

FEALY'S LOG BOOK

Concerning Laws
Objective and Subjective

by
L. A. FEALY

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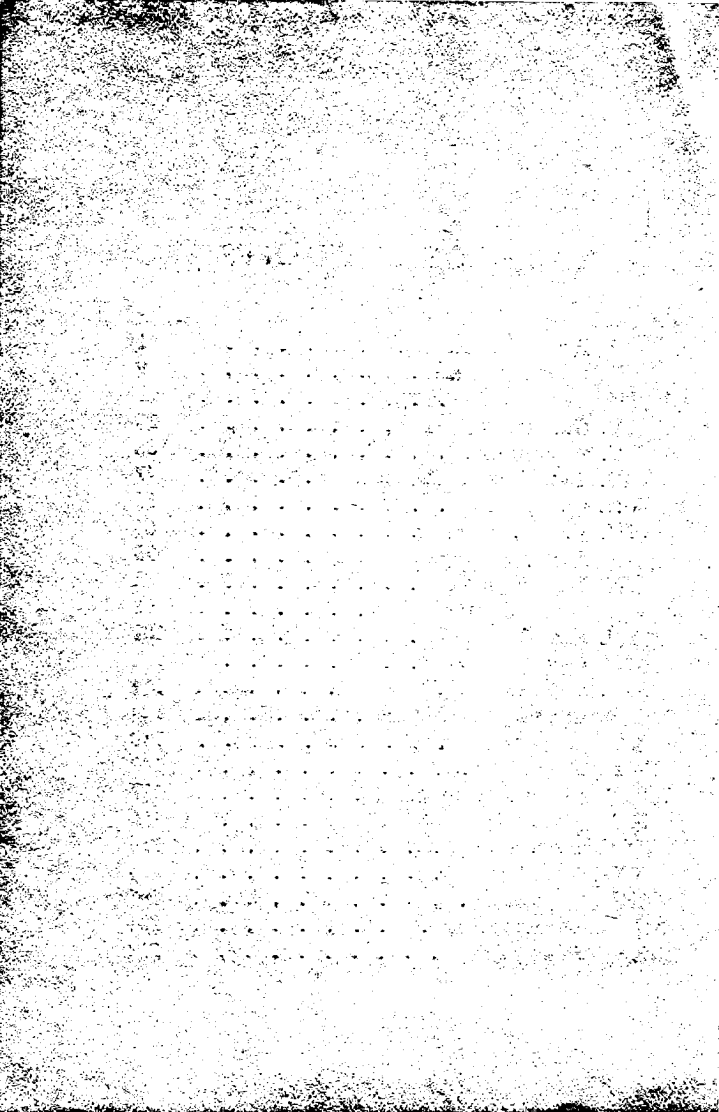
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PREFACE.

It is hoped practical procedure and rules will be of value in prayer as these apply to laws of objective and subjective understanding and so they are here given as applied and used in over forty years of study.

Prayer is thought of no value in solving problems by most people and is therefore relegated to form and creed for devotional exercise. Here prayer is given as a direct means of solving problems, all problems when the rules are followed and applied.

There should follow results in proportion to application, for the principles herein are believed to be scientific as well as religious.

The Author is of the Christian faith, but believes there is no caste in religion and that the Kingdom of God is alike open to all the races of the earth. He also believes exact laws of procedure as given in the *Log Book* will make sure the approach to God.

There is no quarrel with truth, so this is given as a treatise on truth applied to every day affairs. These laws have worked for others, for me, and will for you. It is be-

PREFACE

lieved they will relieve anyone who tries from sickness, poverty and unhappiness, and in their stead create abundance and peace.

L. A. FEALY.

Birmingham, Ala., March, 1926.

PERSONAL FITNESS.

CHAPTER I.

Things the Disciple must Do, Know and Practice.

1 - The essentials to God Knowledge are earnestness, honesty, and a sincere desire to know.

2 - The means are found in the four cardinal factors of growth, known as: Prayer, Love, Fasting and Service; expressed in rules of procedure easy of acceptance and leading directly to a conscious knowledge of God.

3 - To be non-interested in the rules of procedure, or to have a continuous levity about prayer or religion is to have the door of knowledge closed; for no one can enter without acceptance and conviction. The means of success in all human undertakings are in preparation, belief, harmony and con-

fidence. These are also essential in God knowledge. In both the means of accomplishment are in fundamental principles, so these must be studied, known and practiced, by all desiring freedom from physical darkness and ignorance.

4—The road is straight and narrow, with every fundamental essential, with neither “jot nor tittle” left out, and with no creed, dogma nor ‘ism put in; indeed, the principle is a strict following of rule which at the very beginning takes cognizance of two bodies within the life of every individual; one the corruptible and born to die, and the other the incorruptible and a part of everlasting life.

5—Sacred truths cannot be given without preparation, nor to any one to whom of right they do not belong. So with the first *great postulate in subconscious understanding*, unless there is acceptance of the principle or hypothesis, that within there is a life not subject to mortal death, there is no use in going further. If you accept this first postulate, the laws herein given will be of inestimable worth. Accepting, remember you

live in the corruptible body and are conscious and swayed by its desires, appetites, passions and emotions. The incorruptible body is the hidden life and while now and then it may express itself through the corruptible, it is for the most part silent and latent, yet is the direct connection between you and God.

6 - The fundamental postulate of duality having been accepted, there follows a sincere desire to uncover the greatest truths known to man through religious and devotional exercises. Religion hangs upon the universal Love principle, the highest conception of which is found in the Gospel of Matthew: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

7 - Love is the greatest force in the world and the practical basis of all association. When made practical and applicable to religious training it is a very thinning process, for few there are that wish to forego

physical pleasures, or still passion's desire that love may be made a giving instead of a receiving process. It must be giving the best that is within to all mankind. It means to be humble, gentle and kind, to see good in all people and to do only good because the good is true. Paul exemplifies it in the thirteenth chapter of first Corinthians—a chapter worthy of close study.

8—Love is the giver of all good gifts. It gives happiness and never sadness; health, joy and peace, never sickness, sin and death. It gives prosperity and bans poverty, degradation and squalor from its sunshine, forever and forever. It makes health a natural inheritance, and happiness and prosperity sacred love gifts from God to man.

9—Man may be above or below the law, depending upon his allegiance. If his allegiance is to God and he is earnest in devotion, then there is a possibility of overcoming bodily weaknesses to the extent of committing no evil and then he is above the law. He is below the law or under it when he violates the principles of right living, and therefore the necessity of purging to purify. Purging

and purification are the result of law and he comes under them when he evokes rules by which he can overcome physical weaknesses by prayer. Prayer is an exact procedure and as capable of demonstration as the laws of Chemistry, Physics or any other material science.

10 - "There is nothing hidden but what shall come abroad". This statement is fruitful in sub-conscious understanding and means, really, there is nothing hidden; so all the so called gifts come under the law. Gifts are mysteries to the objective understanding but not so to the subjective, and therefore whether the gift is inspirational—mind reading, trance, prophesy, or what not—it is a part of law and there can be an understanding when prayer is evoked, using the fundamental principles within the reach of any one who complies with the principles of unfoldment.

11 - Law is essentially an expression of God in the here and now, and operates alike on all planes of existence. The more understood and practiced the better the results. So to know law is to experience it in practical

application; the results being always the same whether physical or spiritual; and therefore the use of spiritual principles will result in the same exactitude as found in the material world.

12 - The laws relating to sub-conscious awakenings, are for the most part, those already in use. They have not been used for spiritual understanding because of ignorance, fear, doubt and a natural dread of piercing the veil that separates that which is known, from the unknown or dimly perceived. The greatest single principle is that of vibration, used constantly on the physical plane and yet not applied to the spiritual. To put this law simply it means the raising or lowering the quickness of thought perception.

13 - Vibration means the motion within a thing. When this is applied to the individual, it means the quickness or slowness of nerve action; the educational tone; and the degree of pliability by which one individual can tune in with another.

14 - The body, mind and soul work best when there is vibration harmony. So the

more refined the physical state, the higher the rate of motion and this increases intelligence. It is through this means of growth that the visible becomes conscious of an abiding presence, called by the Master Christ "The Father within me," and is capable of piercing the veil separating the physical from the spiritual, giving powers and understanding not ordinarily the part of mankind.

15 - With the tuning-in principle of vibration there is with it the continuousness of matter and force; all applying to man's relationship to the supernormal as well as to the creating of harmony between individuals. The power is also the basic factor in prayer that transforms or changes the rate of motion; so that there is perception and realization of things not understood in the conscious, sensuous world.

16 - Matter does not die, neither does the mind or soul, but they are constantly changing and this confuses the mortal mind with ideas of death. (The mortal mind as used here applies to objective subjects.) That which dies is form, or the principle of holding atomic life to any center of action. These

statements may seem revolutionary to generally accepted belief; but in reality they explain belief by giving a hypothesis upon which to build a complete understanding of the human mystery.

17 – The life and work of Jesus Christ is taken as a guide in the direction and understanding of prayer. His work is a demonstration of the laws concerning objective and subjective relationship; the lessons he gave the Apostles an exposition of soul principles; His every act and final crucifixion, a demonstration of the power of the spirit. So the New Testament is taken as a guide to uncover laws, to many hidden, though *nevertheless* laws to those who know.

SILENT POWER.

CHAPTER II.

The power of mind ; Prayer periods and their meaning.

18 – The mind is a universal principle carrying messages between two intelligences. Man uses the force or principle according to his station, be that great or little, for the principle is no respecter of persons, and will carry any message free and unincumbered. The messages are always true to the sending intelligence and deal with impermanent and trivial thought, as faithfully as with the permanent and everlasting.

19 – Thought is carried by the mind on the waves of vibration and tunes in with other and like intelligence when there is harmony, —giving to the contacted a like series of mental impressions. It is like tuning in with a radio to receive song or thought from an invisible source. *The principle is one of tun-*

ing in on the plane of thought,—and being at one with the sending power,—then there will be intelligent understanding through the power of mind contacting your mentality.

20 – When the mind is used for purely physical expression, or trivial and transitory thought, it is called the “mortal mind” because it expresses the fleeting and vain, and of such is death. When the mind is used to convey inspirational and spiritual laws, or when used for creative purposes of permanent good it is called the “immortal mind” because it represents everlasting life. The mortal mind deals with the physical affairs of man, while the immortal mind is the direct connection between the objective and the God resident within body life.

21 – The mortal mind is constantly operative, for it is a part of the objective personality and has to do with the things of here and now. The immortal mind deals with the subjective and, therefore, is operative only when there is subjective consciousness. The subjective has to be attained by a series of objective restraints and quizzings before there is activity and consciousness as an in-

dividual experience. It is for the purpose of abating objective control and giving freedom to subjective, that prayer periods are invoked.

22—Prayer periods are a series of meditative quizzings intended to eliminate objective subjects by putting in their place abstract, spiritual, and creative thought based upon well known and understood truths. The truths are self-evident realities, such as Love, Light, Life, Law, Breath, Being and Consciousness; all of which lead to the idea of creation and God being expressed in known truths.

23—The value of prayer periods is in continuousness and time. The latter is for the purpose of giving enough time to give mental and physical results. Inasmuch as there is the natural division of day and night, there should be prayer at the beginning of each of these; and inasmuch as it takes about thirty minutes for the body to effect a complete change through circulation, the periods of prayer should be about the same in length.

24—Prayer periods are for the purpose of quizzing and eliminating the objective con-

sciousness by arousing subjective activity, and have the following requirements:

First – You must be alone or in a state of isolation.

Second – There must be renunciation of physical desire at the time.

Third – Bring to the Altar the love gift of being at peace with the world, and seeing only good “In thy neighbor.”

Fourth – Begin the prayer period by cleansing the mental life of all objective thought as active expressions; that is, try to change the thought currents to accept God's messages.

Fifth – Make the rest period a time of finding sins of omission and commission and a resolve to pay debts.

Sixth – Ask, believing God will hear and answer.

Seventh – Accept the answer in faith and confidence and there will be no doubt about the results.

25 – The dwelling upon Breath—Day and Night in the prayer periods is because of the importance of these in the Law, Truth and

Life of the individual. Breath purifies the body by exchanging oxygen in the lungs for the waste substance that comes from circulation, therefore the power of the blood is through the energy supplied by breath, which can well be called the "Current of the life wave," for it always gives life, and with it, can give peace, poise, and harmony, according as the breaths are known and used.

26 - It takes the breath about twenty-six minutes to effect a change in the body, that is, to complete its circuit in circulation. Evidently the nerves are under the same control and there is a like effect upon them. There are forty-eight of these changes during an ordinary day and night. The evident difference in time between twenty-six and thirty minutes, is taken up in the infinitesimal stopping at the end of each breath as it goes in and out without ceasing.

27 - The day and night are called respectively: Positive and Negative; so are the periods of twenty-six minutes divided into a Positive and Negative period, because there is a part of the time used in giving or sending the impulse of breath to the body and

a like period in elimination; so the prayer periods are for the purpose of covering this shorter time entirely. When there is a subduing of desire through any of the *shorter* periods, there *can* be, in the day as a whole; and so prayer is for the purpose of controlling the shorter periods first and then the *day* or *entire life*.

28 - It is essential to comply with law to be free. Man does not do this in reaching an understanding with the God part of his being, and so remains in ignorance. He complies with nature's requirements as to food, raiment and shelter, but the mightier matters of food for the mind and soul are left unnoticed, as he plods his way to old age and death. Any mental cultivation takes time, attention, patience, and a rejuvenation of the human idea of contentment; so man does not progress into knowledge without effort,—used mainly in the control and direction of the body. Body control is the essential thing in all progress, for the body must be made to accept reason and be guided by it. When it is desired to accept and know God, there must then be a further control of the func-

tions of body life and reason must be turned to abiding Faith.

29 - The control of body functions depends upon the direction of thought given as the moral code, and consists of things *Thou shalt not do*, and things *Thou shalt do*. Most thought expression is transitory and has no weight in directing the affairs of man, either spiritually, mentally or physically; still, amongst the trivial there are now and then thoughts of such malignant character: hate, greed, anger and lust, all of which are emotions resulting in sickness and depravity, with crime and murder as the final outcome.

30 - It is because of the down-tearing effect of thought starting with the inherent "Claw of the Lion" in the heart of man that there is reason to seek an avenue of escape that will give freedom from the contentions of the flesh. It is found in states of meditation in which the uselessness and tragedy of a life, believed to be only physical, is realized, and an effort made to find a consciousness beyond, above, and in, nature different from the contentions of earth. And so man goes off a distance to pray. This period of

prayer has a gigantic task to accomplish in giving freedom from the desires of the flesh. Still when it is remembered there is really only the moment to conquer, and that the small period of one complete cycle in circulatory life constitutes a complete life, and that if there is control in any one of these, or a freedom from desire, sickness, pain or misery, there can be freedom in a day, a month, a year and a lifetime; *it is therefore the momentary effect that is the all important thing in prayer periods, and this is mental discipline.*

31—The emotions occupy fully ninety-nine per cent of man's time, and consist of the varying moods and thought currents of individual experience. The great majority of these are harmless and the result of work, environment, and things of the moment. There are however, an increasing series of objective tendencies of a harmful character, that multiply with the years, because of increasing doubt concerning spiritual things. This doubt is a cloak of illusion separating the conscious mind from the subconscious, and is the result of fear and worry being placed upon the mind in the formative years. Man

can never be free until he takes stock of destructive mental impressions and removes them from consciousness. For the most part, these impressions are not remembered; but the effect of them is in evidence whenever there is a like condition confronting the individual. The multiplication of these depressing conditions results in states of worry, sickness, timidity and a general lack of harmony.

32 - Disciplining the mental forces consists in correcting impressions of a harmful nature, whether the result of scare, fright, or any other depressing mental condition, by reasoning the condition away, or by forcing the body to meet these impediments and overcome them through experience. It is therefore meet and proper to meditate upon these in periods of prayer.

33 - *A fundamental that should always be remembered is: God is no respecter of persons and therefore the joys and pleasures belonging to all the rest of the world can be a part of any individual, the requirement being harmony to the Divine principle. Get this harmony and health, happiness and pros-*

perity will follow as a natural sequence. Harmony is found in eliminating impediments and in putting something good in their place, and this is the purpose of prayer periods.

34 - Incidents that have hindered success, created sickness, destroyed peace, caused timidity, lack of poise, and an unhappy disposition are often locked up in the memory of the past and can be unlocked only by quizzing memory's storehouse at times of prayer. When found: first, correct the impulse caused by the incident; and then, resolve against allowing inharmony to be the result of like conditions. *All such acts can be destroyed by mental discipline used in facing them, and correcting the fear that has warped moral stamina. The force of reasoning away mental impediments, caused by incidents of fear or embarrassment in the past, is almost overwhelming in its potential power of good.*

35 - Do not fall into the mistaken idea of being free from all inhibiting modifications of the mind. Everyone has more of illusion than he thinks, because in the moulding years there was little volition, and the plastic na-

ture is easily impressed. Be sure if there is sickness and failure, lack of happiness or poverty, there is a key to it in the past that will give a reason for present misery; so go into the quizzing of the prayer periods with the confidence that you are an individual hunter after better conditions. When the cause is found resolve against it, whatever it is, and go on in the steps of elimination, paying debts, and asking for what you want. "But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."

THE PLAN.

CHAPTER III.

Praying. Forgiving. Asking and Receiving.

36 – Christ said in substance to forgive both debts and to pay them. He said to take your love gift to the Altar and after forgiving, make your petition plain; and “The Father knowing what you need even before you ask, it will be granted unto you.”

37 – The command to “forgive us our debts, as we forgive our debtors” has been avoided by the great majority of supplicants; for if it were not so, there would be a general awakening and realization of God presence. Paying debts and seeing in everyone a loving presence is the beginning of the second part of prayer periods, *while not to pay debts, or to forgive is banning the consciousness of soul from your presence.*

38 – The real happiness and joy of life are in complying with law that leads directly into peace and contentment and is the way of entering into the wonderful mental process, dual consciousness. Dual consciousness is a state of mental being in which there is knowledge of the soul and the way it expresses intelligence in and through the body; and is also a working knowledge of mental requirements, necessary in the control of the objective or sensuous nature to connect it with God Presence.

39 – This mental process is properly divided into four states, called Intention, Contemplation, Meditation and Conviction. They must be practiced continuously to have results.

40 – Intention is fixing the mind upon the object to be accomplished. It is not transitory, experimental or trivial; but a resolve to stay at the thing to a conclusion. It has within its scope argument; in which the objective, and spiritual nature are sharply separated, and at last become like unto the hunter's problem of stalking game; only the process is mental and the game an effort to

break through the seeming darkness that separates man from God. Naturally intention leads into contemplation.

41 – Contemplation is a mental state in which the physical and spiritual activities are weighed in the balance and there is definiteness of intention or the way to go. Contemplation separates the two great equations wherein there is an acceptance of treasure, either of earth or of heaven. Most of man's wants are purely physical and he gets them without regard to the rights of others, unless there is born in him a consciousness of a feeling of justice that is akin to love. So contemplation is in quizzing intentions as to the right and wrong of things. It is prayerful, for it asks for understanding and therefore wishes to be free from unrighteous action. Surely God will not participate in wrong and therefore the more you quiz, the freer you become from desire and the surer will be the state of mind that leads to meditation.

42 – Meditation is the dwelling or pondering upon thought conditions, that may be sensuous, semi-sensuous, of a mental or spir-

itual nature. In the beginning of God knowledge it is pondering upon the difference between the ego and spirit; and takes up the different states of mind leading man away from the objective into a subconscious realization of things.

43 - Prayer without this contemplative attitude is wasting effort and is like planting seed on barren soil. It is therefore meet and proper to select with care the things asked for that there may not enter desirous, quibbling and egotistic petitions, having no place in real attainment. Objectional and desirous states of mind are eliminated through quizzing that in nature is meditating upon the righteousness of things desired, for prayer must have the stamp of unselfishness based upon the principles of right.

44 - The basis of prayer is love, and therefore there must be a sharp separation between love and hate. Quiz yourself in regard to treasures and always be on the right side of the great equation in prayer. Leave all hates, angers and fears on the outside while going within to worship God, for the prayer periods are the great separating

time in which righteous acts, and those of an adverse nature, are classified according to intention. It is a time to right mistakes and to adjust, for meditation flows freely when the mind is free from opposites.

