it also appears to occupy a

certain space. Where ever in this relative plane we are conscious of being, there we are, no matter where our physical body may be. Why does our physical body not move with our consciousness when we project our consciousness to a certain place? It is because 5 to our consciousness it is a realized fact that the body is a solid mass and can only be transported by so-called physical means. In reality, when we project our consciousness, we do not move, we simply believe, or realize, that we move from one place to another, on 10 account of our space concept and its dimensions. Our hearing, seeing, feeling, tasting and all other faculties are also measured by our consciousness regarding them. When it becomes a realized fact to our consciousness that we can see an object thousands of miles 15 away, we can see it without the help of our so-called physical eyes. When in our space concept we project our consciousness, if it is a realized fact that our body also moves with our projected consciousness it will move. This explains the secret of levitation of the 20 body. No matter what means we adopt to train ourselves to reach a certain state of consciousness, until we have the realization we can not expect any result. By our consciousness of being in a place we can not only project ourselves in our space concept, but we 25 can also materialize our form. We have already stated that our physical body exists as a state of consciousness. No matter where we go in our consciousness, we carry with us our state of being in this relative plane. Therefore our physical form is always present with 30 our consciousness wherever it may be in its space

concept. On account of a certain realization regarding the physical body, consciousness may not carry its physical concept of form when it projects itself in its space concept, but it can reproduce that form by the realization that it is producing it. We now know that levitation and materialization are demonstrable facts. The question at present before us is, whether or not this so-called solid body can be transformed into an ethereal form and be carried by the consciousness in its projection from one place to another. If it be all a matter of consciousness, why will it not be possible? When we shall have reached that state of consciousness which is represented by the ethereal form, the consciousness will be able to carry the body along with it. When the race will have reached that state of perfection, death, as physical disintegration, will have passed away from the earth.

People speak about the three dimensions, and about the fourth dimension. In reality a dimension does not exist apart from our consciousness. In fact it indicates the state of our consciousness. When we live in the consciousness of the third dimensional state, we find ourselves living in the so-called objective world. The fourth dimensional state also exists in our consciousness. After all, dimension does not refer to any measure in space outside of our consciousness. If we are not conscious of a measure it can not exist to us. Suppose no one in the vast universe is conscious of space, who could say there is such a thing as space? In this illusory plane a thing comes to exist, or becomes a reality to

66—The fourth dimension.

us, the moment we become conscious of it. We can not become conscious of a thing without manifesting a certain state of consciousness which makes us conscious of it. Then the thing we become conscious of, and the state of our consciousness which makes us conscious of it, correspond to each other. In this illusory plane, a state of consciousness simply indicates our position in relation to God; that is, whether we are far from or near to our perfect consciousness of God in this illusory, or self-conscious existence. Nothing that we can see or know in the way of form existing as states of consciousness, can be real. The nature in which we become conscious of a thing in this relative plane corresponds to our state of consciousness. When we manifest a state of consciousness which gives us a tangible, or objective form, we are made to feel or know the state of other individuals, in tangible or objective forms. When we sense a natural object we simply become conscious, through our form concept, of the spirit behind. Since every state is represented by a form, to come in touch with a form is to come in touch with consciousness or spirit in that particular state. The reason we become conscious of consciousness through its states, or forms, in this relative plane, is because we, as consciousness, are realizing ourselves through our illusory states, or form-concepts. The things we touch are neither liquid nor solid, they are consciousness represented by certain states. But these things, or illusory states, cannot hinder us from knowing the spirit behind in its purity. The consciousness in a thing is in reality a part of God. To know, or

realize the consciousness in a thing is to rise above its form-concept. When we permanently rise above our objective form-concept of ourselves, nothing in the form of an object can ever stand as a barrier in our way. We are then able to go through any third dimensional object, the said object being merely the third dimensional state of consciousness. We know that our hands cannot have the sense of touch without the consciousness at the back of it. In fact our consciousness gets that particular form of experience through its objective concept of itself. Therefore we say that our so-called physical sensation is simply a matter of a certain state of our consciousness in this illusory plane. An imaginary object can produce physical sensation similar to a real object. This fact goes to prove that in our so-called physical existence, consciousness will always sense an object through its illusory state or concept.

So long as the individual consciousness is represented by certain states it will invariably manifest corresponding forms. Even after physical death, the form of the body remains with the consciousness. Not only that, but it also retains all its physical sensations, because a physical sensation is due to a certain state of consciousness, only in the body it is manifested through the physical organism as a realized fact. After physical death the average person may not have any physical sensation by the contact of an object, but he can reproduce all the sensation of objects from his memory plane. What is true in our so-called physical

67—Death
and after.

life is partly true after so-called death. As without the actual contact with an object we cannot sense it in our ordinary state of evolution, so after death we will not be able to sense an object. Highly evolved souls can have any physical experience without physical contact. It will not be out of place to mention that after the transition which we call death, we still exist in the space concept. Consequently we can be found wherever we are conscious of being. Even in our so-called physical existence, no matter where our body may be, we always exist where we are conscious of being. With the development of our seeing and knowing power we can have the actual experience of being in a place without our so-called physical body. Physical existence really means our consciousness of being in the physical concept of life, and not necessarily in the so-called physical body. In this sense, even after transition, we can still maintain our physical concept of life and remain bound by physical desires and conditions.

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No matter what state our consciousness manifests, we can always reach another individual consciousness in any illusory state just by directing our thought and by the realization of the action. Suppose we should wish to reach a person we have never seen. If we direct our thought to that unknown person with the realization that he is receiving our thought-impression, he is likely to receive it, provided that thought is not against his natural state of evolution. Unless a person has the same nature and desires that we have, we may not be

68—Telepathic
influence.

able to influence him to act according to the silent suggestion given from our own personal desire plane. Consciousness has an intuitive faculty by which it can make connection with another consciousness existing in its own illusory state, but it cannot influence another against its natural inclination and also its natural stage of evolution. The very effort to influence another person against his own free will is detrimental to the person who exerts such influence. Every person is a free moral agent working out his own salvation. We can simply inspire him to live the godly life. Sometimes we feel the influence from our own imaginary personality, according to the quality we attribute to it. It is either because we make connection with some real personality through imagination, or else our own quality of thought reacts on us. In this evolutionary plane, millions of people are rushing toward their final goal, God. All the qualities which any human being can possess are represented by some evolving consciousness, and by the quality of our thought we can come in rapport with some of these personalities. These personalities are not necessarily disembodied entities. In the case of an imaginary person the direction of our action is not definite; that is why we do not expect the same result as when we have a definite person in mind. When we have a definite person in mind, our consciousness can make connection with that person by its intuitive faculty. That connection is always made first on the impersonal side of consciousness, which scarcely recognizes the personality. But if our state of consciousness is not

very far away from that of another person, the connection is quickly made on the personal side, provided that person is in a receptive condition. Although we can make connection with a more highly evolved soul by the direction of our consciousness, 5 yet on account of our lower state of consciousness we may not be able to feel the response from it, that is, our personal side, or the objective consciousness, may not feel a response from it.

When we do not attribute a quality to any person, 10 but simply hold that quality in our consciousness, it ~~69—Quality~~ will react on us just the same, and will ~~attracts like~~ manifest through our being. But ~~quality.~~ personality comes nearer to our present state of consciousness, and that is why it is easier for us to 15 manifest a quality by attributing it to a person. When we think of our neighbor as good and kind, we find him so, because our own thought reflects back on ourselves and makes us manifest the quality we attribute to others. This manifestation brings a like 20 response from others. Our neighbors may or not possess the quality we attribute to them, but the response comes just the same. The higher quality of consciousness always influences the lower quality, and for the time being, makes the lower quality reflect 25 the higher quality. But when we attribute a quality to an imaginary, indefinite person, we may find response from a real person possessing that quality. We may send our consciousness out in the direction of an imaginary person by attributing a quality to 30 him, it will make connection with the consciousness

of some person who truly possesses that quality. It may seem strange that a quality which is not attributed to any person can affect us just the same, but the fact is that a quality is a part of the state of consciousness. Since there cannot be any state of consciousness without its being represented by some form in this illusory plane, a certain quality will always be found to be associated with a certain form manifested or unmanifested in this objective plane. If a quality is associated with the human state of consciousness it is invariably found in human form. That form may be occupied by you, me, or somebody else. Since every plane of consciousness from man to God is represented by some evolving soul, we have every reason to believe that all the human qualities can be found in the different human forms and personalities.

Then the question may arise as to whether a quality by itself can be represented by a form. In the lower plane of human consciousness, where life is the manifestation of a combination of qualities, a quality by itself cannot manifest a form. In the very highest plane, where all the qualities merge into the consciousness of the One God, a quality can manifest a form. That form is so transparent and subtle that no earthly form can compare with it. When one definite quality is attributed to a person we take other collective qualities for granted. For example: When we say that a man is spiritual we mean to convey the idea that he is a man plus his spiritual quality. When we attribute

**70—Manifesting
highest quality.**

a special quality to a person, we have in our mind other collective qualities which sustain that quality. When we think of a quality without any person we reproduce the quality which we ourselves have realized, or are going to realize. Even then we find that this 5 quality is associated with the form or personality which we ourselves are manifesting.

Whether a person possesses a certain quality or not, when we think of him with that quality, we establish
 71—Influences of attributed qualities. a connection with the impersonal side 10 of his consciousness; because to our impersonal side all qualities exist either as possibilities or as realized facts. The intuitive faculty of our consciousness never fails to make connection with another consciousness when it is directed on its 15 mission. If a person is receptive we can change him by means of our attributed quality. A quality first appeals to the person's impersonal side of consciousness, then it gradually pervades his personal side if there is a receptive condition. A girl, for example, 20 can change her lover into her ideal quality. Until a quality reaches the personal side of our nature we cannot manifest it as a part of our personal life. It is comparatively easy for anyone to reach the impersonal side of our consciousness with an idea, 25 but it depends upon the receptive attitude of our personal side whether or not we shall manifest that idea through the personality. We have noticed that when we endeavor to reach a person with an idea through our form-concept of him it hastens the 30 manifestation of that idea through his personality.

Even in the form-concept of life there are two sides. An outside and an inside. Hardly anyone reveals his inner side. Yet we know that from a distance we can make him reveal his inner life by the operation of the law. When he is asleep, or when his mind is not preoccupied, we can so vividly picture him to our own mind that he may appear before us as real as he is in person. Then we may keep on asking question after question until he has revealed his entire inner life. Such a practice as this is considered to be against the law of our being. We must not infringe upon the freedom of any individual. If we do the penalty will be the derangement of our mentality. But by mutual agreement such a practice is permissible provided the individuals concerned have clean minds and habits. A man once lost his way in a mountainous region which was the home of hostile savages. Night was fast approaching and he was feeling very much worried when it suddenly dawned upon his mind that his spiritual teacher had once told him that if when in danger and difficulty he would think of him he would be able to help him. So he remained quietly standing and held the picture of his teacher in his mind until that picture began to manifest life and intelligence. Then a voice came distinctly and clearly from the living picture: "What dost thou want?" He replied that he would like to be directed to the trail leading out of the mountains and his teacher pointing with his finger, said "There it is." By following that trail the traveller safely reached his destination. One day because of the persistent request of a grief-stricken

mother, a teacher was obliged to communicate with a departed girl through the medium of her picture. Looking at the picture of the girl until it manifested life and intelligence, he soon felt a reciprocation of consciousness, and he asked if she had anything to say to him. The picture replied saying that she had her dolly in a certain box, that it was her own dolly and she was not willing to part with it. Upon investigation it was found that a doll belonging to the girl was in the box she mentioned. This form of telepathic communication is possible whether the personality is embodied or disembodied. Another experiment we carried out with a patient with astounding result. Our patient had a severe pain in her back. We imagined her sitting near us upon a straight back chair. Then we laid our hands upon her imaginary body which, for the time being, appeared to be real, and passed our hands over her back with the thought of relieving her pain. Soon we came to feel the sense of relief in our consciousness, which is always the indication of our help having been received. Immediately afterwards we called her up and were told that her pain was relieved.

Sometimes speaking only to our mental picture of a person we have the same result. The word **72—Absent treatment.** we speak has no meaning, but the consciousness at the back of it does the work. We must either have the realization of the fact that our word can produce the desired result, or we must be thoroughly acquainted with the law of telepathy. When we direct our consciousness, or

project our consciousness, it does not really move from one place to another; it is only the direction of its action which changes. When we change our consciousness from one thing to another we simply change its direction of action, which we call the act of knowing. We have also discovered that the action of our consciousness is not subject to time. In treating people we have found that before the time set for the treatment our consciousness will establish the telepathic relation with our patient's consciousness. If the patient feels the treatment at the appointed time it is because the condition of our consciousness reaches his personal side at the appointed time on account of his especially receptive attitude and his consciousness of time. If we set a definite time for treatment it is not so much for the purpose of giving the treatment at that time as to make our patient especially receptive at that time. Treatment reaches his impersonal side the moment we establish the telepathic relation with him. To anticipate doing something for a person is to establish a telepathic relation with his impersonal side. Our statement is based upon the fact that the condition of our consciousness at the time of our preliminary arrangement for treatment influences our patient more than anything else. Therefore it is better to meet a patient in a prepared condition. The first impression we give, not objectively but subjectively, by our own attitude, inspires the faith of our patient in us, and makes him receptive to the condition we have in our consciousness. Ten persons may make the same

statement to us, yet we may have more faith in the statement of one of them than in that of any of the others. When we have the realization of a condition, or feel the power to do a certain thing, we can make others believe in it, provided they are receptive on 5 their personal, or objective side.

Some people think the astral body to be a counterpart of the physical body. We should not forget that 73—Astral body and psychic-phenomena. the form we manifest represents a certain state of our consciousness in 10 this illusory plane, and that the solid appearance of that form is due to a realized condition of that particular significance which exists to our consciousness; and in our consciousness. Wherever consciousness becomes conscious of being, there it carries with 15 it its form, because the form represents its state of consciousness. Consciousness on account of its belief in the physical law, or the third dimensional state of existence as a realized fact, may not carry the solid appearance of its form; but it can unconsciously 20 carry the form, which is an integral part of its manifested existence, in case it projects itself in its space concept. The very mould of our form exists in our consciousness, and we may call this mould our personal consciousness. Our personal conscious- 25 ness is nothing but the state of our existence in this illusory plane. Merely for the sake of convenience, we say that the mould of our form exists in our personal consciousness; because it is difficult for the average person to comprehend, that consciousness 30 in its purity is the unchangeable part of God, and that

it creates its conditional forms, and existence, by changing the direction of its act of knowing from God to itself. During its act of knowing itself in limitation while on its way back to knowing God, it encounters or manifests different states; and consequently different forms also. There is no change in itself, but its states and forms are changing according to the degree that it is expanding its knowledge of God, by conscious or unconscious effort. The form which our consciousness carries with it while it projects itself in its space concept is called by some people the astral body. In appearance it resembles the physical body. This duplicate form is only in evidence when consciousness is away from its physical concept-body. In reality, consciousness cannot be far away from its physical concept-body. This seeming projection appears to us real when we view it from our own space concept. However, the origin of the physical and astral bodies is one and the same, it is the state of pure consciousness in this relative plane. Only in the act of consciousness in a distinct significance do we find their separate existences. The difference between the physical and astral is noticeable in the concept, but not in the form. The astral is minus the realized physical concept of form. The astral, plus the realized physical concept of form, is the physical body. Our astral is not the thought form of ourselves, but the reflection of the state or condition of ourselves. The thought-form of ourselves which we are able to manifest has no direct relation to the astral, because we can manifest the thought-

form of other persons by our concentrated will by a clear mental picture.

The subtle influence which one soul exerts over another is due to telepathy. Whether a stronger consciousness influences the weaker, or the two mutually influence one another on account of their evolutionary affinity, it is all due to telepathy. The bond between the so-called dead and the living is also the bond of mutual telepathy. The mutual telepathic relation, which is established between two persons during their life time, if not disturbed, will continue for some time after the death of one or both. While the dead acts automatically being deprived of the physical organism and physical dimensional life, the living can act volitionally and impress the departed one with his idea and thought. The reason why the grieving heart of the living affects a dead person so strongly is because during the mutual telepathic relation the condition of one automatically acts on the other. It is not only true of the dead and the living, but also between the living. The telepathic control by superior consciousness, or will, is often broken after the death of the one who controls, if the one controlled does not give recognition to the influence. The one who controls as a rule loses his volition so far as the physical concept of life is concerned. But the case is different with highly evolved souls. They never control any one without his consent. In fact they do not control at all, they simply guide a weaker person to a higher realm of consciousness, leaving his individuality free to

74—Communion
of souls.

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act. The ordinary person often acts under the last impression which he receives before his transition. He repeatedly goes through the same experience until it wears out in time. The cause of a haunted house can easily be explained. Some poor soul, before 5 transition wanted to do something, or say something to somebody. It is also possible that he met a violent death which impressed his consciousness very deeply. Whatever may be the cause of the appearance of a departed soul in a certain locality there is nothing 10 to fear. If we kindly tell it to depart in peace, with the consciousness that it is understanding our well meaning request, it will soon leave that place. Wherever we are conscious of being, there we are. If a departed soul appears in a certain place under 15 the stimulus of a strong impression which it received before death, it can be given another impression to counteract it. This impression we are able to give by means of telepathy. The beautiful ceremony in the Orient to relieve the departed one of all obligations, 20 which he incurred in his earthly career, has a strong point in its favor. Every soul, embodied or disembodied should be sent kind and helpful thoughts. This world is full of unkind thoughts and criticisms. A little kindly thought from a sincere soul helps a great 25 deal. The so-called dead person does not influence us consciously, if you do not help it to do so. In a case of telepathic relation between one departed and one living the influence of the dead is automatic. The living can make connection with the dead by constant 30 thought, and influence them according to their strong

or weak points. It is better to send them all good helpful thoughts.

Whatever may be the scientific value of these phenomena they are not absolutely necessary as far as our spiritual unfoldment is concerned. 5

75—Warning. Whatever we do we must not forget that every action has its reaction. The only way we can avoid unpleasant reaction is by acting from our consciousness of All-God and by establishing peace and harmony with all. Even in healing, the most 10 practical form of spiritual treatment we can give a person is to be conscious of his real existence in the Ocean of Consciousness. When by telepathy, he, consciously or unconsciously, comes to realize himself as we realize him, he can no longer remain in sickness 15 or disease. The goal of our life is the realization of our Godhood. Therefore, without stopping upon the highway and by-way of phenomena, we should always strike the straight path to the goal of realization.

Let Good-will and Peace be with all. 20

EPISTLES TO THE CHRISTIAN YOGIS.

Epistle Number One.

Dear Brothers and Sisters in Truth:

In the name of the Master-spirit, I write You the following words. We know that disease is not a reality, yet when it exists in our consciousness as an idea, for the time being it appears to us to be real. Like disease, there exist many other states of consciousness which are also nothing but ideas in this illusory plane. Some things exist as ideas in our consciousness, and some exist as ideas in the consciousness of others. In this idea world, one consciousness communes with another consciousness through its idea or concept-life; because it has assumed the role of idea. In other words, it believes, or realizes itself, to be its own idea, although in reality it has no cause to commune with a kindred spirit through such a medium as an idea. In this idea, or illusory plane, all ideas manifest life to us to the degree that we become conscious of their having life. A shadow can act and move like a living being. We know that a shadow cannot possibly have life and intelligence, although it stands in the vast Ocean or Life, yet for the time being the consciousness is deceived. So, likewise, disease has no life or power, yet we unconsciously treat it as a living force. We know it is nothing but an idea and yet this idea becomes reality to us for the time being. If by talking to an idea as we talk to a living and an intelligent being we find response, can we not find a similar response

by talking to a disease? Why should we not then talk to that idea, which we call disease, and, in our consciousness of All-God bid it to depart? When we become conscious of All-God our action becomes God's action. There is therefore no harm in commanding disease to leave if we do it with the consciousness that God is talking to it through us. Similarly there is no harm in imagining that it can listen and understand our language, and that in obedience to that command it is gradually leaving us. Even Master Jesus sometimes talked to so-called unnatural conditions as though they had life and intelligence.

If you cannot talk to your disease because you are too self-conscious, and lack concentration or faith, then talk to health and bid it come. **77—Invite health.** Talk to it in the significance of its having life and intelligence, as though it could listen to you and understand you. This will do away with the suggestion of disease and will at the same time raise your consciousness into peace and harmony. Try to realize that the condition you desire is your Ideal and that each time you are inviting It to come, It is coming nearer to you in order to manifest through you. No matter what you want make that condition your Ideal.

Those who are practicing self-healing can profitably adopt this means in order to cure their so-called local troubles. May the Christ Spirit guide you into additional light.

A. K. M. 30

Epistle Number Two.

Dear Brothers and Sisters in Truth:

Although we are living more or less in the objective concept of life, in reality we are abstract
 78—Commune with consciousness. By evolving better and 5
 God through
 living things. higher ideas of the concrete, or objective, concept of life, we are gradually coming back to our lost paradise. It might be better for many of us to reach up after our abstract Ideal through some beautiful natural object. It is true that we can 10 sometimes have a reciprocation of consciousness with the great ocean of Consciousness without the help of any concrete object, but such experiences are rare. The easiest way to commune with God in our everyday life is through some beautiful natural object. 15 The stronger, and the nearer, we feel the presence of God, the more natural and genuine will be our prayer. If we cannot talk to our God as we talk to a person, we cannot expect a ready answer to our prayer. If you have a prayer to offer to your God, you can do 20 it by realizing Him in a flower or some beautiful object. First become conscious of the life and intelligence in that object, then realize an interchange of consciousness with it; that is, become conscious that you are knowing it and it is knowing you. Then 25 try to imagine that that object is merely a window, and that the life of which you have become conscious is the Infinite Spirit,—God. While maintaining the consciousness of the presence of your God, talk to Him, or ask Him whatever you may wish to ask. If 30 you can continue your holy communion with God

for a time the answer to your question will come either in the form of an impression or in the words of your own language. Whenever your mind becomes calm and peaceful, you may know that your communion, or connection, with God has been perfect.

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May the Christ Spirit lead to further light.

A. K. M.

Epistle Number Three.

Dear Brothers and Sisters:

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We must have faith in God. Faith is indispensable in this life. No man can remain long in this world without having faith in God. No man can
 79—Power of faith. ignore the call of the Almighty. Within every soul there is an impulse to move forward. Every
 15 move is the forward march toward God, and every impulse to act is the call of the Almighty. Why do we act, or what is the meaning of our action? To act is to know, because every action means something to us, brings certain knowledge to us. No matter
 20 what we know it gives us better ideas for future action. Even behind our unconscious action there is a cause which has a meaning.

Misfortune comes and you wake up. You crave sympathy, some helping hand to lead you out of the
 25 darkness. You rely on human help and it comes, but it is all in vain. Then you naturally ask yourself if any other power can succeed when man fails? Can there be a God, or angels, or any supernatural power? Your philosophy of atheism is scattered in the four
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winds. You become shaky, unnerved, you no longer find any support. You are ready to try anything, yes, even God. Then you say: "If there is a God, or a supernatural power, let Him come and help me out." What a mighty test you put God to without knowing 5 His nature or character. It is far from the simple faith; it is a challenge which is anything but the receptive attitude. God can only come and help you if you let Him. Be receptive, humble and simple, like a child, and you will receive help from Him. You 10 forget that you are in reality a part of God. You forget that you cannot receive anything if you do not believe in the receiving. If you do not accept or realize yourself as a part of God nothing can ever convince you of it. Can a king who believes himself 15 to be a peasant act like a king? No, he cannot. You know that in the relative plane your own realized condition affects you. Your own mental attitude brings response to you. Therefore do not forget that your God helps you just to the extent that you believe 20 in His help.

