

MAN, Know Thyself



by LAMAS

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FOREWORD

This book is in answer to a long-felt need for a simple and easily understood explanation which is scientific and correct regarding the physical and spiritual structure of Man. Much has been written, but there has been a great confusion in regard to names and functions of the various parts of the physical and spiritual anatomy. This is an endeavour to supply the need for a brief but comprehensive booklet on the subject of Man.

The words are from a highly illumined Soul who has lived for many centuries both on earth and in the higher realms. The transcription is made by a woman who has been his student through many incarnations. Their close association for this great length of time makes communication from one to another as simple and easy as the conversation of two persons in your ordinary earth life. He dictates the words in thought in her mind and she writes them. It is as simple as that.

She herself has felt the need for this simplified instruction, so as she writes, she is

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learning and also helping those others who will read the little book.

The blessing of the Great White Brotherhood is on this undertaking.

Chapter I

All down the ages the wise ones have said, Man, know thyself. Yes, this is true, but how should man go about this task of knowing himself? Where should he start? Where should he look for this self that he should know? They say, "Look within." What is this "within" that they speak of? Is it a place, and if so, where is it? Within—then there must be a without. Without would seem to be that which the eyes look upon, that which the ears hear, the fingers touch, the nose smells. This is separate from the body, different from it. This is without the body. Then "within" must be within the body. That which the eyes do not see, the ears do not hear, the fingers do not touch or the nose smell. Ah, yes, this is what must be meant when one speaks of "within."

But how can man know that which is within—that which is himself? What should he do to find himself so that he can eventually know himself? He first has to be located before he can be known. The first thing brought to his attention is that he has been thinking about the problem of finding himself. So this being that he is, thinks. When he makes a strong effort to think, there is

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a sensation in the head. This must be the seat of thought.

Then he sits quietly and lets his mind take notice of the feelings within the body. The first thing he notices is that through his nose he is drawing in air from outside and letting it out again. If he ceases drawing in the air he is extremely uncomfortable and he has to take a deep breath. He realizes that this action of drawing in air is necessary for life. Without it the body would cease living. Then the within and the without are connected; they are not separated, but are one life.

He next considers the heart that is beating within his body. The need for this is not so obvious, as breathing is, but he knows that when he puts his hand over it he always finds it beating, so it must be necessary to life. He also has felt sensations in his heart when he loves or is angry or frightened. So he connects the heart with the emotions.

Next he feels his muscles and know they act in locomotion or in lifting heavy weights, etc. Then he turns his attention to his stomach which feels the pangs of hunger which the animal instinct conquers by supplying food which is placed in the mouth

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and chewed and swallowed. Primitive man does not understand the process of digestion and nutrition but instinct tells him to eat. Modern man understands the digestive process and also knows the importance of the various organs of the body.

So man realizes the importance of the various parts and organs of the body in keeping that body living and active. These are all within the body and all are necessary to the life of the body. Will the study of the body, physiology, bring man the knowledge of himself that the wise ones held so important? It will help, but it is only the beginning. This is only the visible part of man; besides this, and in and through and beyond this, is that which is invisible to the ordinary human eye, either without or with a microscope. To acquire knowledge of the invisible part of man a different technique is needed from that used in studying the physical body, which can be dissected and seen by the physical eyes.

The physical can search for knowledge of the physical; the spiritual must search for knowledge of the spiritual. Man is both, physical and spiritual, so both methods must be used in the search for himself.

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Chapter II

This writing is a spiritual teaching, but the physical cannot be ignored for, in reality, the spiritual and the physical are not separate and distinct parts of the whole; they merge into each other. Especially in the emotions is this seen. So we shall go back and forth from one to the other as seems to be necessary.

The human being is an emotional being. His emotions are the strongest part of him. Only too often the mind gives way to the emotions; the reason gives way to the feelings. The human being is made up of many parts—which for convenience of discussion—are separated as if they were distinctly different. This is not true. All merge and affect each other in many ways. This must be borne in mind as we discuss Man. Man desires to find himself and know and understand himself. To do that he must begin with that which is most easily seen, and that is the surface. From there he goes inward and finds and examines those parts that are not so readily perceived.