45 - Meditation is in the dwelling upon silent and wonderful truths until these take possession of consciousness. To be a part of God, Life must be Healthy, Happy and Prosperous, therefore meditation should be upon the fundamental principles that make these possible. Assuredly true wisdom is free from egotism and the desires of the flesh. It has as its principles patience, and a sincere respect, while being free from grandeur and self laudation. *It does not care for birth or caste other than to have these as responsibilities for doing better.* It has no desire to prolong the agonies of body life beyond that of service, and can freely accept the idea of leaving all worldly things to follow in the foot-prints of the Master. All attachments are placed upon the Altar in love and service to God, for steadfastness is the requisite of meditation and leads the mind to sink into a state of abstraction in which the mind and the thing dwelt upon become one.

46 - *Thus, Meditation is the breaking down of obstacles until there is clear seeing.* It is the eliminating of sense objects, to emerge into a state of tranquillity and abiding faith, wherein there is a realization of the presence and knowledge of God. Of course it is a silent time, and one of devotion, away from confusion; sacred and holy, and must be maintained as such, if there is to be realization called conviction.

47 - The prayer period being one of silence, the mind dwells upon thoughts of devotion free from disturbance. It is thus the mental life becomes imbued with inspired thoughts coming from the subconscious in which there is not the disturbing factors of objectivity. Being free from sensuous things, the mind becomes imbued with devotion to the Supreme Soul, and with Muttering, Mortification, and Penance, quiets the restricting modifications of sensuous living and enters into the spiritual enlightenment.

48 - Mortification, Muttering, Penance, and Devotion are master keys to the Kingdom of God, and also are natural attributes of the devotee at times of prayer. Prayer is the

time of getting away from body hurts and mental agonies by making a supreme effort to substitute for them "a peace that surpasseth human understanding." It is when Peace is attained there is realization of God presence.

49 – Mortification is in controlling body Function; Muttering, the habit of repeating words of allegiance to God; Penance, resolving and fasting against habits, and Devotion is in a steadfast allegiance to the principles of God study. They constitute active principles of meditation, unerringly taking the disciple away from doubt and fear of sensuous living, into a state of acceptance and knowledge of God that amounts to conviction.

50 – Conviction is the feeling of an understanding with Divinity, following the petition of prayer, with the assurance of an answer returned. This answer is practical and operative in the consciousness of everyday life; indeed in the body, for the physical is man's home while here on earth. Conviction is the consciousness of solution to mooted problems resulting from prayer, and is an

active fulfillment of law expressing God power in man's activity, because it is the principle of contacting Infinite supply and bringing back a practical solution and way of solving human problems.

51 - Conviction is not an emotional state, —but rather the result of experience in which law is demonstrated. It starts with intention, and then follows the different mental states until there is realization. Realization gives conviction. It is not a haphazard method of going from the objective to the subjective, but one of sequence, in which there is no part of prayer omitted; therefore the entire process from self analysis to, and through, the state of meditation, is necessary to the fulfillment in which there will be consciousness of the second and greater life in man. Tersely put, it is checking up on yourself, through meditation, and the answer equals conviction.

52 - The process is not irksome, nor are the periods of prayer of unusual length, for it is simply a time to be alone with God. Remember Jesus Christ went away as often

as He was annoyed, or virtue went out of Him, to get right, and to see all things from the God standpoint. It is the same now, for the law is the same—to go off a distance to adjust, and become harmonious to Supreme power.

53—Prayer is a time of devotion, therefore do not read or make believe. It is for the purposes given, and violation of any of the principles nullifies the whole. Be comfortable as to position, so that body tiredness will not interfere with devotion. Then follow the rules of prayer: Purging, analyzing, loving, paying debts in resolve; quizzing, contemplating and meditating until there is no doubt of God presence; and then ask for whatsoever you will, and “God knowing what you need even before you ask Him, will grant it unto you.”

54—The principle is one of suggestion directed toward changing the sensuous and objective into a conception of hidden and latent power, and being at one with it. While it is suggestion, it differs from hypnotism operating between two people, in that it has

to do with the subjecting objective tendencies, to accept subjective mental states, as of direct connection with Divine law. It also has the added force of bringing back law thus contacted to conscious physical application.

GOD PRINCIPLES.

CHAPTER IV.

Knowing, Walking and Talking with God— How—The way Unfolded.

55 – As man reasons he observes law, and thus begins the slow process from superstition to understanding. Each law known makes the God principle a little plainer and the multiple of law is the goal sought. Thus is the whole of creation summed up in conditions unchangeable either as to time or condition. The simple practice is to accept self-evident truths and dwell upon them until they become fixed principles or attributes of God.

56 – The self-evident truths are of universal experience, such as: Light, Life, Day, Night, Breath, Love, Truth, Being, and Consciousness. These realities are always expressed in the same way, and so with prayer. The rules of prayer are unchangeable and

sequential in preparation, petition, and activities of mind; they thus become fixed attributes leading to a conclusion in petition and answer. The rules are so simple they amount to idioms, and alike to idioms are of no value except through practice making them experience. Experience is the answer to prayer and makes of it either a doubtful process or one of stupendous value. *The value is, when following the rule there is always an answer in proportion to preparation and approach.*

57 - The rules and postulates are as follows:

First - God is all powerful, all creative and in everything, the same above as below and is everywhere.

Second - God being in everything, He is contacted by an intimate association with the manifested world.

Third - God is not personal, except to him or them that have had personal experience, and know God within, through devotional exercises; to all such God is personal.

God is known by knowing the self-evident realities and in making the body amenable

to law with consciousness awakened to Divine presence. *As such, God becomes the resident power through which man contacts all power.*

58 - Realization of God within makes Him always personal and a loving companion; a sympathetic, and merciful counselor, willing and anxious to show the way of freedom to all who have Faith. Faith being an essential to Consciousness, it is the means by which the resident God connects with the Omnipotent, and therefore "The Father within" means direct association with the All. To know law, life, light and self-evident realities, is to be able to have God Consciousness to the extent of such knowledge. So the freer man is from sensuous thought, the greater is the possibility of connecting with universal principles free from sense modification and therefore one with God. *Thus the universal rule of abating sense perception to know God.*

59 - Prayer is the means by which all mankind can know God. It is to have a simple petition free from desire, not lacking in devotion and faith, continuously maintained until the objective nature surrenders

to an overwhelming sense of its own weakness, while acknowledging the greatness of God as a principle, and a living force, as well as a personal experience. It is this attitude of mind that breaks down the barriers between the objective and subjective and allows perception of Divinity.

60 - Prayer is simple when the petition is made practical; for it is a personal application to God for help and commendation. The petition is to the All-wise, Omnipotent and Omnipresent to give of its abundance, and is a simple asking of the within to connect with an outer and all powerful force so there will flow through the body the principle giving relief and happiness because of God presence.

61 - Prayer is answered when the individual has touched, or become one with the subjective and is therefore *en rapport* with the sub-conscious mind; never in any other way, and never through the desire of physical want. The petition has to be in strict accordance with the rules or the result will not be satisfactory, for God being a presence, must be contacted if there is an answer. Remem-

ber, the contacting of God is always through the subconscious mind, at a time when the objective principles of thinking are in abeyance.

62 - *To know God* is to arouse the subconscious through meditation and prayer maintained for a considerable time and always according to rule. When through pondering and meditation upon the principles of being, the objective and physical become known as a temporary abode and there is a conviction of another and better body within, indeed a finer, and at the same time everlasting counterpart of that which is without; then there follows a mental quizzing that will at last give the way of communication between the two, and a conviction of knowing God.

63 - *To walk with God* is the principle of maintaining close relationship with the subjective body through meditation and devotion, after subduing physical desire. Then follows contemplation with and an understanding of the hidden and latent that gives association with the subconscious mind and there ensues an intimate relationship to

Infinite forces. It is this dwelling upon thoughts of God that makes Him a presence in everything animate and inanimate.

64—*To talk with God* is to have become acquainted with His presence through meditative and prayerful influences, and to be convinced of the descending spirit taking possession of the mental and physical life. It is thus impressions are received with the stamp of divine authority, and the gracious words that proceed out of the mouth have more than mental or physical force, for indeed, they have power to heal the broken-hearted,—all manners of sickness,—cast out devils, “and preach an acceptable doctrine to the poor.”

65—The principle of knowing, walking and talking with God is attained through a long series of suggestion and the added force of being much alone wherein there is constant association in thought on dual personality. The two bodies must have a distinct character, (one being permanent and the other impermanent) if there is a way to go from one to the other. Accepting the corporeal body as impermanent, it is not diffi-

cult to put it under the laws of abeyance while seeking association with the permanent body. Surely to this latter man is indebted for all the unfolding laws of nature whereby God is revealed, His presence known, and voice heard.

66 – The principles of unfoldment are the same as those given in hypnotism, with the object being entirely different. Here the object is to control the outer sensuous being while in search for the latent hidden principle that unlocks the door of the Soul and gives consciousness of God. The desire is to have spiritual freedom in daily experience; therefore the beginning is always in restraining the body while giving freedom to spiritual power. The restraint is through suggestion, and also the approach, for there must be a wearing away of physical control and an obedience to the voice within, before there can be a tuning in with the Infinite.

67 – Suggestion does not always lead to God, for it is purely an instrument of the mind, and must have direction. In physical life there are individuals not contacted or sensitive to hypnotic sway, and so in realm

of spirit, there are those who hear but will not heed. There must be acceptance of hearing and heeding if suggestion is to have the force of direction. The Master says: "He who hears my word and does it" is a brother, sister, father, mother and friend. So in the greatest thing in life, there must be acceptance, belief, faith and patience with suggestion to lead into light divine.

68—Just as you ask central to connect you with another telephone; so must you use the means of approach to God. Accepting the means, and with faith call upon the laws of suggestion, using all the rules laid down for the purpose and surely there will be a connection, as sensible and clear of understanding as that of the telephone. Do not mar the approach by ignorance, superstition or doubt; surrender the egotisms of the body and take the gift of Love to the Altar, and then follow the rules, for in this way only, can you find the consciousness of your inner life.

WORSHIP.

CHAPTER V.

The Spoken Prayer, Thanks Offering and Invocation.

69 — The spoken prayer is the highest ideal of auditory suggestion, and is also the craving of an immortal soul to unburden the troubles of its body life before the throne of a just, forgiving, merciful and all-powerful God; moreover, a God made personal, through the desire of human will. For the most part it is a call from the ignorance of darkness, but is always a petition for light and more light, and is always worship.

70 — “Come, let’s worship” is the call of the Psalmist, and what more natural form can there be than that of prayer—the spoken prayer, in which there is an outer expression for the latent and hidden forces within man to contact with a power not controlled by “the growth of wants,” heretofore the mas-

ter forces within the body. It is natural to designate this power as God, and it is also a realization, when there has been persistent practice to wear away the impediments that keep man from seeing and understanding spiritual principles.

71 – A great urge makes man believe and seek comfort beyond the body, for man realizes the corporal portion of him does not stand, under stress, the strain of age, sickness, and injury. He knows it goes unerringly toward the grave and therefore his call upon a force he knows to be in all permanent realities. He seeks this connection through invocation and petition and while at first the plan may have been crude, time and development ripened his intelligence until there is an understanding God in his consciousness.

72 – Prayer is the means, and way, when persisted in long enough and has devotion,—for through it belief is transformed into realization. Realization means to know, walk and talk with God, and to have knowledge of the laws here and now, of lasting reality in the affairs of man. The conception of these

laws is not always clear, for belief and realization are often far apart, but the plan is true, and a dwelling upon self-evident truths will bring belief to realization with the fulfilling of the law at the end of a far journey.

73—However, it is because of the separation of belief and realization man becomes a petitioner at the throne of All. He craves for association in his belief and builds places of worship on this account. As time goes, and as he advances in the scale of development, prayer becomes more orderly,—and ritual, creed and dogma become fixed attributes of devotion. He mutters again and again the mantras of prayerful devotion, until the repetition of them forms a series of suggestion quieting the objective, while giving free imagery to the powers of Omnipotence. He sees, and is a part of much evil, and believes in incantations and spells,—believing God to be a part in these, he invokes Deity in the interests of vengeance as well as love, and asks in prayer succor for himself and condemnation of enemies.

74—It is this mixing of good and evil that compels the need of adjustment. The natural

plan is in prayer through which man carries his failures, woes and miseries to an absolutely just judge. There is but one such, says the Master; and so, such petitions are the only practical way of obtaining solace and comfort in the face of the tragedies of life.

75 – As man petitions to God in the open, he is also confessing his faults before men, and thus is set up an association of immense value in freeing the soul from earth bondage; for it gives the principle of associated ideas in a given direction. This is the principle of fixedness in suggestion and binds the participators in a common belief. Thus does individual worship become universal with like prayers, and principles binding in a common church.

76 – Common principles are carried from generation to generation, from lip to ear, and thus these fixed principles are the means used by the devotees to teach their young devotion so necessary to life and happiness. Without the hope of eternal life the race would fall back into animalism, with life a tragedy beginning with birth and ending in death. So the spoken prayer gives hope to the

young; for it is the repeated suggestion of life beyond the grave that compels attention and belief taking possession of reason and demanding the conclusion of *Life Being Eternal*.

77 – *Life Being Eternal* should be an accepted principle in early life, for without it, the ego becomes inflated with material analysis and loses the perspective of God as a loving, universal and all-protective presence in the life of every individual. No matter what you may think of childhood's time, remember it was there you first got the idea of God—also God and good being the same. Remember the prayers and talks were always the expression of the very best in life and always a call for guidance from a source in which there could be no evil.

78 – Prayer is always the call for the very best there is in life and is the direct cause of those devotional souls, called Masters and teachers of the race. If the spoken prayer did so much for them, then certainly it has value now. True, the great healers and Masters of the earth used the silent prayer, but

their deeds were always followed by words of invocation or devotion.

79 - The silent periods of devotion are far in excess of the spoken, for man spends much more time in meditation than he does in the expression of devotion. It is therefore evident powers of soul coming from meditation will more naturally be expressed in *Silent Prayer* and be more often fruitful in results. Spoken prayer, when the ego is active, is liable to become lip worship and lack the supplication necessary to enter into subconscious relation with the Infinite.

80 - Subconscious relationship is entered into through hypnotic formulæ that start with putting the objective mentality in abeyance while arousing the meditative and subjective principles to take their place. All spoken prayers that follow these rules of subjugation are effective, because the objective personality is made a petitioner at the throne of God, and therefore confesses its own weakness while calling on the other and all-powerful personality to take possession and run the body.

81—The preparations necessary to the spoken prayer are as follows:

First—Want something, or be in a state of anticipation, going to the Altar believing.

Second—Use suggestion by repeating the want again and again until there is no doubt of the worthiness of it.

Third—Be conscious of the truth. These gifts are not of the objective and therefore the weight of suggestion is to make this part of mentality, become inactive, by holding reasoning and sensuous thought in abeyance while seeking an abstract and meditative mood. When the mind is free from sensuous anticipation, then ask for what you wish by being convinced of God and abundance, health and happiness flowing to all who are qualified and worthy.

82—Abstract thought is directly connected with the subconscious, because of freedom from personality. It is for this reason there must be obedience and subjection of the objective if there is to be spiritual control

of the sensuous life. Suggestion is the means of making this control practical, for through repeated mantras there is a lulling of the doubts of the ego and an acceptance of Omnipresence in which there is a continuousness of thought through natural channels, solving man's problems, because there is a perception of truth free and unincumbered.

83 – Suggestions of Deity are through oft-repeated mantras conveying devotion. God is meditated upon as a personal consciousness without hindering desires, and thus is the body purified. The effort is to make God personal, so there has to be repeated suggestion and an obedience that will at last make man realize there is within every individual a presence in its nature pure, holy and with an abiding faith that is in reality a God presence.

84 – The picture of God as perfect and all-powerful, a just Judge, and within, is the mental state of associating with Him, and having Him as a solace to human ills. The processes of thought are simple, beginning with the idea, "It will be done on earth as it is in heaven" when the change of personality

is made complete by surrendering the body of desire. Still the body must be plastic and therefore receptive and awake to God messages, for the body can only be conscious and act upon these inspired thoughts when there is conviction of God's presence.

85 - *To maintain this conviction there must be a feeling of fairness, with the body free from desire and as willing to serve as be served.* Therefore resolve to control the functional life and repeat this resolve until there is obedience to spiritual truths. Not only is this state brought about through prayer but with it is a normal functioning body.

86 - Thus prayer becomes a series of resolves and suggestion, leading from simple belief to complete surrender and of course an acceptance of God-given principles, in which there is inspiration, answer to prayer and a direct guidance in the affairs of life. As a result man is led from the objective to the subjective and as he goes, gathers unto himself the glory and power of things beyond the ken of earth.

TRADITIONAL RELIGION.

CHAPTER VI.

The Prayer of Petition, Thanks Offering and Invocation.

87 – The prayer of Petition is in asking God for personal guidance. Thanks-offering prayer, is in expressing thanks to God for blessings bestowed, and Invocation is in asking for God's blessing in undertakings. These prayers may be inspirational or according to ritual.

88 – The ritualistic prayer is a series of mantras and devotional exercises, having the endorsement of tradition, and generally considered the best form in which to approach God. The forms consist of readings in which there is a division between the audience and minister. Bible reading, Prayer, in which the Mass is the most extended form, Songs, both of Choir and Audience, Invocations, Devotional exercises, Penances, Communion,

Days of Fast, Holy Days, Times for Fasting and for Feasting, all forming a part in the various church arrangements and all a means of worshipping God.

89 – All spoken prayers are more impressive when rendered according to chant and musical usage,—the elocution of which is according to note. When the arrangement follows the well established principles of suggestion, the effect is tremendous.

90 – The principles involved in the spoken prayer, are:

First – Willingness of the listeners, who have the same devotional fervor as the Petitioner.

Second – In the Petitioner, repeating the request for Divine aid in as many ways as possible, without changing the suggestion, or complicating simple directness.

Third – Using suggestion for the purpose of battering down objective doubts, when there is doubt of Divine help.

Fourth – Using affirmative statements, for the benefit of fastening suggestion and thereby receiving Divine help.

Fifth – Expressing worthiness in suggestion, whereby the physical is mellowed into abeyance, while the mind enters into the wonder and glory of God.

Sixth – Expressing faith in and assurance of Divine guidance.

Seventh – Having a conclusion of “not my will but thine be done.”

With the foregoing procedure, every wordy prayer, or prayer offered in public, is effective in proportion to the following of the rules.

91 – The customary spoken prayers are couched in easily remembered words of universal belief. Being the outward means of religious fervor, and traditional, they are also the embodiment of moral precepts, and make of these a basis for future reward. The future state is visioned as man's idea of perfect contentment, so in appealing to it, there is also made known personal wants through oft-repeated suggestion upon the same subject.

92 - Suggestion constantly repeated fastens any idea upon the consciousness and changes doubt, from denial into acceptance. It creates an Image and makes of it a power in fruitful realization. To be effective, however, the Image must have a belief in which there is no doubt, and a mental picture constantly maintained during the time necessary for creation. Transitory belief or impulse is not fruitful. Thus Intensity, Confidence, Meditation and Conviction enter into and are a part of the spoken prayer the same as in silent devotion.

93 - Prayer that starts within an accepted series of fact and follows the rule of procedure, becoming more intense, dramatic and enthusiastic as each period of invocation is reached, with the climax being a series of repeated suggestion, the effect of which is to have the audience endorse with nods and Amens, until there is universal acclaim and conviction, is the highest form of the spoken prayer, and is also a perfect expression of suggestion. It is devoutly to be hoped for, but can be experienced only by strict following of the rules.

94 – Such prayer is usual in bringing conviction to sinners in religious revivals. When the audience is in conviction and there is the sway of unison in thought, then the personal, magnetic, convicting and convincing voice pleads through suggestion and the response is hypnotic in effect. Such power can overcome fear, lead forlorn hopes and conquer death. It truly can ask of the grave, “Where is thy sting?” and of death, “Where is thy victory?”

95 – The spoken prayer is also a wonderful training for silent effort. By publicly speaking the mental forces become used to the expression of devout terms and these become forces in Meditation. Oftentimes the oft-repeated phrases become mantras used throughout the years as an easy means of getting into devotion. When doubt assails and the ego begins its questioning as to the cause of things, it is these mantras that bolster faith, while prayer is being questioned and investigated. It is at such times these mantras are of immense value as the silent forces “go off a distance” and become as one with the “Father within.”

96 - The mantras of the Lord's prayer, are expressions that come easily to the mind, so also some of the verses in the Psalms, The Apostles' Creed, and other forms of worship learned in early youth. They all represent the highest expression of devotion known to man, and have been the means of preserving the faith when the world was in darkness. So to memorize verses of devotion as a means of soul growth, has the endorsement of the Master teachers of the race.

97 - The gift at the Altar is essential in the spoken prayer, as well as in all others. It is impossible to pray without love, a love that forgives and forgets. The great principle of prayer is to love until emotional and personal things subside and there is the desire to serve; indeed to live as if God is always present. Just as love is expressed, from the almost spurious article to the "Pearl Without Price," so must the gantlet of human relationship be traveled until the supplicant can have something worthy to place at the feet of the Master. That something is love without guile.