You say that you believe in humanity and not in God? Very well,—what does humanity mean? Can your humanity mean anything if you have not broad sympathy and love for it? You forget that this love 25 for humanity is love for God. To the degree in which you feel the unity of love for all beings you are united with God, because God is All-in-All. Now stop for a moment and think what Master Jesus meant when He said, "*Love thy neighbor as thyself.*" Without 30 faith in yourself, humanity, or God, you cannot live

in this world. Without faith this life would be barren, empty and a moral wreck. To have faith in anything is to have faith in God. Through the vicissitudes of circumstances this faith is extended to the Eternal Omnipresent God. Whether it be blind faith or a conscious faith, thank God, it is faith. It is the divine inspiration in man. What gives you the inspiration to make your bed and lie down? It is the faith that you will wake up tomorrow refreshed to assume your daily work. Faith is the very root of your being. To live is to have faith. No man would put forth effort to do anything, were it not for the fact that he has faith in his ability to accomplish it. Then, to have faith, really means to have realization in consciousness. There are possibilities for all things; the conscious or unconscious knowledge of sure possibilities is faith. You may call it fore-knowing by soul. Have faith, or the consciousness, that a condition is thus and so, and it will materialize to you in that significance. Pray with faith and your prayers will be answered. Have faith, or be conscious, that a dying person is going to live and he will live. There is no intellectual process in faith, it is the expression of soul quality. Have faith that ye are of God, and you will manifest godly quality. May the Christ Spirit lead you to further Light.

A. K. M.

Epistle Number Four.

Dear Brothers and Sisters:

You know that we believe God to be All-in-All, so we should try to live in the consciousness of All-
 80—Manifest God. In the sense of unity, peace and 5
 harmony. harmony with all, we are able to manifest such a spiritual power as no earthly force can resist. Therefore always keep your consciousness clear and give no recognition to any opposition. Those who are working for name and personal gain, even in this 10
 broad field of Truth, will oppose you. I pray you not to recognize this opposition in a personal sense, but to turn everything over to the Great Universal Law of peace, harmony and love. Always remember the Master's saying, "*Judge not, that ye be not judged.*" 15
 In your inner plane of consciousness meet all people of all cults, creeds and denominations as though they all belonged to your Christian Yoga. In other words, they all belong to the Christ-consciousness. You will win out. Your fellow brothers and sisters are 20
 within the fold of All-God. "Help live," should be our motto.

The best way to establish harmony with an inharmonious person, is to penetrate his personality by imagination and make connection with his Real 25
 Being, which is an indestructible part of God, and which is always at one with you in God.

May the Christ Spirit lead you to further Light.

A. K. M.

Epistle Number Five.

Dear Brothers and Sisters:

I have been requested to explain more clearly how any attribute or quality can belong to our limited
 81—Manifestation concept of life. We develop our 5
 of quality. knowledge of quality by means of comparison. It is by comparison that we know one thing to be different from another, or one thing to be better than another. We become conscious of things in our limited or illusory concept of life, hence our 10
 idea of quality belongs to our limited concept of life. We know that red is not blue because they are different. Without any attribute, it would be almost impossible for us, at the present stage of our evolution, to conceive of the Abstract Principle, God. God is 15
 not the attribute you give Him, but He appears to your consciousness in that attribute. To see God in a so-called object really means to see God in its attribute or quality, because all things are qualities, or represent qualities. We know them by comparison. 20
 In reality there is no such thing as spiritual or material, but to our consciousness both of them exist. When we become conscious of a thing without the Universal Principle, God, behind it, we call it a material thing; but when we see God in it, the same 25
 thing then appears to our consciousness as spiritual. We spiritualize an object to the degree that we come to realize God, the Universal Spirit, in it. We likewise spiritualize our desired object by realizing the Spirit in it. Our human attributes make our God appear 30
 somewhat human to our consciousness. For that

reason we expect our God to come to us, or help us, or speak to us. God is All-in-All and perfect. He does not do anything new. He has no space in which to move, or any person to talk to, because He is All-in-All. Yet He appears to do everything we expect 5 or realize Him to do. To our consciousness He looks like the attribute we give Him. Then when we call any desired object to come to us, why not let us call it in the consciousness that our Ideal is coming to us in that particular form. No matter what condition 10 or thing we desire, let us always see our Ideal in it, and realize that It is coming to us in the form of that particular condition or object. This will not only help us to live a natural life, but will also bring us, day by day, into a higher and higher realization of 15 God. We should not forget that all our natural, healthy desires correspond to our present stage of evolution. We cannot ignore them and be spiritual. In other words, we cannot ignore our present stage of evolution and realize a still higher stage of 20 consciousness. We must make our present stage of evolution, or understanding, a stepping stone to a still higher stage of evolution. The best way to work out our daily problem is by realizing our Ideal in that problem. It is a great deal easier to realize that our 25 Ideal is coming to us, or manifesting through us, than to think we ourselves are that Ideal. We should not forget that when we see and talk to our Ideal in a desired object we must realize that It is becoming conscious of us and that we are becoming conscious 30 of It. This reciprocation of consciousness will estab-

lish an understanding which will facilitate the working of the law.

Do not see an object as God, or your Ideal, but accept it simply as an attribute which your Ideal works. Therefore, when you call upon an object to come, always keep the Spirit in your mind. 5

May the Christ Spirit lead you to further Light.

A. K. M.

Epistle Number Six.

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Dear Brothers and Sisters:

There are some who will be afraid to join with you in this glorious movement for the upliftment of humanity, because Christian Yoga has
 82—How to meet **persecution.** not any society prestige. Precisely for 15
 the same reason many were afraid to join Jesus of Nazareth when He started out alone with no other credentials than those from God. When a religion becomes a matter of social prestige, it ceases to be a spiritual power. Make Christian Yoga a broad 20
 humanitarian religion, regardless of social prestige, of name, fame or gain. Many will try to slander you because you bear the message of Truth, but always seek harmony with their real being, which is an immortal part of the Absolute God. You can easily 25
 overcome the hate of a million people because, in your love for and understanding of them, you are stronger than they. When you realize every human being as an immortal, unchangeable part of God, you can manifest greater power than those who lack understanding. 30

Therefore do not be afraid of the injurious thoughts of your opponents; they cannot hurt you. Every injurious thought a person hurls at others will rebound to that person and hurt him. Therefore, be strong in Christ, the consciousness of All-God. Resist not evil, but be conscious of the power of love and harmony. Were it not for our spirit of retaliation, we could silently overcome every opposition. The spirit of retaliation takes pleasure in giving pain and tempts us to take refuge in the false name of self-defense. By establishing harmony and peace you can silently overcome all opposition. It requires more strength to suffer humiliation for a right cause than to defend our individual pride and prestige. It requires more courage to soil your clothes in lifting up your suffering brothers and sisters, irrespective of color and creed, than to preach a great sermon in fine clothes. Religious persecution does not come from the plain, every day people, but from those who care for fame and social prestige under the name of high sounding religions. A religion which is for the benefit of individuals as a sect has not the spirit of Christ. Religion must be for the human race collectively. Therefore whenever you hold the thought for your individual prosperity do not forget that it is for the collective good of the whole human race. You owe something to the community you live in, because your comfort in life comes from association with your fellow human beings. Your true interest is the interest of the whole human race. Let all race feeling and prejudice die away. Let us all live in happiness and comfort, as

fellowmen in the great commonwealth of One Universal God.

May the Christ Spirit bless us all! We sincerely pray for the consummation of a glorious universal commonwealth for the whole human race. May Christ, the consciousness of All-God, triumph over all earthly power. 5

A. K. M.

Epistle Number Seven.

Dear Brothers and Sisters:

You have asked me how we may raise our consciousness. Whenever we see, or realize, higher quality in a person, or a thing, or in ourselves, we raise our consciousness. 10

83—How to raise the consciousness. To realize any quality outside is to manifest the same quality inside. There is no inside or outside in reality, but to our consciousness they both exist. However, the quality which we realize without corresponds to that within for that moment. This so-called objective existence is sustained by the realization that we move, act, and know by our physical senses. In this objective concept of life perhaps it is easier for many of us to realize a quality as coming from outside of our own limitation. We have no other limitation than that which we realize for ourselves in this relative plane. If one can rise above this limitation by realizing a higher quality within his personality it will be just as good as anything else. But the average person is unable to realize a condition which he is not conscious of possessing. Yet, living in the consciousness of motion and achievement, we move and achieve 20 25 30

in the outer sense. Without the inner realization we cannot move or achieve anything in the outer or objective sense. Then again, the very inner realization sometimes comes through our action in the so-called objective sense, because, although we 5 ourselves are the abstract Principle, we are yet living in the objective concept of life. All the qualities we desire to manifest in this plane have some bearing upon our objective concept of life, otherwise we would not act or desire as we now do. When we have the perfect 10 realization of All-God we can have no desire for anything which has any bearing upon this objective concept of life. So, to see or to realize a quality without, really means to manifest the same within. The quickest way to embody a quality is to give the 15 attributes of life and intelligence to it, and, addressing it in a personal significance, ask it to come to us. When raising myself to the healing consciousness, I have noticed that I get the consciousness of my healing power quicker if I address the consciousness 20 as my Ideal, having the consciousness of a personality or living entity. I address my healing consciousness in this way: "Healing Consciousness, my Ideal, come to me and make me conscious that at my touch, thought, or word, any condition of disease must cease 25 to exist." When I become conscious that I have power over disease, and that the disease or inharmonious condition cannot stay, I find a ready response from the patient. I not only prefer to call the Healing Consciousness to come to me, but also all the other 30 qualities I desire to manifest. We should not forget

that health, prosperity, and anything we may desire are all qualities and that we can spiritualize them by realizing our Ideal in them. We must seek the Kingdom of God first, that is, realize our immortal Ideal before we address a quality or object and ask it to come to us. In reality nothing comes to us, we simply become conscious of possessing the thing we desire. All these ways and means are for the purpose of attaining to that consciousness. Nothing helps us to realize a condition so easily and quickly as to address it as though it were our Ideal having the consciousness of personality. In this objective concept of life it gives us something tangible to think about and helps us to realize the abstract consciousness. Of course, those who have the higher spiritual realization can manifest any quality by realizing the Allness of God.

May the Christ-spirit lead you into clearer light.

A. K. M.

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Epistle Number Eight.

Dear Brothers and Sisters :

We believe that by living naturally, according to our particular stage of evolution, we come to recognize, or realize our spiritual nature. In reality we are all spiritual, only we have lost our consciousness of spirituality. In this changeable world there is nothing perfect in the permanent sense, yet to us a thing may be perfect according to our particular stage of evolution, or concept. When we live in accordance with the law of our being, that is,

84—The natural
life.

according to our natural stage of evolution, we manifest perfect health. But as far as this physical body or form is concerned, it is subject to change. We know that by voluntary or involuntary impressions upon our being, we change our so-called physical 5 body. To live is to impress our being with ideas or thoughts. No matter how long we live in our physical concept we shall be forced to change our physical form and expression. Our physical body cannot exist forever upon the physical earth. Suppose this body 10 should not disintegrate in that sense which we call death. In that case it would keep on changing by our higher thoughts or impressions. Then there would come a time when this entire so-called physical body would change into ethereal form. So long as we remain 15 subject to sleep, hunger, passion and all the other desires of the physical concept of life, so long shall we be governed by the laws of the physical concept. All our natural desires are pure because they correspond to our natural stage of evolution. By 20 spiritualizing these desires, that is, by realizing God in them, we rise into a higher state of spiritual consciousness. To the degree that we realize God in our natural life do we assert our spiritual nature. That is why we maintain, that in order to realize 25 our spiritual nature, we must live a natural life in peace, harmony, and love.

It is natural for us to live in the concept of organization. Even the untutored savage unconsciously follows his social instinct and lives in a community. 30 It is the community interest which has developed our

civilization, in other words, the higher concept of God and man. Our homes, social institutions, national governments, are organizations. It is through organization that we come to realize our Divine Oneness. When one part, or individual, is forgetting 5 himself in the interests and welfare of the others he is unconsciously holding communion with God, because God is All-in-All. We are social beings, and our social impulse corresponds to our human state of evolution. Without social organization we cannot 10 give that full expression to our human nature which is necessary in order to realize our divinity. An organization, or an institution, is not for those who have reached the very highest state of consciousness and can live by themselves, but is for those who are 15 still living in the concept of organization. Christian Yoga must be a broad, cosmopolitan organization. In this organization we shall try to help each other to live the godly life; and, by united effort, try to interest others in the same definite object. There shall be no 20 binding rules or regulations in this organization to curtail any one's freedom. If its devotees find what they consider a better teaching than Christian Yoga they shall be allowed to depart with our blessing and kindly thought. Since organization is necessary for 25 our higher spiritual realization, we Christian Yogis must stand for a broad, cosmopolitan organization in which everybody can enjoy freedom from bondage.

May the Christ-spirit lead you to further light.

Yours, a servant of Humanity,

A. K. M.

30

Epistle Number Nine.

Dear Brothers and Sisters:

If God is All-in-All and unchangeable, nothing in God can change or move. We are inseparable parts
 85—The help of of Him and live in Him. In the world 5
 kindred souls. of All-God we have no space in which
 to move. That which moves is not the individual
 spirit, but only its idea or concept. Individual spirit
 living in the space concept believes itself to be moving.
 This motion exists in the consciousness of spirit and 10
 is, therefore, real to it so long as it lasts. Even in
 this concept of motion we move in God because we
 cannot go beyond Him. In this world of motion,
 space and manifestation of energy, we meet conditions
 which are real to us in this illusory plane. There is 15
 no difference between your nature and mine in reality,
 the apparent difference being noticeable only in this
 illusory plane where there is progress in motion.
 When we change one place for another, we call it
 motion; but when we change one idea for another we 20
 interpret it merely as change. In either case it is
 the motion which brings about the change, for only
 in the plane of change can we find motion and action
 in a relative significance. I help you, and you help me.
 What does that action mean? It simply means 25
 motion, or projection of a certain concept. In other
 words, it is merely an idea. Since one idea leads to
 another, we must prefer the higher idea to the lower
 in order to regain our consciousness of All-God. To
 help one another is a higher idea, because it gives 30
 us the sense of unity with others. If today we help

one another in our concept-life, either by thought or action, why should we cease tomorrow to do the same if we drop the physical body in our concept-life? That impulse to help, or to find unity with others, remains with us so long as we live in the concept-life. Many 5 highly evolved souls are constantly sending forth uplifting thoughts for humanity. These souls are not all necessarily disembodied. By living the life of harmony and peace we can feel the influence of those life-giving thoughts. It is true that we must look to 10 God for help and support, but at the same time, we should not forget that these godly men and women are showering the blessings of God upon us. If you understand and know the meaning of this help you will always feel the invisible power around you. 15

May the Christ-spirit lead you to further light.

Yours, a servant of Humanity,

A. K. M.

Epistle Number Ten.

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Dear Brothers and Sisters:

Prayer is indispensable in this life. As it is necessary to analyze and see the futility of so-called pain, so it is necessary to pray in order to eradicate 86—Nature and necessity of prayer. it from our consciousness. To pray 25 to our Ideal is to raise our consciousness from the plane which makes pain or any unpleasant occurrence reality. In order to pray in the accepted sense of the term, we should be conscious that our Ideal is constantly trying to change us for the better. We 30 must not cease to pray, that is, cease to hold the

attitude that our Ideal is constantly working for our betterment. No danger or difficulty can ever beset our path if we abide in prayer and keep the consciousness of constant help in our mind. When we pray aloud, or in words, we simply try to raise ourselves to the consciousness of prayer. If by the outpouring of our hearts to our best friends we find relief, how much more can we realize by the outpouring of our heart to our Ideal! In this personal plane, our highest Ideal is colored by our personal grasp or understanding. If on that account our Ideal comes nearer to represent the highest form of personality, it does not arrest our progress toward our impersonal Ideal, the Absolute God. To our impersonal Ideal these conditions we encounter do not exist, and therefore the very idea of an impersonal God leaves a void in our soul. Our today's problem is a personal problem; we desire its solution in our personal significance and from our present stage of evolution. It is more comforting to find that we can go to someone to unburden our heart and know that we are understood, than to live in the vague imagination of a supernatural power. I am speaking thus for the person in relativity, and not for those who have a glimpse of the realization.

It is better to have a personal God than to have none. When we view God with our personality, He appears to us as personal, no matter how great and lofty may be our conception of Him. But the higher personal Ideal is greatly preferable to that of the lower. You know that through this personal Ideal we shall one day reach that impersonal Ideal, God, the Absolute. Then

nothing but God will exist in our consciousness. It is this understanding that takes away the objectionable feature of the personal God and the superstition and prejudice attendant upon that belief.

When any one in distress comes to you for advice, 5
sit quietly with him and pray, or realize, for him the condition of calmness and peace. First, find peace within yourself by coming into the consciousness of the reality of your existence and the Allness of God, and then try to become conscious that he is realizing peace by the 10
help of your Ideal. If you so desire, you may talk to your Ideal as Peace and Light, and so impress the consciousness of your friend. The moment you feel the sense of relief in your consciousness the work is done. It is more desirable to bring a sufferer into touch with 15
the Master-consciousness than to give volumes of philosophical discourse. Let a man first feel the sense of peace and relief, then explain how the relief comes. In grief, sorrow and mental misery, the only thing which can blot out the undesirable impressions is whole-souled 20
prayer. Therefore, when any one comes to you in grief or mental misery, pray or realize for him the condition of peace and happiness. Nothing is so comforting and consoling as the touch of the Master-spirit.

May the Christ-spirit lead you to further light.

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A. K. M.

Epistle Number Eleven.

Dear Brothers and Sisters:—

You have asked me whether or not it makes us more conscious of a disease to tell it to depart, after establishing love and harmony with it. **5**

87—Law of attraction and repulsion. It largely depends upon the case and the person. We know that when we hate the disease or feel antagonistic toward it, we not only give it additional power, but also make it react upon us with all unpleasantness. When we become conscious that a thing is **10** unpleasant it is unpleasant. However, we cannot expect to attain to peace and pleasantness by an unpleasant attitude toward a thing. By letting go of one thing we can get hold of another. The very power of disease over us is in our unpleasant feeling toward it. When **15** we try, with the consciousness of its superior power, to get rid of a thing, we unconsciously submit ourselves to its influence. But when we know that love and harmony give us superior power over anything, we can easily make our disease leave by direct command, **20** provided we have established the love and harmony and have come to the consciousness of its going. In this plane of motion a condition can come to us and go away from us when we become conscious of its coming and going. By the help of imagination we can attain to **25** that consciousness. We must not forget to spiritualize the thing or condition that we wish to have come to us. The thing which we do not want we need not take into consideration; its place is necessarily occupied by the thing we invite to come. The average person thinks it **30** a difficult matter to create a favorable condition within

himself. But when we have the consciousness of the coming and going of conditions, nothing is easier than to materialize a condition. When we affirm that we have a condition which we have not, it may make us more conscious of the lack. But when we live in the consciousness of a condition coming, and constantly entering into our being, and changing every fibre of it, we thereby never encounter an opposing suggestion. To live constantly in the consciousness of a change for the better is to manifest the same. 5 10

May the Christ-spirit lead you to further light.

Yours, a servant of Humanity.

A. K. M.

Epistle Number Twelve.

Dear Brothers and Sisters:—

You have asked me to give further explanation of motion. In this illusory plane everything is motion; in other words, ideas are in constant change. A motion is nothing but an idea in change. Without change we cannot conceive motion. In reality we do not move, because we are inseparable parts of God, who is All-in-All. In our consciousness of All-God we do not change, because we are then perfectly attuned to the Absolute. It is in the plane of illusion, or less consciousness of God, that we encounter change. Here something which has been lost is to be regained. In this regaining we notice change or motion. Then out of the motion or change, everything which once existed as a possibility, is brought into manifestation. It is the opinion or idea of the spirit which is undergoing change. The spirit by changing its idea 15 20 25 30

88—Nature of Motion.

is entering into another idea, and this change is bringing out a new form, which once existed to the spirit merely as a possibility. In this world of motion, or illusion, when we change from one plane to another, we simply change from one idea of place to another idea of place. 5
 As we cannot move from one place to another without motion, so, without motion, we cannot change from one idea to another. To sum up the whole discourse, our body is an idea, space is an idea—in fact, everything pertaining to this illusory life of form is idea. They are 10
 all in constant motion or change. So, when we imagine that our health idea, or Ideal, is coming to us and permeating our being, we are changing ourselves into that idea. This constant transmutation is going on all through nature. A thing is not being transmuted, but the con- 15
 sciousness behind the thing or idea is entering into a new idea, hence the new form. In this world of motion if a man can live in the consciousness of constant change for the better, he will have the spiritual concept of life more quickly. 20

Therefore, live in the consciousness that you have a great mission in life, that a higher power is constantly watching over you and guiding you to greater achievement, and you will have nothing to worry about; you will accomplish great things in life. Do not forget that 25
 your own thought reflects back on you and makes you manifest the quality of which you become conscious, even by the help of imagination. God helps you just as much as you become conscious of His help.

May the Christ-spirit lead you to further light. 30

Yours, a servant of Humanity.

A. K. M.

PART SEVEN.

From Absolute to Relative.

From Relative to Absolute.

Miscellaneous Work.

To the Followers of Truth.

Glossary and Index.

FROM THE ABSOLUTE TO THE RELATIVE.

1—That which is never born and never dies, but always exists as One, is the Absolute God.

2—He is eternal, omnipresent and All-in-All. Yet He is beyond space, time, condition, change, name and form. He is the Absolute. 5

3—That which always IS and is All-in-All cannot be more, or less, than what It is. That which is beyond time and space exists only in the present. 10

(Comment: There is no past and future in the absolute sense. The whole of eternity, if we allow such a term, exists only in the present. The past and the future indicate time; but the present is an absolute term, since it can have no significance relative to time. In the relative sense we use the term present as a point of time between the past and the future, but there is no such point possible in time, since the present immediately becomes the past. It is, therefore, an absolute term.) 15 20

4—That which exists is God. Therefore, nothing can exist which is not God and of God. The thing which is without beginning and end exists only in the permanent sense; for, even in the relative sense, nothing can exist which never was and never will be. 25

5—If we exist now, we have always existed. If we exist at all we exist in God, the Absolute, eternal in principle and in essence. If we exist in name only, we do not exist in reality. The thing which does not exist does not require any denial. Therefore, if we deny our existence, we must admit that we exist either in the Absolute, as parts of It, or we exist in name only. 5

6—That which denies or affirms, exists, even though it may deny or affirm its existence. Therefore, we cannot deny our own existence. But that which is denied or affirmed is unreal either in statement or as a substance. 10

7—The existence of God cannot be proved as separate from ourselves, because anything outside of ourselves cannot be proved as real. The thing which needs to be proved cannot be self-existent and self-evident. Only that which exists and is without beginning or end is real. 20

8—That which is conscious of its own being is real, because it is self-evident. That which is self-evident is God. Therefore our consciousness of being is God-consciousness in part. Hence, we and God are one in reality. 25

9—That which exists is One in the absolute sense. Therefore nothing can exist which is not part of that One. If we believe that the things around us exist, they must exist in the One as parts of It. 30

10—If this is a created universe, it cannot be real. But if this universe exists as the essence of God Himself it is real. It would then be self-evident because it would exist as one with God, or as the consciousness of Consciousness. The universe 5 which we see around us changes, and cannot therefore be real, since all changeable things are unreal. But if it is the mere imaginary value of a real substance, that real substance being our consciousness, it is then our own creation. We 10 shall never see the real universe until we are acquainted with ourselves. The sun, moon, stars, men, women, animals, trees are our own creations in the relative sense. When we say our creation we mean the creation of parts of God. They all 15 exist in the One as ideas and they are all one.