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In his outer contact with the world he is guided by his five senses, as they are called: seeing, hearing, smelling, tasting, and feeling. These actions are easily perceived, though the physical organs which make them possible are intricate and would require much study to understand. In this simple study we shall accept the fact that man has these senses, but shall not go into the study of the organs which cause the effects. These make man's contact with other beings, human and animal, plant and mineral. This is the outer or surface life.

Within the body are many wonderful organs whose action is necessary for the life of the body as a whole; heart, lungs, stomach, intestines, liver, kidneys—to mention a few. These can be seen by dissecting the body, and their actions can be studied by various techniques of the scientists who devote themselves to this study. We shall make use of some of these scientific findings to help us in our study of man.

These organs have a great effect upon the emotions. If they are not in good health and working properly, they can cause irritability, quick temper, impatience, and even acts of violence. Physicians are constantly studying

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to find the cause and cure for the diseases caused by unhealthy organs of the body.

Everything in the physical body of man causes an invisible as well as a visible effect by its action. There are some glands which puzzle the scientists for they seem to be of no use in the human body. Their use is entirely spiritual; the physical body is not affected by their presence.

To sum up—the physical is the visible, the spiritual is the invisible. However this is not entirely accurate, for there are persons whose inner sight makes much visible to them that is invisible to the majority of mankind. The world of the average man is very small. He has no idea of the world as it really is. He knows nothing of the glory and light by which he is surrounded. He is totally unaware of the vastness that is within—the Within that is everywhere—above, beneath, around, and through everything that Is.

Chapter III

The physical body, as St. Paul said, is a temple of the living God. As such, it should be treated with reverence, appreciation, and

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care. It should not be abused in any way. It should be given the proper food in the right amount. It should have exercise and rest, work and recreation. It needs some sleep—the amount varying with the individual. This is the ideal, but alas, it is seldom possible in the life of man to give the temple of God the care that it really should have.

In some countries of the earth almost the entire population is undernourished and overworked. In other countries many persons eat food for pleasure alone without thought of its nourishing quality. Without enough exercise the body becomes obese and flabby.

In your country now the population has awakened to the necessity of the right diet for health, and it is fashionable to be slender. This is good, but the motive for this is not so good. It is usually entirely selfish, Eating the right foods in the right quantity makes the body healthier and the person more comfortable, without aches and pains. Being slender one is admired by others, for this is the fashionable figure. "My dear, how do you keep so slender?" The result is good but the motive is not so good.

Care of the body should be motivated by

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love for the Divinity within—desire to have a body which can be of the greatest use in His service. Few think of their lives as being God's life. They set aside a few hours, if any, for the worship of God and the rest is considered to belong to the personal self alone. In reality the personal self owns nothing; all belongs to God. The personal self does nothing; all action is from God.

Man must know this in order to know himself. Some are born with this knowledge, but they are very few. As soon as man became a thinking being he began to ask, "What is man? Who am I? I, man, among all the animals am the only one able to think and ask questions." So now, after this introduction we shall try to answer the age old question by analyzing man, taking him apart, so to speak, to see what he is made of.

As we have said before, the physical and spiritual are not separate, for each affects the other. The physical body is the container of the spiritual organs as well as the physical ones. The spiritual organs are the most important for man is a spiritual being in a physical body. The spiritual being is, or should be, the ruler of the physical body.

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It, however, is not shut in the body, but can in thought and emotion, travel great distances from the body which is its home.

In the body are spiritual organs which the spirit uses in its activities. We shall segregate these and study them for they are very important in the life of the spiritual being we call man. The heart and the mind are of equal importance. The mind thinks and reasons. It acts in the brain which is in the head, and also in the ganglia in the spinal cord and in the solar plexus. Besides this, there is mind in every physical organ and every active cell in the body. Nothing in the body is unconscious or without mind. Everyone knows how very conscious the nerves are, how they react to various stimuli. They react to the emotions, and also emotions may be caused by the physical condition of the nerves. The human body is like a great city where thousands of individuals go about their daily affairs. No one is ever really alone; the actions of one affect the others and they respond according to impulse. Each little cell is conscious and acting for its own good, but, in acting for its own good, it also acts for the good of the organ of which it is a part—perhaps the liver or a

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kidney. Each tiny cell is a little being—each organ is a larger being composed of these tiny beings. The body is a still larger being composed of all the organs which are composed of the tiny cells. Each part is ruled by an intelligence of its own. Each part acts for its own good but unknowingly is acting also for the good of the being of which it is a part.