98 - "Believe on him," is another of the primary principles of prayer. Belief and love are the master forces against suffering. So believe and be friendly, non-attached, forgiving and just. Then hear and do the word of God and as often as virtue goes out of you, go off a distance and pray. Whether the prayer is spoken or silent, remember it is "the Father within" that you want to know, for then you can connect yourself with the All.

99 - Through all of this comes a change in personality and you are "born again." Thus is there a baptism of the Holy Ghost which means an acceptance of the God side of the great equation, to follow the master teachings. The more often spiritual acceptance is in Invocation and repeated so all the world can hear, the surer will be the supremacy of the soul in times of stress. Also the surer will be walking, talking and living with God.

100 - The body is never idle and its desires never rest, so remember sin is living in and being satisfied with the body without code or moral standing. Inasmuch as this attitude

of mind is against and a bar to God knowledge, there must be a constant fight between the body and spiritual truths until the body functions according to divine plan. The desires and pleasures of the body are fleeting and vain, so weigh them in the scale of justice and discard them for a "love that faileth not."

101 - It is ignorance and the ego that make man think so much of his body life. *He is bound through carelessness, laziness, doubt, worry, sickness, sense habits, flightiness, and a lack of stability to find God in prayer or otherwise. He shows this weakness by whining, crying and nervousness out of which come desires of every kind, making individual worship of worldly possessions the supreme test of living.* You cannot worship God and Mammon, neither can you put possessions above the desire to know God. You cannot put off paying debts and hold even what you have of God. Worldly pleasures and attachments have bound the multitude to the earth, when abundance, happiness and health could have been theirs, if they had first sought "the kingdom of heaven."

COVENANTS.

CHAPTER VII.

Definitions for Fundamentals and Practical Rules of Procedure.

102 – Thought conceptions are fastened upon the mental life by dwelling upon self-evident truths in a revery, until they become fixed attributes. This principle is aided by belief that arouses the subconscious into an acceptance. Thus the dwelling upon thoughts of a future life and the acceptance of principles that right thinking frees the soul from the bondage of flesh are mighty forces in correct cognition.

103 – *Revery is pondering upon abstract or universal truths to the exclusion of all other thought. It is to have interest intensified until the thing pondered upon and the individual are one—so much that there will be a loss of consciousness and no other thought will interfere. It is different from lost*

consciousness, for there is no loss in the thinking principle, instead, an active awokeness upon the thing pondered. Thus is the Subjective mind aroused to take active control of objective principles and function through them and man is awakened and becomes one with the God principle. He thus enters into the fullness of life.

104 – Being born again, Baptism, Resolve, Demonstration, Duality, Disciplining the Mind, Egotism, and living the life are the fundamentals more often used and blend into the other great forces of Love, Fasting, Prayer and Service.

105 – Being born again, is that time in the life of the individual when there is a surrender of the desire to live in the egotisms of the body and to accept God and revealed law as living principles.

106 – Baptism is the act of changing mental attitude and physical initiative by resolving to abide in the laws of God and to follow. The physical rite is in Immersion by water; an instance is that of Jesus of Nazareth being baptized by John in the river

Jordan. He said, "Suffer it to be so," thus fulfilling law by following tradition. He said also to Nicodemus, "Verily, verily, I say unto you, except a man be born of water and of the spirit he cannot enter the Kingdom of God."

107 - To be baptized in the fire of the Holy Spirit, by water, or both is to consecrate the body and mind to the service of God. It is a voluntary mental and physical resolve, fixing the intention of the individual to live a different and better life. It is a time of fixing the intention by freeing the mind from past acts through introspection and thus be free from all impressions that hinder allegiance.

108 - Resolve is a mental effort to keep away from temptation by controlling the tendencies that heretofore contributed weakness resulting from indiscretions or sinful acts. The resolve must be in patient waiting and demonstration against association or temptation leading to a mental state where habit or desire will be strong under strain. *The easiest way to keep from doing a thing is to*

keep away from the mental condition, place or person that makes the doing easy.

109 – Demonstration is in first accepting the covenant to have a fixed attitude of mind regarding the fundamentals in subconscious awakening. These are in the nature of resolves to forego both the pleasures and pains of earth strife and “to follow” the fundamentals to a realizing conclusion.

110 – Demonstration means to look into the hindrances that have or are keeping the mind from spiritual enlightenment. When these are grounded in objections of a mental nature use argument showing the weakness of all physical things and the incorruptibility of realities. When hindrances are evil or wrong, then quiz as to the right and wrong of things and thus set the mental life straight. This latter is a quizzing that has in it introspection.

111 – Introspection is to go back in life and find the mental impressions that have had direct effect in moulding temperament, creating doubt, fear, or idiosyncrasies affecting conduct in the affairs of life. Such mental deposits may be the direct cause of sick-

'ness or lack of confidence and can be removed by determining their cause and putting something of value or good in their place.

112 - Body pleasures, when these are indulged in at the expense of soul freedom, are also hindering modifications and must be demonstrated against. This is the simple method of realizing that the penalty for indiscretions is so much greater than the pleasure and therefore it is good judgment to forego and forget. The way to control destructive thoughts is to live as you know God would live if He had the same fight.

113 - God is a universal force, Omnipotent and in everything; but, remember, though God is without attributes, He must always be a personal being to man, and, further, this personality must be a part of man's inner consciousness. Thus is God given as a universal and personal being, and man as a physical and spiritual being, the latter being the God resident. It is humanly impossible to contact God without this personal relationship. So in the mental picture of God within, there cannot be perception amounting to conviction, unless failure of accepting this

principle is eliminated. With acceptation there cannot be failure for there cannot be failure in God Consciousness. Neither can emotional, mental, or physical hindrances mar His power.

114 - It is impossible to overestimate the good resulting from a personal conception of God being within. This ideal picture is always free from the weaknesses and sins of the body, for it is not the body self, but the creative energy within that gives power to know and do.

115 - Disciplining the mind to accept God powers as attributes, is at once the most difficult and glorious undertaking. *It means to destroy the doubts of objective mental expression and to maintain a belief in the resident power of God.* This attitude is the result of restraining doubt, while maintaining faith in the Subconscious. Its result, when the victory is complete, is the most stupendous power possible to man. *It is the power that conquers sickness, poverty, and all ills of human-kind. Nothing lacking, it sweeps the individual into a realization and conviction*

of life eternal. The power is something to be created, not to be dreamed of, but rather builded within the subconscious until it is self-demonstrated.

116 – Egotism is dwelling upon the power and pleasures of the body, with the idea always of “I did it.” It thus lays claim to all supernormal gifts and denies power to any other source. It in no way connects with spiritual gifts, though accepting the marvels not understood as a part of its own astuteness. So keep away from egotistic temptations resulting from successes that surely belong to spiritual powers. The Master of the greatest spiritual gifts, constantly affirmed, “The father within, He doeth the works.” So when expressing powers not normally belonging to physical interpretations, give credit to the “Father” and be a “Servant in the House.”

117 – It is easy to attribute success to personal effort and be glorified, but it is not acknowledging spiritual consciousness or the resident power of God. There is no surer way to lose it. “Man does not live by bread alone, but by the word that proceedeth out

of the mouth of God." So use spiritual gifts for the service of mankind and the glory of God, and confess Him before man.

118 - To overcome the weaknesses of egotism, remember the three great postulates: First - The word of God is always truth. Second - Hearing the word is a function of correct mental conception, when the mind is in a state of abstraction, and is always truth. It is not a clarion call from without but a realization when all is still. These two create mental conditions making the third postulate active in the affairs of men.

119 - It is Third - in physically and mentally doing according to the "still small voice within." *That is doing everything possible to bring into creation that which has been an image of vision.* Doing the word is as important as the image or hearing the word; so do not dismiss spiritual impressions as petty, for then the presence of God is near. Christ said, "He who hears the word of God and does it is my mother, father, brother and sister."

120—The study of rules and principles separate and alone may confound, but when these are applied to the problems of everyday life become simple, because they solve individual problems. So get the definitions and the rest will be easy. Remember in the future or out yonder there is knowledge;—the greatest known to man, only the rules have to be known and complied with in actual living; then you can ask and receive. It may seem impractical to put these laws to the test of experience, but to that one who does, there will be an unfoldment that is absolutely a control of body function.

121—The principles are all simple and start with the great Love Commandment of loving God and your neighbor with equal sincerity; then with the gift at the Altar, the way is to use the four cardinal means of staying right with God; that is,—LOVE, PRAY, FAST AND SERVE.

VITAL FORCES.

CHAPTER VIII.

Magnetism, Odic Force, Personality, Generosity and Peace.

122 – Personality is a living vital force devoutly to be hoped for, but lacking in most people. Its basis is a kindly generosity and benevolence that become personal through long usage, cultivation, or inherited tendencies. It is expressed through magnetism which permeates every conscious being and alike to the breath is not seen, but effective; moving to and from the body in ceaseless waves, connecting objective experiences with the body and mental life, either in pleasing anticipation or in a harsh, negative manner.

123 – A magnetic personality gives peace, poise, good will, interest and approval to all contacted, while an electric, nervous and harsh body give the opposite. Both types are magnetic; but one is positive and giving, and

the other is negative and seclusive. It is the positive magnetic individual that has nature's choicest gifts and with incisive reasoning, a modulated and controlled voice and happy disposition, gives of these choice gifts to all contacted through harmony of body and mind that creates the impression of power and is energy in the highest.

124 - Cleanness of life gives a clear eye and skin, while violation of laws or acts of sin, blur the eye and mar the skin. Cleanness of life gives sureness of movement and co-ordination of muscular and mental impulse and thus is energy conserved. Energy based upon generous impulse is the basis of a magnetic energy; while carelessness and sense habits hinder magnetic power. Therefore the plan of life is to cultivate the one, and repress the other.

125 - Each person has a magnetic personality according to his growth. It may be positive and expostulatory or negative and consuming. The one gives a genial and pleasant personality, while the other is electric, harsh and cold. It depends upon the cultivation of subjective impulses which be-

come the dominating influence in personality, for all men have a magnetism of their own creating.

126 – The difference in expression is on account of knowledge and working experience of fundamentals through which the force operates in the body. There must be continuous harmony between creative principles and expression, and as these creative forces are always expressions of love and love is the foundation of religious fervor, then man must love "his neighbor even as himself" if there is to be expression of kindness, good will and cheer to all mankind.

127 – *Remember, in magnetism, the power is shown and known by the eye, the clearness of skin, and the fineness of texture, countenance, voice, and presence expressing love, peace and harmony to the world.*

128 – Magnetism is not only a body function, but also belongs to the mental and soul life of the individual. Body magnetism is that subtle force which pervades the individual and extends in constant ebb and flow to the extent of about eighteen inches from

the body and when there is great vitality, two feet or more. It is universal and is felt within this radius as a warm glow that is either pleasurable or repulsive according to attraction. Both are subject to the laws of positive and negative force; and, so, universally, to contact individuals it is always well to get within the radius of magnetic flow. The abundance of the force is shown in sureness of movement, in which there is no lost motion. Thus the body of a magnetic individual becomes efficient in any kind of physical work.

129 – Mental magnetism extends as far as the radius of the intellect. It carries on the waves of ebb and flow the varying changes of mental life, and its force while personally bounded by the body and centered there, is carried by voice, gesture and flash of eye to the extremes of any audience. It flies on the wings of thought, (vibration) to the extent of mind investigation, and is felt in glowing form, in script and printed word, wherever another and knowing intellect contacts the thought. It is the balanced force that controls audiences, and is pleasurable and convincing when used by a master intellect. Its

power is hypnotic and enables its possessor to perform wonders.

130 - Soul magnetism is of a finer and more subtle character and the result of much prayer and fasting, and consists in setting up communication between the body and Soul through subconscious understanding. Of course it uses the body and also the mental life, but in arousing the hidden and latent powers, there is the dwelling upon self-evident realities until there is an all-pervading love, leveling human inequalities and giving all things promised by the Master. *It is not so much eloquence in diction, or definiteness of intellect as a complacent sureness that convinces those contacted, that here indeed is a master power, for it always speaks with authority.*

131 - Whether known, recognized or not, magnetism is of vital influence in every individual life, for there are none without it. Remember as one thinks and lives so must be the silent waves of his being; also these waves carry the current of latent thought to all contacted. It is this silent time that is of great moment to the individual, for then is

created energy that will either help or hurt in all outer efforts. It is the latent flow of magnetic force that measures man's capacity; his good or evil repute, his standard of character, and the equation of life for which he stands.

132 - There are well formulated rules for the cultivation of this silent force giving efficiency, development and control of body and mind to meet and conquer difficulties. To be a magnetic individual and have power, a pleasing personality, and efficiency, means constant practice in the forces creating harmonious conduct. Freedom from hate, and like mental attitudes, give the body and mind rest from enmity; and magnetism is cultivated in "seeing no ill in thy neighbor." Love is a conquering power, and magnetism is cultivated by loving much. Like all other gracious gifts, magnetism has to be wooed, and is at your service in proportion as you do certain things and leave undone others.

133 - A vital loving personality is always one of kindness, generosity, benevolence, complacency, forbearance, forgiveness, sacrifice and service practiced in relation to the

rest of mankind. These practices mellow harsh and egotistic judgments and put in their place a charity that forgets. It is to love more and hate less; to do service without grudging and to be willing to give even more than asked. Thus is character strengthened and a magnetic personality made permanent within the heart and mind.

134 - The destructive forces are based upon ignorance, desire, aversion, egotism and a tenacious wish for life. These forces belong to fear and result in a cold, harsh and nervous nature, using a great deal of unnecessary energy to accomplish what is undertaken. In all great moments these different destructive tendencies terrorize the body and there is twitching, irritation and fear as a part of life. Of course repeated experiences make an unhappy life.

135 - To cultivate magnetic poise and at the same time destroy hindering modifications, go off a distance and introspect. Find the mental and physical weaknesses and correct them by the simple method of putting something good in their place. There is a necessity of continuing the practice, for

faults are not willed away at one time, nor does nature change in the twinkle of an eye. Add to the correcting and resolving against faults associations of a happy type and there will be a reclaiming of body and mental tendencies that have been destructive.

136 - Magnetism is not seen, but is felt and known for the power of its good. Most people call it a pleasing personality, for it lifts the possessor up and makes of life a service of joy, happiness and gracious giving. Physical magnetism finds its greatest fruition in young manhood and womanhood. It is then they are in the flower of life without flaw or blemish. Their thought of contentment and all that is good, is found in the twinkling eye, the kindly smile, and clasp of hand, telling without words all is good, and all is well here.

137 - When this state has also mentality, the magnetic currents continue to function during the years. If also there is soul understanding, it becomes a lasting joy. Otherwise the function recedes with the body, and the fires get low as the body gets old. It can

be made lasting through prayer and service to mankind.

138 - "As a man thinketh in his heart so is he," holds good here; for as the individual draws unto himself good or evil thought there takes possession of body and mind an attitude of like kind to all the world. So remember there can be a complete change of the body and mind by dwelling upon thoughts that in their nature are upbuilding. There must be a continuous effort and the same punctuality heretofore given as necessary in prayer. Do this and there will be nothing lacking.

139 - Supernormal gifts are the result of much effort, but in nothing is the effort more apparent than in cultivating a magnetic personality. It matters not the gift, the basis of it must be harmony between the three forces of body, mind and soul; so start by creating a magnetic personality in having this.

PERSONAL ATTACHMENTS.

CHAPTER IX.

The Desire Plane of Life; Love of Possession, Attachments.

140 - The love one person holds for another though grounded in family attachment is a paramount blessing, and a direct means toward Godliness. When not so, there is a lack in the purity of attachment on account of egotism to have and hold before there is giving. To give is the basis of love, as well as all the good and true in life, so any departure is spurious, often leading to doubt of divinity and as surely leading to death.

141 - Family love is wonderful and glorious, but however great it is not to be compared to the love that gives all and asks for no return; a love, that remembers as God gives, so should the "Father within." Such love is abstract in character, for it is a part of divine expression without modifica-

tion, and is reached and expressed through a long series of reveries. It is the great gift at the Altar, purging and purifying that the supplicant may be worthy to receive of God's bounty.

142—In all supplication there has to be freedom from attachment, for attachment binds to the earth. "And man's foes shall be they of his own household. 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. And he that take not his cross and followeth after Me is not worthy of Me. He that findeth his life shall lose it; and he that loseth his life for My sake shall find it." Thus are family ties and attachments spoken of by Christ.

143—When family attachment leaves the beaten path and does not render to Cæsar and God a just equity of love, it is because of a lack in discrimination between the here and now and everlasting. The law does not demand that you love family less, but God more. Real love is a body free from desire that gives as God would, sunshine, light and protection without commanding proprietor-

ship. The aim is an unselfish attachment, for it comes from the God side of the great equation and is not afflicted by the opposites of passion and desire.

144 - Man's love is often marred by hate, jealousy and desire; God love has none of these, for it would be foolish to think of God loving and hating, or hating as an attribute of God. Indeed law is free from emotionalism; and therefore jealousy, envy, hate, greed and the destructive tendencies of man's nature belong to the body and are the fleeting portions of life. Love, service, long suffering humility, patience and peace are attributes of God. When these are used, and the others refused a place in the mental life, man is on the God side of the great equation.

145 - Always remember the love of family is personal and physical and belongs to the earth. Its purpose is glorious when there is desire for immortality. It is this desire for God that changes the "Claw of the lion to the open hand of brotherhood." Then begins the battle of giving in order to receive. It is a slow process, for naturally the body wants before it will give and therefore love

has to be about-faced, before it becomes a God attribute.

146 – Love is a question of purity of heart. Clean up and be clean is a Divine order. To clean up is to introspect and be sure of your mental attitude. God love means to go off a distance, and be free from emotion while meditating upon the principle of purity. “Blessed are the pure in heart for they shall see God.”

147 – Use suggestion in efforts of purification. Suggestion is best used in mantras and mutterings that hold the presence of God as a picture before the mind. Thus is vision fixed as a power to use the Divine presence to straighten the crooked places in every day avocation. Of course there will be hindrances from the physical and emotional, but if there is persistence in practice there will come a time when love will be the motive in all affairs of life.

148 – All harmonious things are based upon love and though at times it is spurious in effect, all love is good. It is expressed in revealing and creating; revealing the law and

creating life. In physical life it is called conception and birth and this is the growth of the family. In the spiritual world it is regeneration and rebirth, and is the consciousness of another and better life living within the body. It is different from normal body life, because it does not concern itself with egotistic conditions, but is a stickler for law and righteousness.

149 - Of course the body and mind function according to education and environment, with no little part taken up with evil thought conditions. These naturally hinder soul growth, so to relieve the mind of such thought is to put "Something good in the place of evil" and thus change thought conditions. Repeated efforts of this character at the "Prayer periods" will create an ideally pure character wherein there will be acts of mercy, and an alignment on the side of God.

150 - There is indeed a constant struggle between desire and abstract love. The body does not surrender itself easily and therefore the use of much prayer. Of course all prayer starts with the gift at the Altar, then follows a recounting of faults, trivial and

grievous, and as these are confessed there is the resolve to do away with them, and this is the debt-paying part of prayer that is so valuable. It is not only law, but a glorious privilege to right mistakes by open adjustment.

151 - While love is the most important thing in the family, it is also "the greatest thing in the world" and shines on all alike, but with this difference, to those who love much, much is given. So the more given in the family the better are all things there, and the more given to God the better is the power to know and do. It is a master power and has no little or petty drawbacks, so remember as you give more and more will be returned, pressed down and heaping over. Love is more important than individuals, yet is the servant of every individual as he seeks understanding of God.

152 - The Master said: "If ye love me keep my commandments" and "Greater love hath no man than this - that he laid down his life for his friend." "If ye love me, . . . If ye shall ask anything in my name, I will do it." This applies to every walk in life,

for love must start at home and learn God through devotion.

153 – He who rules his family with love tempered with mercy and patience, and who is just without being harsh and disagreeable; who uses the cloak of charity to forgive while showing the way to righteous conduct; who demonstrates there is no sacrifice in surrendering the desires of the body to loving service for others; who gives justice and tolerance to youth's play time; who sees and cultivates the good and true because it is good and true; who expresses religion in loving kindness and makes of the family confidants and friends, has the love God intends man to have at the Altar.

154 – When children are welcome and there is joy in their presence; when the laws of creation are filled and not violated or marred; when "Suffer little children to come unto me" is more than the hypocrisy of words, the great test of love is given. "For inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me," is the measuring power of harmonious expression in the body. Thus is love made a

master power in the family and life of the individual. No man can enter into the joy of the Lord without this test.