(Comment: Now arises the question as to how the things which do not really exist can exist in the One and be one. If they do not exist as reality, they certainly exist as unreality. Even 20 an unreal thing must stand for something which is real. If an unreal thing is a mere attribute, or wrong opinion, it must be an attribute which we are giving to something which is real. The attribute may be wrong, but it cannot change the 25 substance to which we are giving that attribute. A right or wrong attribute must exist for the thing for which it stands. Hence all the attributes of things exist for the One Real Substance in the absolute sense. And since they stand for the One 30 Thing they are all One in meaning and importance.)

11—By coming to know our own Self we come to know the true nature of this universe, because our consciousness of ourselves is one with the Absolute.

5

12—Different people have different impressions regarding the things they see because they attach different values to them.

13—The things which our imagination creates, our imagination destroys. Our likes and dislikes, loves and hates, are nothing but our own creation. We create these conditions exactly in the image of ourselves, or our concept in illusion. In other words, we create them just as we are, in this relative plane. 15

14—We become what we imagine ourselves to be. This is a conditional existence and, therefore, not real. Our imaginary self enjoys, suffers, loves, and hates, creates and destroys, but our real Self is above all these relative conditions. 20

15—This imagination, or self creative power in illusion, can only be overcome by an imagination of higher quality. By the imagination that the Absolute God exists as one with us, we come to realize Him by the quality of thought. By the law of association we absorb the quality of a thought, and manifest it. 30

16—Health and disease, happiness and misery, all belong to our conditional or created self. The condition of health or disease corresponds to the condition of non-self, or corresponds to the illusory concept of the Self. By holding the imagination of the Real Self, we change our non-self and free ourselves from the bondage of conditions. We change one condition for another by the help of the imagination. 5

17—If we admit that God is omnipresent, we cannot think or imagine anything beyond Him. We cannot go beyond the Universal God, nor even beyond the one of our relative concept. 10

18—If God is All-in-All. we shall find Him in that which we believe Him to be. Yet in the absolute sense He is not what we think Him to be. Since we cannot think of anything which does not stand for Him, whatever we think of Him He must be. Even the wrong attribute represents the thing for which it stands. Hence, our concept of God, no matter what it may be indicates that which is beyond all concept. 15 20

(Comment: As by lines we describe figures in space, so by attributes we describe forms of God. As lines are not space, so attributes are not God. Since a condition is not a thing but a state, the limitless God is not really limited by a condition. The space which is apparently walled in is, nevertheless, free. Even in the very 25 30

wall the space exists. So it is with God. He exists even in the conditions by which we apparently limit Him. Therefore, no matter in what condition or form we desire to see God we see Him.)

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19—The attribute which we give to a thing can never exceed our understanding, or comprehension. If our understanding is imperfect, our attributes cannot be perfect. In the absolute sense there is no such state as that called perfect because the thing which is beyond all qualification cannot have a relative attribute. Hence, we shall never be able to give a perfect attribute to the Absolute. When we become one with God we shall have reached a state beyond all attributes. That which exists beyond all perfections and imperfections is beyond all attributes.

20—Whenever we give any attribute to God, we limit Him in our understanding, because our very attribute of the Infinite, is after all, finite; since no finite being can comprehend the Infinite. God is beyond all attributes—time, space and condition; He is the essence, and He is that which always exists. By whatever name we call God, He is that. If we call Him father, mother, brother, sister or friend, He becomes that to us. He is the sum total of all that exists in reality.

(Comment: Those who cannot think of God as their Self of selves may come nearer to Him in

their concept by establishing some relation with Him which finds ready response from their heart. God, the Self of our self, reveals Himself to us in the form or attribute in which we wish to see Him. Since all forms, as they appear before us, 5
are reproductions of ourselves on the universal canvas of consciousness, God appears before us through the forms and in the forms in which we desire to see HIM.)

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- 21—Since, logically, two things cannot occupy the 10
same space, some people take this visible universe to be God, or coexistent with God. But this visible universe exists conditionally and, therefore cannot exist in reality. The attributes which 15
make a thing appear to us as we see it are the reproductions of our non-self. Hence they are not real. Consequently, this visible universe is neither God nor part of Him.

(Comment: By our attributes, or opinions 20
we attempt to describe that which is beyond all relative condition, or that which is absolute or at one with It. The Absolute is the only Reality. By attributes we try to qualify or explain that which is self-evident. The thing which never 25
was never can be. If we grant that it exists in essence but not in form we must admit that that form once was not in the permanent sense, hence that the form is impermanent and unreal in the absolute sense. Therefore, if this universe of 30
form is unreal it cannot be God, since no two

things can occupy the same space. Consequently, this universe is neither God nor part of God, nor can it be co-existent with Him.)

- 22—Although we may consider ourselves parts of 5
God, on account of being conscious of the Whole,
we ought always to bear in mind that in reality
those parts are one with the Whole, since there
cannot be any break in the Absolute. That which
exists is one in the absolute sense. 10
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- 23—Relatively speaking, that which exists exists in
dimension, or space, and we can, therefore, con-
ceive its parts. But in the absolute sense, what-
ever is always is, and It does not change in form, 15
color, condition, space or time. It is beyond all
attributes. Hence, if It has any parts they always
were and always will be. But since these parts,
if they exist at all, cannot be changeable, that
which changes cannot be the parts of the Abso- 20
lute.
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- 24—Non-self is the mere opinion of the individual
consciousness in a wrong significance. As the
non-self is not the real Self, so the creation of 25
the non-self is not a real creation. But since we
think the non-self to be the real Self, its creation
also is seemingly real to us.
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- 25—What we are today is the result of our creation 30
through the non-self. So we are the creators of

our own destiny, or of ourselves. The creative power of the non-self is able to lead us to the realization of the real Self. Since the non-self, or "I Am" in its illusory concept, creates by imagination, or by holding a clear picture of a thing or condition, it can also create an ideal of perfection which may bring us the realization of the perfect real Self. 5

26—The non-self undergoes change by creating a thing or condition for itself. While it is creating a thing or a condition by thought or imagination, it is transforming itself into the quality of the image it is holding in its mind. 10

(Comment: Another name for a quality is the value we put upon a thing, person or condition. This value transforms the non-self into its nature. By the continuous thought of a person we grow like him in quality. If that quality is expressed in his physical form, or if his form corresponds to it, we are likely to resemble him both in quality and form. If the attributed quality does not correspond to the person, by thought of that quality we may embody the quality alone. Sometimes we may embody the form of the person, too, if we strongly associate that imaginary quality with his form. Many loving married couples by long association have grown to resemble each other. For the same reason we grow like our mental ideal, both in quality and form, provided we hold that ideal 25 30

firmly in mind. It is not only true of our ideal, it is true of everything.)

27—Good and bad are both the creation of the non-self, or the creation of the Real Self through its illusory concept. Good and bad are determined by the values we put upon a thing or condition. We value a thing or condition according to our understanding or realization. Our understanding is relative, hence our understanding of good and bad is also relative; that is, it is subject to change. 5 10

28—By the relative value we determine good or bad. Good is that which is relatively superior to bad. Superior value means superior understanding. Without working against our own better understanding we cannot live a bad life by thinking it good. 15 20

29—We can change our idea of good into bad by changing their relative values. But that does not change the reaction from our relative understanding. 20

30—Our concept is our life. We can change our life by changing our concept. 25

31—Change does not always mean improvement. But a change which improves the relative value of a thing or condition does certainly mean improve- 30

ment. A change, no matter in what significance we accept it, always leads us forward.

32—The superior value of a thing or a condition gives our non-self superior power. Hence, love is a greater power than hate. It means unity and widens our lives by adding all unto us. 5

33—Every man is a law unto himself. The name of this law is cause and effect. "As we sow so shall we reap." Every act reacts on us according to our concept of the act. 10

34—As a reaction is just in proportion to the action, so an action is in exact proportion to our understanding. Our action is never superior to our understanding. 15

35—Our conscience is our better understanding. Our action is measured by our conscience. When we ignore our conscience we sin against our nature. 20

36—In the absolute sense there is no such thing as law. The law which we discover in this relative plane is nothing but a relative standard by which we measure the unfoldment of our being. We recognize the law by our concept. In fact, our concept determines the existence of this law. 25

(Comment: We know that there is no fixed law that governs human life. The fact that no two persons suffer equally by violating the same law conclusively proves that there is no fixed law 30

governing the human being. All our actions **are** justified by our concept, but not by a fixed law. If our concept regulates the law, then the law **is** changeable, since our concept is changeable.)

5

- 37—The relative concept is sometimes called the law of evolution. As a part does not mean the whole, so a part of the non-self does not mean the whole of it. Consequently, only a part of the evolutionary law is applied to a part of the non-self. That part of the non-self is the part we consider ourselves to be. This part concept determines how the law shall act upon us. This law, therefore, acts upon us according to our understanding of the problem of our life. The whole span of illusion is our non-self in the collective sense.
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- 38—It has already been remarked that good is the improvement upon bad. This improvement, however, is determined by the relative value we put upon the terms good and bad. In this sense nothing can be called absolutely bad. When we make an improvement upon yesterday's good its relative value depreciates and we may call it bad. But in reality there is no such condition as that called bad. There is nothing but good and better, or good and less good.
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- 39—When good appears bad to us our action must be regulated by our superior understanding if we want to avoid the reaction called suffering.

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40—In the opinion of some people, God is the law of our being, and when we break this law we bring suffering upon ourselves. If the law is God, He is then that power and potency which regulates our relative existence. With the increase in relative value of our life and understanding we come to the realization of our true Self. 5

41—If imagination be the motive power in man, can he by the help of imagination control the effect of a reaction? Not directly by imagination. Reaction always follows an action without fail, but we can alter the effect of it by our superior understanding. A thing or condition affects us just in proportion to the value we attach to it. By changing the value of a reaction by our superior understanding we can avoid its effect. We only fail in changing the value of a reaction when we are conscious of the value of its action. 10 15

42—We disqualify, or forfeit, our better understanding by a repeated inferior thought or action. By the quality of thought we become like the thought we think, or we change into that which we strongly imagine. On account of the so-called stagnation which follows upon our inferior thoughts or imaginations, we are unable to change the effect of a reaction. A superior or inferior thought is determined by one's understanding. 20 25 30

FROM THE RELATIVE TO THE ABSOLUTE.

43—Spirit and matter are one. The same thing is called by two different names. When we see matter we see Spirit. Only one thing exists, no matter by what name we call it. Since we call it Spirit, there cannot exist anything else called matter. Hence matter is another name for Spirit. If matter is not the right name for Spirit, it is the wrong name. A wrong name cannot change the real thing. It means the real thing just as much as the right name. Therefore, Spirit and matter are one. 5 10

44—A name without the object it stands for is meaningless, and it cannot exist. Hence matter does not exist by itself without the Absolute Intelligence whose name it is supposed to be. 15

45—If the word matter means something changeable it cannot mean the Absolute. Because the Absolute is beyond all change, time, space and condition. Since a name has no meaning without the thing, it must stand for the definite thing it designates. If the word matter means something changeable, it cannot be the Spirit, Absolute, which is unchangeable. Since nothing can exist but the Absolute Spirit, the thing which we call matter cannot exist. 20 25

(Comment: The thing, matter, as a limited object cannot exist, since the Absolute Spirit is All-in-All. Now if we recognize matter in the 30

sense that we recognize a wall in a space, then it exists only in our concept. The real significance of the wall depends upon our recognition of the fact that space can be walled in. So the existence of matter depends upon our recognition 5 that the Absolute Spirit can be limited. Had we not had the recognition of the wall from our relative concept, we would not have admitted its existence. We know that space cannot be walled 10 in in reality, since it exists even in the very walls. Hence, as a wall has no significance other than what we believe it to be, so matter has no significance in reality.)

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- 46—By the concentrated imagination, we can create 15 such walls around us as will give us the same sense of resistance as so-called objective walls. By hypnotic suggestion, which is nothing but the stimulation of imagination, we can put an imaginary barrier before a man which will seem 20 to him as real as an objective barrier. In order to deny the imaginary barrier, that man will have to come out of the influence. So also will we have to come out of the influence of matter, in order to find that there is no matter in the sense 25 we believe it. Imagination, according to our understanding, is the first step to freedom from the bondage of matter. It is the imagination which makes our task easy or difficult. We can reach God and find His presence if we can 30 imagine that it is natural and easy.

47—Anything in action moves. Then mind in action, which we call thinking, also moves. On this relative plane we can move our minds in any direction, by the concentrated imagination. When mind moves in any direction it moves 5 with its picture. This is what our experience is in this relative plane. The soul in action is mind. Since soul cannot exist without action, there has been no time when mind was not with soul.

48—Every impulse which our soul receives by its action goes to create a condition, according to the nature or quality of the action. Therefore, thought or imagination, which is the action of the soul or mind, always creates an impression, 15 thus producing a condition which brings about change in our whole being. By concentrated imagination we attune our mind, or soul, with another soul in the relative sense. Whenever our imagination makes us feel a condition, we 20 become that condition. We must first be acquainted with the condition of another soul before we try, by the concentrated imagination, to create that condition within ourselves. When any two souls are of the same or similar condi- 25 tion, they are attuned to each other. As our action is judged by our motive, so our motive is judged by the imaginary value we put upon it. If the motive of our action is far above our comprehension, it cannot regulate the effect of 30 an action.

49—We partake of the nature of the thought or the quality of the thing which we think of. Even when we deny an object, with the recognition of its certain value, we partake of its nature.

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50—All conditions are unreal in the permanent sense. Since they exist in our ideas, it is by changing one idea for another that we obtain the things and conditions which we desire.

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51—We live in the world of ideas; in other words, the world of conditions. Therefore, we live in a temporal or unreal world. The good and bad are relative conditions, therefore, they are changeable and unreal.

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52—Different people have different ideas regarding things and conditions; therefore, they affect them according to their ideas.

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53—Since one idea takes the place of another, it is natural for us to change our ideas to suit the demand of our being. The real significance of this life is continuous action in the changing of our lower ideas for higher ideas, according to our understanding.

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54—By acting the part of our Ideal we become it. Because acting stimulates our mind and helps us to form a vortex or a condition.

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(Comment: We cannot *act the part* of our

Ideal if we are conscious of our shortcomings and weaknesses. Nothing keeps us from materializing our desires so much as self-consciousness. The way to overcome self-consciousness is to think less of it and to think more of the Higher Power which is trying to manifest through us.) 5

55—It is a waste of time to think what we are not. The more conscious we are of what we are not, the less we succeed in being what we desire to be. 10

56—This world is real to us because we accept the evidence of our senses. If we lose all consciousness of it, it will cease to exist to us. The existence of a thing depends upon our recognition 15 of it.

57—Since good is not bad according to our better understanding, real cannot be unreal for the same reason. Though the real and the unreal both 20 may be unreal from the Absolute standpoint, they cannot be the same to our relative concept, because their relative values are not the same.

58—The real in this relative plane is a condition and 25 so is the unreal. They are nothing but change of condition.

59—What we strive for in this life is the condition which we now think to be the highest and the 30 best.

60—The thing, without the value we put on it, does not affect us. In fact, things are not what they seem, but what we think them to be.

61—The best and highest idea we can have in this relative plane is that God is All-in-All. His power is manifesting through us. There cannot exist anything but God in this world of God. He is perfect and All-in-All, and everything is His manifestation, in that sense. "I and my Father are one." 5

62—There is no such condition as disease in this world of All-health, or God, except what our thinking makes. By recognizing a condition, we make it a reality to ourselves. Our creative power can create for us any condition we desire. 15

63—If disease and health suggest each other, we ought to forget them both by giving the full right of way to our great Ideal, God, in the guidance of our lives. 20

64—It is through the higher idea that we gain the Higher Consciousness. The name of that Idea is God, the Soul of our souls. This Idea, God, is always the same. He is the sum total of energy of this universe. We always belong to Him, and our consciousness is that Consciousness in part. 25

65—According to the higher concept of life in this relative plane, we consider our action God's 30

action—not God as a whole, but as a part. The Whole acts as a Whole, and a part as a part. There is a great difference between the two kinds of action. The Whole acts in all its parts, but the parts act within their own limits, in right or wrong significance. 5

66—If God is unchangeable, how do we, His parts, change? We do not change in reality. We are always the same as the essence of God. But we 10 simply regain our lost consciousness of God.

67.—What do we mean when we say that we are parts of God? We mean that we are parts of God to our part consciousness. Only that which is conscious 15 of its own existence exists in reality. Since we are conscious of our existence in part, we are parts of that which is self-evident, eternal, immortal Principle.

68—If the action of the parts is the action of God; why 20 do His parts think although He does not? Our consciousness of being is our action; so it is with God. Our consciousness of being is the part-consciousness of the Whole. That part-conscious- 25 ness wants the full realization in this relative plane. The very desire for the expansion of the consciousness for knowledge gives birth to thought. A part, so long as it is in illusion, cannot realize the true nature of the Whole. A 30 part is not the Whole, though the Whole is its

part and more. A part exists in the Whole, and the Whole exists in all parts. So we being parts of God, live, move and have our being in Him in our consciousness.

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69—Existence, which is beyond time, space and condition, is God, the highest Ideal concept of man. Man is nothing but his consciousness or concept in this relative plane. In this sense man is God limited, and God is man unlimited, since 10
God is the only perfect Consciousness.

70—There is no other law than that which a man recognizes for himself. A man recognizes a law according to his concept of life. So every man 15
is a law unto himself. The law which we recognize or realize by our individual state of consciousness we must live up to if we wish to be happy.

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71—The word love means unity, therefore we consider it to be the highest law in the universe.

72—It is the way of sense-man to follow the path of sex and senses, but the way of God-man is to 25
live up to his highest concept of life in thought and action.

73—When we are not true to ourselves, we break the law of our being. This law is the eternal action 30
of our consciousness. It is always the same.

74—It is said that the law-of-our-being is the law of cause and effect. Where there is an action there is a reaction. This reaction is of the same nature as the action. We ought always to remember that our action has no other significance than 5 that which we attribute to it. We interpret the significance of an action according to our concept of things and actions. Our concept changes according to our growth and expansion. In other words, our concept is just in proportion to 10 our growth.

75—There is no within or without to man. He represents a certain stage of consciousness. By thoughts and actions he creates conditions which manifest the whole man as we see him. His 15 physical body and mind are one. They are both the manifestation of his consciousness. By changing his consciousness or concept we can change the whole man. In order to change one's body and mind we treat his consciousness. 20

76—Disease is a defective state of consciousness, or concept, judging by one's better understanding. By turning the light of divine power upon one's concept we can make up his defect. A person 25 who treats the body, thinking it a seat of disease, can never cure a disease in the real sense. He is as far removed from the Truth as pole from pole. It is not the question of denying or admitting the existence of the physical body, but it is the 30 question of the defective concept and its remedy.

77—When we treat any disease at a distance, we do not send the patient the healing thought, but we raise ourselves into our Higher Consciousness, and desire the cure or change of his concept. In order to treat a person we must receive him 5 in our consciousness of All-God. By association with our higher concept of Life, a sick person, if receptive, will be healed. Let any sick person give himself up to the care of our Ideal, or higher concept of life, and he will be whole. The same 10 result can be obtained if we ask of our Ideal with proper faith and understanding.

78—The words positive and negative are generally used as polar opposites. The negative is not 15 opposed to positive, but it is less positive. So are light and darkness, health and disease, and all other supposed polar opposites.

79—They say the light is the positive manifestation. 20 So it is true of our being when we have the light or understanding, it manifests positive quality.

80—Everything is divine and spiritual if we can make it so. "There is nothing either good or bad, but 25 thinking makes it so." As light illumines the dark spot, so our divine concept spiritualizes a thing and action.

81—The idea of perfection is one of the most exalted 30 ideas human mind can conceive of. It is not the

question of perfection in reality, but it is the question of the idea which sustains our relative existence. Since all our ideas are relative, our ideas of perfection cannot be anything but relative; that means limited or imperfect. But 5
idea changes idea, and perfection is reached by the higher idea of perfection. Then the idea that we are living, moving and having our being in the perfect God is the grandest idea we can ever hold in our consciousness. 10

82—All that is drawn to us is due to the condition which we consciously or unconsciously create within ourselves. This explains why a thing sometimes happens to us, although we do not 15
look for it. If poison takes effect on us when we take it unknowingly, it is because there is a realized condition in our personal consciousness which invites that effect. By changing our concept we are able to rise above the effect of 20
the poison.

83—Real and unreal are conditions, both of which exist in our concept. Only one relatively exists for the other, unreal for the real. What is unreal 25
today stands for something real. Similarly what is real now may be unreal by our recognition of a still better condition. Without assuming the existence of something real we cannot say a certain thing is unreal, because we judge a thing 30
or a condition by comparison. Above these real

and unreal conditions stands the Absolute God, the great Cosmic Consciousness. Our consciousness of our self is a part-consciousness of that which alone exists beyond time, space, condition and form. He is our life, and Christian Yoga 5 is the way.

MISCELLANEOUS WORK.

THERE are those who maintain that unless our old condition drops off, we cannot be free from our disease. The fact is this: that an old condition cannot drop off because all of our conditions are like our shadows. A condition is transmuted, as it were, into a higher condition, as we rise higher in consciousness. As our shadow rises, when we rise from a lower to a higher level, so our lower condition is transmuted into a higher condition, when we rise higher in our consciousness. We should leave a condition alone if we desire to free ourselves from it; because by thinking about it we make it more of a reality. We should adopt such means as will alone free us from an old condition: namely, to realize our Reality of Being which is never born and can never die. The Reality of our Being is not our personality, but it is that which sustains our personality. It is the very thing which makes us conscious of our own existence. We should know this, that God is Existence; that anything which has existence, or rather which is existence, will exist in God. Our consciousness of our being is our existence; hence, it is God in essence. To exist in God as essence, is to be part of Him. In our practice we should eliminate all idea of raising our consciousness. If we do not, it is likely to make us conscious of the very condition from which we are trying to free ourselves. Simply realize your own being as it is and know that it is above any change or earthly contamination. To the degree that we realize this, to that degree do we raise our consciousness. Sometimes a statement about the Reality of our Being will prove helpful in raising our consciousness.

84—Transmute
conditions.

Those who are beginners will profit by the thought that a great Universal Power is raising their consciousness into a pure and tranquil state.

Peace of mind is a great factor in our spiritual 5
unfoldment. The peace attitude is, under all circum-
stances, an indication of spiritual growth.
85—To realize Since our object is spiritual unfoldment,
peace. we should not put forth special effort to obtain peace,
for our every effort to realize the Reality of our Being as 10
at One with God, will bring peace. We can gain the
same result by realizing our Real Self as the Eternal
Peace. If you are a beginner, meditate on the thought
that the Universal Power, God as Peace, is pouring over
your entire being. We can attribute any quality to our 15
Self, or God, and realize the same condition.