The human bodies come together into communities where each seeks the greatest good for himself. But here the analogy ceases, for the human being has to learn that for his own best good he must endeavor to help provide equal good for all the others of the community. The majority have not learned this yet and this is the cause of much misery on earth. Even those who do know the cause of man's unhappiness do not live according to their belief in many instances. They say, "Yes, we would live in a happy world if all considered the others as himself, but I have to act as the others do in order to live. I have a wife and family I must consider them."

Dear ones, there is a Higher power than Man. Man is not the Ultimate. If Man would raise his vision to the Higher Power,

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if he would let his love flow forth to the Higher Power, that which he desired with his whole heart in love, humility, and good faith, would be his. There would be peace on earth, abundance for all, a happy world where all loved and helped each other.

There are some who are starting in the only place there is to start, with the self, "Man know thyself" must begin with the individual man.

Chapter IV

As we have said, the physical body is the container of the being that Man is, although this being extends out beyond the confines of the body. Those with spiritual vision can see colors around the bodies of friends and acquaintances. Unseen emotions and thoughts go forth from the body for long distances.

Within the body is the cause of all thoughts and emotions. At first glance this will not seem to be true. It seems that the cause is in the world without—the turmoil, struggle for a living, unkind words of others, things desired but unattained. So it seems, but in reality, the cause is in the self within.

If you look with attention at the emotions

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expressed by your friends, you will find that often the most cheerful and kindly are the ones whose outer lives are difficult and lacking in many comforts. Some who seem to have an abundance of all luxuries and everything necessary to make a happy life, are discontented and never satisfied with what they have. The cause of these contrary emotions is within the individual being, not in the outer life. It can easily be seen that this is so, but the reason is not so easy to understand.

It is said that one person has a cheerful disposition, another has a discontented disposition. Why is this so? What is a disposition and where did it come from? There is a cause for the disposition which often begins in a previous incarnation. That is the reason babies come into the world with different dispositions. But a disposition is not fastened upon one like a pair of handcuffs. It can be changed for a better one. First there must be the desire to change it. One must look into himself impersonally as if he were looking into another person. At a time when he is feeling calm and undisturbed—for no one is always disturbed—he must sit down and look into himself and ask himself questions.

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If he can be honest with himself and impersonal, he will find the answers. Why am I dissatisfied with my house which is quite adequate and not bad-looking? It is because my friend has a more imposing house. Why do I wish I were able to give my wife more expensive clothes although hers are good and becoming? It is not because I wish to please her, but because it would be a sign for all to see that I am a clever business man and am making money. Why am I so desirous that my children shall excel in their school work? It is not so much for their sakes, as it is that I may brag about my brilliant children.

If he is honest he will have to admit to himself that he is self-centered. He sees everything in relationship to his individual self. He must now realize that he does not have to remain like that. If he does not like the self that he sees he is free to change it, though it will require some effort and perseverance. He must change the center of his life from the little personal self to the God-Self that is within him, and within all that is in the universe. This may seem to be a tremendous, almost impossible undertaking, but it has been done and can be done again.

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There are two qualities necessary— love and perseverance, and both can be cultivated and increased. There is nothing that cannot be accomplished with love. Love is the greatest power there is. All spiritual forces of an undesirable nature yield to love, and either accept it and become one with it or flee from it.

This man whom we are considering, being of a more than average intelligence, sees himself as he is, and not liking this self, decides to change it into a cheerful self which he sees many persons about him have. He knows that dissatisfaction is an emotion and in order to get rid of it he must put a different emotion in its place. Then it might seem that he must replace dissatisfaction with satisfaction and all will be well. Intuition tells him this is not the answer. Dissatisfaction is only an effect. The cause must be changed in order to have a permanent result. He has already found the cause to be his constant thought of himself instead of others in his life. He must think of others with love and desire for their happiness instead of his own.