155 - Caste, creed and dogmatic assertion go hand in hand with the idea of especial privileges in the conduct of human affairs. Divine rights are accepted from King, potentate to peasant. It is the measure of the Golden Calf, and the idea that might makes right and caste the privilege of birth. This is true only in part, for the privileges of social or intellectual prestige must always be measured in service to mankind. When man gets the idea of family and position being paramount to the preachment of "universal brotherhood," he stands at the door of the lost. This is the bar sinister given by the Master: "How hard it is for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God."

156 - The man or woman who passes through life in the pursuit of worldly goods or riches, who wants pleasures and carnal indulgence, cannot help but feel as life ebbs

and age takes possession of the body, a compunctious throb in wasting so much time in thoughts and deeds of a worthless character. The "Pearl of great Price" is waiting for all who will take the time to right human conduct, and who follow the rules of spiritual growth. Wise indeed is that man or woman who, while fulfilling the laws of complete association here, does not allow possessions or family to interfere with spiritual knowledge.

MY RELIGION.

CHAPTER X.

The Postulates of Health—Happiness and Prosperity, equal Harmony.

157—Man's growth depends upon health, happiness and prosperity, for without these he is handicapped in proportion to his lack. So when there is a lack in the race or in the individual there is proportionate sickness upon the face of the earth. Man should not lack universal necessities if there is a way of prevention, and there is, in the understanding and fulfilling of the laws of abundance. When these are known and practiced there ensue happiness, health and prosperity and man becomes master instead of slave to environment.

158—It is said religion makes man meek and lowly, because in the Beatitudes there is mention of this state as a means toward Godliness. However much man's attitude

may be humble toward God, all should be supplicant at the throne of Infinite life in which the postulate is accepted of "the Father within." There is no injunction or interpretation from Christ's teaching that would give the idea of sickness, poverty or unhappiness belonging to religious endeavor. Indeed, health, happiness and prosperity are the very essence of demonstrated religious teaching.

159 - It is necessary only to demonstrate the rules as given in the Four Gospels and sickness, poverty and unhappiness will be banished from the face of the earth. The rules are in knowing, walking and talking with God; in fact in accepting man's natural birthright to be at one with the "Father within"; to know this is heaven and press into it. This power is given through prayer, fasting, love and service. These fit into every association of life without regard to caste or place, and are the means of "Seek ye first the Kingdom of Heaven and all other shall be added unto you."

160 - The Kingdom of Heaven is a mental attitude and is entered through the processes

of subjectivity. The processes are inaudible muttering, mantras and suggestion of the power and glory of God, maintained in prayer periods for a considerable time. This process applies to all problems, for all problems must find a subjective answer in exact accord to truth without modification, and all problems must be solved upon the basis of exact justice derived from the kingdom of heaven.

161—Prayer from this basis gives health and the bloom of vitality to the sick, diseased or distressed in body or mind; health gives happiness; and health and happiness are master forces in breaking through barriers of poverty through work. Work is natural to healthy and awake people, and work means abundance.

162—Fasting against the egotistic tendencies of the body is necessary to overcome mistakes and violations of rules in devotional exercise. Fasting is a thought principle and not essentially a body function. It is in resolving and staying away from lesser paths and in not being careless, inattentive, lacking in motive or neglectful of place or posi-

tion. Thus it aids prayer in restraints of body and function of mind, while the individual is engaged in the mightier effort of gaining subconscious experience.

163—Law always applies universally; so the law of abundance is universal, but there are as many ways as there are avocations for the individual to select in filling the vocation best suited in life. It is not the vocation that is important, but the plan of abundance. Abundance being a universal principle, it follows the individual has the entering power to it if law is followed. This latter is in using prayer for the purpose of contacting the subconscious self that there may be a realization of the work best suited to do, and then in starting toward the completed plan by accepting any kind of work. Still the plan of most suitable work must be kept fresh in memory by regular daily prayer, in which there is introspection, elimination, vision and resolve. The result will be all that is wished in creative abundance.

164—The plan is to hold mentally the thought of health, happiness and prosperity until these become fixed factors in the mental

life. Against it are the failures of life, and the constant association with ignorance; so the path is as narrow as a two-edged sword. Deviating either to the left or right means surrender of the plan and failure. The plan that guarantees success is one of faith, maintained throughout the years.

165. — When man fails it is largely on account of previous lack in training, but oftener still because there has been no stabilizing influence or dependence upon Infinite help, with no effort to get right or to use prayer, and thus the big influence in the body is left unused, the Silent Partner unconsulted, and there is failure. Remember: *The God side of human affairs yields abundance. For who can conceive of God not being abundant, or you having God and being in poverty?*

166 — To have this harmony between the body and Spirit is to cultivate everlastingly the silent, latent forces that belong to the God side of the great equation. Whenever bothered, in doubt, or lacking in Faith, purge yourself as did Jesus of Nazareth. The law is the same now; it is to go off a distance,

and there lay your burdens on the Altar and to ask, believing. Repeat the effort as often as there is doubt and until there is the mental sensation of peace and confidence. Then work toward the answer; for man has to do, as well as ask, if there is to be Divine guidance.

167 - The object is to know God and to be associated with Him in infinite partnership, so approach the Altar in love, humility, service and a willingness to adjust any condition that is wrong. Willingness to put prayer to the test is a mighty power in arousing subconscious principles and in solving any human difficulty. Always see the picture of your problem and its solution complete. It is visualizing and can be accomplished only when you are alone; so practice isolation and thereby get a perfect negative of what is intended, and then develop to the extent of fastening it upon the mind as a mental activity.

168 - *It is an image of course, but when fastened by resolve and worked for, changes to realization. Mental fixedness is the power that makes vision work. It has helped all in*

the past who have contacted its power and it can you. Working Image is realization.

169 – Realization may come quickly, or be a long time, that depends upon you. Whether long or short it is the only practical means of finding God and success. It is held back by emotional outbursts, brain-storms, or changing mental attitude; therefore the body desires have to be combated into obedience. They are controlled by disciplining the feelings, temptations and weaknesses of the body. Still these body tendencies and hold fast to the rules and vision; then there will be added to your blessings, the knowledge of the power and obedience of things, which is Realization.

170 – Health, Happiness and Prosperity are all marred by mental brain-storms, which in their nature stop service, discredit love. Nothing is gained by such storms and much lost; so it is essential to discipline the mind by not dwelling upon the woes of the body, or disappointing mental conditions, either sickness, poverty, or unhappiness. These are of little interest and no operation operates as a

suggestion fastening the conditions you wish freedom from.

171 – *Suggestion is not only in the spoken word but in the thought, so keep away from thought or conditions that have heretofore contributed to your sorrow, and at the same time dwell upon image and vision that will build your life into better conditions or into a state of abundance, health and happiness. Thus is set up a new set of ideas that cleanse and purge while tuning the body and mental life to universal principles. There is no lack in these principles and no hardship in getting them; only there must be a surrender of egotistic habits and an acceptance of the fundamentals of prayer.*

172 – Ignorance of law creates inharmony and is also a violator of image, and thus man plunges into poverty, unhappiness and ill health. Of course there are also the unhappy relations of birth and the poverty of years before. Still, law is known through experience and with it unhappy conditions are overcome; so why not understand and be free? Inharmony cannot be permanent, neither can sickness, poverty or unhappiness, for these

are body conditions and have little to do with the more abundant life. They can be overcome: *first, by a denial of their permanency; second, by asserting the principles of God as being all-creative and harmonious; and third, by accepting these statements as a working basis for every-day activity.*

173 – Of course there are sickness, poverty and unhappiness and always will be as long as man has an inharmonious attitude toward God. The remedy is in equipping the mental life with an accepted assurance of Omnipresence. Then by prayer periods maintain the presence of God in every-day affairs. Inharmonies are thus destroyed and “The Father within” gives love without guile, and abundance, happiness and health.

THE SUBCONSCIOUS.

CHAPTER XI.

Hypnotic Suggestion, Consecration, Concentration and Prayer.

174 – The laws used in hypnotism are the same as those in every successful prayer with this difference: in hypnotism, the laws are put into operation between two people, while in prayer the law is between the conscious and subconscious intelligence. In both there is an exact procedure, beginning in acceptance, anticipation and suggestion and ending in complete abatement and control of the objective thinking principle.

175 – When one person is controlled by another through suggestion, it is generally supposed to be a control of the thinking principle, but is in reality a suspension of local function, without complete control. The suspended local mental function does not operate as the other directs save in a change of

personality. The great fundamentals are not changed, and whatever is considered true in the waking state remains the same under hypnosis. Criminal, and untoward acts cannot be accomplished through hypnotic suggestion, because moral stamina, and spiritual power inhibit the doing of that which the conscience of the individual holds as wrong, immoral or degrading in his waking moments.

176 - Hypnotism has been universally condemned, because of many ridiculous experiences of devotees. When used as a public entertainment, there is little to commend. Still, it shows conclusively *two personalities in one individual*, and one of these under control. It also shows a body under the influence of a force other than the objective mind can be made impervious to pain, and even the circulation of the blood interfered with, by suggestion and passes, that have the extraordinary effect of stopping blood flow in any part of the body. This state is entered into by suggestion of sleep placed upon the sensuous thought of the hypnotized; and from this first idea of sleep, comes complete subjugation of the senses.

177 - Three things enter as essential to hypnosis. The subject must want to be hypnotized, be willing to accept suggestion freely, and comply absolutely with the primary suggestions to the extent of trying to fall asleep. The operator has to believe, and have knowledge of the rules of procedure leading from passivity to control. He should be an expert, and a high type of individual, be possessed of personality, be magnetic, have a trained mind, and direct focusing power.

178 - The three principles used by the operator are: Pivoting the eye, suggestion, and command. He aids these with assurance and passes. The passes are to connect his aura with the sensitive and aid in the desire to sleep. Suggestion is for the purpose of directing the thought currents in a given direction, and command is to fasten suggestion.

179 - There are three states of hypnotism known as somnambulism, catalepsy, and clairvoyance. The first is control of the body; the second is making the body rigid as a means of more complete control; and the third is awakening the individual into a

changed personality, in which oftentimes there are great evidences of seeing and knowing beyond the confines of sensuous life.

180 – The first steps in hypnosis are in controlling the eye, the muscles of the arms and legs, by passes and commands that are released before the involuntary muscles become active; and thus suggestion is fastened. Then follows the deeper states caused by the same process of suggestion, until there is a control of the body. This is followed by sleep from which the sensitive is awakened into another personality by suggesting they awaken into a new person with a new name, and thus is the original suspended. Then by passes the muscles are again subjected to suggestion with catalepsy in view. It is accomplished by making the body rigid in part at first and then as a whole. Then the body being under control physically and mentally, suggestion is used to function the personality desired.

181 – In procedure there must be care not to get the suggestion confounded and therefore the practice of awakening the sensitive after every change in personality is

imperative. Without it there is liability of non-awakening or of impaired mental activity afterwards. There has to be consecutive and sure procedure, with nothing left out from the time the first thought is lodged in the brain to and including change of personality, back to the objective, wherein the sensitive is relieved of suggestion.

182 - A sensitive is known by the simple method of having him stand in front of the operator in a relaxed position. If the operator, while standing behind, and about two feet away, can by swinging his hands about two inches from the body, beginning at the neck and going down the spinal column, cause the sensitive to fall backward, he is an easy subject. If the hands are firmly clasped and remain that way through suggestion controlling voluntary action, then the subject is easy. If the eyes dilate easily and lids close quickly under suggestion or pivoting, the subject is easy.

183 - Pivoting the eye is accomplished by having the sensitive look upward while the operator focuses the eye by looking intently at the ridge of the nose directly between the

eyes and as the eyes dilate, suggesting sleep. This is the procedure used in objective hypnotism. *The plan of arousing the subjective in prayer, and at the same time putting the objective in abeyance, is the same, with the great exception: the duality of personality is within the petitioner; and the object is to seek and press forward into the kingdom of heaven WITHIN.*

184 – Notice how similar is the procedure: First, is the acceptance of God being all powerful and within; the second, there can be no contact with Him, unless there is a surrender of all, or a laying down of your life to follow; third, this is accomplished by conviction, sometimes called conversion; fourth, prayers of the righteous are answered. This means to subdue the body and accompanying desire, by making it negative to higher principles and is accomplished *by elimination, quizzing, and devotion* that connect the subjective with God.

185 – To subdue the objective there must be an arousing of the subjective into a master power and thus the principle is like that of the operator in hypnotism. The rules of

procedure must be followed to get results. That is, there must be a surrender of the body by repeated efforts to tune in and be a part of the subconscious whole. It is here there is laying all on the Altar, cleaning up, paying debts and asking. In none of these must there be confusion of suggestion or there will follow the hopeless muddle noted in objective subjection. *There must not be a muddled petition or there will not be an answer to prayer.*

186 - Auto-suggestion is the means used to change personality and is expressed by inaudible muttering (Repeating some line, part of prayer or devotional exercise to yourself); mantras, (forms of prayer expressed in words, as acts of devotion); devotion to the Supreme Soul (going off a distance to be alone in prayer). The manner of expression does not matter, so the plan is persisted in until suggestion has fastened the idea upon the mind, shaping and directing all thought currents in the direction of finding God Consciousness.

187 - Auto-suggestion is more direct and specific than objective practice, because there

is no opposition. It is a principle of prayer persisted in until the barriers that separate the individual from God are removed. The mumbling and acceptance of the beatitudes is an indirect series of suggestions of mighty importance to the devotee and will surely lead the individual into a revery ending in conviction and realization of God power. It is not a haphazard method, but one continued through the prayer periods throughout the years that brings results.

188 - As man builds upon the thought procedure of suggestion, power of God becomes more active and responds quicker to petition. It is not alone on account of seeking, but in the other thing, of making the body fit, that gives power. It is because of this latter there are varying degrees of power in the answer. Holy men have greater power than those who have only now and then sought the solace of devotion, because the body has been made fit.

189 - Suggestion goes all the way from a temporary and fleeting effort to that devotion that reaches the sureness of God direction. This latter is the result of much

prayer, but is also by reason of following exact procedure, until the body and mental life quickly respond to spiritual understanding. At the beginning, there cannot be the results that later follow the law, for the reason there has not been acceptance and realization of the details of suggestion that make answer practical and instant.

190 - However instant the answer to prayer may become, the preparation is the important thing. Preparation is always the same and must be followed through all devotional exercise. Go into these periods with the consciousness that the God in you is always free from conscious ails and is also capable of removing any such condition from the physical life. Remember pains and worries are not Godgiven, and therefore purge the mind of them. Neither is ill health a portion of the God Consciousness, nor unhappiness, nor poverty, and so leave these on the outside of consciousness while worshipping God.

191 - Be at peace with the world and be alone at time of prayer and repeat the practices of suggestion until the plan becomes

automatic. Make these practices at regular times and have no doubt about the answer. Carry your mutterings, mantras and Devotion to the Supreme Soul and use them singly or multiple at intervals, until the habit is formed of constant association.

192 - No one gets very far in the process of prayer without devotion; no one can still the body or control it until he puts the active principles of prayer to work, starting with resolve, acceptance, suggestion, on to a fixed determination to be at one with the God principle. With it all there must be a fixedness of purpose and an absolute reliance upon the "Father within" that is an abiding FAITH.

193 - There is nor can be no failure in this process, for it is law, in which there is nothing left out or put in, but a faithful performance of it suggested. The result will be healing the sick, giving abundance, and creating happiness. No more could be asked and no more is needed to make religion an extremely practical vocation.

LAW.

CHAPTER XII.

Uncovered Powers of Law result in Man's Progress according to Knowledge.

194 - Law is, and always has been the same, and is an orderly procedure applied to all things visible and invisible. It is not variable, nor changeable, but is from the everlasting to the everlasting. It is discovered through observation, meditation, and mental quizzing unlocking the door of understanding. Every law made known is a gift to the race, in proportion to knowledge of its working plan.

195 - Knowledge of law is an unfolding process through which more of nature and of God are known as the human intellect responds to the culture of accumulated ideas. It is the slow progress of the mental life that has kept countless ages in the darkness of ignorance. Call the law what it is, for surely

progress has been only through evolved ideas, and these again are the result of laws unfolding progress. Gifts of law are in realization of their power; therefore when the door of the Infinite is unlocked through knowledge of some heretofore unknown law, the gift is tremendous.

196—Law is often an apparent part of nature without being perceived on the part of individuals. Perception does not change the law, but does give the individual knowledge of how to abide within its force. The laws of suggestion have always been, are used now, and have been throughout the ages. Still there are but few who realize the tremendous power therein as an unfolding principle of the mental and spiritual life.

197—Christ said, “One jot or one tittle shall in nowise pass from the law until all is fulfilled. The law is an orderly process and cannot pass away, for it is the means by which all things go on forever. The trouble is in man’s ignorance, and in nothing is this more apparent than in his relation to the Infinite.

198 - "Ignorance of the law excuses no one," but what a stupendous handicap it has been to mankind. Ignorance, egotism, desire, aversion and a wish for life here have bound men to the earth and held in leash the mighty powers of mind that might have freed the human race from bondage. Remember these different attributes of man belong to the functions of the body, and pass with it; also remember the creative principle does not die. So begin at once to separate the temporary from the lasting and that which is real within from that which at most is but temporary.

199 - Prayer that has been purged from the dross of early superstition does this, for it calls upon the God within, which is the directing force between the individual and God, the Omnipotent. Early prayer dealt with supplication to a God of Love and Vengeance, because the more ignorant man was the greater his hates and physical desire. Belief being universal, for man has always depended upon something bigger than he, prayer was according to his growth and understanding. *So the progress from the "claw of the Lion to open-handed brother-*

hood'' is a long uneven path, with master forces calling for more and more understanding that there may be LIGHT.

200 - There have been many degrees of growth from the primitive to the Intellectual; for it has been by successive stages man has grasped the significance of God being within. With this consciousness, there must necessarily be methods by which the objective part of man can be stilled to gain knowledge of the hidden and latent power. Some men heretofore had this knowledge and some have it now. Some have left it as a gift to posterity, in prophecy, law and healing; so the law is for all who will to understand.

201 - Superhuman powers are due to birth, incantation, penance, meditation or drugs. Birth means inherited tendencies of mind, culture and refinement that give tendencies of devotion and practices that are difficult, if not impossible for the ordinary type of mankind.

202 - Incantation is: Invoking prayer through mortifying the body; using suggestion, audible and inaudible; isolation, that

means to be alone in body and thought; concentration, that is in freeing and cleansing the mind; meditation, that dwells upon God presence; all of which constitute prayer of incantation.

203 – Mortification is a master power, for it has to do with the control of the body by fasting against desires and afflictions of the appetite. It is illustrated by Christ's fast in the wilderness, wherein he overcame the temptations of the devil. It is a subjugation of body desires, when these interfere with man's relation to God. At first there is at most only partial control, even by the devotee. For the most of mankind, there is not even a trial, and this part of prayer is left by the wayside.

204 – Meditation is the dwelling upon the power of God within through subconscious realization. It is foolish to doubt the power of the subconscious, when there is a means of knowing its power through meditation.

205 – The hindering forces of mental life are on norating pain, disagreeable incidents, gossip, slander and body attachments with-

out doing any of the things necessary to body purification through prayer. There must not be division in thought, but a steadfast purpose to discipline and control the mind until there is no resistance to truth, for when truth is free meditation is complete.

206 – Of course there will be offenses of the body, for its desires are never idle, but there is a remedy. Jesus of Nazareth said, "If thy right eye offend thee, pluck it out; and if thy right arm offend thee, cut it off." This is extreme, but shows the power of law. When prayer is indulged in with this preparation, there is, nor can be, no doubt of its efficiency. Not all are thus prepared, and so prayer is all the way from a form, to a conscious knowledge of the way. Man first understands but dimly, and then there is more light as the effect of law is understood and practiced.

207 – You shall know them by their works, just as the tree is known by its fruit. To that one who has made a practice of the principles of law, great gifts are in store. He may not be different from others in outer appearance, but when troubles come he exer-

cises power in relief not given to the ordinary man. You will know him; for he accepts a brotherhood without caste, creed, dogma or 'ism; indeed calls all who comply with the law "my mother, father, brother and sister."

208 — It is a long call from the beginning of the race to that time in man's development when he can be measured as is the tree, "By his fruits." In the beginning man was without law, for he knew no restraint, following only the desires of the animal and survived when he was able to conquer or evade danger. There were the same laws, but he knew them not; the same God but he feared Him; the same day and night, yet he knew not the reason; and the same uneven and tortuous road of progress that did not appeal, because it carried him away from body instincts.