There are others who try to forget an unpleasant
condition which is forcing itself upon their minds. It
is not so easy to forget an unpleasant
86—Indirect condition of which we have been pain- 20
treatment. fully conscious. Do not try to forget anything, but just
leave it alone. If we cannot leave it alone, we should
try to realize it in a different significance. By realizing
our real unchangeable Self, we can know the transitory
nature of the thing or condition. If the above methods 25
do not bring to you the desired result, turn it over to
God like a little child. Never forget that that of which
we are conscious exists to us; and when a condition
becomes a part of our personal nature as a realized fact,
it is a reality to us so long as it lasts. The condition or 30
thing with which we are in touch is in touch with us. By

realizing more of that which is a permanent Reality, we become free from contact with the quality in which we know a thing or condition.

Some sick people try to realize their perfection. We 5
 know that our idea of perfection, in this relative plane, is imperfect after all. Our today's idea of perfection, tomorrow may change. It is a futile effort to seek perfection in the changeable physical nature. No change-
 able thing can be perfect in a permanent sense. Then 10
 again, every individual has his idea of perfection; therefore our ideas of perfection, as different personalities, are conflicting and will remain so unless we arrive at a definite standard by mutual agreement. But this cannot
 be possible since all of us are constantly changing as 15
 personalities; we are, therefore, bound to change our opinion of perfection more or less. If by the word perfection we mean something permanent and unchangeable, then it is our Self or the essence of our Being. To the
 degree that we realize the unchangeable nature of our 20
 Self, do we truly realize perfection. The essence of our Being, whether it is a part or the Whole, is the only fixed standard of perfection we can safely aspire to gain or realize. Then, the nature of That which is perfect is abstract, and through our concrete mediums we are
 trying to realize it. 25

The following illustration will explain the relation between the Reality of our Being (Self) and personality.

**87—Reality and
 personality.**

Place a circle and a square side by side and join them by a line. Consider the 30
 circle as the Immortal Self and the square as the person-

ality or the concept of mortality. Now this square, the concept of mortality, exists as a temporarily realized fact in the consciousness of the circle, the Immortal Self. In other words, the immortal Self is believing itself to be mortal. This very idea of mortality, on the part of the Immortal Self, creates the personality. We know that a circle cannot be a square, though it may have that false idea regarding itself. In like manner, the Immortal cannot be mortal, even though It may believe itself to be mortal. But just so long as it remains in that idea of its own mortality, its action will be regulated accordingly. It is for this reason that the action Immortal appears in mortal significance. Whether this action is regarded as mortal or immortal, the Actor is forever the same. The Actor of our mortal personal life, or concept, is always the immortal Self. Self means Existence, or that which exists in reality; and it is, therefore, God in essence. In our last analysis we find that our Self is seeking to rise from its personal mortal concept, through its personal concept, to the realization of Itself as at one with the Universal Self. Every effort of the personality to know God is an effort of God to know Himself through His personality. Shocking is this message to deluded mankind! But it is the very truth which makes a man free. This immortal truth brings our God so near to us that we have no means to escape from Him. We should meditate that our very existence is God in part and also as a Whole.

We have heard the expression: "We should worship God in the temple." Where is the temple, and what does the word temple mean? It means a place of wor-

ship wherein God is supposed to exist. In truth there cannot be any place where God does not exist; hence, every place should be to us a temple. Whether we realize God's existence everywhere, or not, it does not make any difference with God, but it makes a great difference 5 with us so long as we exist in our personal concept of life. Our consciousness of God makes Him exist to us; hence, whenever we become conscious of God, there is our temple.

If we cannot forgive our enemy, we should know from that fact that we are still attached to our old concepts of life. By the attitude we assume 10
 88—A test of progress. regarding our past inharmonious conditions, we can easily ascertain our spiritual progress. 15
 The less we are disturbed by all discords and inharmony, the more spiritual quality we manifest. Such peace is possible only by Self-knowledge.

Whatever we realize our thought or action can do, the same is done. If we pronounce any one whole, while 20
 89—Realization is demonstration. realizing that our words have power, and that the Power cannot fail, or that the Power is doing the work, it will not fail to produce results; provided, however, that the person is constitutionally receptive; that is, ready within his basic concept 25
 to receive.

In order to raise our consciousness or the value of ourselves, we should associate ourselves with the unchangeable God. God being All-in-All, we are parts of God, and our power is part of God-power. 30

Problems in Christian Yoga Metaphysics.

90—Problem
Number I.

TO prove that we are part of the Absolute.

AXIOM: To exist in the Whole, or Absolute, is to be part of it.

POSTULATE: The Absolute Perfect God does not change. 5

SOLUTION: If we are Absolute Whole today, we must necessarily have been Absolute Whole before, because Absolute cannot change; It is forever the same. Then again, if we were Absolute before we should possess Absolute Consciousness today without any change. 10 Since we are not the Absolute today, because we have not the Absolute, Unchangeable Consciousness, we never were Absolute and never shall be.

If the Absolute is All-in-All, there cannot exist anything which does not exist in the Absolute. We know 15 that we exist, because we are conscious of our own existence; therefore, it is self-evident. Since it has been proved that we are not the Absolute, we are part of It.

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91—Problem
Number II.

To prove that we are inseparable parts of God.

AXIOM: The denier exists before it can deny itself.

POSTULATE: A thing which does not change, permanently exists. 25

SOLUTION: We cannot deny our own existence, because we exist before we can deny ourselves. Therefore, the existence of ourselves is self-evident. That

which is self-evident is self-evident forever without change. Nothing permanently exists but that which is self-evident. Therefore, the existence of ourselves is permanent. We call the existence of ourselves consciousness. Then, between two points of consciousness, 5 nothing can exist which is not self-evident consciousness. Since that which does not change has no beginning nor end, the point of contact between any two points of consciousness cannot have any beginning or end. Therefore, they are inseparably connected with each other by con- 10 sciousness without any beginning or end.

**92—Problem
Number III.**

To prove that that which changes cannot be a part of the unchangeable Whole.

AXIOM: A part is of the same substance as the 15 Whole, and vice versa.

SOLUTION: It has already been proved that we are consciousness, because we exist by awareness of ourselves. The sum total of existence is the whole. It has already been proved that the existence of ourselves is 20 unchangeable, because it is self-evident. We may be conscious of ourselves in various significance, such as vegetable, animal, man, etc., but the knower, or the *existence* of ourselves, is always the same.

Since the parts of the Whole are unchangeable in 25 existence, the Whole is also unchangeable. Then again, by the reversion of the logic, we find if the Whole is unchangeable Its parts cannot be changeable, because any change in a part as it exists will mean change in the Whole. Therefore, anything changeable cannot be a 30 part of the unchangeable Whole.

**93—Problem
Number IV.**

To prove that a part of the Infinite is finite.

AXIOM: A part can never be the Whole.

SOLUTION: The Infinite only exists to the finite.

The Absolute Whole can neither be finite nor infinite, 5
because It is One and All-in-All, and beyond all
attributes. Hence, there cannot be two Absolutes. If
we call the Absolute, Infinite, there cannot be two
Infinities. To divide the Infinite into two parts is to
make it finite. Since a part of the Infinite cannot be the 10
Infinite, it is finite.

We know that we have not the Absolute Infinite
Consciousness. The unchangeable Infinite, Absolute, can
never be finite, therefore we are forever finite in our
existence in the vast ocean of Infinity. 15

**94—Problem
Number V.**

To prove that, by changing the direction
of action (the act of knowing) the
Knower, which is a part of the Absolute, creates form.

AXIOM: Consciousness, or that which is conscious, 20
is always conscious of something.

POSTULATE: All creation is by reflection.

SOLUTION: The Absolute Whole is All-in-All,
perfect and unchangeable; therefore, It cannot have any
new action in point of time. That which is the Absolute 25
always IS, without any change. Absolute is the sum total
of existence as parts, or that which is conscious as parts,
and in parts.

Therefore, the Absolute is consciousness or That
which is conscious. Necessarily It must be conscious of 30
something. Since nothing exists but Itself, It can only

be conscious of Itself without time and change. Time, space and change can only exist as ideas to the consciousness of that which is finite; because the finite only can conceive something finite, outside itself, and separate from its self-conscious state. From the relative position of any two or more objects we form the conception of space, and from our relative concept we derive our sense of time and change. Absolute, being All-in-All, there cannot be any time, space and change to Itself. 5

But the part of the Absolute is also consciousness, or it is conscious; therefore, it can be conscious either of itself in limitation or of That which is limitless. It reflects the quality of that of which it becomes conscious, or which it realizes. When it becomes conscious of itself in limitation, it reflects that limited consciousness of itself. This reflection is the first form-creation. When the part becomes conscious of, or realizes the limitless One, all forms disappear from its vision. Then consciousness communes with Consciousness. 10 15

As the part changes its act of knowing, or consciousness, from itself to God, it changes its form. This change is called evolution of form. A form being the reflection of qualities of which the part becomes conscious, the change of form does not change the unchangeable part. 20 25

**95—Problem
Number VI.**

To prove that that which is conscious is always conscious; its act of knowing cannot cease.

SOLUTION: That which is conscious of its own existence by voluntary or involuntary action, (objective 30

or subjective) is self-evident; hence, it permanently exists. Since its very existence is its act of knowing or becoming conscious of something, this act of knowing cannot cease. Even when the knower knows itself in limitation, its act of knowing keeps on in that limited 5 significance. The repeated act of knowing on the part of the knower in its first limited significance, brings out the objective manifestation of form by reflection. Then this form keeps on evolving by the unceasing act of knowing of the knower, until the knower regains its full 10 consciousness of limitless God. In this world of ever manifested God, we manifest power to our human concept by the quality in which we become conscious of, or realize, the power.

96—Problem
Number VII.

To prove that a part of the perfect Whole
is a perfect part. 15

POSTULATE: Only the imperfect can change.

SOLUTION: If the Whole does not change, a part cannot change; because any change in a part as its existence will cause change in the Whole. But the Absolute Whole does not change, therefore Its parts are unchangeable. Then again, any imperfection in a part as a part will mean imperfection in the Whole, since the Whole is the aggregation of the parts. But that cannot be. Hence 20 a part of the perfect Whole is a perfect part. 25

My Letters to Myself.

or

The Light Received in Meditation.

Number I.

My dear M—:

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Why do you worry? Do you know that worry comes from the fear of loss or non-fulfillment of desires? And fear of loss comes from the concept of mortality. Whenever you put yourself into the narrow limit of time, space and condition, worry never fails to assail you. Time, space and all changeable conditions exist under the shadow of mortality. Be still, and realize your immortal Self which is above birth, death, time and space. Before the beginning of time you existed, and after the end of time you will remain unchanged. Fire cannot burn you, nor can the sword cleave you. You are the creator of all that you experience. Created you are not; knowing yourself thus, attain to mastership. Knowing yourself as at one with the unchangeable God, fix the idea of reality within yourself. The moment you realize what you are in reality, by self analysis, you are free from the bondage of illusion. It will give you added strength and power to meet all changeable conditions. You will have the sight to see the essence of all things. No bickering words or slander will ever affect you, because no man of flesh will reach your immortal "I Am Consciousness." All that a man does in his concept of mortality has no permanent value. Your vision of the reality of existence can conquer all that is born of deluded concept of life. So, be still, and settle yourself on the unchangeable, immortal Self, and

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nothing changeable will ever disturb you. When you realize this you will have new power and poise to act and move, and yet you will remain unaffected. I will come again.

Yours truly, "I Am."

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Number II.

My dear M—:

You know that you exist, and therefore the existence of yourself is self-evident. If anything else exists, it must be related to your existence. In 10
98—Know Self your existence you have the full evidence
as God. of the existence of God. In regard to existence, God is like your Self, nay, your very existence is God-existence. When you know your Self thus, you awake in His likeness. Your existence is not your flesh and blood, 15
 but it is That which knows. To know this Knower, as such, is to realize yourself as God. Sorrow and happiness rule over the domain of flesh and blood. When you know your Self as God, neither sorrow nor happiness of the world can reach you. Then you are in eternal 20
 bliss. I will come again.

Yours truly, "I Am."

Number III.

My dear M—:

Be not afraid of this passion world; it is not a reality. Those who have not the consciousness of their immortal Self, or Existence, may need experience 25
99—Pain and of the world in order to realize its unre-
pleasure. alities; but M—, you know better, and you have no 30
 excuse to remain in the shadow of darkness. You have

gone through the nightmare of pain, misery and disappointment, as well as temporary pleasure and excitement. You know that without pain, passion is inconceivable, and the temporary pleasure of passion is the by-product of pain, and its abode is always in pain. The pleasure of the passion world is fleet-footed, and is always alluring to mankind, which leads them into the road of despair and loss. Yet there cannot be any word such as eternal loss. That idea of loss exists in your deluded concept, and therefore, you meet it. You should not make yourself miserable. Knowing the true nature of things you should break your self-created bondage. If you desire the Essence of all things, and not the appearance, then it is within your reach. That Essence is Self, or existence of a thing; it is the immortal nature of an appearance in this passion world. Realize the immortality of your Self and you will find the Immortal Nature of all things. In the world of mortality, when you retain the consciousness of your immortal existence, nothing can affect you. Then you are verily the Master of death. Be still and realize your own Self as God, and you will be able to create any condition you may desire. I will come again.

Yours truly, "I Am."

Number IV.

My dear M—:

By realizing your real Self, or Reality of Existence, you are able to solve this riddle of life. The action of your Self is the action of God, because that Self is the part of the Absolute God. Your personal self is the mere idea or opinion of your

100—Retire
into Self.

real Self, hence your personality is the opinion of God in part. When God, or rather part of God, acts through its own opinion of limitation, it believes itself to be its opinion. The easiest way it can rise above its changeable opinion, which we call personality, is by realizing what It IS in reality; that is, realizing the Self. Self in illusion, realizing Itself as It is in reality, is freeing Itself from illusion. When we say, man realizing Self, we mean, Self through its false opinion of itself is becoming conscious of its reality. So the action of the personality is the action of God, only in personal significance. But when we have the consciousness of God, or Reality of our Being, the same action becomes God's action in an impersonal sense. We differentiate the action of the personality from that of the impersonal Self, for the same reason that we differentiate man from God. There is a unity in our dual concept of man and God; God is the life of man, the concept. In the last analysis we find that God is seeking his own salvation from His mortal concept. Knowing this, you should retire into Self, the reality of your existence. Peace be with you. Yours truly, "I Am."

Number V.

25

My dear M—:

In this world of change every thing is changeable. This change is inevitable. No one will ever be able to alter the law of change in the mortal world. Only in the world of All-God there is no change. Settle yourself on your Self; observe

101—Self and
Change.

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the moving panorama without being moved, and you will find peace and heavenly bliss. The power of the peace, born of Self-knowledge is not known to those who are living in the mortal concept of life. It enables a man to stand firmly in this ever changeable Universe. As you remain seated in one place, in order to enjoy the moving pictures, so, in order to enjoy this changeable world, you should not move from your Self. Being fixed on your Self alone, you will have that inner peace and poise. Without peace of mind no one can enjoy this life today or tomorrow. The peace born of Self-knowledge, not only means self-mastery, but also means mastery over all mortal things. Even the beasts of prey cannot do any harm to a man who enjoys undisturbed peace in his Self-knowledge. Knowing this higher truth you should always abide in peace in your Self.

Yours truly, "I Am."

Number VI.

My dear M—:

Know this: that you are the center, and all that is related to you is the circumference; or, you are the rudder and all that is related to you is the ship. Whatever is related to you is adjusted without any effort, if you can maintain peace in your center. According to the inner condition, all the outer conditions are related. Do you know that a mad dog cannot bite you, if you are not disturbed by its attack? So, no misfortune can ever affect you if you are not disturbed in your center. If

102—Self is
center.

a serpent attempts to strike you, in response to a certain inner condition, you can destroy its venom by adjusting your center; that is, by settling yourself within Self. When you destroy the venom of a serpent that comes to strike you, in reality you take away the condition which drew the serpent to you. Knowing this, have the mastery over all things. 5

Yours truly, "I Am."

Number VII.

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My dear M—:

Try to see a purpose behind every thing that happens to you. There can be only one purpose in all happenings, and that is the adjustment of an inner condition. Therefore, whatever happens, happens for the best. When you desire a thing and it does not come, try to realize that it is good that it has not come. When you live an abnormal life, the inner adjustment should take place first before your desire can be fulfilled. In normal life, which is the life of harmony and peace, every natural desire finds ready response from the law. The Lord, the Law of our being, verily is our shepherd. Living the abnormal life, the men and women of the world seek for their desired objects in a condition of worry and anxiety. Therefore, even though they may receive what they desire, they are never happy. Without happiness what shall ye profit if ye gain the whole world? In this concept life always trust in the law and do your best according to the light of the immortal unchangeable Self. Peace be with you, I will come again. 20 25 30

Yours truly, "I Am."

Number VIII.

My dear M—:

A more excellent way to cure and conquer disease is to dwell upon the idea that your existence of being, **104—Heal through** or “I Am Consciousness,” is the Immortal **5**
Real Self. Spirit, and that It is above disease and death. Disease does not need to be cured, because the very effort to cure it gives it power, or existence. Since a thing exists to you when you become conscious of it, it is better to leave the disease alone; rather, live in the **10**
 constant thought that I am the Immortal Spirit, above all changeable conditions. To the degree in which we realize the permanent quality of our real Self, do we outwardly manifest the same. Receive the eternal blessings of the knowledge of the immortal “I Am Consciousness,” **15**
 or your own existence as God’s existence, and you will be free from any mortal condition. While thus knowing that you are forever free, you live, move and have your being in the Immortal Self, you then really become free from all limitations. I will come again. **20**

Yours truly, “I Am.”

 Number IX.

My dear M—:

When you talk to your higher Self, you simply talk to **25**
 yourself in higher significance; in other words, it is your **105—Self** higher Self, or real Self, that talks to
never sleeps. Itself through its illusory concept of personality, in order to regain its consciousness of reality, or to rise above illusion. Your real Self, which is also **30**
 called Consciousness, is ever active; only its action is

colored by the medium of its personal impression. During sleep your Self is ever wakeful and, therefore it enjoys its sleep. Sleep is merely the idea of rest and it exists as concept of Self. How can the Self enjoy its sleep, if it is not wakeful? The action of your higher Self is always colored by its personal impression; in other words, it acts through the medium of its own impression. Before falling into sleep, if you talk to your higher Self to wake you up at a certain hour of the night, it will do so at exactly the time stated. As, through its own concept of sleep, the higher Self experiences sleep, so through its own concept of awakening, it experiences awakening. It acts automatically through its own medium of impression, and according to the nature of the medium it interprets the action. All its varied experiences in concept life are due to its automatic action through its self-imposed mediums of impressions. In its concept life it acts through any impression it gives to itself, yet it fails to see that its own action is translated into the quality of impression. In its concept life it can manifest any quality by self-impression. When knowing this law, you realize that your higher Self has been impressed with a quality, you quickly manifest that quality. The secret of developing the healing power, the loving and living power, lies in the knowledge of this law. I will come again.

Yours truly, "I Am."

Do I Believe in Invisible Helpers?

HOW can I deny the existence of invisible helpers, when I see them, converse and commune with them, and finally, follow the directions they give? Judging by the absolute standards of this life, these statements 5
 106—Communion may seem unreal, but, my friends, there
 with the Masters. is reality even in the midst of all this
 unreality. If it were not for this unreal reality we
 would never be striving to reach the goal of realization.

The question before us in this connection is not how 10
 came we to this state of existence, but how can we make
 ourselves better than we find ourselves today? If we
 exist as we find ourselves—real or unreal—then other
 people also exist in the same manner. In this changeable
 unreal creation, if we give recognition to it, we find some 15
 people better and some worse than ourselves; many with
 higher ideals and some with realization. Most of us
 are inclined to follow in the footsteps of those who seem
 to us to be better than ourselves.

This limitation may be human, but the consciousness 20
 a man manifests is forever divine. This limitation may
 be widened, but the consciousness of Being, never. It
 stands still, because it is forever at one with Cosmic, and
 through the window of the human concept it is forever
 shining. It is the window, the concept, which we enlarge, 25
 and not the consciousness.

Can this Consciousness die? Can that die which has
 never been born?

Even the human limitation or concept with its laws
 of progression can never retrograde, but it eternally pro- 30

gresses. Even if we do not know how this limitation came into existence, we do know from our yesterday's experiences, that somehow, some things do not look the same to us, that in many respects our opinions have undergone a change for the better; in other words, we have progressed. 5

Therefore I maintain, in all this creation of illusion or unreality, human concept with all its experiences is reality so long as it lasts. As thinking makes everything real or unreal, so the human concept is real to the man himself. 10

As I am conscious of my existence today—no matter how limited is my concept of that existence—so, judging from the result of yesterday's experiences, I know I shall be still better tomorrow; even though tomorrow I may wake up in another world of concept in this ever-changing, mysterious dreamland of illusion. The soul which bears within itself the potentiality of awakening cannot sleep forever in the world of Consciousness that is eternally awake. 15 20

I know that I exist today; therefore, I know that I shall exist forever; because the consciousness of self-existence is immortal. I know, too, that I am conscious of my own existence, and I have the feeling deep within my consciousness that others with whom I consciously exchange my feelings and thoughts, will also exist with me in that vast, eternal Consciousness of Being. If there is good and bad here, to my limitation in self-consciousness, then there will be good and bad hereafter, so long as I am still in limitation. If I strive today, while here 25 30

in this plane of consciousness, to bring sunshine to a few wandering souls, then I shall do the same when I am a man of tomorrow. I find this true of all things of this relative world. I have found many souls in this dream-land of human existence who are still sleeping in the darkness of ignorance, and I have found many souls who are fully awake and alive to the importance of the emancipation of the human race. 5

The advanced souls, who are the Masters and elder brothers of the human race, are forever striving to help us in the continuation of our upward and onward march. They are forever keeping watch over us like eternal sentinels at the gate of fallen virtue. Into my darkest days they have brought sunshine, and through their inspiration I have been able to give to the world this dispensation. 15

Can I deny the existence of these helpers? Even at the very moment, while I am writing this, I feel their presence; can I deny them? No; never, never.

These masters who have warned me not to rely upon any human agency, and not to worship anything limited, but only God in true spirit, are my friends. They are my guiding stars through the long dark night of ignorance, and I can never deny them. 20

Your belief, or your doubt, can make no difference with me. Since I believe and know that I exist, I cannot doubt or deny anything that is related to my conscious existence. 25

Yes, my dear friends, I believe in the invisible helpers. 30

That chair over there exists within myself ; that is, it exists within my consciousness. I am conscious of the chair, therefore it exists to me. Whenever I am conscious of anything it exists within myself or my consciousness. Similarly, this Universe as I am conscious of it, and as far as I am conscious of it today, exists within myself. Then that which is Without really exists Within. To realize this fact is to internalize the perception from the outside world to within one's self. The Kingdom of God is within; that is, It is within our own consciousness. Whenever we become conscious of the Kingdom of God, it exists within ourselves, or within our consciousness in this relative plane. So when we become conscious of God, He exists within us. In reality there is no Within or Without to the Absolute, because He is All-in-All. But to our consciousness in this illusory plane, that is, to our personal consciousness, there is a Within and a Without, because it is existing here in this, or relative concept of life. It is something that the personal consciousness is conscious of and something that it is not. That which is Without its consciousness today, may appear Within its consciousness tomorrow. As this is true of so-called objective things, so, also is it true of the spiritual: Spiritually considered, as we are now living Without (the consciousness of God) so we should come Within (the consciousness of God). The name of this coming Within is the internalization of our perception, or turning away from the objective world. In this new dispensation we know that turning within or without is merely a matter of the change of our consciousness.