Being, as we have said, a person of more than average intelligence, he proceeds at

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once to put what he has learned into practice. He looks at other persons with an interest he had never felt before. He admires their good qualities and feels compassion for their weaknesses. He does what he can to help them if asked. He does not intrude into their affairs, nor ask questions, but often the atmosphere of love and understanding which is about him draws those to him who will ask his advice, or simply be helped by telling him their troubles. The love in his heart grows stronger and his world expands. Instead of always looking on the ground his vision now rises into the heavens. He finds that what Jesus the Christ had said long ago is true, "The kingdom of heaven is within you." It is within each and every individual, and to dwell in it one has only to see it. It is also called the Christ, or God the Father or the God-Self or the Divine Soul. By whatever name It is called, It is the higher Self in every human being.

With love this Self will be the actor in your life instead of the little selfish human self you know. Your burdens will become light and your heart will be full of joy.

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Chapter V

This study of Man is the most important and interesting study there is. Man as the great Being which is one with God is omniscient, omnipotent, and omnipresent. For such Man is, and in this Being each individual man should center himself, not in his individual self. Man is a great Being composed of all men, women and children. This is Man with a capital letter. Individually, the parts that form the whole are called men for convenience, but this includes women and children. Man is part of God's Life as are also great Cosmic Beings, Angels, and Spirits of many types, all of which have their place in the great scheme of Creation.

In knowing himself Man has to know himself as the Whole and also as the individual. Each individual is different from every other individual, but there are certain qualities that belong to the Whole and to each one. Many of these qualities lie dormant in the individual waiting to be brought into the Light and unfolded. Man when he unfolds his dormant qualities, is Omniscient, Omnipotent and Omnipresent as God is. All the power

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of God is in him, waiting to be expressed. Why does Man not express it? There was a time when he did express this Power, and was a creator in his own world of living. But he forgot that all the Power he used came to him from God, the Source of all Life. He began to give his individual self the credit for his creations, so the Power left him. It did not really leave him, but was forgotten by him and was as if it were not.

This mighty Power is in Man still, in every individual man, but inactive because he is unaware of Its presence. When Man really knows himself he will find this God-Power and use It as his birthright. He must give God the glory and take no credit for his little self, for of himself he can do nothing, it is God who does all.

As we have said, there are in the physical body many organs which act by the Power of God to keep the body in life and activity. Also, in the body there are spiritual organs which, when the human consciousness knows of their presence, and understands what the Power of God will do for him if he uses them correctly, according to the Law of Life, will change mankind from discordant, struggling pygmies into Beings of Light.

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Now let us see what these Powers are. Mind is a mighty Power when used by the God within. Love from the heart is a mighty Power when not distorted. Close to the physical heart is the spiritual heart from which originates all the spiritual Power expressed in the individual life. It has been said, "As a man thinketh in his heart, so is he." The thought of the mind must coincide with the natural action of the spiritual heart. All spiritual action is natural; human actions are for the most part unnatural. That which seems to you earth-people to be supernatural is in reality natural, while humanity is living an unnatural life.

To live with the constant awareness of the Power of God, ever active within, calling on this Power in every need, loving It and adoring It, knowing that It will respond to you always, knowing that Its Power is without limit, and is yours to use when you give all the credit to the Source—this is living the natural life. The life of worry, fear and distrust is unnatural and starved of the joy and bounteous riches that should belong to man's life on earth.

We hope that the study of this little book may open the eyes of many persons to the

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glorious life that can be theirs if they only will let the God-Self that is within them live the life, according to the desires of their hearts—the spiritual heart—that desires only that which is for their good, and for the good of all. This means life lived from an entirely new view-point—Life as God sees it—free, unlimited in expression, colorful and radiant with Love and happiness. In other words, Life lived as it really is, instead of life darkened and confused by the fear and worry of ignorant humanity.