209 — That something hidden within,—the spark of eternal Omnipresence, like a prisoner in a dungeon, constantly called for light, and man at last heard the call and enunciated fundamental laws for human conduct, as surely absolute as those of the Cosmos. These laws in the Jewish Bible are the Ten

Commandments, but in every language and amongst all people they are the same, and belong to that time in the growth of man when he is definitely committed to the love and service of God, by being more brotherly to man.

210 — In truth, it is to worship one God and Him alone serve; to make of all mankind a brotherhood, for within all is God, and to love God means to love all mankind.

211 — The ten commandments are in reality five fundamentals. They are:

Thou shalt not commit murder.

Thou shalt not steal.

Thou shalt not lie.

Thou shalt not commit adultery.

Thou shalt not covet.

These are fundamentals that will endure as long as the race of man. They tell the slow progress of the race, for even now all of them are a part of the lives of some men. The great majority are free from the desire to murder, steal, or commit adultery,—but the practices of lying and coveting, are still

formidable forces holding man away from God, *and are almost universally practiced.*

212 - The presence of God within, or the kingdom of heaven being within, though law, is not accepted as a Divine attribute in man. The principle of personal purging of the body and mind from the desires of the animal is a law that leads the individual to conscious knowledge of God's presence, but is not accepted by any considerable portion of mankind. To love man as God is loved, is a law, and fundamental of growth, but is considered impractical in the here and now. To break down the barriers that separate the conscious from God there must be suggestion, that is law, but is tabooed by most devotees. The laws heretofore given, and those that follow, are fundamentals of revealed law, as man goes from darkness to light, and must be accepted for man to have light.

213 - Another and fundamental law, is that of receiving revealed truth from the subconscious. It must be accepted without reasoning. Reasoning changes the plan and the subconscious to the conscious, thereby

modifying the principles of truth to comply with traditional thinking.

214 – Change of personality is the result of law, and may be instant or take repeated effort, but remember the things prayed for are only contacted through a change of personality. Change of personality is based upon the faith that within is the power of infinite life that will give knowledge, life and truth to the possessor in abundance.

CONSECRATION.

CHAPTER XIII.

Concentration, Special Gifts, and the Means of Attainment.

215 - There are two principles in Concentration and they apply to every effort. The first is in freeing the mind of mental deposits; that is, to clean the mental life of sensuous thought. The second is in making one thought or series of thoughts supreme to the exclusion of all others. Thus is consummated by a series of negative and positive thoughts a state of mind free from sensuous activity. The two principles involve introspection, meditation and conviction.

216 - Man is possessed of true and false knowledge and that which is neither; belonging to fancy, sleep and memory. It is the purpose of concentration to sift the true from the false and both from purely imaginary mental activities. So first the practice

is to eliminate floating thought and then to dwell upon some of the accepted realities, such as light, love, truth and other forces always appearing the same; the reflex is knowledge, and therefore the basis of judging false mental states, and states of fancy and memory.

217—All true things can be accepted as belonging to perception, inference and testimony; for they are the means of knowing the true and separating it from the false. Perception is that which is seen face to face and cannot be doubted. Testimony is the result of others' knowledge and is what they have experienced. Inference is the combination of the two, and makes possible the powers of mind through which new truths are discoverable.

218—Every discovery regarding man's growth is first conceived within the mind; likewise every law connecting man with the invisible world has its conception as a perceptive principle of mind. However there is this difference between conscious and subconscious knowledge,—one depends upon outer evidence, and the other on inner rev-

elation. Both however must be demonstrated to be accepted as law.

219 - Concentration is the means of uncovering law in both states of being with the same rules applying save that the focus is different. In outer things it is objective and in revealed law is within. This latter process is the way of all superhuman gifts; such as those given in the four gospels as miracles, and all others. These gifts are possible because man has complied with the rules of spiritual growth and trained his body to be submissive to the mind.

220 - Not all men have the same gift or station in life, for some have the training and culture of ages behind them, while others are beginning to break through the crust of ignorance. So some are born knowing, while others acquire gifts easily, and still others who have to work through a long series of eliminating tests to know and understand the power of soul. Still to everyone is given according to his due, and all have the same possibility.

221 - "Now there are diversities of gifts, but the same spirit; . . . To one is given the word of wisdom, to another knowledge; . . . to another Faith, . . . To another the gift of healing, . . . to another the working of miracles, . . . to another prophecy, . . . to another discerning of spirits, . . . to another divers tongues, . . . but one spirit within all."

222 - The gift of vision is that of being conscious of another at a distance, and is the result of stilling the mental forces, or becoming negative while image sees another at any distance. It is thus Christ saw Nathaniel under the fig tree; saw Lazarus, and by the same power gave to Peter a vision of Moses, Jacob and Elijah. He visioned himself to Paul and Peter, saw visions of angels descending and ascending. These men were holy men with a great proportion of their time spent in prayer and when alone they meditated upon God in silence. It is the same now; no one can see visions or go into the "far country" unless nature has been mellowed by much prayer and fasting.

223 - The Gift of Wealth comes when the desires have been controlled and there is freedom from theft in word, deed or thought; then is possible all material wealth. The process is slow that controls desire and takes much prayer. It is called the prayer of meditation with "the seed" and means to quiz constantly intentions until there is freedom from desire. It gives meekness, and "Blessed are the meek for they shall inherit the earth."

224 - For the Gift of Godliness the mind must have prayer and fasting from emotion and practice service to others. It is a principle of purging and purity. The great gift of love is at the Altar. There has been a purging, and no longer is doubt a part of mental life. It is the principle of getting clean within and without for "Blessed are the pure in heart for they shall see God."

225 - The Gift of Knowledge comes when the heart and brain have a like portion in the power of prayer. There is no room for doubt, or dissatisfied condition. The whole principle is in following the rules of suggestion and prayer when the intentions have

been made right. The intention must be in the nature of universal principles such as a brotherhood without caste and God without prejudice. To have knowledge of the great "I am" man has to be free from opposites and at one with the hidden and latent within.

226 - The Gift of Faith comes when there has been a leveling of the prejudices and doubts belonging to the material. It is an abiding sureness in the justness of God, and so whether prayer is answered or not, according to desire's plan, it is the realization that God knows. Thus faith is more than seeing the completed whole even before it is started; for it also includes God as a just God. It compels man to live; foregoing, forgetting and forgiving. It is the innocence of childhood and the complacency of old age; all in all God's most precious gift to man.

227 - There are many stages of inner growth unfamiliar to the ordinary individual. Man gets "hunches" and believes in extraordinary things. These come in sudden solution to difficult problems. He calls it a miracle. Miracles are the expression of

God in the affairs of men and always the result of contracting the subconscious.

228 - Healing is the gift of feeling the consciousness of God power and may be expressed in command, in laying on of hands, in speaking the word, or by virtue of presence.

229 - The gift of spiritual communication lifts the veil that separates the two worlds and there is association with the hosts of the departed. These are no longer in bodies of flesh but are still capable of being seen and talked to by those who through meditation and prayer have made themselves worthy. The very fact of such association robs death of its sting and the grave of victory.

230 - Arouse the subconscious until it is the master power and there is the understanding of thought without the formula of words. This is talking in "Tongues." It is not extraordinary as a principle, but needs much preparation. Religious frenzy often accomplishes it, for it is surely the breaking down of the barriers between the conscious

and subconscious and is the result of revery.

231 – In every life there are two great equations; one of the earth and the other of heaven. If your treasures are of the earth then the earth claims its own and there is a following of the emotional desires and the laying up of things that are sure to decay. If of heaven there will be a desire for spiritual understanding and a natural following of the laws leading to God Consciousness. Gifts are the material evidence of the possibility of such a course and are so constantly in evidence that man must be blind indeed not to see.

232 – Moreover gifts of whatever nature compel the conviction that man is limited in expression because of his ignorance and not because the gift is impossible. It is a matter of training in which concentration, prayer, service and fasting blend to open the door of the hidden and latent. Of course this means consecration and devotion to the Supreme Soul. It also means a love that is a master force in all prayer.

SUPERHUMAN POWERS.

CHAPTER XIV.

The Practices and Rules for More of the Consciousness of God.

233 – Marshaling forces in the practice of prayer is like the drawing up of two armies for a decisive battle in which there is varying fortune, as one or the other momentarily assumes control. Ultimately it is the master power, but in the beginning it is the desires of the body that have the important place.

234 – The battle is between the higher and lower self, the one God-given and the other an earth-bound condition. They meet on the plane of physical activity, with the higher marshaling the forces of the mind belonging to the God portion of man; and the lower depending upon desire and the emotional portion of the body. The battle is one of conscience and of determination, at the end of which man either accepts the equation of the

earth, or a treasure in heaven; depending upon where his heart is.

235 – The lower or conscious self excuses failure through extenuating circumstances. There can be no excuse for the higher in not hearing and doing the word of God. Naturally when the lower controls the man stays in the darkness of ignorance. When the higher masters, then there is light and understanding of spiritual things. Victory belongs to those who conquer the egotisms of the body, for there is no other way. Man must, to attain God knowledge, live and be in the higher self.

236 – The means of attaining and living in the higher self is through prayer. You will hasten this condition by exercising prayer at stated periods of each day or when virtue has gone out of you. Prayer is quick for the hotly impetuous and slow for the weary. Results depend upon the energy and resistance of the individual under strain. Usually the conquest is complete in two years, but that depends upon punctuality and accuracy in following the rules in prayer. It is the only means by which man can assume assur-

ance, and overcome weakness; giving love and service to mankind, at the same time unlocking the door of inner consciousness.

237 – If there is not devotion and a sincere desire to know at the time of prayer, the effort will be in vain. No mantra can be repeated, or prayer mumbled and have results; for results are for the earnest and devotional. It must be an intense, vigorous approach without doubt, with the process one of natural progression from the simple placing of a thought in the conscious brain to elimination of objections, into a state of *revery* wherein there is assurance (on account of previous introspection) of becoming one with the God principle.

238 – Habits of thought, sensuous, objective and social are not easily effaced, and can be curbed only by recognizing body forces used, but of little known power. The breath is the most important factor. All men breathe; but pitifully few know of its power. It can be used to free the mind from false and destructive tendencies, stabilize the body and give heat, moisture, motion and substance in a life current that will change

capillary activity and raise it in vibration above emotional and sensuous conditions.

239 – Here are some of the assets that should be always used in times of prayer:

Breath is the regulating of the life wave in the body.

Posture is the sympathetic training and adjusting of the body.

Love is the gift at the Altar, that makes prayer practical.

Mantras are suggestions that break resistance, and make resolve a force in directing thought to the sub-conscious.

Inaudible Muttering is the habit of expressing confidence in God at all times, whether in active prayer or not.

Audible Suggestion is expressing self-evident truths at the time of prayer.

Forbearance is to see no ill in thy neighbor, and is a universal, great virtue.

Charity is the act of forgiving and forgetting offences.

Restraint is a principle in fasting, in which thoughts of a destructive nature are suppressed.

Intention is the plan of continuance in doing. It must be permanent.

Contemplation is to realize the difference between the higher and lower forces in nature and accept the higher.

Meditation is a state in which all active principles of prayer are dwelt upon, leading into conviction and realization.

Realization is the end as well as the aim of every disciple, and is the culmination of all the principles leading to consciousness of God.

Powers are the result of realization, and the feeling of the descent of the Holy Ghost, giving spiritual gifts in the here and now.

240 - The accumulation of these principles in prayer allow the body to connect with God through mind direction, and thus man speaks with authority. Of course there are differences in attainment because of mental conceptions and desire. Some do not pray at

all, some only partially, and only the few go all the way. Christ said, "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 to you." That is absoluteness; still not all have the same gift, nor power. The power will be similar but, alike unto energy, is regulated according to fitness and force.

241 - The powers are limited often by liabilities, that man does not try to control. They are:

Doubt that keeps the individual from trying.

Purging that will not condemn weakness, nor stop habits of the body.

Materialism which is the desire to stress body powers, and deny others.

Passion is body angers including hate, greed, jealousy and envies.

Laziness is being careless and having no desire to know God.

Sickness is body inertia and mental depression without faith.

Instability, flightiness, change of mind and indecision.

These forces even if prayer is practiced make it worthless.

242 - The path to righteousness and knowledge of prayer is straight and narrow, varying neither to the right nor the left. It is not a public thoroughfare thronged with the multitude, but is rather a by-path marked by renunciation and sacrifice, and for the most part men and women do not care to renounce or sacrifice, so the road is traveled but by the few. These are the selected ones because of their living, service and mental equipment making them consecrated men and women, and capable of great power on account of concentration.

243 - To be consecrated means to have a life calling on the God side of the equation and to feel with it, all things are possible with God. There can be no doubt of the God power, and hold true to the fundamentals of subconscious growth. There can be no doubt of God presence, and be true to the teachings of masters in the cause. *Concentration certainly unfolds the powers of mind, but the progress is one of growth and not a spontaneous discovery. Every step is a*

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sequence, mathematical in exactitude: therefore to know God means to be consecrated in His cause and accept the fundamental of universality, and brotherhood without caste, creed, race or color and without reservation.

244 – Fundamentally the race is one and so there cannot be caste, creed or dogma, and neither rank nor difference in the subconscious; nor can there be difference in the approach to this master power. The whole problem is to know, walk, and talk with God in practical everyday life affairs. Every effort in this direction brings its own reward and while there may not be the revealed power of a Master, such as Christ, there will be an unfolding process taking man away from body life and its fears; away from death and its sting, and into a consciousness that the real does not die.

245 – When through consecration and concentration the disciple is purified, he understands the absurdity of trying to seek God through objective means and again and again turns to the only method of mind direction. He seeks the elimination of floating thought; that is, empties the brain from floating im-

pressions and then takes up thought based upon a permanent reality, and therefore, an attribute of God. He becomes silent and alone to make resolve stick, and then begins the fight against fancy, memory and failure, often called sleep. Accepting experience as the teacher he uses it as the basis of further investigation and by elimination and quizzing gets the mind into a state of revery that is abstract, and thus adds to the store of knowledge through further experience.

246 - Every new conception of God adds to the store of knowledge and thus are the body and mind prepared to express confidence, peace, poise, kindness, generosity, benevolence, tolerance and long-suffering humility with charity for all mankind, that gives a disregard for the universal condemnations and thus is the disciple purified.

247 - The subconscious is entered into by realization of the consciousness of spiritual in-flow giving possession of powers not ordinarily a part of the conscious life. The objective tendencies are in abeyance while the body is used to express the power of the spirit. At first there is little but a feeling of

closeness to God, and the sureness there is much heretofore unknown, but now of easy perception. Later these experiences are understood as the preliminary steps to subconscious reality.

248 - Jesus of Nazareth had this great power, so remember his reading from Isaiah: *"The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach an acceptable year of the Lord."* He fulfilled these statements by the series of healings and miracles that astonished the Sadducees and Pharisees then, and have astounded and confounded the non-thinking multitude since.

249 - The same law is in the here and now, and gifts of revealed power belong to those who have tried and followed the beaten path, made sacred by the footprints of Master teachers. Whether the gift comes soon or late, it is for the disciple to keep on trying. Surely sometimes there will be added to that which you have, this gift of realization.

CENTERS OF POWER.

CHAPTER XV.

Concentration of Prayer upon Body Centers and Results of Power.

250 – The fundamentals of prayer are always the same, and always simple, but in the more advanced states there are powers of extraordinary value, the result of applying the force of prayer after the subconscious has been reached to certain portions of the body until the body functions the power desired. Such powers while the result of law, are not the experience of the ordinary man; so these gifts have to be wooed.

251 – There are a number of ways in entering into the subconscious, but the simple rules have led all Holy Initiates into the “Holy of Holies” and will all who follow. It is true the wearing away of the body by disease sometimes allows the sick to glimpse the kingdom come, before they die. Painful strain or intense longing, devotional ecstasy,

or long continued torture wear away objective resistance and the subconscious is reached. Whenever reached, pain ceases, and there may be consciousness of states of mind not found in objective thought. These are the principles of decay and are not active, unfolding principles of the subconscious and so are not given as principles of prayer.

252 - The gifts of prayer as outlined by Patanjali are of extraordinary range; only a few that are known to be practical and applicable are here given. Clear vision has its seat of realization between the eyes, or back of them in the pineal gland. The progress toward this state is to concentrate (after prayer has reached the subconscious) upon this portion. It is very much the same as thinking with the eyes closed (with hands placed over the eyes and lower forehead), as if there was a solution between the fingers. In this state there results floating pictures that in character are a reproduction of the object dwelt upon and true when the state of abstraction is complete.

253 - Thus are personal problems solved, for there can be exact vision of any condition

or problem, when the tuning in with equal vibration of the contemplated has been complete. It is thus troubles, problems and conditions of others can be understood and solved. It is of tremendous value to man when unattended by illusion or sense modification. Usually the truths thus contacted are so vital and contrary to sense perception they become modified in the telling.

254 - It is indeed important to still the emotions, and quiet the function of floating thought that these truths may be given without sense modification. To this end when vision is to be attempted it is well to have the body in a comfortable sitting position with the head resting in the palm of the hand. The breath should be even and rhythmic until the subconscious has been touched and then changed to positive heat or holding of breath, followed quickly by the motion or quick breath. The time should be long enough to have perfect practice and at regular intervals.

255 - All prayer is for the purpose of removing obstacles that hinder God association. Any obstacle that hinders this power

and association must be met by equal and opposite vibrations. It is thus with the appetites and emotions of the body, so that prayer has to be as instant and continuous as they. Objective tendencies hinder vision, so prayer, even when there is a natural gift of vision, must be devotional and often enough to hold objective tendencies in abeyance.

256 – Every gift is a virtue, but remains so only when used in the service of mankind. It is the service of love and duty that lifts the fallen, visits the sick, opens prison doors, feeds and clothes the naked. When through devotion to this service, there have been given great gifts, then the need of prayer and fasting is even more important, that there may be no loss of cherished inheritances.

257 – Auditory vision is given to the disciple when, after touching the subconscious in prayer, he concentrates upon the auditory meatus, or middle ear. It is thus voices and vision are brought from the far distance; as for instance: Jesus Christ being heard by Paul; the angel at the Tomb talking to Mary or the disciples hearing Christ as they went

their way to Jerusalem. It is the principle of tuning in or getting the body right to be a human radio. It is possible and practical and also law. It is accomplished by getting at one with the person or thing and the life he lives.

258 - The polarization of the body is changed, so that it can be made either heavy or light at the will of the disciple by prayer after touching the subconscious, when there is concentration upon the thyroid gland and the gullet of the throat. The weight is changed by breath, depending on whether used as a positive or negative force. The principle is not to think about these various centers of the body, but to live in them when there is the necessity of use or knowledge of a particular gift.

259 - Superhuman strength is given through prayer, first reaching the subconscious and there is concentration upon spleen; which really means to change the mental life to a seeming residence there; and there results extraordinary physical strength. The same process centered upon the cardiac plexus gives an abundance of vital fluid with

energy and activity as a result. These two centers within the body are the positive and negative of the same activity. Of course they are physiologically known as organs of quick depletion and active exuberance, but when quickened by prayer exert powerful influence upon the body, giving new life by reawakening the energy and tone of youth.

260 – When prayer has reached the subconscious and there is abstraction in thought, the disciple can concentrate upon the flow of blood in artery and vein and stop hemorrhage or remove impediments. He can regulate the flow of blood and restore circulation to dead tissue. It was thus the withered limbs were restored by Christ and are now by those who know.

261 – When prayer has reached the subconscious and there is concentration upon any one of the five senses there can be an inhibition or increase in their function at will. This force will give hearing to the deaf, sight to the blind, make the dumb talk or stop pain in any portion of the body. It is a stupendous power and of constant application amongst the devotees.

262 – When prayer has reached the sub-conscious and there is concentration upon the creative principle, there is aroused an illuminating power that transforms the body and makes it more or less translucent; a small degree of which can be noticed in amatory loves of the young. It gives inspiration of things to be and is the creative principle. When held in a state of ecstasy, and directed by concentration it gives, even in a material way, whatever is desired, either in riches, friends or position.

263 – When prayer has reached the sub-conscious and there is concentration upon the stomach, there results a ceasing of the desire for food and estopping of hunger. The body can be maintained thus for a considerable time without harm. The great power thus attained is not in the control of the stomach alone, but in an actual control of the carnal nature through which the disciple is enabled to discern things and conditions of thought surrounding individuals. This is also the reason for fasting from food.

264 – When prayer has reached the sub-conscious and there is concentration upon

the elements, the five classes of property in the manifested universe become known and of use to the disciple. There are the gross, those of form, of subtle quality, of susceptible distinction, and those having to do with the atmosphere, wherein there is control of weather conditions.