Therefore, when we realize God in the so-called outside world, in reality we turn from Without to Within. To realize the "I Consciousness," and to realize that which knows or perceives things, or God, is the same thing. Therefore, when we come to see and know by associating 5 our personal consciousness, or ourselves, with the real that is, its concept of life is unreal and illusory.

This is the Way by which the new cycle people find their center. Then from this center of Self they may expand their knowledge on and on, broader and broader, 10 till it reaches the vast ocean of Supreme Self, if they are so capable. (I do not think it is right to use the words, expand our consciousness or knowing power, because metaphysically we do not. What we do is this: we expand our knowledge of God. So the real expansion is 15 not of Self or its knowing power, but of its knowledge of God, or of the expansion of the knowledge of the knowing power, toward God. The reason many of our students have come to believe that we lose our individuality is because the term "expansion" has been used in 20 the wrong sense. We never expand, never really move in any direction, because there is nowhere to move in the world of All-God; but our knowledge moves back toward God.)

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We use the term essence as synonymous with our Being, or Consciousness; in other words, the nature of

108—*Essence.* That which alone exists in reality. If

Its nature constitutes Its Being, then the essence is the same as Being. When we say we are of 30 the same essence as God, we mean to convey that we

are the same, of whatever indicates the existence of God. If God is Consciousness then we also are consciousness. If God is unchangeable and formless we are also unchangeable and formless. We, being the Essence, or Self, cannot appear, or turn into different forms. It (Self) can create form by reflection, but can never change itself into any objective form. 5

It is well for all students to have a clear idea of "Subject" and "Object." The object exists, therefore 10
 109—Subject the Subject can exist, because all of our
 and object. knowledge in the relative plane is from
 the effect or result. After we have known the effect we can determine its cause. Since the object is unreal, the subject must be unreal too. But we know this, that 15
 something permanent assumes the role of subject or unreality; and, as the result of assuming this role, it produces the object. When we rise above the role of subject, the object does not exist to us. Then we are not, in reality, the subject of the object which we see 20
 or realize in this illusory plane. In other words, we are not in reality the subject; we simply assume the role of the subject by losing consciousness of God. Hence, we are right when we say, that without the subject the object cannot exist; that is, without our 25
 Being (Self) taking the part of the subject or illusory concept, the object, or that which it manifests, cannot exist.

According to the old idea, Subject is the permanent Being, and it is producing or creating this impermanent 30
 objective world. The knower of the object is permanent,

but the things It knows are unreal. In Christian Yoga we say that the Knower of the thing is permanent, not because It knows the object, but because It is self-evident. Since the Knower is knowing or seeing the unreal things, the reason or cause which is making It see thus is unreal; 5 that is, its concept of life is unreal and illusory.

Then the cause is in itself, through having an unreal concept, which is responsible for the Knower seeing the unreal creation, though the Knower is not unreal.

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All the different religions and philosophies start from an assumed hypothesis or Cause, which they call 110—From effect God. Different religions have different to cause. hypotheses of the working out of that Cause; therefore, they have different logical deductions. 15 and can never agree with each other, no matter how great allowance is made. Now, Christian Yoga maintains that we are living in the relative world, or the world of effect, and, since we have to begin our religion from where we are, it is better to start from the effect. 20 From the effect, we know everything in this world. When our finger burns in the fire we discover that the fire has the power to burn, etc. Now, without even assuming a God or creator, if we can start from ourselves, as we find ourselves today, we may readily discern the Cause 25 which is our common goal. If all the different religions would only start from the effect side of life, they would certainly all arrive at the same conclusion. If all of us start from ourself, no matter how we start, we will find that we have the same Cause. We can imagine 30

various causes for an effect, but we cannot imagine various effects from a definite cause. Though a cause can produce only one effect at a time, and yet while it is unknown to us, we may guess at various reasons or causes for an effect. And it is for the reason of the effect that we are so desirous to know the cause. 5

If our existence is an effect we should start from it to find the cause of it. So Christian Yoga is the unifying religion of the world. Christian Yoga does not desire any one to give up his former faith or belief, 10 but most of all it wants him to start at the right end of the problem.

A Voice in the Wilderness.

Why do people use technical terms and mystifying 15 words to express the simple, divine philosophy of life?

111—Be sincere. Why do they not tell us the straight story? Why fight over the interpretation of the scriptures? Why do they not narrate the experiences of their souls? What do we care what God once 20 did for the people? We should like to know what he does for us right now. Is not one soul as good as another; Jesus, Buddha, Mohammed, and all other saints and seers, are they not in our Cosmic Soul? Why do you then deceive people with your theological rigamaroles? 25 You cannot keep the Consciousness from being what it is. Come out straight and face the fact. If you are sincere, your religion is as good as mine. If you are a hypocrite, in the name of God, I charge you to be square with yourself. Let us all herald the Gospel of freedom, so 30

that every man may stand up, in the name of the Almighty, with new hope and aspiration. There is no other devil except that which Godless concept makes for us. Selfishness drugs a human soul into sleep. We must get busy to keep ourselves free from both devil and selfishness. What do we care whether we are teachers or disciples since we have the right concept of life! All things mean one thing, and that is Consciousness. It is unity, harmony, colors, notes, thought, language, love, sympathy, man, woman, animal, vegetable, mineral, everything, and all things. Why not let us strike the universal chord of love and feel that we are all one? What do we care how much we lose and how much we gain? In the world of life and consciousness it is all gain, and there is no loss. Why do you fear starvation? Do you not know that a soul cannot starve when it knows that it belongs to God? Do not preach the doctrine of courage when you fear that your bread and butter will be gone if you preach the truth. All our other sins are forgiven by our Master Christ-Consciousness, but the sin against the Holy Ghost, that is, our better understanding, is never forgiven. To live a lie in the name of truth is to sin against one's own better nature. Cut loose from the bondage of self-deception. Let us stand face to face with God. Cut loose, I say, from every thing, even your sickness, misery, thought of future life, hope and aspiration, and live the life of trust in an ever present God. That is the only life which is free from all bondage of limitation. If I fail, why do you condemn me, if I am honest and sincere? In the name of truth, I can tell you that I am sincere. Give me a chance to live

the life I want to live. Let us all live that life of freedom in the world of Divine Consciousness. Do I condemn you, then you should forgive me, because your forgiveness may bring my soul back to God, and your soul, too. You belong to my God, therefore you and my 5 God are one. In that oneness when I forget myself I become that which will never cease to be. Let us rend the veil of dark mystery which covers our souls, and proclaim that God and man are one. Amen.

Notes for Teachers of Christian Yoga.

Number 1.

IF we are ideas of God, (Who is All-in-All), we cannot have any will or volition of our own. If we are ideas, we cannot change ourselves. Therefore a change in us would be effected by God, whose idea we are. Then God will be responsible for 5
 112—God and Man. the misery, misfortune, disease and death, which we experience in our concept life

Then again, if God is unchangeable and perfect, His ideas will also be unchangeable. He cannot change even in action without being imperfect. But we experience 10
 change; hence we are not ideas of the Absolute God.

Neither can we be reflections of God. To reflect anything, two things are necessary; one is, that which reflects, and the other is that which is reflected. If God is All-in-All, there cannot exist anything beyond 15
 God; hence, there cannot be anything to reflect Him.

The nature of God is always the same. Therefore, He cannot differentiate Himself at any time without being changeable and imperfect. He is neither positive nor negative. He cannot have any two aspects which are 20
 opposite to each other, because two opposites cannot exist in That which is Indivisible and One. Even if they can, they cannot be differentiated without breaking the integrity of the One, and subjecting It to change. .
 Anything changeable is imperfect, because it cannot have 25
 any definite standard of perfection. Its yesterday's perfection will be imperfect, judging by today's standard of perfection. When something perfect changes for

newer perfection, it is no longer perfect. But if the Absolute is All-in-All, and nothing can exist beyond It, it cannot be possible for the Absolute Whole to change into anything.

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Number II.

That which is called physical is metaphysical, and not spiritual, because it is the reflection of a metaphysical state or condition which is changeable. 10
113—Physical and spiritual. A state or condition of spirit is not the spirit itself, which is unchangeable and which cannot be more or less than what it is.

Every impression that spirit receives is an abstract quality, and in the significance in which it receives that 15 impression, it reflects it. When spirit receives an impression in physical or grosser significance it manifests, or rather reflects, a grosser form.

Therefore, by changing the significance of itself, an individual spirit can change the quality of form that 20 it manifests. To the degree it realizes its own Reality and the Reality of all other things, in this illusory plane, it changes its manifested form into that quality

From this change, some people think that the form that we manifest was once spiritual and we can raise 25 it back to its original perfection. They do not seem to see that consciousness or spirit (denoting the self-existence) is formless, and according to the state of this spirit the form is undergoing a change. And a form is related to a state of consciousness, and not to the 30 consciousness itself.

If by mental stimulation of health and cheerfulness we manifest those qualities through our so-called physical form, it is because all forms are of metaphysical nature; that is, reflections of abstract qualities with which our spirit impresses itself and is impressed.

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Hence, this Universe, both subjective and objective, is the metaphysical Universe and not the spiritual. Anything that is ever created is metaphysical, and anything self-evident and permanent is spiritual. Since God is All-in-All and spiritual or Spirit, there cannot be any- 10 thing spiritual but God.

The Universe, both subjective and objective, is the impressions and reflections of qualities with which spirit impresses itself. But we in our concept life, by spiritualizing all forms, that is, realizing the Reality behind them, 15 come back to regain our lost consciousness of the Reality of ourselves.

We are spiritual beings in reality, because we are immortal parts of God, and not parts of this changeable created Universe. God has given us the creative power 20 to create and to have mastery over the earthly concept of life because we are divine. Our own divinity (God in Essence) is the creator.

Number III.

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114—Existence
self-evident.

1. That which is self-evident exists in permanent sense. The existence of ourselves is self-evident.

2. Nothing can exist between two self-evident parts but the self-evident.

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3. Two or more self-evident parts are joined together, or are joined by another self-evident part.

4. Since parts are self-evident; the Whole, the Sum-total of the parts, is also self-evident.

5. One part is inseparably connected with other 5 parts without any beginning or end.

6. To exist is to act, voluntarily or involuntarily.

7. Every impression we receive by thought, action or without any voluntary effort of our consciousness, determines our subjective nature; the sum total of our 10 subjective impressions gives us our objective consciousness. All the impressions a part receives in its concept-life are mediums through which it acts—or through which it knows itself.

8. The existence of ourselves as parts is self- 15 evident; therefore, we are consciousness, or we have the consciousness. Each part has an alternative (in its act of knowing) either to know itself as a part in limitation, or to know the unlimited or indivisible Whole whose part it is. When a part knows itself in limitation, 20 it is in illusion. Its first self-conscious state is a totally dark condition.

Number IV.

115—Subjective
and objective
creation.

The Essence means existence in perma- 25
nent sense.

God is All-in-All; therefore, our existence is God in
Essence.

Since we are not the Whole Essence, we are part
of It.

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All Part-essences are alike (as substance).

Without being imperfect, the Whole Perfect Essence cannot create. The Perfect Whole cannot lack anything. Any indication of its new action or creation would suggest its lack.

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The part of the Whole creates its illusory concept of life, not realizing the One Indivisible Essence.

All subjective creations are by impressions, and their objective manifestations are caused by reflection; hence, we say all creation is by reflection.

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The repeated act of knowing itself in limitation by the part, brings out the objective creation by reflection. All forms are the reflections of the qualities which parts conceive in their illusory concept of life. All impressions are qualities because they are of abstract nature. An objective form is not a thing or a substance, or a part of the Essence; it is merely a reflection of aggregated qualities held in the consciousness of the part in its illusory concept of life. An impression or a quality through which a part acts, is called its concept in a broader sense. Hence, all objective forms are the reflections of the concepts. That which evolves is the concept, and consequently the form; it is not the Essence. The Essence is permanent substance, and it cannot evolve into any other substance. Hence, we are all permanent in our real existence.

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The Part-essence, being the part of the Whole-Essence, or God, the creation of the part is the creation of God.

Number V.

Since nothing exists in permanent sense but that which is self-evident, the sum total of self-evident parts cannot be limited; because we find a self-evident something beyond any limit we can put around any sum total of self-evident parts.

116—Self-evident essence. 5

The Essence cannot change; hence, forms are not the modification of Essence.

Personality has not any separate consciousness from that of Essence, because it is the illusory idea of the Essence.

Cold, heat, liquid and solid are the qualities of the self-evident "I am" in its illusory concept (which have been developed by the process of evolution of concepts in the consciousness of the part.)

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Number VI.

The Essence in an atom, an animal and a man is forever the same, but its states of consciousness varies in this illusory plane. When the Part-essence attains to the highest state of consciousness, that is, becomes conscious of unity with the Whole, it is called Christ. The Part-essence which is manifesting the concept of animal or man is not yet Christ, but will some day be Christ. The word "Christ" merely designates the consciousness of unity with the Whole. When a Part-essence has that consciousness, it is called Christ. The Part-essence which is manifesting the concept of animal or man is not yet Christ, but will some day be Christ. The word "Christ" merely

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designates the consciousness of unity with the Whole. When a Part-essence has that consciousness, it is called Christ.

When we become conscious of the Whole-essence, we do not have the consciousness of the Whole; but we simply realize It as one without any break. So long as we know any part separate from the Whole, we fall short of the realization of the Whole as One. By deducting any part from the Whole, we make It appear as a part; because to take a part from the Whole, is to break its integrity as a Whole. Therefore, in the Christ-state of our consciousness we realize nothing but one indivisible Essence. (When the Whole is divided into parts, It is no longer the Whole). All Essences are alike and, therefore, by realizing our own Essence of Being, we realize the Essence of the Universe, or the Whole; because there is no break in the Essence.

Before the fall into illusion, every Part-essence was Christ; and after the fall it will regain its Christ-consciousness. John the Baptist represents that plane of perception whence an individual receives a glimpse of the highest state of realization which is called Christ; therefore, he always heralds the advent of Christ, or the realization of that state. Christ was before John, and He follows after him in this illusory plane. The whole drama of Jesus' life is enacted in every Part-essence in its illusory concept; therefore, the life of every Part-essence is a Holy Bible.

In the higher state, all Part-essence represents similar physical form, because the quality they reflect is the same.

Number VII.

118—Man and
his states.

Soul is equivalent to concept in an aggregate sense.

Every impression we receive may also be termed a concept in a particular sense. 5

The group soul means a group concept, and not one soul. Animals act under group instinct and, therefore, are supposed to have group souls according to their species. An individualized soul is formed by its degree of volition. Out of comparison we develop the volition 10 and reason. Man is in a comparative self-conscious state and, therefore, he is able to be conscious of others. In the total self-conscious state everything outside is in darkness to the Part-essence in illusion. The ever-active knowing power of the part changes that total 15 self-conscious state.

Man as we know him consists of a triune nature; namely; Spirit, Soul and Body. The Spirit of Man is the Part-essence in illusion, and the Soul is the idea or concept of limitation in the sense of separation, and 20 the Body is the reflection of that concept of limitation. Therefore, without Spirit the Soul and Body cannot exist. The Soul and Body shall one day pass away, but the Spirit will remain as permanent as ever.

Since Christ is that state of consciousness of the 25 Part-essence which realizes the one indivisible Essence, it is forever the Saviour of our concept life. That Christ state is born out of the realization of the part, of the one indivisible Essence; therefore, Christ, or that state is the only begotten Son of God, (Whole Essence). 30

When the part-essence reaches permanently that

state of consciousness it is called Christ. The part as Essence is forever God in part, or Father of Christ in part; but when we refer to it on account of its Christ state of consciousness, we call it Christ.

The part realizes its oneness with God, in its Christ state of consciousness, though it is in reality forever at one with God. 5

The reason that in the highest state of our consciousness, we identify ourselves with the Absolute Whole, is because there is no break in the one indivisible Essence. 10

Number VIII.

All phenomena, both subjective and objective, exist in the plane of manifestation or creation. A plane does 15
 119—Space and not indicate a locality, but an abstract motion. state of consciousness in a general sense and, therefore, it must be the state of something. The Absolute Whole is above any state, because It is always knowing the something without any change. The part 20
 of the Whole, which has the alternative of knowing, that is to know itself in limitation or in the one indivisible Essence of All, can have a self-conscious or illusory state, where it fails to realize the Whole as one Essence.

In this illusory or self-conscious plane, after it has 25
 reached a certain point in evolution, a Part-essence evolves its space concept by comparing the relative positions of two or more objects. Space comes to exist to us in our illusory concept of life, because in our illusory concept we fail to realize one indivisible Essence. 30

This lack of our realization of the Essence makes us see or perceive a void, and this void gives us the sense of space in comparative sense. If objects are alike in Essence, as space is, there will be nothing but one thing. As space exists in the consciousness of Part-essence due to the lack of realization of one indivisible Essence, so all objects in space exist in its consciousness. As space does not occupy any particular locality in All-essence, so these objects which we perceive in space do not occupy any particular locality in the Essence. If anything could occupy any locality in the one indivisible Essence, it would break the integrity of the One. But that cannot be, since Essence is that thing which alone permanently exists. In the lack of realization of one indivisible Essence, we also find motion in space. Like space and other phenomena in it, motion exists in our consciousness as concept in our illusory life.

Number IX.

The essence is that which is permanent and unchangeable. It cannot evolve into anything, neither can it be reduced to anything.

120—Essence
unchangeable.

The Essence is self-evident, and, therefore, it exists forever. Anything self-evident is proved reality and, therefore, it does not require any proof. If the self-evident does not prove to any one the permanency and indestructibility of something, the following reasoning can be used: We are conscious of our own existence; this fact is indisputable. This existence of ourselves could not have come out of nothing, (if we believe in its

coming into existence) and that from which it has come is the permanent basic Essence, that is, it is unchangeable in quality and quantity; because something to come from something, there must be something permanent, which cannot be more or less than what it is. If this something, which we term basic Essence, cannot be more or less than what It is, that which is supposed to have come from It must be a part of It. 5

If the Whole Essence cannot change in quality and quantity, the part of the Whole cannot change. (The Essence cannot be in reality qualified, but the terms quality and quantity have been used simply to convey the idea through a logical process.) Then again, since a Part-essence or existence cannot change in quality or quantity, because it is forever a part of the whole basic Essence, it cannot in reality come from anything, but it exists forever in the Whole-Essence as a part. 10 15

Since a part is a conscious part, because it is conscious of its own existence (no matter in what significance), the Whole is a conscious Whole. If anything is in reality a part of the basic Essence, it must be a conscious part. When we know the true nature of one part, we also know that of another part, because the true nature of the basic Essence is unchangeable and forever is the same. If one part manifests consciousness, we are logically forced to infer that the basic Essence has always consciousness. Since the basic Essence cannot evolve anything or into anything without being changeable, what it has is permanent with its existence. If it could evolve anything, or into anything, it never should be termed basic Essence. The thing which can 20 25 30

evolve into something is not permanent and unchangeable in nature and for that very reason it can be reduced to something; because the thing which is evolved into something should in its turn be evolved from something else. Hence, it can never be called basic Essence. 5
 If anything in reality is a part of the basic Essence, it has consciousness in it, and this consciousness it never evolves, but that which it evolves is its significance in its sense of separation from the basic Essence. This significance varies the so-called manifestation of 10
 consciousness, which we often wrongly term the evolution of consciousness.

Number X.

To an individual who is experiencing this illusion, 15
 this creation is new; but as an illusory possibility it is eternal. What is the First Cause of
 121—Forms of healing. creation? It is that the part is not the Whole. This Cause is eternal and permanent, because
 a part will never be the Whole whose part it is. Since 20
 a part causes this creation by the very fact of its being a part, we can call the part the First Cause. In Essence a part is at one with the Whole. Since Essence means the existence or being, a part as an existence cannot create without the Whole, because there is no break in 25
 the One Essence. Hence, from that absolute view point, Essence is the First Cause of creation, though in its creative action it always acts in its part. Therefore, this creation—which is created by the part—exists to the part 30
 itself, as illusion.

In spiritual healing a beginner should imagine that a great Power is pouring through him and cleansing his entire being, and he will hold the same thought for others. Those who are living so long in the objective concept of life need some kind of objective means to 5 command or to realize the healing power.

The next step in healing is to dwell upon the thought of adjustment,—that is, that a condition which we call disease is being constantly adjusted by the inner law of being. The law of our being is the ever active Knowing 10 Power (denoting the Existence) while acting through our concepts, and which law constantly demands the new impression of higher qualities towards the final goal. By the harmony and peace within us we know that we are living according to the law of our being. We must first 15 have that idea clear in our consciousness, and then act in conjunction with the law by the help of imagination; or rather we must act together with the law towards its natural bent. Suffering from any disease is caused by our resistance to the law when it tries to 20 adjust a so-called wrong or inharmonious condition. Sometimes we involuntarily resist the law from force of habit. So we should make our patients conscious of the constant effort of the law and our help to adjust their inharmonious conditions. When we have 25 a patient before us, we should meditate upon the idea of adjustment and should feel that the act of adjustment is going on, not only by the inner law but also by our conscious assistance. Our part is simply to make the patient non-resistive by acting toward the law. This 30 additional service merely helps the law to operate in its

own direction. Whenever we feel the inner peace, while treating a patient, we should know that he has been receptive and has received the treatment.

We should spiritualize all things, or give them higher significance. We should not fight pain or ache, or should we look upon it unfavorably ; but we should accept or interpret it as simply the effort of nature, or the law of our being to adjust an inharmonious condition in order to bring us into perfect health. If we are too self-conscious of our pain, this attitude will give us quick relief. 5 10

The last and highest method is to realize our Self as God in Essence, above birth and death, consequently unchangeable. In treating others, we should realize them the same as we do ourselves, the immortal Essence. 15 In the degree we realize our own reality, do we impress a receptive personal consciousness, or soul, with the same. This is really the highest form of spiritual healing, because it heals a man from the disease which is the root of all disease to which a flesh concept is heir. 20

Number XI.

Christian Yoga is a new revelation because the fundamental principle upon which it is based is new to the race, and that principle is that no one can deny his own existence, because the denier exists before he can deny himself ; therefore, it is self-evident. Then the only thing that cannot be denied or disputed is one's own existence, and it is the only thing upon which both the theist and the atheist 25 30

122—The New
Revelation.

are compelled to agree, though they may have difference of opinion about the existence of an outside Entity called God. This consciousness of one's being is God in essence, and, therefore, God is self-evident to both the theist and the atheist.

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This new revelation does not claim to find a new God, or Truth; but a new understanding of God, which makes our way to Him easier and simpler. This revelation has come in response to the demand of the spirit of the age. In the universal sense there cannot be anything new, but to the race, or to the individual a thing may be new. Never before from the beginning of human history on this planet, has a religion been based absolutely upon such a universal principle which brings theist and atheist together. Therefore, Christian Yoga is the only unifying religion of the world today.

There cannot be any principle better than that of Christian Yoga, because this principle is based on the very *principle* which conceives or evolves every principle. No matter how many new ideas we are able to evolve we will never be able to evolve or create our own existence; because to create ourselves we need first to exist. That which evolves or creates an idea is self-evident something; because it always exists before it can evolve or create anything. Hence, the principle upon which Christian Yoga is based cannot be improved. Creator cannot be excelled by His creation.