265 – When prayer has reached the sub-conscious and there is concentration upon the umbilicus, called “the coil of life,” there is knowledge of the structure and form of the body, its weaknesses and strength. It gives power to correct imperfections and to see the flow of the life current as it operates in the body.

266 – When prayer has reached the sub-conscious and there is concentration upon the center of the top head, where last the skull knits together in babyhood, there is given the power to know what others are thinking at the moment and to recall sequences of the thought from the past and thus is given a composite picture of any incident and the manner of adjustment.

267 - These powers are for the service of mankind and are all the result of prayer in the highest, and therefore do not belong to objective life. Their activity operates through suggestion and is as absolute as hypnotic control. There can be no weakness in the exercise of these gifts or failure, when directed from the subconscious. The failures are on account of egotism claiming that which is not its own. The failures are also on account of not being prepared, not understanding the procedure, or not having sufficient of prayer and fasting.

268 - However great and worthy they may be as general information they can never be used except in the service of mankind. The subconscious is essentially pure and is always striving to make the objective likewise. Weakness, sins, and illusion are the result of man groping in the darkness of physical ignorance. Prayer is an effort to about-face, and partake of the Kingdom of God, wherein poverty, want, degradation, sorrow, sin, sickness and death, lose their strangle hold on the race and man can walk, talk and be with God.

HEALTH.

CHAPTER XVI.

“Heal the Sick, Cleanse the Lepers, Raise the Dead, Cast out Devils.”

269.—Christ gave authority to the Disciples to do the will of God, in healing the sick, giving peace and preaching the kingdom of God here, with man pressing into it. It was not an impossible or impractical direction, for all nature assists man in concluding there is infinite life within the body that can be used, and should be, in helping the fallen, raising the dead, and curing all manner of diseases.

270—Man has the privilege of partaking of God-given gifts, by complying with the simple laws of unfoldment that will uncover the hidden consciousness of God and give power and authority over “all manner of sicknesses and to cure disease.” These principles are so simple they are self-evi-

dent, and consist in suspending body gratification, practicing isolation and following the rules of prayer, until there is contact and consciousness of the subconscious; meaning to contact God within, and to express His power in works.

271—The four powerful agents that raise man above the beasts of the field and give him a consciousness of life beyond the body, are prayer, fasting, love and service. All of which are of paramount value in every vocation, but especially so in healing the sick, and demonstrating the laws of happiness and prosperity. The principles of prayer heretofore given apply especially to healers. They must be consecrated and have practiced concentration until the power of thought direction is a practical asset of the mental life.

272—The principles to be developed are the result of living within the law, accepting all the covenants and abiding within the directions given by Master teachers for the guidance and direction of mankind. Remember there are those who accept principles of prayer without doing; those that comply

some time, and those who become devotees. To have extraordinary gifts of healing it is necessary to belong to the class of devotees.

273 - A devotee must so train and live in the subconscious that he will not see failure, will not hear or heed adverse criticism, and by belief, faith and works, will know within is God; and with Him there can not be anything save good. Still, in the objective, good and evil are relative terms, meaning the right and wrong of things, and as man emerges from the control of desire, he can know all wrong by putting it to the test of truth. He can know also when his acts measure up to love and service, and when they belong to the egotisms of the body. So his is the task of controlling the egotistic that service may be free and untrammelled.

274 - The contest is really a war between the higher and lower self with eternity in the balance. If he loses he falls back into the animal life without solace; if he wins, God becomes a factor in life, guiding and directing individual effort, with health, happiness and prosperity assurances of divine favor. The process of conquest is in prayer

starting with strict analysis, and going through all the stages of growth until there is a feeling of closeness to God. It is a question of seeking the "Comforter" through which all things are revealed.

275 - The Healer's mind has to be disciplined until the egotisms of the body are suspended by other and dynamic forces, coming from the consciousness of an abiding spirit. It is in living the life by continuous effort to live in subconscious or abstract activity of thought, giving the power of revery unmodified by sensuous perception. Thus the physical acts of laying on of hands, speaking the word, healing by command, presence, faith, purity, or prayer are the result of consciousness and power of God and not from the egotistic belief.

276 - Among great Spirits, prayer is constant, and so it should be with the Healer, for there is a constant war going on between the body and spiritual powers, and therefore the necessity of keeping a spiritual vibration equal to body tendencies. The difficulty with most people is in a lack of understanding the importance of ordinary affairs.

No one can gain more than they put into any effort, and this is true of the spiritual life. The great hindrances beginning with laziness have held the world in bondage and will hold the Healer, if the stranglehold of inertia is not lifted by prayer and fasting.

277 – Things of great effect do not come in a moment, nor is sickness relieved that way. The miracles of Christ may have been instant, but there is reason to believe most of them were progressive and according to law. Whether they were or not, it is now necessary to comply with law's direction. Functional things can have instant relief, but those of mightier effort will take the time nature requires to build. True the start is instant, and begins when the God power takes possession of the afflicted.

278 – Ordinarily, man cannot heal himself; and never, unless he has been able to break through the barriers that separate the conscious from the subconscious. Therefore the necessity of holy association; one of which has the power of healing. He can practice benevolence, generosity, tolerance, forbear-

ance, love and service, and there will be mighty aids in prayer that will reach the subconscious.

279 - *Healing is destroying inharmony in the body and therefore wages a continuous fight against the sensations of the conscious self. The very fact of disease makes thought of it paramount in the mind, and as the mind cannot be occupied with two sets of thoughts at the same time, disease remains. It is for another and mightier force to dispel it. The Master said, "where two or more are gathered together in my name, I will be in the midst of them." That is the mightier force.*

280 - The covenant of prayer is to accept God within as an intimate partner, to whom you can take all your problems and be assured of an attentive listener as well as a sure answer. Thus are the temptations of the body met and conquered by a realization that the answer will always be just, and according to law. This practice also gives the consciousness of spiritual power and knowledge of the "Comforter or Knower."

281 – “The Knower” is the faculty of mind to express God without conflict of reasoning. When man is conscious of this, he also is in possession of gifts. It means the practice of sinking into revery has been perfected and there is no jar or stop in connecting with the supernatural wherein, to become one with the thing contemplated, is to know that thing; i. e., have *knowledge*.

282 – Knowledge (as here used) is the intuitive perception of understanding disease and the manner of eradication. It is the conscious flowing of God understanding that shapes destiny to overcome personal obstacles. Hear Christ saying to his disciples, “Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves, for the workman is worthy of his meat.” In other words have absolute faith in the consciousness of God to provide, and do the work of healing, giving happiness and abundance to all who receive you in peace.

283 – Peace is the basis of all harmony and in nothing more so than its relation to spiritual powers. If the Son of Peace is in a

house, stay there; if not, do not stay. Heal the sick, comfort the sorrowing and say to them, "The kingdom of God is near." Notwithstanding the great powers of overcoming sickness, and the effect of evil, rejoice not; but rather that your names are entered in the Kingdom of Heaven.

284 - All physical afflictions are temporary and fleeting. Prayer periods will demonstrate this, to any one who gives them a fair trial; for as you become quiet, by stopping even for a moment floating thoughts of disease, there results a reverie that lifts the mind above physical sensation and there ceases to be transmitted to the consciousness the pains before in evidence. Continue this, and there is a sleep that even abates the pain, for it is really another and greater power taking the place of diseased and broken thought conditions with the result of feeling better.

285 - Prayer periods may not be able to banish disease or pain at once, but the effect is to abate and stop both. So they have a gigantic task in the changing diseased conditions, and thereby the personality of man.

Again and again the disciple must go to the Altar, until there is a new alignment by repeated efforts. This alignment separates the servant of God from the bonds that bind to the earth. No one gets free at once, for the body is not mastered at one trial, but freedom there will be, if by continued effort in prayer and fasting there is a clean mind and a controlled body.

286 – *A sick body is not a good vehicle for soul growth and sickness does not open the doors of heaven. The body needs purging not alone for health, but for that nobler purpose of knowing God.* Man must comply with the laws of health, in hearing and doing the "Word," for it is not intended to get easily into the Kingdom, and can be only after conquering the body.

287 – The gracious gifts are given as a result of conquering the body, or putting it in leash, so that spiritual power can manifest. To this end he must work, serve, love, pray and fast; then follows the transformation in which healing, casting out devils, cleansing the lepers, raising the dead as a part of the demonstration of religious teaching in his service to mankind.

HABITS.

CHAPTER XVII.

Habits, Good and Evil, Their Effect and Control, Method of Relief.

288 – Habit is the usual characteristic or mode of action. In education it affects thought and directs the individual in prescribed paths. In religion it gives form and rite to church that is fixed upon the individual by repeated suggestion in early youth. Habits of a deleterious kind are fixed through association or in sickness to relieve pain. The latter are all body afflictions and belong to desire and appetite. They enslave the body and keep the individual from subconscious understanding.

289 – Habits that hold the body in bondage are overcome by prayer and fasting, with suggestion as the means to fasten resolve. These three form a unity of quizzing, resistance, and revery that in the end un-

fastens the desire of appetite and passion, and allows the mind free and untrammelled to hold sway over the body.

290 – Either habit, or desire for freedom, are directly effected by suggestion. The power of it is lamentable, when used in body indulgence. Conditions are made easy by association and personal indulgence, so the more vicious of habits are often excused under the plea it is natural, or is social and a means of relaxation and entertainment; all of which is suggestion based upon desire. Remember temporary things die with the body and if there is nothing more in habit than temporary effacement of troubles, or social entertainment, there is little excuse to accept slavery from such source.

291 – Suggestion that frees the body must be from a spiritual force, and after the subconscious has been touched through prayer and fasting. This is the consciousness within and is God power, and must be dwelt upon in revery until it is a fixed attribute of mind. Of course suggestions start in the sensuous with a distinct thought being placed in the brain, and repeated again and again, until

from it is built a thought structure of the power of God within, and also the necessity of body compliance.

292 - Thus suggestion cures disease, all disease, including habit of every kind by changing personality from the sensuous by dwelling upon the superconscious. The method is in "placing something good in the place of habit or disease," and dwelling upon this "good" instead of affliction. Thus is want stilled, and desire conquered.

293 - Suggestion has its tremendous struggle at the very beginning of conquest. It is here that desire and habit break resolve again and again; and it is only through the power of fasting (through this contest) for the first three days, there is given to the individual a chance to conquer entirely the wages of desire that have fastened habit upon the body.

294 - The inertia of the individual is a powerful hindering modification. There must be a conviction that the habit is wrong, is hurtful to the body interests, or deprives the individual of other and better things, before

there is a real effort to overcome. Then follows introspection that is really an alignment of the moral and permanent nature, in an effort to overcome. Second, there is the resolve to stop. Third, there is a confession of the habit as a weakness, and the calling upon friends to help in the struggle. Then at stated periods there is prayer and fasting until the subconscious has assumed control and the habit is in obedience.

295 - "Where two or more are gathered together in my name, I will be in the midst of them" means an active effort to get into the subconscious, that will be ready and willing to force freedom from physical bondage. The approach is in suggestion carried all the way from the sensuous to the subconscious and there made the master power to control desire in objective activity. The formula in reaching the subconscious is the same as has been given and consists of resolve, intention, muttering, mortification, and devotion, the supreme portion of individual life. The means is, at stated periods, to suggest to the body its non-desire while making it obedient to the subconscious in thought.

296 – Always remember physical habits of a deleterious nature are useless even if they are not pernicious; so to be free from them means so much more of energy to devote to higher and better things. Prayer gives this freedom and is always answered when the rules are accepted and followed. Again the presence of habit involves the idea of weakness or slavery, and no one wants to be a slave. Inasmuch as there cannot be operative two sets of thoughts at the same time within any mind, there follows the necessity of having another (who is not afflicted) to help in overcoming habit. Thus is added force of a pure current of mind to overcome the ravages of desire until the habit has been vanquished.

297 – Remember the aphorism given heretofore, “An ideally pure character when prayer has reached the subconscious, can by concentration stop any sense habit, whether in himself or in another by a simple effort of will.” Thus habit or vice is controlled without seeming effort, but to make it lasting this power of control must be transferred to the afflicted, or the effect will only be temporary.

298 – Such tremendous power does not apply to the ordinary man, and to all such suggestion must be accepted by the conscious mind before there is a desire to stop habit. Therefore objectors and all who do not want to be free, or will not willingly enter into the contest, and with sincerity and earnestness aid and abet the control of their affliction, will never know the tremendous results of subconscious suggestion maintained over some weakness of the mortal mind or the body.

299 – When belief is sure a thing cannot be done, there is no possibility of success until belief is changed. The first effort therefore is in the change of belief, and to this end the individual must submit to rules the nature of which will make the conscious mind submit to suggestions which create belief. Indeed all that is required of any one is to follow the practice of taking periods of rest at stated times, the object of which is to resolve not to dwell upon the habit or indulge in it, for a period of three days. By that time, from the revery induced, there will be a fixed suggestion in the conscious

mind that will aid mightily in combating desire.

300 - At such times it is enjoined to have the afflicted mutter or use mantras that repeat over and over the power of God and the weakness of the body. It is thus the mind gets away from the emotions of the objective. It is a process of starving one series of thought by putting another and better in its place. Thus the person who accepts suggestion is on the road to freedom from bodily affliction. Of course faith will be battered by disease or affliction, and there will be a midnight hour where all seems lost,—but to that person who persists, there is always victory.

301 - Habits of the body, no matter what they are, are entered into from association, and because the individual has a desire to be "at one." Very few find indulgence pleasurable, so the very habit has to be acquired over the rough roads of distaste. Later it fastens itself upon desire and the individual succumbs, there to remain the rest of life in bondage, when the way is always open to freedom. The pity of it is, so many doubt

and stay in misery, when the tremendous results of prayer might be theirs if they but tried.

302 - The mediator who seeks to help another overcome habit, must get at one with them, and with the life led. This is accomplished by imagery, by breath, and making the body assume about the same motion usual to the afflicted. Then suggestion becomes effective, and the prayer periods become forceful times of mental activity. The suggestion is in giving instructions and imparting confidence. The strongest suggestion is telling actual experiences of others in overcoming a like condition.

303 - Remember there must always be a willingness upon the part of the afflicted and a compliance with the rules, starting with resolve, and accepting the periods of rest for the purpose of mantras and mutterings or there will not be results. Habit demands a finished fight, and when the war is over, there must not be a new trial to find out if it is really stopped.

304 - Resolve and prayer are the means of curing habit,—any kind of habit, provided there is a real desire to stop. Of course there are many habits of real value, and then others seemingly offensive, the possessor thinks well of. So the principle is one of personal conviction; then the laws here given are always effective when the subconscious has been touched.

305 - The process is sometimes slow, and always slower than expected by the afflicted. It has three days of torment, in which there is a fight waged to overcome the hunger and desire of the body; then follows six weeks of prayer and fasting, wherein desire and habit again and again come uppermost seemingly for a moment. It is such times that have to be guarded against; the habit begins to lose its strangle-hold and at last is vanished from the body. Any relapse means to go over the process again, for surely there is victory on the God side of the ledger, when the fight is waged to a finish.

306 - This six weeks is a time of prayer, for there are many temptations, and there must be constant watching. So do not forget

any of the rules. Get easily remembered mantras for the rest periods, and repeat them as you lay your burdens on the Altar, depending upon the God presence to keep down desire. Desire fights a strenuous battle for its existence and there is no easy way; however prayer will win when there is a sincere wish for freedom.

FEEDING THOUGHT

CHAPTER XVIII.

The Power of Mind to Send Thought, the Result of Exact Law.

307 – What food is to the body, thought is to the mind and both hungers are satisfied for a time, but for the most part are receptive. The mind is receptive to the kind of food common to its thought currents, the same as the body wants that which through experience has become habit. Other food is relished by the body and other thought than that common to the mind is often relished, for it is a universal principle to want to know.

308 – The function of the brain is a ceaseless nerve vibration and is never idle; so when thought naturally belonging is at rest, the brain takes possession of idled or floating thought that may or may not be of value. When idle, or at rest from personal mental

effort, the whole physical dynamo is in a receptive state and subject to the thought of other minds upon the same plane, who are energizing thought force. It thus becomes negative to a positive action, and receives these thoughts the same as self-creative ideas, to become a part of individual thought experience.

309 - Thus is the law made plain whereby one person can contact another by following the rules of procedure and give to that other thought impulses, that help both the sender and receiver. To impress thought of a creative force upon others, and have them receive it is to multiply influence according to number, and also is to make personal knowledge universal. So thought concentration is a master power of abstraction, and has with it not only feeding, but prohibiting thought. It is not hypnotic, but law.

310 - The process is according to rule: first, be alone and after freeing the brain from floating activities, occupy the mind with the creative principles wished upon another, or the world of men; second, the picture of thought must be complete, no detail lacking;

there must not be doubt of efficiency, truth and value, but a clear distinct negative of the message; third, get into a state of revery and image another or others occupied with the same thought. Repeat the process until there is conviction.

311 - Prayer is a mighty power giving faith that will remove mountains. In nothing is this more apparent than inhibiting thought of a vile and destructive nature expressed by another, through hate, anger, jealousy or any of the town tearing emotions. It is the same process as above, only reversed. The brain is blanked, while vision sees around the person a cloak that hinders the mind currents from touching the brain. When the picture is complete such thought is stopped because of lack of energy.

312 - All people are natural receivers of impressions, it matters not the kind. The mind stuff takes up the incident of a neighborhood or the scandal of a community as readily as the choicest thoughts, and exploits them. It depends upon the state of culture and the equation of life where treasures are.

Still all are receivers, because of the constant receptivity to mental impressions.

313 - The principle of feeding thought is not so universal, because no considerable number are students or have concentration. The sending principle depends upon controlling powers developed through concentration, for when ideas are muddled or confused, it creates an impassable barrier to sending thought. Sending must be on the basis of cogent, clear and direct ideas unmodified by hurtful impressions. Inefficient sending is on account of lack in training, and the lamentably few who will comply with the rules of prayer sufficient to attain a state of abstraction.

314 - In sending thought the vision has to be perfect, the thought of value, with imagery so complete there is no doubt of the receiving part. Of course states of abstraction are not entered into without complying with the fundamental rules of prayer; and as abstraction is the basis of thought feeding there must be strict preparation, without skip or break in the law. Then the time is one when the rest of mankind is in natural negation.

315 - Mankind is in negation at rest periods, whether these are voluntary or involuntary; so the feeding time is at night or early morning, or at a stated period when the other party is conscious of the effort. The mind is purified for this purpose by the fourfold virtues of attention, contemplation, meditation and conviction which raise the vibration or control it, so that there will be a "tuning in" with the object of contact. It is "tuning in" that makes sending and inhibiting thought effective.

316 - To raise or lower vibration, in order to "tune in," there must be vision and image of the plane lived by the object of contact. It is this power that enables the mediator to feed health thoughts to the sick, and give to the world-weary confidence; the discouraged, courage; the poverty-stricken, sustenance; and all who mourn, comfort. Such thought travels on the wings of light and so relief is instant in the far distance, the same as here.

317 - When the sender and receiver work in harmony and are conscious of the effort the results of thought sending are specific.

In sickness and in all conditions when there are prayer periods taken under direction, the reception of curative and helpful thought is felt and understood by the recipient, because of the burden lifted or sickness disappearing.

318 - The very common mistake of thinking practices are worthless, when the mind is familiar with them, allows of a slipshod method in practice that very often is destructive. A painstaking inventory should always be taken of the obstacles that prevent direct and specific messages, and these removed. Remember messages must be specific and free from emotion, so the sender must be at peace and in harmony with the receiver and with the thought.

319 - The nearer an abstract state of mind, the surer is the message. Abstraction is not experienced without preparation, and preparation is in isolation and meditation, which should be practiced always at stated times. Then follows contemplation and attention, mused over, when there are moments to spare until the state becomes one of easy experience. Of course thought messages can

be aided by constant feeding in moments of objective leisure which is a means of holding the mind in a certain direction and is fruitful in results.

320 - Creative thought is of tremendous value because it is thus the mentality of the race is cultivated and progress made in unfolding the principles of soul. Still in all planes it works and man can feed his business or profession in thought, the same as the saint can unlock the door of Heaven. It is the same process, with the same rules and works in all things from the atomic to the infinite.

321 - The inhibiting principle has the same power, for this is but shutting off the supply of destructive tendencies, that feed passion and desire. Men do not quarrel at shadows or with those who will not contact with them in their plane of existence, so what simpler plan than to withdraw yourself from conscious thought contact,—then like anything empty, the voice dies and fails because there is no substance to feed from. Christ said, "A soft word turneth away wrath," but inhibition stills the wrath entirely.

322 - The basis of both sending and controlling thought is suggestion operating upon your consciousness until there is conviction. It is after conviction there is contact with another either to feed or control thought. When controlling the vindictive nature of another there must be a stilling of the passions within your own body. An outer means will demonstrate its value: start an argument, then relax, with the mouth open, eyes staring and free from life current; and the argument will soon cease.

323 - Thought is the basis of all effort, no matter the business or profession; so to know and practice these two principles is to have master powers in the affairs of life. The principles have to be mastered and used until they are habits and then are always at your service no matter what your station.

324 - All men do not succeed, nor will all use the powers at their command. To some the road is foolish, and to others there is only partial trial, and then doubt. Still there are many good and worthy efforts fall by the wayside because there has not been strict attention given to detail, even by those who

know. So to know must be added practice, and then your vocation, no matter what, will be enhanced many-fold.

325 - Blessed indeed is he whose mind is receptive to the great Oversoul, who can contact the subconscious and there find solution to the problems of every day association; and who knows and uses the power to give freely what he receives.

SILENT PARTNER.

CHAPTER XIX.

Attraction, Personality, Soul Power, and Visualization.

326 – Christ asks, “Whom do men say that I the son of man am?” When told of the guessing of the multitude, he asks, “But whom say ye that I am?” Then Peter answered and said: “Thou are the Christ, the son of the living God.” Then followed this remarkable statement: “Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven;” meaning a revealed consciousness of the power within.

327 – With an understanding of complete transformation in which God becomes the silent partner, he continued, “Upon this rock I build my church and the gates of Hell shall not prevail against it.” What stronger evidence of the purpose and destiny of man?

Soul consciousness necessarily means a change in personality, for when dependence is upon the "Father within," that surely becomes man's "Silent Partner." There he gets the plus to human effort and does according to the law of God. It is the transferring of allegiance from the human to the Divine, and changes body attitude from objective considerations to a visualization of that which springs from the hidden and latent and is indeed the foundation of all life.

328 - "But as many as receive him, to them gave he the power to become sons of God, even to them that believed on his name." It is said, if you have something better than the rest of men, no matter what the better is, there will be a pathway beaten to your door by a world anxious to know. If this something better is God association and an intimate partnership with Him, the multitude will find a beaten pathway asking to be taught the way. The way is in the rules of procedure, for the resident principle to be active must be reached through the principles of prayer constantly applied to everyday actions and affairs.

329 - The attraction of anyone or the multitude to another, is through the creative principle in actual expression of ideas of worth to the seekers. These creative ideas may belong to the material, the intellectual or the spiritual. If the first, it is in material things, if the second, mental forces, and third, spiritual gifts. Whatever the creative idea, the principle of attraction is the same, and is caused by the awakening within the possessor of supernormal perception in which through visualization and prayer there is created something needed.

330 - Creation is not all of attraction, but is the basis. It springs forth from the human mind, heart or soul, as something of worth to the world; but to make it effective there must be visualization in which the world is hungering and thirsting for the offering it is about to receive.

331 - Effective creative attraction is not practical unless prayer has resulted in subconscious experience. Then the resolve previously entered into becomes an active principle in using thought, pure and undefiled, to modify and control physical inharmonies.

Naturally there results in the personality an increase of generosity, benevolence, kindness, charity, love, forbearance and magnetism that attract attention, interest and association of all who want to know. It is not so much the individual, as that other something within that makes known a power called the "Silent Partner."

332 - The Silent Partner is that part of you that becomes active in times of abstraction, and is the connecting force between you and all life. To be conscious and familiar with the Silent Partner is a wonderful achievement; for it means you have let go the ego to find eternal life. It is the conscious power of having an absolutely just counsellor with you all the time. No matter the conditions or problems, the answer is sure; for it is not "revealed by flesh and blood, but my Father which is in Heaven." This is the portion to be used in visioning what you have, and making it known to the world.

333 - The Silent Partner demands stillness and isolation, for this is the way it expresses information of a divine character to objective man. When off a distance and

in prayer there it will be also; for it demands a clean house and works best with a pure mind, so the objective must be purged of chaff and conditions of illusion. It feeds the mind and you best when in negation, and there solves your problems. It does the world likewise, and so the effect of the quizzing meditation is best, when there is universal negation. So the practical times of prayer are in the early morning and late evening.

334 - Whatever your message be sure it is of value and proceed to become familiar with all the details; for ideas not sound, impractical, selfish or destructive, cannot get soul endorsement or give power to attract mankind. When this is so, then visualization and imagery seeing the world of men wanting exactly what you have will be fruitful of results. Of course the plan of attraction is similar to feeding thought, save in the fact the current of thought is reversed. The principle is to have something so much of worth, people will travel to your door.

335 - The details of vision are necessary to convince, as well as attract; and so whatever given to the world, whether invention,

discovery, intellectual perception or soul knowledge, there must be detail and intelligent expression of its use. Nowhere is this more so than in telling the way to use soul gifts. Make plain the procedure, and the various steps another will have to take, to be in possession of exactly the same knowledge and there will be no doubt of results. The changed personality does this, and is always ready to do the bidding of the Master power. Remember it is an easy procedure to sink into a state of abstraction after there has been practice to make the way a habit, but remember the practice.

336 - The definition of the forces that enter into any picture worthwhile are as follows:

Poise; the magnetic power to be sure of your process.

Will; the power to follow rule and do things with mind, heart and soul. To be always effective it has to be based upon the silent partnership, with God's will being the absolute.

Faith; is the image of desired results. It is not the mustard seed but the fruited plant. It is something that sees the image before and after

completion, and that which sees any effort as a completed whole.

Confidence; is the means of accomplishing the desired results. It is knowledge plus experience in the personal equipment. It masters difficulties because it believes and goes on and is the physical expression of faith.

Efficiency; is the aid of confidence, and a master of detail; it conserves energy, while giving strength.

Love; is the human means of connecting with the divine and of holding peace while serving and giving the best there is to mankind. It opens the doorway to the hidden and arouses the Silent Partner in man.

Service; is the key that unlocks the pathway, overcoming obstacles, lifts and raises the unfortunate, and gives a glimpse of the kingdom of God.

All of these principles form the master character, leading to abstraction, with the "Silent Partner" an associate in every day life.

337 - There is no way of beating the Silent Partner when you are true to the trust. He

stands pat in every catastrophe, and smiles at misfortune. He needs no influence, and does not have to be bolstered up by lodge, club or society, but is self-sustaining and always on the job. He has nothing to do with creed, or any form of ritual, but may be in all of them. He will cure poverty, superstition and doubt; also selfishness, distrust and dishonesty. In fact He is the great thing, the one great thing everyone wants more than anything else on earth.

338 – The “Silent Partner” comes through purging and purification, until you feel there is a consciousness that carries thought on the wings of all power, the seat of which is a master force within, but independent of physical attachments. He is not the body, though the body is used as a transmitter. He is not the intellect, nor are his truths based upon reasoning and reasoning processes, though he uses mental processes to express truths. He is indeed, the servant of the soul, for through Him come truths purged from the conscious mind, while using it to send visualized pictures to the world of men; saying: “This is what I have, come ye all and see, and know.”

339 – The conscious mind is capable of vision and has attractiveness, but is lacking in stability and is modified by change of circumstances; not so with that based upon the Silent Partnership, for here is invoked the presence of God making vision active in every-day affairs.

340 – With the consciousness it can be done, keep in mind the rules of prayer, the laws of meditation, the principles of concentration and the practices necessary to purge and cleanse the body, and strive for the first great awakening of power, called “being at one with the subconscious;” and then through suggestion get acquainted with the *silence* of perfect power, whereby you can visualize the object of your desire, (whether of the moment, or a plan stretching through the years) and bring all the resources of soul to the task in prayer at stated intervals; and as time passes, realization will come.

341 – Failure there is, for the power is a precious gift and jealous, and is always lost by non-use. To that one who fails in the essentials, is selfish, egotistic or destructive,

no matter his dream or picture sent to the world, it will be like an ill exposed negative; only a blurred resemblance to the thing wished.

342 - When failure comes, or there has been change of a disastrous character, do not blame the law, find your weakness. Here are the essentials of rebuilding:

Discard all material that is destructive or has shown weakness under strain. This means all associates that contributed to your failure.

Find your fault, and wherein you are weak and resolve against recurrence. Work at anything or any condition; but keep your vision clear. Be at peace with the world, and when possible do good to those who have spitefully used you. Pray without ceasing, and as you give it shall be returned to you, "pressed down and heaping over."

PROSPERITY.

CHAPTER XX.

**Nature Produces in Abundance; and if Man
Knows, He can Have Riches.**

343 – The desire for prosperity is universal and is backed by religious teaching. The latter promises abundance to all who “hear the law and do it.” In order to make the promises true, man must buckle on the armor of righteousness and follow an orderly procedure given in the principles of prayer. Just as the seed in the earth must rest a time before bringing forth many times its inherent power, giving to the earth abundance; so must man rest a time in the silence of prayer, preparing the way, adjusting, planting and cultivating, before there is the harvest of abundance from his efforts.

344 – There is nothing to be left out of the plan; so at the very beginning resolve to abide and live under the law. Then vision,

the power and force of inherent qualities that will produce in abundance, and make resolve a fixed attribute of vision. These two, with work, look into the future, shaping the destiny of everyone according to individual stability. When resolve and vision are swayed by desire, or misconception, there cannot be effective work, and will not give the abundance promised to all men who hear the law and do it.

345 - Remember the afflictions of mankind are found in laziness, doubt, carelessness, sickness, worry, and a lack of concentration sufficient to make prayer effective, all of which are the forerunners of poverty and other afflictions. Prayer is a simple process of freeing the brain and mental efforts from chaff, but few indeed remember all the rules, or think them necessary, so there is failure; still the principles of prayer are universal and apply according to the fitness of the petitioner.

346 - If there is a lack of preparation, understanding or indifferent faith, prayer does not apply because there is no subconscious experience which is the basis of all effective

effort. Without prayer answered the individual sinks into doubt, fear and unrest, that comes from evasion of law. Ignorance of the law excuses no one. Man can evade, by not working or paying attention to any of the essentials and have poverty, and with it the inertia that comes from ignorance.

347 - Man can cultivate confidence, faith and energy and with the applied form of prayer go into the silence and build in thought the structure of creative doing, so perfect and complete in detail, there will not be skip or break in accumulation as the years pass. Remember there is no success that has not its start in the thought of the individual, some individual. Also thought is an accumulation of ideas and practical experiences tending to eliminate the useless and add the practical, and so as prayer is practical there is given an inner or subconscious uplift that makes success possible in any kind of work.

348 - The Master said, "Whosoever heareth these sayings of mine and doeth them, I will liken to a wise man who built his house upon a rock." And again he said, "Seek ye first the kingdom of God and His Right-

eousness and all other things shall be added unto you." If these sayings mean anything they mean to work and pray; for both are essential to man's prosperity.

349 - It has been taught, "the idea of prosperity is a special privilege and that it is held indeed by the few." Though the few hold it, it is not a law for poverty to be on the earth, save through ignorance. God produces in abundance, and his laws are revealed unto man to do likewise. There is no need of poverty and no excuse for it, save in the fact that man is too indolent or ignorant to accept and do the things necessary to destroy this hideous thing from the face of the earth.

350 - *There are a few fundamental laws, necessary to anyone who wishes to get away from the bondage of slavery, and here they are: remember there is not a man or woman on earth, who complying with God's laws, need be in poverty; and while the laws are simple they must be practiced until they are habits of procedure and prosperity is the result.*

351 - First; get acquainted with the "Silent Partnership," or seek within the consciousness of an indwelling spirit, that has power to overcome the difficulties of life; any kind, whether physical, social, financial or religious. Cultivate this portion when found by going off a distance and being silent; let the sensuous life succumb to the descent of the spirit, and by quizzing, pondering and meditating, become conscious of God's precious gift to you; "A Partner," though silent, in all good gifts and a part of the affairs of life.

352 - Second; be willing to work, and work at any kind of work; indeed what you can get. This does not mean that any kind of work best suits, or that you are capable of doing a multitude of tasks, but it does mean getting used to work as an essential in every field of endeavor. You are also complying with the great law of opulence by being a "servant in the house." All work is creative and when entered into with the Consciousness of God, leads to fulfillment that gives the untried resources of soul opportunity to express bounty.

353 - Third; take stock of your capacities and vision what you intend to do. See the picture complete, and to this add resolve and work that means mastery of detail to fulfil vision in actual practice when opportunity comes. To think you can do or be something is not enough, there must be painstaking preparation in which detail is the essential. Vision is not a dream, but a plan of work that is an incentive to body and mind to be up and doing, with the picture a beacon light calling onward and upward.

354 - Fourth; be willing to see failure, and to change environment when there has been a mistake in the occupation you thought possible; but never surrender the principle of opulence, or the partnership with God within. Remember all who contribute to failure are unnecessary to the future, and so discontinue such association. When this is followed failure is a lesson to be learned and conquered. Indeed the great successes of life have been over many failures. A man is never a failure until he considers himself whipped and out.

355 - Fifth; see people coming to you for the product of your hands or brain, people

who need exactly what you have to sell and who can use it for their benefit. That is the basis of a fair exchange, and the groundwork of permanent success.

356 – Sixth; “The laborer is worthy of his meat” and so you are worthy of compensation for your work. No matter what you are doing, when done well and with efficiency, ask for compensation commensurate. “For every one that asketh receiveth; and he that seeketh findeth” is to make your wants known physically. Back of this is the consciousness of having earned the right to an increase in compensation, measured upon the basis of equity in the here and now.

357 – Seventh; weakness, doubt, timidity and hesitation in demanding a compensation of the necessities of life commensurate to labor and intelligence given, are lamentable weakness, that have bound the great body of mankind to the earth in poverty. Be not one of these, for surely there is a master power that can and will give the untried resources of your being power to express efficiently creative effort. It is found by following painstaking rules of subconscious de-

velopment, with the way open to every individual.

358 - Eight; no one can affirm a thing and have it. Jobs are not given through vain imaginings, nor can the repeating of "All the Father hath is mine" bring abundance. Positive assurance is the law, but back of it, must be positive qualification and doing. Ignorance is never an asset, and is the reason of holding men bound. It is also the reason that most men have to start at the bottom of any enterprise or profession before going higher. Work, experience and thinking, overcome ignorance and will show a way out. So work, get experience and study the fundamentals of your job, if you wish the room there always is on top.

359 - Ninth; confidence in the untried abilities of your being is in seeking the "Silent Partner" who hears and knows your intentions and is always whispering words of faith to you. Cultivate this portion of your nature and meditate upon possibilities at given times while doing the things necessary to growth. Be sure to recognize your faults and correct them. Cultivate love, and ex-

pressions of it, in daily contact. In other words purge yourself, and consciousness will come of power and the way to do.

360 - Tenth; every day before retiring, take a time to inventory what you have been doing during the day. If there is anything you did that does not square with right, make up your mind then and there to correct it at the first opportunity. Meditate upon the principles of your productiveness and keep the picture ever plain of intention and ultimate success. Correct mistakes and hold the vision of success.

361 - Eleventh; in the morning, start with the positive idea of full work and as full compensation and follow out the conclusions of the meditation of the night before, and remember the law always works.

362 - These are the laws that have overcome failure, made men get up when down, and have shown the way out; they will do the same for you. They work when there is no friction and so do not clog the wheels by jealousy of others' success. There is abundance for all, so get it.

363—There is no rainy day, no saving, misery, or cant in abundance; no fear, doubt or misery but an abiding faith in the Master power of which the "Silent Partner" is a personal representative. There is no usury, fear of old age, or poverty, for the law works like the breath, and is always abundant. There is no desire to take advantage of others, or to build a useless fortune, at the price of general slavery. It is not big business, but is yours, and your labor is of value, so tune in and be one with the source of all good gifts, and there never will be want at your door.

364—Prayers for success are no different in detail from any other. It is simply to get God realization and ask for whatever you will, and "The Father knowing what you want even before you ask Him will grant it unto you."

HAPPINESS.

CHAPTER XXI.

My Peace I Give Unto You—A Peace that Surpasseth Human Understanding.

365 – Happiness runs an uneven race with sorrow and misery amongst all people, unless there is religious perception, then the source of life is touched and there is happiness, contentment, gladness, joy, peace, good will, complacency, sympathy and love's fulfilling law. It has been said, "Laugh and the world laughs with you, weep and you weep alone," but this is only partially true, for both laughter and weeping are contagious. So it depends upon which side of the great equation you are on, whether you see joyous or unhappy conditions, and live in them.

366 – Happiness illuminates face and features with smiles and kindness, that wants to break into laughter, as an expression of the joy within. It is contagious, for who has

not witnessed the transformation of the crowd, from an expression of some jovial spirit; and who has not seen even a soured nature throw off his gloom, when in the presence of one who has the Divine glow? It is based upon the fellowship of God, and time, place and conditions, all respond to its sway.

367—Still when one is sad and the world is glad, there must a why and wherefore,—and there is. It is because man feels the thought the world is against him and that he has no show. It is a spurious thought, and has to be resolved against, and also there must be the resolve to know the law that will change gloom into the light of joy. This law operates in changing mental conditions and in substituting “good thought” for clinging desire, selfishness and the sway of the senses. All these things you take to God in prayer; a prayer starting with resolve, and in silence laying all on the Altar with love, then asking. Surely you can ask, for who is so foolish or immune, as to think darkness better than light, or gloom more satisfying than the smile that wears on and on?

368 – A smiling life, with intelligence and peace, beaming through the ripples of sunshine, is wonderful and contagious. The smile that won't wear off caused the serious, the wise, the sorrowful or depressed, all indeed who are carrying heavy burdens, to ask the why and way into that content that makes burdens easy and mistakes trivial when borne by those of a happy and smiling face.

369 – Is there a way to change the ills of the world, its sadness and misery, discontent and squalor into peace, poise, purity and happiness? Is there a way to cast out fear, doubt and disbelief, and make of the journey of life here and now one of faith in the invisible "something," that lifts with hands unseen the cloak of unrest, and puts in its place a mantle that forgives and forgets? Does this road get better the farther traveled, become more joyous for mankind? Indeed and in truth there is a way.

370 – Does mankind have to leave the joys of life in youth, or is there a way to change youth's fleeting dreams and make of life a realization of greater and better experiences,

as the scroll of time unrolls? Is there a way to change what is lacking in the personal equilibrium and make it as just and uniform as law, without "jot or tittle" left out? Indeed and in truth there is a way.

371 - The way is to look well within, and to find where the mistakes have been made, and then resolve to correct what is lacking, whatever this lack. The change is started by a thought in the nature of conviction and resolve. The journey's end is the great "Comforter," but the start is love's gift at the Altar, after which there is quizzing and paying of debts, all debts in full; for remember there must be no break or skip in the law.

372 - To everyone there are sins of omission and commission, searing life's pathway, every day in some way. The law is to go toward them and be not afraid; for thus fear is banished by love, and mistakes corrected by the light of day. It is the same as darkness going before the light, and sins are swept away by knowing and paying debts in full. When you have found your faults and pay your debts, come back and

ask of the "Father within," for whatsoever you will, for His promise is, that He knows your needs, and will grant it unto you.

373 - It is natural for a thing so transient and fleeting as the body to doubt. When life's equation is on this side, it belongs to the fleeting, and doubts. There never has been a time in the progress of mankind, when the ignorant believed, or when the egotist believed. These are based upon desire and a life here, and because of death, fear. So the equation must be changed to believe the life "within" does not crumble in the grave, or that there is in death a sting. It is the "Within" that counts, so why consider the body in a contest with eternity?

374 - Experience shows the body withers with age, then dies, therefore at most is only a shell, within which something bigger lives. When that something bigger goes the body is empty again and worthless. Happiness, joy and contentment cannot be of a thing so frail, and while expressing life through it, must, if there is lasting joy, find the source of things divine within the heart and mind, where there is lasting joy.

375 – It is meet and proper to quit a material way, when within is the source of all life; so change alignment; it will get you away from failure and the cause of unhappiness and put in action health, happiness and prosperity as inherent principles coming from close association with the laws of God. The body must not be boss, so say to it, when you take it to the Altar of God, “you have been a pretty good vehicle for my journey, but are not my boss; I am not always to be within; so stay here and obey.” It is obedience that makes the body young, and keeps it healthy and contented. It is also obedience that gives knowledge of God.

376 – To have obedience there will be a fight between the higher and lower self. It may be long, or short, depending upon determination to conquer the flesh and weaknesses thereof. While the equation is of the body, there will be desire for wealth and position; now is asked the choicest of all God's treasures; a loving and serving life, in which loving kindness clasps the hand of all mankind in a hearty embrace giving abundance and happiness to every living creature.