Number XII.

To the degree we realize our consciousness of being

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or "I Am Consciousness" as immortal divine Essence,
123—Self- do we rise into Christhood. This "I Am
healing. Consciousness," which is our real being
or spirit, creates an inharmonious condition or disease
in its false concept of itself and tries to readjust it by 5
its innate nature. This "I Am," consciously knowing
or meditating upon its own true nature and its creative
power, can change any so-called wrong physical condition.
When a disease is manifest to our consciousness the first
thought we should entertain is that "I AM," or our 10
Spirit, by its own innate nature is trying to adjust an
inharmonious condition. The reason we are so frightened
by a disease, and so self-conscious of its baneful effect, is
because of the false significance we give to it. To
recognize the working of the Spirit through a disease 15
when we are self-conscious is to win half the battle.
Then, we should constantly meditate upon our "I Am"
as immortal Essence, until the true nature of our real
Self or Spirit automatically recurs to us.

Our Spirit in its concept life always reflects the 20
quality in which it becomes conscious of itself or realizes
itself. Disease does not need to be taken care of, because
it represents only a certain quality of inharmony in
our own consciousness. Harmony may not always be
established by the thought of harmony, but we can gain 25
the sure result by thinking or meditating upon our real
Self or Spirit. With the realization of our immortal
Spirit and its creative power we can consciously adjust
any so-called physical condition. We then feel a sense
of mastery over the so-called physical body and it appears 30
to us light and adjustable.

In the opinion of some authorities, it is beneficial to fall asleep with the realization of the real Self in our meditation. When we adopt this spiritual method of adjusting conditions we should not rely upon any customary material means.

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To live in the consciousness that Spirit is bringing everything for our good is to create a peaceful and harmonious condition. We, as Spirit, create a condition in our concept life, and by our innate power of adjustment, we bring the reaction and result. By recognizing the absolute guiding of the Spirit we come to exist in our own spiritual environment by association. The moment we recognize the working of Spirit in so-called unpleasant conditions or experiences, we thereby not only make at-one-ment more quickly, but also create a better condition for the future.

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Number XIII.

1. Christian Yoga does not say that there is no matter, but it does say that matter is not real in the sense of permanent existence. Matter is the idea of limitation in our sense of separation from One Invisible Essence. In other words, when we, as parts of God, lose our consciousness of the One Indivisible Essence, we create matter or limitation in and to our own consciousness. So long as we live in the consciousness of limitation, we find matter as reality. In this relative plane nothing can exist to us if we are not conscious of it. So long as we are conscious of a thing or condition, it is real to us. Matter (or all

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124—Nature
of matter.

that we see or know in change) is not permanent reality in the sense of existence, but is permanent as an eternal possibility to a part-essence. Christian Yoga, therefore, does not deny Matter, but endeavors to give us a clearer vision of real Existence, so that we can enjoy our present life with understanding. Christian Yoga is a religion of today, and it helps us to live our present life in the light of eternal salvation, which is the true knowledge of our permanent existence. 5

2. Why does a conscious part lose its consciousness of the one Indivisible Whole Essence? It cannot be a question, because it refers to an occurrence of a plane above metaphysics, or relative concepts. However, Christian Yoga determines a cause from a known fact or effect. For example, if we see a lean man we admit his leanness as a fact, and that fact once existed as a possibility, but there was no certainty about his being lean before he manifested that condition. Since he has manifested it, we know that he is lean. Why he has become lean is immaterial. We deal with the fact as it is, and we also know that that fact once existed as a possibility before it was manifested. We are here today, that is a fact, and our being here is due to our losing our consciousness of the One Indivisible Essence; this is also a proven fact. If it were not a fact, then that very question would be absurd. For example, without admitting our fallen state, we cannot ask why or how we came to fall. 10 15 20 25

The word "conscious part" suggests either of the two possibilities in its knowing, that is knowing one indivisible Whole whose part it is, or knowing itself 30

in limitation. When we know that it is knowing itself in limitation, it is immaterial to us why it is knowing itself in that significance. We can simply say that its knowing itself in that significance once existed to itself as a possibility. In order to ascertain the primary incentive which led a part to lose its consciousness of the Whole, or the One Indivisible Essence, it will be necessary for us to go back to the state where it lost it. But since we are far from that state of consciousness, we should take such steps as will enable us to reach that state. Nothing will be able to alter the fact that we are here in our present state, and the cause of our being as we now are, once existed as a possibility to ourselves because of the very fact of our being parts of the Whole. In order to regain our lost consciousness, we should realize more and more our real Self as at one with the Self of all.

The first cause of this creation is not really the Principle, but rather the nature of the Principle. The very fact that a part of the universal Principle is not the Whole is the first cause of the creation on account of the part having either of the two possibilities of its knowing, but the first cause always refers to the Principle or Essence.

3. In our concept or illusory life we believe that we are separate from our Self. In this sense of separation we seek God or our Self. When we find our true Self we find God. At the first stage of this finding we still maintain the concept of separation or personality in a higher form, and from this concept we call our Self our

126—True
prayer.

Heavenly Father, because Self is the creator of this concept of separation to Itself, or creator of this personality. Then comes a time, when with our perfect realization of our Self, we find that our Heavenly Father and we are one. The reason that in our realization of Self we find It infinite, is because there is no break in the Essence as the Whole. When we talk or pray to our Heavenly Father with the perfect understanding and realization of His birthless, deathless, ever-whole and holy presence in our personality, our prayer is answered ; because then we come to know that our Father and we are one and the same, but we are not yet permanently free from our personal concept. This form of prayer is meditation in itself, because it brings us nearer to our Self. Self (our Heavenly Father) always acts through our personality or personal concept just in as much as we let It act in our realization that It is the only Actor. That is why Jesus laid so much stress on "Thy will be done." The very consciousness that our Heavenly Father is acting in and for us (our personality or personal concept) and supplying all our needs of this concept-life, keeps us nearer to our Self in our consciousness. Therefore, Christ-healers should always let the Heavenly Father heal the sick, and they should pray for health (for the consciousness of Reality) while keeping their consciousness on Him and not on the patient. This is the simplest, but the most effective form of Christian healing. Jesus of Nazareth taught his disciples this form of healing. (This has been revealed to the vision of this humble servant.)

Christian Yogis should always practice this form

of intelligent prayer. In our concept-life, where our thoughts, desires and emotions arise from our concept, prayer is indispensable to keep ourselves in tune with our Heavenly Father. We should not forget that the Kingdom of God is within, that is, within our consciousness of All-God or Reality. No matter in what significance we become conscious of God, we are in the Kingdom of God. The purest and highest significance in which we know God is by the realization of Him as our Self, the very Being, and not the personality. Then let us realize our Heavenly Father in our every thought and action. We can do nothing of ourselves if it is not done by our Father. We should keep this in mind that personality has no independent power or energy to do anything, yet all actions react on us according to the significance we give to them from our respective stages of evolution and understanding. Therefore all reactions are regulated by the interpretations we give to them. The full text of this note should not be revealed to those who are not pure in heart. Those who are not initiated into the great mystery of Life are likely to confuse between Self and personality. Let this light make us free from the bondage of illusion through the grace of the Christ-consciousness.

Key to the Inner Temple.

I.

TO live is to act. In this sense, without action there cannot be any existence or actor. If an action indicates an existence, then an existence indicates its action. An action means an existence, because the very act of living refers to an existence. We always know an actor, as such, by his action.

127—Existence
is action.

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II.

God is That which alone exists, or God is Existence. From our own existence of being, we know the existence of God; because our very existence, which is self-evident, is God in essence. In other words, the essence of our being is God. Therefore, to know our very existence as such, is to know God in Spirit. The degree of clearness of this perception indicates our spiritual unfoldment as personalities. Then, again, the essence of all that exists is one and unchangeable in quality or nature. In this sense our existence of being is forever one. If this essence is consciousness, (as we know that it is, on account of its being conscious of itself) its action or act of being conscious of itself as the Whole cannot be more or less. Since we, as individuals, do not have the consciousness of our being as the Whole, we never were Whole and never will be. Therefore, we are forever parts of the Whole; but in essence we are forever one with all parts. When we speak about God, or essence of our being in the broader sense, we mean That which

128—Being is One.

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is One. Though we as individuals represent parts of the Whole Essence, in our consciousness of ourselves as essence we find only One, because there is nothing to differentiate the Essence, or to mark a separated individuality. Yet the action of the individual part is always operative, and it is merging into the action of the Whole. Only from the individual action of the part essence can we say that individuality of the part is never lost. As water cannot be divided by water, so essence cannot be divided by essence. The essence really means the existence in a permanent sense.

III.

It is due to the individual action of the part that we find personality. The personality itself cannot act independent of that whose personality it is. This actor, who is acting as personality, is God in essence; not as the Whole but as a part. Hence all actions, whether it is in personal or in impersonal significance, proceed from the immortal Essence which is forever God. When we speak about the salvation of a person, we mean the salvation of the essence (God in part) from its personal concept or the concept of mortality. That which prays for salvation and that which is prayed to, are one in essence. God (in part) prays to Himself, as essence through His own personal concept, in order to regain His own consciousness of the reality of being, or existence. The reason He assumes the role of duality, is because He lives in this illusory plane in the concept of duality. Therefore in speaking about man and God we use those terms in dual significance. No man or personality, ever can exist without God or

129—Personality
is creation
of part.

Essence ; because personality is only the idea of mortality of that which is immortal. Since all spiritual philosophies suggest ways and means from mortality to immortality, we are compelled to use man and God in dual significance in order to avoid misunderstanding and confusion. Though man or personality is not God, but the mortal idea of the part of God, yet the real Light or Life of this personality is forever God. The paradoxical statements can easily be explained in this light. All the attributes we give to our God (Self), in our personal concept of life, are personal and therefore they are limited by our personal limitation. Yet the only way we can rise above this plane of attributes is by giving higher attributes to That which is above all attributes. Without attributes or qualities we cannot conceive any human language.

IV.

There cannot be any break in the absolute God. He is All-Essence, or the Essence as the Whole. There cannot be any space where God or Essence is All-in-All. In the absence of God (or the reality of our existence) from our consciousness, we find the void called space existing between two or more so-called objects. In our concept life, where we fail to realize the Allness of Essence we find space. Even in our space concept there cannot be any place where this Essence does not exist. Where there is one indivisible Essence, there cannot exist any motion in space. As space exists in our lack of consciousness of All-Essence, so motion in space exists for the same reason. In reality we do not move, but in our concept, in which

130—Omnipresence

space exists, we conceive of motion in space. In the Universe of All-Essence we cannot have any space in which to move. Like space and motion, all other conditions and things exist in our illusory concept of life; wherein we fail to realize the Allness of Essence. Since we live in the space concept, we should try to realize the Essence or presence of God as filling all space. Therefore the attribute, "omnipresence" is a fitting attribute to give to God, so long as we live in the concept of space. 5

V.

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We exist (in our concept life) in the world of symbols. Through these symbols we are constantly expressing our immortal nature. Even to realize the essence of our being we are adopting some form of symbol. Our language, thoughts, habits, customs, costumes and manners, scriptures and religious ideas and forms of worship are all symbolical. We realize God through a symbol or concept. Therefore, He appears to us in the likeness of that symbol. God speaks or expresses Himself exactly in the manner that we express ourselves, because we, ourselves, are God in essence. The real actor of all actions is God, and He as a part is expressing or manifesting Himself through His own concept. In other words, His actions are being colored by his own concepts. His action which is indicative of mere existence is non-qualified; that is neither good nor bad. The same act of consciousness of being, or knowing Himself, when colored by His own concepts is interpreted variously, such as good and bad, actions of man, woman, animal and all that appears. 15 20 25 30

131—Symbols.

VI.

The Essence is one in quality and nature. Hence its action (the act of being or knowing Itself) either as a part or as the Whole, is forever one. It is for this reason, that in our highest state of consciousness we cannot differentiate our individual action from that of the One Whole. When we speak about the Self, meaning the Essence or Existence, we refer to the indivisible One; because in that one Existence all exist. Since we cannot deduct anything from the One Existence without breaking its integrity, every part of It indicates Its Existence. Therefore to touch one indivisible part is to touch the Whole. It is for this reason, when we realize our individual Self as an inseparable part of the Whole, we realize the true nature of the Whole. We may not know the Whole in its entirety, but we know It in Its Essence; because the essence of all parts is alike. Yet even when we lose consciousness (of differentiation) of individual existence as parts in our highest state of realization, our individual action is operative. It is the individual action of a part which keeps its consciousness merged in the Whole. Though this material or mortal (changeable) creation is caused by the part essence, yet we attribute the cause to the non-differentiated One or the Whole. Because no action or activity (act of being, or knowing) of a part can exist outside the Whole, without breaking the integrity of the Whole. When the part-essence conceives its false idea of separation from the Whole, that is, when it becomes conscious of its limitation in the sense of separation, its activity does not cease to be an essential

132—Whole
acts in part.

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part of the activity of the Whole. All activities of the parts in the Whole, no matter in what significance an action is considered, are parts of the total activity of the Whole. If we can keep in mind that a part cannot separate itself from the Whole in reality, and a separation 5 exists only in its own consciousness, it will answer our purpose. In the false concept of its Self, for the time being, a part realizes Itself as mortal, which it never can be. When a part realizes itself as mortal, and lives in the concept of birth and death, it is called born of flesh ; 10 but when it regains its lost consciousness of the reality of Self, it is again born of spirit. When it is born in spirit, it is then called the Son of God. The Son of God is always born when a part-essence in illusion regains its consciousness of the inseparable existence with the 15 Whole. Before it had the consciousness of separation, it was the Son of God, and after it has regained its consciousness of unity it will again be the Son of God. The greatest spiritual truth, perceived in the highest state of consciousness, can only be expressed in a very crude way, 20 owing to the imperfection of human language. The terms Father and Son are after all mere play of words. For instance, a part is a part of the Whole. Now, if we call the Whole Father, a part will be the Father in part. Again, if a part is called the Son on account of its 25 consciousness of the Whole, or rather of the unity with the Whole as essence, then Son and Father are always one in Essence. In this sense, Father is becoming the Son and the Son the Father ; because a part is one with the Whole in essence, though it may not be conscious of 30 that in its mortal concept of life. It is enough for all

practical purposes that our very existence or being is God in essence.

VII.

There is an automatic action behind the rock which has forced it. The same automatic action (the act of 5
 133—Regulative principle. being or knowing) is also behind a man, only it is being colored by his personal desires and passions; but in the rock state, essence cannot consciously or voluntarily recognize that automatic action. In the human state it can give conscious recognition to 10
 that fact. This automatic action, which is the law of our being according to our state of evolution in our concept life, always creates conditions in our personal concept through the personal qualities related to happen- 15
 ings. By recognizing this automatic action as the regulator of our lives, we raise the quality of our personal concept, and thus create better and more natural conditions in ourselves. We receive direction in the right time for the right thing to do. So we should live in the consciousness that that ever-active law of our being is 20
 regulating our life and bringing to us all that we need.

Message Via Wireless.

There is no dividing line between light and darkness. No one can tell where light begins and darkness ends. 25
 134—No polar opposites. According to our perception of the light we experience it; that which we call darkness is light to other beings. Then the limitation which we put upon our conception of light and darkness is ours. It begins with our conception; it ends with our 30
 conception.

Granting that light is ethereal vibration, we cannot conceive of any condition or time wherein this vibration ceases to be. According to the scientific theory, in deep darkness radio activity is operative, then there cannot be any polar opposites as light and darkness in or above this plane of creation. That which exists to us in our relative concept of life is relative. There is nothing permanent in that which experiences relativity. 5

Speaking about success and failure, we cannot accept them as polar opposites. Polar opposites denote fixed quantities or qualities. Therefore, their relative position is unchangeable. Hence there will be no action in progression from failure to success. That which we call failure really means falling short of success in certain measure. Therefore, no two failures to attain success can have the same measure. Every failure is a certain measure of success, because they bear to each other a purely relative relation. 15

Again, there is no such thing as non-being opposite to being, because everything we can conceive of either exists relatively to our consciousness or permanently as essence. That which we call non-being has relative importance as being so long as we are conscious of its existence, but with our realization of the Reality, or Essence, its value as non-being depreciates; that is, its very existence as such gradually disappears. 20 25

Therefore, Christian Yoga does not state that a thing exists, or does not exist, because it is well aware of the fact that That which permanently exists does not require any qualification to prove its existence. It is self-evident. It is That which con-

135—The realm
of metaphysics.

fact that That which permanently exists
does not require any qualification to prove 30

ceives the existence or non-existence of a thing. In other words, it is the creator of that conception which differentiates between being and non-being. When it realizes itself as It Is, Its conception of discrimination ceases to be. Then it cannot conceive the idea whether a thing 5 exists or does not exist. It is the plane of being in Reality, or the plane of Isness. Then it is neither creator nor created. When it is a creator it simply creates the conception of itself in the relative significance. Then its discrimination between two relative states or con- 10 ditions is operative, but in reality It is neither creator nor created. Before It creates or conceives itself as created, we cannot give It the attribute of creator. Questions can only be asked in the relative plane, because all questions and answers are comparative. Hence questions 15 regarding the plane above relative creation cannot be questions, because there cannot be any question which has no bearing upon relative creation.

Why the part separated in consciousness from the Absolute is not a relative question, because it refers to 20 the action of the part before it came into conception of separation, or creation.

During our meditation and after we have come down 25 from our realization, we are sons of God, but during our realization we are at one with God, 136—Sons of God. because then we realize ourselves as God in essence, and there is no differentiation in essence. In this relative plane son can only act from the memory 30

of his realization. In the plane of realization there is no action in relation to this plane of concept.

Our experience during realization is what our Heavenly Father shows us, and when we act in our concept life from the memory of the realization, we act what 5
our Heavenly Father has shown us.

Consciousness and Phenomena.

(A shorthand report of Plain Talk.)

DEAR friends, we are now going to consider some of the so-called inexplicable phenomena. I know there are those who will say, phenomena are not real. It is not a question of the reality or unreality of phenomena, but rather a desire to know what
 137—The proper question. is the underlying law which governs these phenomena. 5

Yes, I know these phenomena are not real, but while we are experiencing them they seem very real to us. The condition which we call sleep is not real. Judging 10 by the absolute there is no fixed standard to go by. There was a time when scientists told us that we needed seven hours of sleep, that every healthy person needed seven hours of sleep in order to preserve his health. The great Napoleon said that three or four hours of sleep is suf- 15 ficient for a man. They tell us that Edison, the greatest scientist of America, can work continuously forty-eight hours without feeling fatigue. I know some people in India who have not slept for thirty or forty years.

So it is with eating; eating is only a habit, but as 20 long as we are dominated by that habit we must eat. If we do not eat, the reaction will be anything but pleasant. We know that eating is not a reality; that our soul, or rather our spirit, which is above all these material conditions, does not need to conform to the material laws, 25 because material laws exist only in our consciousness as concepts.

A man named Hari Das, in the province of Punjab,

India, was put into a coffin, while alive, and buried, and he remained under the ground for a long time. They raised a crop on the ground over him. A heavy guard of soldiers was placed there to watch him. Several months after, he was taken from his grave and was found to be 5
 alive. You will say, we need the fresh air in order to live. Yes, we do need fresh air, because we are living in that concept; it is a reality to us now. And you will say we need food to sustain our bodies; yes, we need food because it is a reality to us today; yet that man 10
 could go without air or food for several months.

Now, some of you think that this is merely a story, that it cannot be borne out by facts; if you will refer to the report prepared by the British Government somewhere near 1840-1847, you will find this incident verified. 15
 That man went several months without fresh air or food, but if you or I should try to do that all at once, the reaction would be serious with us. We know that all the conditions which we encounter in this concept-life are unreal, judging by the absolute standard, but yet they 20
 are real so long as we live under their influence.

So, dear friends, there is a great law governing all these phenomena, though some of them seem to us inexplicable. For example, a healthy man 138—The law
 of phenomena. one day sat for a time on a chair, and 25
 then when he tried to get up, he found that he had an attack of rheumatism in his legs, and that he could scarcely stand. Someone told him afterward that that chair had been used for three years by a rheumatic patient. Now I know it is nothing, this phenomenon, 30
 judging by the reality, but there is a reality in this unre-

ality, and we shall endeavor to find the cause in order to have you understand such phenomena.

Psychologists are endeavoring to explain all such phenomena; they tell us that by mental telepathy impressions are conveyed from one mind to another. The 5 impression was conveyed from the mind of the rheumatic man who had used that chair, to the mind of the man who was later affected by sitting in it; but that does not explain how the impression was conveyed when, evidently, the two men were ignorant of each other's 10 existence.

I once asked an illumined soul the cause of such phenomena. He told me that by our mental conditions we impress every object around us. Now that sounds reasonable, and I have reason to believe that this theory 15 is good. Why? I will tell you later. Perhaps, you have experienced, when entering into a strange room, that it has a cheerful effect, everything is cheerful, you feel all right. But it is not so much in the things around that room, as in the expression, as it were, of the things 20 in the room. All the things in the room are expressing a cheerful condition. Again, you may have gone into another room where you have found the same kind of furniture, and yet there was a depressing effect. I have been in mansions, beautifully decorated, and in some of 25 them I have felt that depressing condition; something was lacking there. It seemed as though the ones who were using those particular places were not radiating sufficient light, sufficient cheerfulness, or cheerful vibration, as you might call it, to impress the surrounding 30 objects.

I know in the Reality there is no such thing as impression, there is no such thing as radiation or vibration, because in the Reality we find nothing but God. In the world of All-God, there is no space in which vibration or motion could be conceived. In order to radiate we must have space. I am standing here, with space around me; I radiate the quality of my consciousness in my space-concept. But, in the world of All-God, there is no space; there is no radiation; there is no vibration, in the sense we understand or know these phenomena. But in this concept-life, where that consciousness is interpreted by our own concepts, we find radiation, we find space, we find vibration. I stand here, and you are sitting over there, and you see me in space. Now suppose I am of the same substance as this space, then what? Then you would see me as I am in Reality; you would see me just as you see the space. So, in the world of All-God, All-Consciousness, there is no space. Space exists only in our concept, as do all other phenomena.

Now, the theory is this: that by living in a certain condition, or in a certain quality of consciousness, we radiate that quality of consciousness, whether we know it or not. It would seem to me that it is most absurd on our part to try to impress other people with our great spiritual qualities or to try to convince them that we are great spiritual teachers or leaders. But that is the tendency of this particular age. "Darkness cannot cover the Light." If we have that Light within us, I know that nothing can cover that Light. In spite of ourselves, that Light will shine forth; no condition can overshadow that Light. Do you see? We cannot

deceive ourselves; we may deceive others for the time being, but we can never deceive ourselves; our inner condition will manifest sooner or later.

By our inner condition we not only impress our so-called physical bodies, but we also impress all these things around us. When we sit in one place, and meditate upon the higher principles, that seat is saturated, as it were, with our inner state—with the qualities existing in our consciousness. I have been in some of the caves in India, caves almost totally dark, with just a little light coming in here and there, but immediately upon entering I experienced a wonderful, but peculiar ecstatic condition; an indescribable spiritual exaltation had come over me.

What is this power, and whence does it come, this power, by which we impress things with our quality of consciousness, and by which things in return throw off the same quality?

139—The power explained.

Now, dear friends, I do not know whether you are ready to accept it or not—I am simply offering you a suggestion—but even the clothes we wear take on our condition. I told you many weeks ago that some people could wear their clothes better than other people, though the same amount of care may be taken. We know these clothes are unreal, but just now we are talking about this unreal reality.

Here is another illustration of a phenomenon which I have come across: the projection of consciousness in space concept. I have told you there is no space, space exists only in our concept, so projection also exists in our concept. I am conscious of being here in this place

of my own volition; therefore, I am here, you can see me here. But in Reality I am neither here nor there, in Reality I am in God. In the world of All-God we cannot be here or there. In the eternal, vast omniscient Consciousness there is no end. We go on and on, still there is God, and we are of the same substance. Every individual makes a center in the vast ocean of Consciousness without any circumference. 5

But here in this mortal concept of life, where I find mine, thine and yours, I also find space; I am conscious of being in this space. I am conscious of being in this space, therefore, I manifest this particular phenomenal form in this space. Now, suppose I become conscious of being at some other place—now, think of it, follow my thought—conscious of being at some other place, does it not stand to reason that with sufficient concentration, I shall be able to manifest my form, because form exists only in my consciousness as a concept? 10 15

What are these phenomena of form? They are the reflection of certain qualities held in the consciousness of individuals, the Reality of our being. This is the illusory concept of Life, so I am here manifesting this phenomenal form by being conscious of myself in a certain significance or quality. I call this quality solid, or solidity. You see my solid body, and the next moment I am conscious of being in India, as though personally there, then I am there, and if my quality of consciousness is precisely the same as it now is, then I am materialized in India. What I am now, I mean the form you see, I am materialized; that is, I have materialized my own concept. I am living in the concept of physical form. I materialize 20 25 30

my own concept ; therefore, you see a physical body ; but with the dawn of a new consciousness, I shall have a new concept of body, as it were, more ethereal. In time, my body may easily pass through a solid wall. This is not merely a hypothesis—it is a realized fact. Great Hindu sages have realized it. There are still a few mighty men in India who are supposed to possess the secret of going through any solid object. You would say that these phenomena are produced by hypnotic suggestion. Yes, in some cases that may be so, but in other cases it is not so. 5

This body, or the quality of this body, you manifest in your own concept-life consciously or unconsciously. This body may be gross, expressing sensuality ; or it may be subtle, expressing a higher quality of spirituality. It may be diseased because of that quality which you hold in your consciousness ; but, in the next moment, in your higher concept of life—your higher consciousness of yourself—you manifest a different quality of body called health. 15 20

It is only a question of time, before we can come to that realization ; and once we come to that realization, it is a question of a few moments to adjust the so-called physical condition.

We are existing now in this illusory concept of life. It is a great illusion. Think of it, my dear friends, mine, thine, desire, passion, emotion, idea of man, woman, color, creed, race, are occupying our consciousness ; how can we expect to manifest the divine quality, the quality which Jesus of Nazareth manifested ? We are in bondage ! We are slaves ! Slaves are slaves, though they 25 30

be bound by chains of gold! We are slaves to our material concepts—that is why we manifest that quality or condition we call material body.

This morning I was talking of something concerning the Inner Life. I said: "I touch you; what 5
 140—Consciousness do I touch? Do I touch you as flesh
 touches
 consciousness. and blood? Do I touch your body as you understand it? No, I touch your consciousness through my material concept of Life. Can we as physical bodies have the sense of touch, or any sensation? 10
 No. Sensation belongs to the consciousness; but, when that sensation is experienced through the so-called physical concept, we call it physical sensation; but, in the spiritual state we call it the act of consciousness, the knowing. I touch you—that very act means knowing; 15
 I am knowing you in that particular significance which I call body. You are not the body, body is nothing but the reflection of the quality held in your own consciousness. You have a picture projected on the canvas and you try to touch the picture—you never touch the picture; 20
 you touch the canvas."

So it is in life. You are not conscious of the fact that, when I touch you I touch your consciousness, the Real Being, through my material concept of life. Think of it! We have come to this understanding, that by 25
 giving higher significance to all things around us, we raise our concept. I do not think that the home life and marriage institution should be abolished. We must have all these things; it is natural for us at this stage to desire them, but we must learn to give higher significance 30
 to them. Every handshake, every embrace, will mean

the communion of spirit when we know it is not the body, flesh and blood, but that it is the Spirit, omniscient Consciousness, God in Essence, who is the Actor. It is only our material concept of life which holds us in bondage to the sense-plane.

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In our deluded concept of life we have all been struggling; we have not yet had the realization. There is nothing wrong with this creation, nothing wrong with things, because things are not what they seem. But as a reflection stands on the canvas, so this phenomenal universe stands on the universal canvas of Consciousness. We cannot touch It, without touching God. It is this significance that makes everything different. It is the knowing that makes the living different. There is nothing the matter with us, everything is all right, if we could but learn to give higher significance, the real significance to all these things.

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In this world of mortality there is immortality, because mortality exists only in our consciousness, or concept; but, we cannot be mortal even by our own declaration. It is impossible, because that Declarer which is declaring mortality is immortal forever. It is God in essence forever. Know it, and you will manifest higher quality of body, because you will have the higher quality of consciousness.

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You can never hide anything. "Not a sparrow shall fall to the ground, but God shall know it."

141—Nothing
hidden.

Yes, my dear friends, it is true; because that Knower, which is YOU, that knower, that Actor, is God in essence; so, without the knowledge of this Knower, nothing can fall

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and nothing can rise, whether it is knowing subjectively or objectively. If a man does you harm, do not hate that man, because the law will demand compensation which will outweigh many times your hate. If you hate, your own quality of thought will affect you. The law is adjusting everything—not punishing any one; if you hate, your hate will come back to you, and you cannot help manifesting that quality in your material concept of Life. 5

Friends, what can I say more? It is all so plain. Viewed eternally, seemingly, there is no way out of this limitation—such a vast universe appears like a little cage, and our soul or consciousness is trying to be free from it, crying out for liberation. But the moment we understand it, this universe does not appear the same to us. It is different. This universe is, in fact, no longer the universe—it is God. 10 15

Many people, not understanding our philosophy, may call this universe God. This universe, as we see it, is not God. It is nothing but our own reflection; millions and billions of individual parts of that One Essence are reflecting certain qualities in this illusory concept of life, and this aggregation of reflections we call the universe. Behind these aggregated reflections we find nothing but God. Yes, it takes time before we can free ourselves from the bondage of illusion—I mean, before we can win perfect freedom—but until then, we can try to realize that Consciousness through everything. Do you know, behind the atom—what we call the atom—consciousness exists even in that concept of lower quality. Therefore, you as a human being, manifesting a higher concept, can 20 25 30

impress that consciousness with your quality and from that consciousness you may receive impression in return. But when you live in the higher Consciousness, in the Light, in the Reality, nothing will affect you. Nothing! Because nothing exists—nothing but God; because there 5 your quality is so high, so great, that these lower qualities cannot affect you.

Now, remember that qualities are not Substance. Qualities are only ideas. Mortal ideas, ideas of change.

143—Healing Therefore, these things which you see 10 around you do not possess permanent qualities. Rise above this flesh-concept of Life! Being firmly established in the Self, nothing will affect you. The other day a lady asked me: “How is it that you do not take conditions from your patients?” I do not 15 like to discuss personal matters, but I shall tell you this, because it will illustrate the point which I am trying to make clear to you. I replied: “Yes, I would be likely to take conditions if I should treat people from my personal plane, but I never treat any one from that plane. I 20 never treat any one. Who treats them? The God of my being, my Father. How do I treat patients? I simply become conscious of the Reality of my being, which is my Father, and I pray—the prayer is simply a means to raise my consciousness. I say: ‘My Father 25 my heavenly Father, make this man, or woman, free, free from the bondage of limitations or illusions; Father, do this; I know, Father, that You can do it.’” And the work is done, provided there is a receptive condition in the patient. We have no right to infringe upon the 30 liberty of any individual in this concept-life. Just as

much liberty as you give me, I may take within the law of my being. More I cannot. I have seen many serious cases healed, and at the same time many insignificant cases fail. Why? Because of the conditions existing there; some people hold persistently to mortality; they 5 will not let go, and, there you are!

Why this struggle to get rid of sickness and disease? Sickness and disease do not exist in reality. If this is so, then let us free ourselves from that concept. Let the disease and sickness go. Let us hold fast to the reality. 10 As we rise higher and higher in the consciousness of One Eternal Existence, our body, which is the reflection, changes. Do not fight disease, because by fighting you make it more strong, you give it a power, as it were. Disease does not need to be treated, never! The trouble 15 is within your consciousness—treat the consciousness—just hold fast to the Reality. Let go everything else. “Take no thought, what ye shall eat and what ye shall wear.”

Read the Holy Bible. See what the Master Jesus 20 says, and you will understand what I am talking about.

144—Be still— I am talking in the same spirit. Never, **and pray.** of yourself, try to heal a disease. Why do you try? Now, there is where the difficulty lies. We suggest disease constantly by trying to heal. There is 25 nothing to heal in the eternal sense. The only thing to do is to raise a person a little to the Reality of being through our higher Consciousness. Pray! Learn to pray! Pray to your heavenly Father and everything will be all right. Dear friends, I know it. If I did not, I 30 would not have told you. It is so, because my heavenly

Father has shown me. Every day He is showing me more wonderful things of the Kingdom of God. I am learning divine wisdom through humility. I have been receiving words from God every day. When I am restless and manifest lack of faith, my Father says: 5

"Be still. Be calm. Do not worry. These things and conditions are nothing, my boy, they are nothing but your own reflections. Let go, come higher, and your reflections will be changed."

There are some people who come here to tell me of 10
their troubles. Ah, my friends, I wish I could tell them to turn to God, and to remain silent. I am a very poor minister in this sense, because I never like to make people more conscious of their troubles by sympathy; because I know what is the matter with the average person who 15
comes for consolation. I know there is one thing the matter, only one thing; that is, they have let go the thing they should not have let go, and they are holding fast to that which they should let go. That is it, just one thing! A thousand people may come, with a thousand com- 20
plaints, and just one thing the matter with them all, just one! They have let go of Reality.

I wish I could tell you all these things in the language of the Spirit, convey them to you silently, and not by audible sounds; then, perhaps, you 25
145—False sympathy. could fully grasp what I mean. I know some of you will. Learning? I have been learning wonderful truths. Some of you say I have made many wonderful cures—why, my dear men and women, why do you give me any credit, because the Father worketh 30
hitherto, and I work. I do not tell a lie either. I do

not quote the language of the great Master of the world in vain. I know, when I say: "My Father worketh hitherto, and I work." Why? It is because of the fact that my Father works. I never work, I never heal. I try not to think of the disease when I let the Power heal the sick. I do not care how much people are suffering; I am almost callous and heartless at that time; that is not my concern at all. Why should I concern myself with my patient's suffering? What do I gain? I simply bring myself to their plane of consciousness, their unreality; I do not gain anything, neither am I able to help them. Therefore, perhaps, I am sometimes unsympathetic, callous. People say: "Mozumdar is heartless." Ah, my friends, if you knew me, you would have found that I am not devoid of sympathy. When I am sympathetic is the time that I suffer; I am human then. But when I work under the inspiration of the great Master-spirit, when I let my Father work, I have no sympathy, no mercy for your foolishness. No! Because I cannot then feel your conditions. You may be in dire need of help, you may just shriek with pain, I am insensible. Why should I concern myself, when I have opened the gate of my soul to my Father, inviting my Father to do the work? If I worry, I am ungrateful to my Father. It would be acting against myself. I would be a traitor to my higher consciousness.

Long after I am gone, some of you will remember what I am saying to you. Thought after thought, idea after idea, will dawn upon you. And after I am gone, it will dawn upon you that every word I now say is the truth, and nothing but the truth.

Consciousness and phenomena! Have you now the key to open that gate of the Treasure House? If you have, then my mission tonight has been fulfilled. It is a wonderful truth. Stand still in this wonderful consciousness. Where are you rushing, where are you going? Nowhere to go! You cannot break your prison-house by your personal effort in darkness. You cannot, dear friends—stand still! Let God do it. He will do it for you if you can but be conscious of His action; he is doing it, but you do not know it. And in the significance you are knowing that action, it is being manifested to you. So know that your Father is right here, Life of your life, the very active Principle within you, your Father. Do not go far away—He is right here. 5 10

And pray to your Father: “Father, come and help me out of this darkness; I do not care for wealth; I do not care for worldly success; I do not care for anything of this world, but, Father, give me light, give me the realization; I want Thee, and nothing else beside.” Pray! Learn to pray! And you will know the truth. “Ye shall know the truth, and the truth shall make you free.” 15 20

The Key to the Life of Jesus.

(A shorthand report of Plain Talk.)

IN ORDER to understand the life of the Master Jesus, it is necessary to understand the spirit of the Orient. The Orient is the ancient seat of civilization. Every civilization has its highest ideal. At first, 5
 146—Ideal of the Orient. in the early stages of growth, that ideal is not so well defined, but as the civilization progresses it finally reaches the very apex, and then forms an ideal which cannot be surpassed by anything—the highest ideal.

So the ideal of the Orient is very high and at the 10
 same time is an ideal peculiar to its people. It is the complete renunciation of the personality to the great Self, Essence, the Final, God—complete self-abandonment, as it were. That ideal was exemplified in the life of Jesus of Nazareth. There were many other 15
 masters who also came to realize that Supreme Self to the utter forgetfulness of their own personalities.

Some people think that an idea so high and spiritual is rather detrimental to the growth of a material civilization, subversive of the inventive genius 20
 of this age, because the civilization of this age is based on self-aggrandizement, self love and self pleasure. Therefore, these people imagine that the introduction of the Oriental ideal, which is so lofty and so noble, is to invite a certain destruction to this civilization. 25
 They claim that everything will stand still; that people will not have any incentive whatever to go on because the ideal of the Orient is the entire abandonment of

self to the recognition of the oneness of All. But if we go a little deeper into the study of this ideal we find that it is not so destructive as it at first appears—I mean destructive to modern civilization. It does not at all hinder the progress of the material concept 5 of life.

In the distant past there were men, mighty men and women, who upheld that great ideal of life, and also contributed something in the nature of material things, or material creation. They contributed some- 10 thing because they recognized the community interest. In those times every individual was a free moral agent. Every individual recognized that one Essence, and every individual tried his best to make his life a natural expression of that Essence. He always gave the best 15 he had. In the community life there were no binding rules or regulations, but the simple recognition of the oneness of All made these mighty men and women contribute their best offering to the world. Therefore, we find today remarkable edifices in India and all over 20 the Orient, unsurpassed in architectural beauty. If you go over there you will be astonished to see those buildings. Perhaps, you will not believe that these wonderful edifices were erected by mighty men who did not recognize their personalities, who lived for one 25 ideal, who tried to realize that ideal in every individual in the community.

So, the Oriental ideal is not subversive of the inventive genius of this particular age. I believe that the contribution of this modern civilization is great, 30 but yet, when I take into consideration the waste of

energy, the thought comes to my mind that if the Western people could but realize that one all-permeating Essence, that final Something, they would conserve energy, they would do more wonderful works than they have ever done.

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Then, naturally, you will ask, "If the spirit of the Orient is so great why are the Oriental people today suffering, why have they so degenerated, in our sense of the term?" My friends, the ideal is one thing, and living up to that ideal is another. If the people cannot uphold that ideal it is the fault of the people; but, nevertheless, this ideal of the Orient found full expression in Jesus of Nazareth and other great masters. The Orient has produced many masters, dear friends, because of this spirit of renunciation, complete renunciation of personality to the one great universal Self.

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Unless you enter into this spirit you will not know what it is to be fearless, what it is to be free, free from all the bondage of limitation. Many people fear; they fear to go to another place to listen to a speaker of any other religious denomination—I know many of us do—though we have been studying advanced thought. We are supposed to know better, but we conceive of a limitation, as though our realization could be nullified, as though some other teaching could wipe out our realization. No! my dear friends, it is ours. Once we find our God, nothing can take it away, nothing can wipe out that realization, because we know our God, because we know that we exist, because in our existence we find God. God is the Essence, the very Essence of our being.

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As I have told you, we cannot add even a little bit of consciousness to That which Is. You cannot add, because That which is, IS; That is Final, That is called God. Know that "I Am God," and you will be free from fear, free from narrow limitation. You fear what will come tomorrow! Tomorrow! dear friends—listen to me—there is no tomorrow in the world of All-God. In the sense of Eternal Existence there is no tomorrow; it is always Now, forever NOW. 5

Knowing this, knowing this truth, yet we worry! What does it mean? It means that we really do not know; we have not yet found the Truth. That is why we fear. We fear that my little boy may go wrong; that my little boy needs my special direction in a certain matter; my little girl should be trained thus and so. Yet we say we have found God! We have found the Truth! Then why do we not trust God if we have found God? If we have found God why do we not trust ourselves completely to God? And trust all our loved ones to Him? 10 15 20

That is the Force, that is the moral Force which Jesus of Nazareth commanded. That is the moral Force that every one of us is able to command. It is not outward ways and means that give us this realization. Never! It is the Inner Life—the inner realization. It is living in the Spirit Divine. Some people try their best, doing this and that, and seeking different ways and means, to attain to a certain result, to achieve a certain result—then fail. Why? 25

The reason is right here—within you—within your attitude of consciousness. When you are calm and 30

confident, when you know that nothing will be able to wipe out your existence, when you know that that which is the law of your being, that automatic action, that knowing power within you, is regulating your life, is manifesting this particular form, and that Something which is back of all that you see, is All; that whatever you see is nothing but your reflection, then you cannot fail; then you are above any sense of loss which begets fear. 5

The other day I was sitting and trying to realize my Father, my heavenly Father, and the thought came to my mind, or rather a vision; I saw this: I saw that in this illusory concept of life, Essence, in Its action, is undefiled. It is simply acting on and on—only that action is not so clear on account of our personal concept of life. If that personal concept could be removed for the time being, that life would shine of its own accord. So, giving our personal concept of life to our Father—glorious thought—we let the Father act through us. Yet, you see how we worry about things; about how things are going to come to pass! 10 15 20

We have not faith, let us just be still! Let us retire within ourselves! Let us realize! I do not come before you just to give a talk, or even just to please you—I do not care for that. But if I have a little light I desire to share it with my brothers and sisters, then I go the same way as my predecessors. I care not for glory; I care not for name, or fame; I care nothing for temple, or church, because I know “This universe is the temple of God, and I Am in this 25 30

temple." I am here to live my life in this glorious realization.

You say, "What has that to do with the life of Jesus of Nazareth?" Indeed, dear friends, it has much to do. It is the very spirit of the Orient! It is the spirit of Renunciation! Renunciation of everything of this illusory life, everything! By giving up this mortal concept we find the Real Life. 5

Why should I care about what you may be thinking of me? If I am not happy, if I am not satisfied here (within myself) your opinion can make no difference. Why should I care? I may leave tomorrow. You may call me a religious leader, or you may call me a scoundrel—few of you may come to hear me, or many, why should I care? Your opinion of me cannot make me more than what I am, more than what I realize. The greatest sermon we can ever preach is in living the life, in squaring ourselves with our Self—not squaring ourselves with other people, or with other people's concept. Nothing but God is permanent, and everything in this world is transitory. That is the spirit of Jesus of Nazareth. Nothing permanent! Everything transitory! Jesus of Nazareth knew it; he knew that this illusory life is transitory. 15 20

You are lovers today; tomorrow you part. Today you are friends; tomorrow you are at daggers drawn. But when you have realized that Final, when you are firm and secure in that Self, Heavenly Father, then nothing can ever part you; nothing can separate two persons in that consciousness. There is no separation in Reality. All that we see with our physical senses— 25 30

our physical concept—can only exist in our imagination after all—love, hate, friendship, enmity, joy, sorrow—all these conditions in this illusory plane are imagination, but in this particular stage they appear real, although in reality they are passing, they are transitory. 5

The Reality, dear friends, the real significance of all that you see, you will never realize until you come to touch That, that Self which you are, for you will never be more or less than that which you are in reality—only your knowledge of Self in this concept life can change. In this illusory life your knowledge about things changes. You are simply knowing yourself in higher significance, in greater significance, that is all; but you are knowing your Self. 15

Some people think that we keep on progressing, and that there is no stop. I say this, or rather I ask this: If that be the case, then where is the beginning of this progress? That which has beginning must have an end. The thing that is going on and on can never have any beginning, but without a beginning there cannot be progress. Our concept life is progressing. Therefore, it has a beginning. But there is Something within us which has no beginning, that is without beginning and without end. It is That which IS. 25 It is not progressing; It cannot be more or less than what It is. Some people think God can be more or less. If God is All-in-All, the sum total of final Essence, there cannot be anything else but God. We, our Self, our real Self, cannot be more or less. We are not going on and on toward the ever-receding Goal. 30

We are in this illusory concept-life, thinking, imagining progress, because this progress means regaining our consciousness of the Reality. That is all. We are going back to our Father's home, in our consciousness, from our illusory concept of life; we are going back 5 to the realization of Self, to that State of consciousness which we call Christ.

Jesus of Nazareth had the realization of the oneness of All through renunciation. It is the spirit of the Orient, the renunciation of per- 10
 147—The Spirit of Jesus. sonality. We must learn to renounce personality. Profit? We do not profit by anything of this world: "*What shall it profit a man if he gain the whole world and lose (sight of) his soul?*" (Self). Nothing! Yet, it is strange, that here in this Christian 15 world, where we talk so much about our knowledge of Jesus of Nazareth, we can be so easily swayed by personal pride and prejudice, we discriminate between wealth and poverty.

We read from the text. We want people to follow 20 us; we want people to be religious, yet we manifest so little of human kindness, we express so little brotherly love to our fellow human beings irrespective of race, color or creed. We talk about salvation, yet we are afraid to come in touch with those who are 25 lowly and poor.

Jesus of Nazareth brought with him this spirit of love, this spirit of equality. I know and understand something of this spirit of Jesus of Nazareth because I have witnessed it in the battle field of my own conscious- 30 ness. If you wish to manifest this Christ spirit you

must renounce the personality, yes, even in this country. Truth will never come from our attachment to transitory things, but it does come from living the life according to the light of realization—that is all. Just to the degree that we live by being true to our real Self, so do we manifest the Truth. If you fail to see this, you are far from the Truth. 5

Now, dear friends, I am not judging any one. Master Jesus said: "Judge not, that ye be not judged." I am endeavoring to explain to you, and have you understand the Master's spirit; I desire forever to hold before you the Master's spirit. So we go on, so we tell people to be religious, tell them how to be spiritual; but without our love for humanity, how can we be religious? I myself cannot understand how one can be spiritual when that one is swayed by pride and prejudice. 15

Yet in this America, one of the foremost countries of the world, we notice race prejudice even in church organizations—these people are colored; those are white. Think of it! They wish to teach universal brotherhood; they wish to spread this spirit of Jesus of Nazareth to other lands, yet they never really reach the spirit of that great Master. It pains me very much—not that I should care, not a bit, I have nothing to lose, but everything to gain! Every day I am gaining, every moment I am gaining by following in the footsteps of Jesus of Nazareth, by complete renunciation of every form of material concept. For name, fame, glory I care nothing. Ah! and if I should care, pray for me that my heavenly Father may forgive me. 20 25 30

But I do not like to see innocent people become hypocrites by teaching them to believe one way and live another. I had much rather associate with an out-and-out criminal than with a hypocrite. Hypocrisy is the worst possible sin; it is the sin against the Holy Ghost. Therefore, it is never forgiven, and we are compelled to pay the price for it. I have great respect for all forms of religion. People must have freedom to worship God in any manner they may choose. If they are sincere I have no quarrel with them. But when I see the Christian churches harbor race prejudice, I say to myself, what a mockery it all is! What a travesty on intelligence! that they should use the name of Jesus, yet abandon his spirit!