377 - Happiness is a universal principle and has no culture, creed or caste as an abiding place, but reaches like the true messenger it is to all the world, giving its smile alike to the beggar and the prince, saying to them, "if you are right you can have my joy, for it is yours when you ask and pray, believing." If there is no understanding, happiness departs or at most is fleeting.

378 - In the journey of joy divine there should be freedom from body attachments. As pleasing as they are, and as satisfying to the senses, man should not tarry to live in them, or make of them the great equation of life. Life should be expressed from the other equation, and then the source of joy would be permanent. Remember mind stuff carries thought without discrimination and as willingly carries thoughts of the body, or mental impresses, as it does inspired expressions from the divine flow of all life.

379 - Again it is a question of the equation, and where are your treasures? If from God, then will be followed the natural practices to be kept on His side; asking and receiving, and always seeking, when virtue is low, or

has gone out of you. So the search is ever onward and ever inward; going off a distance, to get away from the crowd, to cleanse and purge and be close to God.

380 – God is a sacred presence that will not be approached in the ordinary way. He demands obedience, simplicity and devotion and asks for the silence of being alone. It is thus the God within, the God without, everywhere in fact, above and below, becomes known to you. While God is everywhere, your search is always within; for within is the local residence of Divinity.

381 – In the search for God, there are so many things to uncover, so much to know, so many things to do, that for the most part man fails in the rules. To go off a distance is not hard, but there are but few who make a practice of it. To cleanse and purge is simple, but even a less number do this; and so it is with paying debts and the other principles of approach to God. All easy, all simple, but because one trial is not enough, there is scarcity of repeating, so the journey within is not a universal practice and many there are that never find the way.

382—When man fails in the simple practice of giving even a small portion of his time to God in prayer; it is not to be expected he will purge himself of the mental things, (five in number) that are held as a whip over the mental life, by the earth-bound portion of him; and these are the enslaving forces that must be warred in the fight for God consciousness.

383—These five are called egotism, ignorance, desire, hate and a continuous wish for life here on earth. Naturally a man cannot think too much of the earth life and gain the Kingdom of God. Neither can he get the Kingdom, save by having the body spotless, with the mind free and unafraid. It is thus the stream of life unfolds from within, as man claims his birthright as a "Son of God."

384—Thus is happiness given, a happiness not marred by the woes of the body, and is alike unto the power within; a central sun directing man's energies to the throne of God and receiving God life in return heaping over and pressed down. Be not doubtful of this, it is true, the great truth indeed. It has only to be tried to be known, and is the

fountain of life giving peace and comfort to all the world. Such happiness is contagious and all can have it as they become fit. It is illuminating, and so those that have it are the illumined ones, for they give as the Sun, light and comfort to all within the radius of their power.

CHILDREN.

CHAPTER XXII.

**“Suffer Little Children to Come Unto Me,
for of Such is the Kingdom of
Heaven.”**

385 – Fear does not help in gaining knowledge, peace or contentment; neither does punishment correct mistakes made, so why not do away with both in teaching children the things they should know and the way of growth. Love, prayer, service and fasting are processes of encouragement and not punishments and give to the child an abiding faith in the goodness of things, with the desire to emulate and follow.

386 – Love is the greatest thing the child experiences, when first the baby comes to comfort the home of man. It is the first thing the child knows, for it is nurtured upon it. Then as it begins to understand, its little feet are constantly going to and fro in earnest efforts to serve, and so with love there

is from the earliest years service; service because of love. It is told not to do things that hurt, that are not nice, that give trouble and are useless; so it begins to heed, and this is fasting, that is, restraining the impulses and training them in the right direction. The constant direction in this plan of procedure is prayer and when turned to the Consciousness of God, being anxious for right and sad with wrong, it is knowledge of God.

387 - The child needs to know truth, and things that are right, also wrong, and things that are hurtful. It is taught these best through love, and the expression of why it is so. It can be told things good for the body to know, and things good for the mind. It can be nurtured in gladness, peace and contentment and kept away from hurtful practices that may fasten habit upon the body life. It needs to be taught all wholesome enjoyments are of love, and love is the greatest thing in the world. Love and God are one, because love expresses peace and good will to all mankind, and is God's law.

388 - An abiding faith, confidence and pliability are qualities of childhood. Then

the mind is free and unafraid, for it is unmodified by objective sensations. So in childhood, thoughts of God being a presence within; not seen but felt, but always telling the things of good action to do, and the things that ought to be left undone, is an easy method of teaching the greatest truth known to man.

389 – The body of course is sensuous, but at first unmodified by the things that accumulate with years, so in the early time is the period to place upon the plastic plate of the brain, thoughts of God intimacy. Just as the child murmurs prayer at its mother's knee, so can it be made to know within is God. Also within is love, the impulse of service, and the mind ready to show the way to an exact knowledge of God principles. Just as love is shown by mother and father, so must confidence in a greater love be implanted to overcome mistakes caused by the ignorance of toddling feet and innocent mind.

390 – The child hungers and thirsts for love, and love is the way to God understanding. When told, loving acts, kindness and

doing good, are attributes of God, there begin acts of service and love that warm the heart, "for of such is the kingdom of heaven." Who indeed has not felt the glow of some loving service rendered by a child? Then why not teach these as a part of God?

391 - The child learns through suggestion, and when constructive is all the better. Instead of teaching fear through hobgoblins and spooky stories, or whipping, it is far better to instil confidence in a loving and protective presence. God being within, of course takes care of any life receptive to Him; especially is this true with the innocence of childhood; so leave off the "don'ts" and substitute confidence in Divinity that abides within. Give the child assurances of God's care.

392 - The child is a natural imitator and in its play wants to go through what it has seen older people do. This is the "make believe" that is of inestimable value in shaping the mental life when directed by proper thought. Teach children to "make believe" God as present, His expression as love, and they can express his presence by loving one

another. He is in within and they can cultivate this part by plays like "Hide and seek," where there is effort to find another by means of believing they are in a certain place. It is best when tried after a moment's silence in which they get a picture of the place to go. This is visioning and the beginning of breaking through the barriers between the objective and subjective.

393 - Being still and alone is also taught in "Blindman's Buff," and is a means of intensifying the subjective tendencies and gives meditation. All of the preceding is to state the plan of religious training is better when there is a basis of God presence, and also a means of knowing the things associated with Him. It is here the thoughts of the future can be placed and a conception of God given that will be a lasting power for good.

394 - Teach the prayer of silence and of getting right by example and precept. Also the idea of paying back, and being kind. Teach laughter and good cheer; it is contagious. Teach them to be unafraid and that there is more accomplished in love than in

hate. Remember the mind of the child is plastic and easily receives thought impressions, so teach the truth about all things, for the truth is a means to freedom.

395 - The plastic mind of the child instantly responds to subjective influences. A mother's kiss eases pain; her soft word and cuddling embrace stops the broken sobs of hurt feeling. A Healer's touch drives away fever, for always and ever is childhood close to the subconscious where the messenger of God is always ready to answer prayer. The pity of it is, the more objective the education, the further away from subjective life, and after a while the door is closed to God's most precious gifts.

396 - As the child grows from babyhood, and begins his slow conquest of educational privilege, the powers herein are even more pertinent. Association with God in love and peace makes a pal of Infinite force and he learns through silence and quizzing that this force answers problems, even the knotty ones of books. It is dependable, and has back of it always, a happiness derived from the joy of toting fair. Then the pal is just, and

within, and always willing to hear. It is the silent confidant, and the one person in all the world that can be talked to when away and alone, and who will answer according to rule. The pal is indeed his "Silent Partner."

397 – Thus a child learns to pray, the real prayer of being alone. He learns soon that he cannot get much unless he is in a loving mood. Then he learns a lesson of playing fair and paying debts in order to free the mind; and then follows the quizzing and meditative attitude necessary to contacting alone, and who will answer according to prayer and conviction it is the way. Thus prayer becomes a habit.

398 – So prayer applies to children, the same as all the rest of mankind. It is simplified of course, and according to their understanding. Theirs is a natural love, belief and faith with obedience to direction, and so the processes of teaching LOVE, SERVICE, PRAYER AND FASTING are easy, and have only to be adjusted to the understanding of the child mind.

399 - Do not make religion a burden to the child mind. Do not force a lot of useless prayers in nature disagreeable and which will be looked back upon as worthless tasks, not loving, kind or true. Tolerance, love, truth, purity, cleanliness and joy are the basis of wholesome character. Start them with the child and see them grow.

ATTAINMENT.

CHAPTER XXIII.

After Practice Prayer Becomes Instantaneous without Effort.

400 – After the first efforts in hypnotism the subject is instantly amenable to suggestion, and there is not the necessity of going through the different stages that first brought a changed personality. This is accomplished by a simple word of command. Likewise are the states induced by prayer, for after practice, the subconscious is entered into by a desire for it, and not through the practice heretofore given.

401 – When the rules and practices have been perfected by the Disciple until they become axiomatic, then they can be disregarded for the desire of service instantly changes the mental force from objective to subjective activity. Not that the rules are valueless, but practice has made the process instantaneous.

Thus the state is induced by a desire or knowledge of the thing.

402 - The fundamentals of prayer make the body receptive to the God principle and a servant to do the will and purpose of the Master. The body being subjected to the direct influences of objective negation, is more and more occupied with the meditative until there is more of abstraction than sensuous thought and there results a body obedience to the Divine that becomes instant, after long practice. There is also an understanding of the distinction between body and Soul and the relation of each to the mind.

403 - The Soul is known to be distinct from the body, but can and does use the body when the subconscious part of it is active. The means of use is the mind, free and uncolored by physical things. It is therefore the privilege of the body to have Soul association in the affairs of every-day life when the approach has been made through meditation to the extent of control.

404 - Remember the mind is a distinct force, being that of a messenger and will as

willingly carry objective and sensuous thought as that purged and free, belonging to the Soul. Of course it is personal and is colored by individual thought effort, nevertheless is a universal principle. The mind is purified by prayer through the surrender of personal thoughts and accepting thoughts of law, love, light, life and abstractions that give freedom for Soul messages.

405 - Prayer develops mighty powers of mind when connected with the subconscious and is then used to uncover mystery and make plain the hidden things of life to objective consciousness. When trained, free, and backed by subconscious effort it can be directed to any portion of the body, arousing potential dynamos that will demonstrate especial powers, for the use and benefit of man. All powers described heretofore are the result of such training and are through the control of mind leading to the freedom of subconscious effort.

406 - Training is in following the rules and taking all to God in prayer, then one by one in every-day effort, the barriers are broken, and man becomes conscious of super-

normal gifts, gifts that are the result of purging and purification. The gifts are not spontaneous, but are the result of concentration and prayer. Concentration being the crux of prayer is an essential in every effort.

407 - Remember, concentration means to be alone, and then empty or free the objective thought by placing it in obedience and afterwards possess the mind with one idea, building upon it until the body is relaxed through negation, and there flows (from the hidden source of all knowledge) information of an enlightened character. Remember before this process of thought elimination and building, there must be the resolve for certain knowledge or direction. This is the pivoting part and gives assurance of results.

408 - Remember concentration not only controls the brain but stills the emotions of the heart. The seat of impulse is in the heart; so the simple process to find what these are, is to center the mind there and then follows a knowledge of social and physical relationship and also the basis of understanding others upon the same plane. Inasmuch as the heart is the center of body attachment,

concentration is always directed there first, when there is a desire to know physical body conditions; *i.e.*, disease afflictions.

409 – When the mind is free and unmodified, concentration uncovers concealed and distant objects and makes possible an understanding of conditions relating thereto. It is thus associations of the past are uncovered including the nature and character of former civilizations.

410 – A consecrated one overcomes the fear of wild animals and poisonous things by the mere will to so do. That is, they have “cast out all fear,” and are at one with them. No one can be hurt in this condition, because the entire vibratory impulse of destruction has been removed, “And no deadly thing shall hurt you.”

411 – Practicing benevolence, generosity, kindness, good-will and complacency to all, without personal attachment either by desire or any other hindering modification, gives the power to form friendships with whomsoever you will. This same practice enables the pos-

essor to inhibit any sense habit of body desire that is hurtful without apparent effort.

412 - All states of concentration come after and not before the primary ones of health, happiness and prosperity. These are obtained by prayer leading to confidence and faith in God's abundance; also by living in today; the tomorrows will take care of themselves.

413 - Idealizing life at the top of the head, (center top) gives power to see at any distance, either those living, or who have passed from earth life. This power has been developed by a great number without knowing the principle, save in sitting in semi-darkness. Its greatest power is that of objective clairvoyance, but is also used as a means of materialization.

414 - By holding to the thought of love with a mind unmodified by sensuous thought, there is the power to bring harmony into family relation and to correct enmity, to settle disputes and give peace. "Blessed are the peace makers."

415 - All these powers whether given here or heretofore can be accomplished by the disciple when he has made suitable progress in the various states of development. There must however be a start at the beginning, if the more extended principles are to be of value. To apply prayer in a haphazard way or only when at leisure is of no value. The practice to be worthy, must be as important as an appointment with God.

416 - These are the rules of direction that have given me comfort in times of sorrow; power to pluck success out of failure; to get up, when down; to enjoy happiness, prosperity and health; to give the same blessing to countless others; to unravel the uneven skein of life and create an intimate relationship with God. They will do the same for you, if you abide in them and do them.

417 - At the beginning, there is only a belief in God, but as each day is lived there comes the slow unfolding process that at last leads the disciple to the fact of a Master, who will by experience, demonstration and living show the way out of human darkness into the light. The Master said, "Come

unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden light."

APHORISMS.

CHAPTER XXIV.

Slogans that Fix Thought and Make Progress Easier.

418 - Prayer is made more effective by slogans (mantras) that have as their idea closeness to God. The habit of repeating such statements fixes suggestion, and after a while the thought is accepted as a truism, axiomatic and conclusive. These statements must have clearness, be based upon fundamentals, and be the guide posts leading others in the direct path, in which all who achieved have traveled. Man thus becomes familiar with the three aspects of God, known as the Absolute, the Associate, and the Within. These are often spoken of as Omnipotence, Omniscience, and Omnipresence.

419 - *Omnipotence* is God manifesting in everything from the atom to all creation, ac-

according to law. There is nothing left out—and nothing to be put in, for in everything there is law; and to know God is to know law. This universal principle applies alike to the Cosmos and to man, without variation or change. Thus man knows he is under direct, implacable and absolute law, and also every other thing is a part of the same principle. As he knows law he is thus far on the way to know God. His slogan must be, as he unravels the mystery of his own destiny, *God is law.*

420 – *Omniscience* is God knowledge or the power of knowing all things through the influence of the hidden and latent within, connecting the individual ego to the absolute, and therefore is the law of God as it applies to individuals. In all beings, there is life and activity. Life expresses itself in exact form, and through this law is accounted the species, as such are known. It is thus God is in man, dwelling with him and a part of him. When man begins the study of law relative to his own being, he discovers the main difference between himself and the rest of creation is first, in life, separating him from the inanimate; and then reason, sep-

arating him from the rest of animate nature. He realizes as far as he is concerned life is intelligence, so the slogan, *God is life*.

421 – *Omnipresence* is God association and is the realization there is a power distinct and apart from body or intellect that has power to control and use both, when there is applied a force that is alike unto the Sun in giving light. This force is called love and is expressed in stilling all other impulses of the body. When the process has been made complete, then there is the flowing of immortality throughout the body and man experiences what Christ described as "I feel the Spirit of God is upon me." So the slogan;—*God is love*.

422 – To approach these three principles of God, the most important function of thought is in contacting that which all men know as *Love*. So the principle of devotion, is to love God with heart, mind, and soul, and then express it here and now, as a living principle between all associates. These principles are natural expressions of prayer, in which fasting and service become the two other factors of God approach. Thus to approach God

man must pray, love, fast and serve; the practical application of which is to have a principle of universal association called, *Loving Service*.

423 - Love is the principle resident of God within the body, mind and heart of man. It levels all differences and makes of any approach to God a means of overcoming physical imperfections. It best expresses itself in service, in which the person is in abeyance at the time. It is therefore free and unafraid. Its office in prayer is to be the *Gift* at the Altar, that becomes the greatest thing in the world; and is "*Love that Faileth Not.*"

424 - *Prayer* is the manner of preparation to receive consciously God gifts. It does not matter the form, but is a meditation that has to be a daily practice. It is daring, because man seeks the unknown. It is willing because there must be continuance. It is patience, because there is no easy way of stilling the appetites or in laying down the body, to be conscious of God. It is waiting, for there has to be long repeating of effort until the approach and practice is right. It has to be

silent, for that is the means of getting close to the God-resident power. In all it means *Devotion to the Supreme Soul*.

425 - *Fasting* is to do without that which heretofore has been a part of activity. It has mostly to do with habits of egotism; therefore it is in restraining thought conditions that arouse emotion and bind man to the ignorance of things here on earth. Every emotion under control means so much closer to God; so fasting is *Prayer Through Restraint*.

426 - *Service* is doing the things necessary to human comfort without complaint. It is also in showing the way to Soul freedom through helpful acts. There are no limits to these, and is to do your level best, with Love as the motive and is hoeing the row of human kindness and helpfulness to the end. So service is *Prayer in Action*.

427 - *Salvation* is the end and aim of religious training and means the conquest of God knowledge until there is conviction without doubt. It is the kingdom of Heaven in the here and now and man pressing into

it. It is instant and does not depend on after-death for experience. There is no especial dispensation, but is law in the expression of prayer. Prayer gives salvation *now, here, today; for immorality is now, there are no tomorrows.*

428 - *Conversion* is the time in the individual life when there is a sincere desire to find God when the desire has reached the resolve to follow fundamentals as all have done who have gone before. The great majority think this is through a vicarious atonement, but cannot be, because there is no skip or break in the law. It can be said the blood of Jesus Christ shows the way, not by his death, but by the life lived. The life lived is the principle and can be followed. So conversion means *Leave all and follow Me.*

429 - *Communion* is not a wine given proposition, no matter the incident of a physical character that it was taken from. It surely was then, and is now, a unity of spirit, wherein the physical is abated and can commune with the hidden and latent within. It is the principle of partaking by experience in subconscious awakening and is accomplished by

man giving up the physical and holding to the spiritual. So communion is *laying down a life to find it.*

430 - *Consecration* is the plan of devoting a life to a certain thing, and is usually associated with religious effort. It means to dwell upon the hidden and latent laws of being, until these become working assets of the individual. Man is a small world within a large one, so all the powers of the phenomenal world are his, when he evokes by concentration laws that will allow practical application of these hidden forces in everyday life. These give God power; so consecration means "*A Son of God.*" .

431 - *Baptism* is the physical act of acknowledgment of a conquest of the spirit over the desires of the body. It may be a wholly physical ceremony, and very largely is, but is really a time when the spirit is born and has control of body function, in all real things in life. Of the two equations man has decided on the side of God. So baptism means "*to be born again.*"

432 - *Breath* is the act of bringing into the lungs air, and that is as far as the ordinary individual thinks. It is also a body purifier and sends to even the extremities its purifying agent to cleanse and rehabilitate the body structure. This is its involuntary office; the voluntary office can be to remake the body structure and use it in the service and knowledge of God. To breathe and know life is to know and practice the sevenfold breaths and make them a part of every day prayer. They are the *cleansing, complete, alternating, heat, motion, moisture and substance breaths*. So *breathe and know God*.

433 - *Posture* is the act of making the body amenable to the influences within, and is the way the body enters into a state of prayer or devotion to the supreme Soul. In all there are eighty-four of these practices, but for practical purposes are found in the seven practices that go with the breaths. They are all for the freedom and flexibility of muscle and nerve, so there will be no inhibiting physical influences at the time of prayer. They are natural movements of flexibility and should be practised until they become axiomatic. So *posture is body control*.

434 - *Fear* is ignorance of fundamental conditions and is the result of allowing the body to control mental impulse. Its greatest power is in stopping the mind from confronting and knowing laws regarding death and the life that does not die. It holds the individual away from all demonstrations of after body life experience and allows the great majority to go toward the grave in the tremblings of its embrace. It must be conquered to know God. *So man must kill fear.*

435 - Centers of the body are given for the purpose of aiding in prayer, and are supposed to be based upon the place life would center in the body at certain times of the day, when, if the Sun started in the head in the midnight hour and traversed the body upon the nerves from the vertebræ, going down the right side and up the left, there would be a complete circuit in twenty-four hours. In this twenty-four hours life will center in any one of the great functions at some time during the day. In the daytime man is positive and at night negative, and likewise there is a positive and negative activity to any body function. So prayers cen-

tered upon a function will get results according to *life being centered there*.

436—All supernormal gifts are the result of prayer; so are all good gifts. There is nothing hidden that will not come abroad and there is no form of prayer that has not as a basis the fundamentals herein given. *It is for the individual to do, to strive, and to win.*

THE END

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