Many Christian churches seem to me like show houses, and I ask myself, where do they worship? There we do not find the spirit of Jesus of Nazareth; there we do not find the great universal love for humanity at large. Jesus of Nazareth used to mingle with the common people, irrespective of race, color or creed; he used to love them, lead them from glory to glory in the eternal consciousness of one God. The other day I told a gentleman that if Jesus of Nazareth should come here and should desire to gain admittance to a church, I think you would not let him in. If he wished to come to this country, I think, perhaps, you would refuse him entrance because he was an Asiatic, because he was from the Orient.

Modern Christianity has failed miserably to raise the people from the dead level of personality. It has failed to bring men and women nearer to Jesus, to that

Cosmic Spirit, the Spirit which does not recognize creed, color or condition, because in that plane nothing exists but God. Where is language in that plane? The other day I was thinking, where is the language in that plane of consciousness? I do not see any 5 language to express my experience. I do not see any sex; I do not see any animal creation. I see nothing but one vast Ocean of Consciousness. In that Consciousness there is no space, all is One. That which you call space is of the same substance as your Self. 10 Do you not see?—the very same thing, one vast omniscient Ocean of Consciousness.

Jesus of Nazareth came to bring that spirit to the world, to bring peace, to establish the kingdom of God right here in the earthly concept of life, through brotherly 15 love, through the recognition of one universal Life. When I see so much prejudice and lack of brotherly love within the four walls of a church, I think, well it is better for me to stand out of doors in the open air where all races, colors, creeds can be accommodated, 20 and say, like my holy ancestors, "This universe is the temple of God and I am in this temple."

What shall I do with the external temple? There is nothing there without the spirit of brotherly love. If my inner temple is not broad enough to take all, I am not 25 following the great Master, Jesus of Nazareth, I am not following the spirit of the Orient; I am simply a hypocrite. Now, don't take me for a model man; I have my battle to fight; I want you to pray for me. I want your help—I may tell you sometime why, because 30 I know myself. Therefore, I do not stand here as a

teacher, as a prophet. Never! As a humble servant, I can wash your feet, as a humble servant. You may call me anything, but do not call me a teacher—I am not ready to accept it. I know what it means to be a teacher.

Do you know that people see everything from the 5
outside? You cannot see very clearly from the outside. Come into the spirit of the Master and realize with him the one universal brotherhood. Though we, momentarily, may have glimpses of realization, yet we are far from the realization of Jesus. In a spiritual sense just a little 10
thing means a great deal; just a little attitude may mean thousands of years difference. When Satan, or person-ality, comes and tempts me and tells me to enjoy the world at the cost of my fellow human beings, to win the name and fame which the world offers, I remember 15
Jesus of Nazareth, because I am trying to follow in his footsteps.

My dear friends, I know it is easy to fall in the way of the world; it is easy to yield to the material concept of life, but this yielding is a serious thing. It 20
means the taking away of the Inner Light. When the Inner Light is gone, it is living death. What shall I profit if I gain the whole world and lose sight of that which gives me contentment, which brings me happiness?

People follow religion for two reasons: one through 25
fear and one for happiness. Fear comes that I may lose something, I must pray to some outside power to protect my interest. Then there is a great desire for happiness; I must be happy; I must above all find that contentment 30
within myself. I must know within myself that "*The*

146—The religion
of love.

Lord is my shepherd, I shall not want." I know it! Dear friends, I do not say I believe, but I know; though I may not live permanently in the realization, I know something about it. "*The Lord is my shepherd, I shall not want.*" I know that my heavenly 5 Father can give me all I need, all that I need in this world. I know that I can always get it. But why should I desire for more than I need? Why should I stake my faith and realization on desiring more than I need? Seeing God face to face, I cannot ask Him to give me 10 a handful of dust you call gold or diamonds.

When you know that you exist in God forever and God is All-in-All, you do not care for anything else; you surrender yourself and let the law take care of you. You demand things, you cry, and pray, "Father, fulfill 15 my desire, Father, give me my desired object." You must not insist on a demand for things, because you may not know the real value of the things you desire. If you keep on desiring for a thing long enough you may get it, but, after all, it may not bring you happiness. 20 Therefore, you must trust in God's selection for you. Let Him bring what is good for you. Then you will be happy.

You may say that my talk is not giving you any encouragement. You are living in the desire plane; you 25 want your desires fulfilled, and you want me to tell you some process by which you can demonstrate your desired objects. Yes, my friends, you can demonstrate anything you desire: "*Seek ye first the Kingdom of God and His righteousness, and all these things shall be 30 added unto you.*" Do you know you will find every-

thing? But if you desire for any one thing continually you are likely to be in bondage. People condemn the man who hoards up wealth, but I am sorry for him. That man is not happy—you do not know—that man is in bondage. In bondage no man can be happy. By continually thinking of one thing that man has formed a matrix which he cannot so easily break. He is the slave of his own habit. Do not condemn him, he is receiving a worse punishment—self-condemnation. By being a slave to anything we obtain nothing. 5 10

You say then, what shall we do? Who will direct us? The Lord, the Law of your being, will direct you. Trust in God, He will direct you. Yes, friends, believe me, as I talk to you, the Lord talks to us. Yes, the Lord will talk to you in the same manner because the very Essence of your being is God. When you know your real Self you know your Father. In the significance that you know your Father, your Father acts. That is the way God talks to us. God has been talking all through these ages, yet, "*Having ears they hear not.*" God is talking. He is calling us. The Father is calling us. 15 20

What you call misery and misfortune are but our friends. You just rebel against the law of your being by your wilful desires of the flesh concept and the law tries to bring you back, and adjust the condition within you. You call this adjustment pain or misery, yet you fail to see the loving act of the law, you fail to see how God, the Divine Law of your being, is trying to bring you back. God is trying to bring you, through so-called misfortune, to the path of peace—not that God brings 25 30

misfortune, but you digress from the law and God tries to bring you back.

The key to the life of Jesus of Nazareth is this understanding of the Law of Life. I have seen it in
 149—Key— my vision. Now, don't call me to task 5
 the Law of Life. tomorrow if I fail to live according to
 this light, but come and talk to me and help me to regain
 this glorious vision. I tell you, dear friends, my soul
 cries out for freedom every day. There was a time when
 I wanted something of this world, but I know now what 10
 all this means—burden! Burden on my shoulders!
 Name, or fame, demands a price which I am not ready to
 pay, calls for something which I am not willing to sur-
 render; I cannot part with it.

Jesus of Nazareth used to go away from the people. 15
 I can see now how it is, because one is so likely to
 forget himself, so likely to lose that Light, that Reality,
 through constant association with the worldly concept
 of the people, concepts which make unrealities real.
 People worry for their families, their children, for their 20
 friends, for their relations. When the Light is gone on
 account of the continual pressure from the world, then
 the soul cries out that eternal prayer, "*My God! My God!*
why has Thou forsaken me?" That eternal prayer rises
 from every soul, but the people do not know it. 25

If something of a material nature is taken away,
 they consider it a great loss. Some people always think
 the Lord is testing them. That is nothing—when you
 have the Light, you can stand anything. What are all
 these things but illusion? What is death? What is 30
 disease? Nothing but illusion. Come to that place,

come to that consciousness where death will never come and poverty will never see you—even at the eleventh hour the Almighty's hand will come to save you. The greatest demonstration we can make is not in gaining our desired object, but in maintaining the right attitude, by conquering that sense of lack. Then everything follows us in spite of ourselves. 5

I have suffered much and gained much. Because of this knowledge, every experience has proved a blessing. Ah, my friends, I am thankful that the Master's spirit has shown me the way—glorious demonstrations. I honestly tell you, dear friends, if you should desire to know of the life of Jesus of Nazareth, live the life and you shall know. By preaching, listening, or talking, you never can get that freedom—the privilege to know the Master's inner life. I must be honest with you—sometimes, I grow tired of talking, just talking! Dear friends, if I have a little Light, even that I desire to share with you. I want to preach the greatest sermon by living the life, by inner radiation. It is yours to do. It makes no difference in what name. If you do not want to call it Christian Yoga call it something else. Even from the little cottage in which you may be living, you can radiate this beautiful Light; you can send out your life message to the world—not so much by sending thought as by living the life. You can live in a consciousness so illumined that you cover the whole universe, because you are part of that great Consciousness. You are existing in that great Consciousness, in fact, you are that Consciousness. 10 15 20 25 30

There is no break in that Essence, my dear friends,

I know—not that I am speaking from an intellectual knowledge, but I know there is no break, no beginning or end in that Consciousness. You are not the Absolute Whole, but that which is known is Omniscient and All, and that which you know is the same as you are in essence. There is no break. 5

Jesus of Nazareth gave us the Light; “I and my Father are one.” What that poor lowly man said—I wish people would get it, truly get it, friends. I do not care whether you are a Christian or a heathen, I want to see every one of my brothers and sisters get it, live it just as much as they get it. Why do they fear? Why do they worry? Nothing to fear, nothing to worry about. Just believe; give yourself completely up to God. Do not take any thought for yourself, because “*The Lord is my shepherd, I shall not want.*” 15

Now, hear the Master’s voice coming through the ages, long before Jesus of Nazareth ever was born in this concept-life, because this is the eternal Truth, because it is the voice of the Master-Spirit, it is the voice of the Christ, it is the voice of the unity with the consciousness of All. The Consciousness—That which is Final—we cannot go beyond It, we cannot. I wish I could talk—no, I cannot from my personal plane, when I come down to my personal plane, I cannot talk. Let the Master-Spirit talk. He is talking because I am voicing forth that eternal Truth, “*I and my Father are one.*” It is the Master who is speaking, not me. It is that Consciousness. It is that universal Truth speaking in this language, not in words so much as in spirit. It is the language of Spirit which is understood by those who 20 25 30

have entered into the illumined field of Consciousness through the lighted way. Let this Spirit of Unity speak, silently, without uttering any words, let it speak ; let Life speak ; let Consciousness speak, then you will know what Jesus meant when He said : "*I and my Father are one.*" 5

TO THE FOLLOWERS OF TRUTH.

150. Always listen with patience, sympathy and love to those whose understanding is inferior to yours. Never make them feel that they do not know anything. 5
-
151. A man who is sincere and willing to learn, is better than one who thinks that he knows all. Even a rich man may enter the Kingdom of God, but a proud egotist will never, until he is changed. According 10 to the Master Jesus we must be like little children in order to enter the kingdom of God.
-
152. Take all unjust criticisms silently. Never try to vindicate yourself by words. Let your actions speak 15 louder than your words. You cannot convince a man if he is set in his opinion.
-
153. Do not argue with anyone about the Truth. Truth is self-evident. None can know it by reason. Only 20 by living the right life, and realization, do we know the Truth.
-
154. When anyone asks any question in order to learn, answer it as best you can. If you are not satisfied with your answer, then refer him to someone whom 25 you think can give the best answer. Always be humble regarding the Truth.
-
155. The spirit of learning is no sign of ignorance. A man has acquired half his knowledge when he 30 becomes willing to learn.

156. Do not be over-anxious for your success, because success comes to those who deserve it. Therefore trust in the Almighty for the result, and live the deserving life.
-

157. Never underrate the value of the silent work. Our public work always bears testimony to our silent work. Always gather force and power in silence without any spirit of competition, and always look within for help and inspiration. The thing which we have not, we cannot give. We should have the realization of the Truth before we venture to give it. You should not imitate any one's thoughts and use them only for your personal glory. Try to understand and realize them and they will be your own by your Divine rights.
-

158. All knowledge and wisdom are within man. By silent meditation he can manifest them. Do not meditate upon what somebody else has said and written, but meditate upon that which your soul is hungry for, or wants to know.

If you want to know what is best for you to do, do not think and fret over it, just be calm and quiet and wait for the inner direction; it will come without fail. While waiting for the direction never anticipate any definite answer.

159. Know this, that the way of God is different from the way of man. When we trust in Him, He leads us safely through the dangers and difficulties in an

unforeseen way. The dangers and difficulties come and go, but our soul is never anchored more securely than when we trust in the Almighty power within us.

160. When all the external means fail, the invisible power 5
never fails. Remember that many people have been saved from shipwreck in midocean. Never fear so long as you can think of God's presence within you. Trust and fear cannot abide in the same place.
-
161. Do not regret your false steps. Thank God that 10
you are alive and can take the right steps. Some people are so dead that they cannot take any steps whatever. Are you not more fortunate than they?
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162. Never neglect anyone, no matter how inferior he 15
may be. Who knows he is not a great man in his place. He may be still greater some day. God Almighty's children have the equal right to enjoy the fruit of their labor. Do not deprive them of 20
their own earnings by your unbrotherly acts.
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163. Show no spite to those who slander you: instead, 25
bless them, because they know not what they are doing. You cannot spite your brothers and sisters without spiting yourself, because we all live, move, and have our being in one God.
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164. If a man sincerely believes he has the Truth, do not 30
doubt it, because the Fountainhead of Truth is within man. It is his privilege to claim his own Divine Heritage.

165. If you have not found peace within your soul, you have not found the Truth. If jealousy still gnaws your heart, public opinion sways your mind hither and thither, or if you seek glory first, before you have done your work, then know that you are far 5 from the Truth.
-

166. Remember this, that Truth is one and eternal. If anyone by following the Truth does some good works, send him your helpful thought. Envy him 10 not because he is possessed of Truth. Do you not know that he has labored in the Lord's vineyard while you were sleeping away your time? It is his rightful earning, let him enjoy it.
-

167. The man who is poor in heart, is poor indeed, in spite of all his wealth. He lives in a world of the fear of losing what he has. He can never demonstrate the spiritual law which requires opulence of heart. We cannot, if we want to reach the Great 20 Reservoir of spiritual knowledge, be half material and half spiritual. When we are through and through spiritual, even the very material things become spiritual by touch. Then and then alone, we come to realize that our spirit is one with God, and 25 we live, move and have our being in God. That is the only eternal bliss, and the only supreme realization.
-

168. What difference does it make whether the people 30 call us material or spiritual? If you have not peace

in your mind, know it for certain that you are not living the life you should live, according to your better understanding. Somehow or other you are limiting your nature. It may be your love of approbation, or wealth or name or fame. Whatever it 5 may be, until you break through the shell, you will never be in peace. Resist not your divine nature to thrive. Let it grow in the free atmosphere of the living God. Remember that you and your God are one. 10

169. Never give any thought to what you shall eat and wear. Such thoughts give no spiritual unfoldment. Those who are attached to external ceremonies and forms cannot rise above them, because we partake of 15 the nature of the thing or person we think of. Spiritual unfoldment must be sought free from all external means.

170. The mind which seeks external ceremonies will find 20 them, and the mind which seeks God will find Him.

171. Hold the thought of success for others and you will have success, because your very thought reflects back on you. 25

172. Send your best thought to all, and you will receive the best in return.

173. Friends and followers of Christian Yoga, remember 30 this: Whatever we deserve comes to us. Every

thing moves in this universe by an invisible law. Think not of the external conditions and means, but look within and live the deserving life. Whatever you desire will come to you in the right time in response to the conditions you have created within 5 yourself. If you wish to understand the great law, have first calmness, peace and poise. Know this, that you cannot move even a feather if you do not deserve the power to do it. Why then should you worry about anything in this world? Just simply 10 live the deserving life, everything you desire will come to you. Do not envy your friend's position; he is getting what he deserves. If that position is forced upon you and you do not deserve it, you will not be able to command it. Therefore, we say, live 15 the deserving life; even the angels will come down from heaven to assist you.

174. Have you any short-comings: Then do not think of them. Think as much as possible that your perfect 20 Ideal is manifesting through you and you are changing into your Ideal. As we think so we become.
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175. The best way to get rid of a disease is neither to deny nor admit it. Both denial and the admission 25 compel our attention to the very thing we want to get rid of. Only let your Ideal, perfect Health, take possession of you and manifest through you.
-

176. Have you ever heard the voice within? If not, then 30 retire within yourself and you will hear it. Ask

that voice any question you wish and it will answer you. If you desire the right direction for your life or anything, simply ask; do not anticipate any definite answer for the right answer will come. "Whatsoever ye shall ask in prayer, believing, ye shall 5 receive."

177. Let your disposition and manners always show that you are following the banner of Truth. Never fail to show childlike simplicity by acknowledging when 10 you think you are wrong.
-
178. When you pray, pray for the simple trust in the all-prevailing Law. When you have the trust you have everything at your disposal. 15
-
179. Do not listen to what other people say about you, good or bad, if you want to maintain peace in your mind. Just silently do the work of your Ideal and trust in its All-providing power. Always give the 20 credit for your work to your Ideal.
-
180. Trusting in God, try to get a glimpse of the spiritual knowledge. The man who once has the glimpse of spiritual knowledge cannot go back to materialism. 25 Something in man's nature revolts against any action contrary to his better understanding. He can never be happy again if he turns his back against the Truth he understands.
-
181. Instead of brooding over adversity, if you will 30

imagine the good fortune which is awaiting you, you will accomplish more towards the betterment of your condition than otherwise. Misfortune does not exist beyond your recognition. By imagining the better condition awaiting you, you give recognition 5 to that condition, which counteracts the recognition of adverse conditions. Imagination does not so much suggest the condition of polar opposites as a fixed affirmation.

182. Speak always kindly to those who antagonize you, because thereby you will win their love and sympathy. 10
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183. Some people will come to you to test your power of healing. Always receive them kindly and tell them that the power belongs to the Almighty God. Those who are willing to be healed, trusting in His Power will be healed and none else. 15
-

184. Listen not to the person who speaks ill of your friends or so-called foes. Remember, it is always a mental disturbance and lowers the spiritual concept of both the speaker and the listener. 20
-

185. Do not compare your achievements to that of your neighbor. Every one of us ought to be satisfied with our work if we have done our best. The spirit of comparison always inspires competition. In the harvest field of spiritual knowledge none ought to 25 recognize any competition. Where brotherly love 30

is the motto, competition ought not to exist. Do not accept any condition as final. Even the so-called worse condition is the turning point for the better. The failure in the smaller achievement points to the success of the greater. Therefore, accept every 5 failure as a sign of your greater success, but never expect failure under any condition.

186. Depend upon no man, but have perfect trust in God and everything will be all right. Do not affirm any 10 statement, but try to comprehend the meaning of it and you will have the benefit of meditation, because it will bring you the realization.
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187. All names, ceremonies and forms will pass away, but 15 the Truth we proclaim will survive forever.
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188. Welcome everybody among you in the name of the Master. Give the credit for all your worthy actions to your Ideal. Radiate the spirit of Love and good 20 will wherever you go. Ask the divine Intelligence to guide you always. Peace be with you.

GLOSSARY AND INDEX.

[NOTE: Roman numbers refer to Parts, Arabic to Chapters and numbers in parentheses to Paragraphs or Items. Thus—II. 5 (8-9) means Part II, Chapter 5, Paragraphs 8 and 9. In Parts where there are no Chapter divisions, such as Part III, the references are written thus—III. (36), meaning Part III, Question 36.]

Ability, (Realization of power to achieve because the Omnipotent Doer is working through us)—consciousness of, I. 2 (8)—to develop, III. (167).

Absent Treatment, (Treatment at a distance, either through the concept of projection through space, or by rising in consciousness above the space concept)—VI. 7 (72); VII. 2 (35).

Absolute, the, (Unrelated Being, unconditioned, self-sufficient; Cosmic Consciousness; God)—above good and evil, I. 2 (9)—or comparison, I. 4 (3)—Whole, I. 4 (4)—imperfect concept of, I. 4 (5)—in us, I. 5 (II)—no phenomena in, I. 6 (7)—no objective in, I. 7 (6)—to realize, III. (70-72)—above mind, III. (129)—cannot manifest, III. (215)—and parts, III. (215-223)—term metaphysically defined, VII. 1 (1-2)—only in present, VII. 1 (3)—beyond attributes, VII. 1 (19)—parts in, VII. 1 (23)—and relative reality, VII. 2 (15)—proof that we are parts of, VII. 3 (90).

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Adversity—how to meet, III (118-119).

Affirmation and Denial, (Fixed affirmative and negative statement as means of treatment)—better way, III (40-41, 53-55).

Aim—of this life, VII. 2 (59).

Anger—to assuage, III (169).

Anxiety—work without, I. 5 (4);—futility of, V. 2 (90).

Association—law of, I. 1 (11)—and Ideal, I. 6 (2-3)—with God, I. 3 (10)—and quality of thought, VII. 1 (15).

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Attraction—of one soul for another, III (181)—law of illustrated, VI. 3 (23)—and stated, VI. 6 (57)—quality attracts like, VI. 7 (69)—and repulsion, VI. 8 (87).

Attribute, (predication, quality, concept; our highest conceptions of divine character)—reaction of, I. 8 (3)—none in Absolute, III (6-7)—divine, VI. 6 (54)—cannot change reality, VI. 1 (10)—Absolute beyond, VII. 1 (19).

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- Awakening**, the Great—changes all, I. 4 (8)—progressive, I. 5 (3)—reveals God in everything, I. 5 (7).
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- Being**—law of, V. 2 (3), VII. 1 (40) 2 (31)—is self-evident, VI. 6 (47)—all in God, VII. 1 (5)—unconditional, VII. 1 (6).
- Believer**—signs of true, V. 2 (71).
- Birth**—of soul, IV. 1 (2)—new, III. (19).
- Blessing**—of realization, V. 2 (16).
- Body**, (Reflection of personal consciousness in objective, or condensed, form)—and mind, I. 9 (7)—change of, I. 9 (10)—under control of consciousness, II. 1 (10-12)—ills of, II. 4 (1-4)—take no thought of, III (146-148)—souls bound by, IV. 2 (5)—reflects concept, IV. 2 (10)—in spirit, VI. 7 (58)—light of, V. 2 (86).
- Book**—of the soul, VI. 4 (24).
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- Calling**—the Christian, V. 2 (72).
- Cardinal Principles**, (See Yoga)—of Christian Yoga, III. (245).
- Catastrophe**—why they come and how to avoid, III. (230-231).
- Cause and Effect**, (Action and reaction of part-consciousness in its concept life)—inevitable in relative, I. 3 (12)—can we change effects? III. (232)—action and reaction, VII. 2 (74).
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- Cosmic Man** (Part consciousness realizing unity with Universal Consciousness)—elucidated, I. 6 (12)—and personal consciousness, II. 1 (5-10).
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- Spirit**, (Consciousness; the Real Self; consciousness in part)—flesh may become, I. 6 (13)—and matter, III. (100-103, 156), VII. 2 (43)—metaphysics of, III. (110-111)—action and reaction of, III. (156)—defined, IV. 1 (2)—elemental and immanent, IV. 2 (15)—language of, VI. 3 (17)—flesh and, VI. 4 (27)—new cycle, VI. 5 (38)—body in, VI. 7 (58)—named according to state manifested, VI. 7 (64).
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Vision—and objective form, I. 5 (12)—inspiration of, IV. 1 (9)—reality in, IV. 2 (3)—of the New Cycle, VI. 5 (35).

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