Dear Ones who read this book, open your hearts, your minds, your souls, to the vision of Life as it really is. Turn away from the unnatural thoughts and fears that are governing your human world and let in the Light of understanding and wisdom. Breathe in the pure air of God's World which is all around you, but unseen because of your disbelief. Use the spiritual Powers that God has given into your hands, but know while you use them, that the Power and the Wisdom are the gift of God which you can use only as long as you know and love the Source. For all Power is from the Source.

Life, Love, Faith, Perseverance—are actual

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Forces which live in your body and give health and strength to the body, and also bring into visible form all desires of the spiritual heart. Remember that your individual body is part of the great body called Man. Just as the organs of the body all work together for the benefit of the body, with the spiritual Power of God within the body, so the individual bodies should all work together with the spiritual Power of God for the benefit of Man.

Chapter VI

Life — what wonderful visions come to mind when we speak that word—that is if we are thoughtful persons and will give some attention to our surroundings. Also, if we will give some attention to our own inner beings.

Life is everywhere, without and within everything that exists. Scientists devote their lives to the study of the phenomena of outer things and their actions. Psychologists devote their lives to the study of the emotions and reactions of the inner man. This is very difficult and it is almost impossible to prove their findings. There is no unanimous opinion among psychologists. In the

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physical sciences under identical conditions there will be identical results. Not so in the science of mind and emotions. No two individuals react exactly the same to the same conditions. Human beings can be studied and classified according to their predominant characteristics but each one is a different blend of many prominent emotional tendencies; so it cannot be infallibly predicted what a man's reaction will be to any given circumstance. The probability may be predicted, but only a probability, not a certainty. So it can be seen that man is a difficult subject for study. It would seem that each man must study himself in order to learn anything accurate and reliable.

This is true. Each individual must study himself in order to arrive at any true conclusion. Psychiatrists have made many serious mistakes in analyzing their patients. It would be far better for the patients to study psychology and analyze themselves. But which psychology? No two writers agree entirely.

It begins to seem that the effort of man to know himself is doomed to failure. Fortunately this is not so. The answer can be found, and in fact has already been found thousands of years ago, but it is so simple

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that man has not attempted the practice of it wholeheartedly. It is a philosophy that should be practiced in living in order to receive any benefit from the knowledge of it. This is true of all philosophy. All philosophy that is believed in should be brought into the daily life and lived. There is no complicated process of thought in this philosophy, a young child can understand it, but there is much activity in the practice of it. In comparison with the great number of men on the earth, extremely few have ever practiced this philosophy, although they feel sure it would work if it were practiced. It does not require great study for it is very easily seen.

The answer to one question will give a man the knowledge of himself. Do I love Life as a whole, and do I love every one of my fellow-men as much as I love myself?

Love is the basis of every great philosophy, every great religion. The love that is meant is an impersonal, compassionate love, a love without condemnation no matter what the fellow-man may seem to be, no matter what the fellow-man's attitude toward him may be. even if the actions may be hostile. There must be love for everything that has life.

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This includes events and circumstances, surroundings and situations. It does not mean that no effort must be made to change, for Life is constant change, but it means to have a peaceful feeling toward your surroundings even while you are taking steps to change them. You love your children, even though you may see that some of their habits must be changed. You see that they are not perfect, but you love them. This love you can give to every individual and to humanity as a whole. This is all the psychology that you need. In giving you are receiving. In loving, your body is being made peaceful, nervous tension is released, the muscles relax, the blood circulates, and every movement is easy and graceful. You are a new being, full of the joy of living, and cheer and happiness to all those you contact. Love, and you are living in rythm with the whole universe, for the universe moves in rythm with love.

Chapter VII

The study of Man is such a tremendous subject that it is difficult to know what to put into this small book and what to leave out, for many books could not contain it all.

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There are some truths that cannot be put into words, but must be known intuitively. We shall do our best to put the most important information in this little book.

We have said that Man is a thinking, feeling being and that the emotions are stronger than the reason. We know that the seat of reasoning thought is in the brain in the head.

Man expresses a number of differing emotions. Where are they located, or where is that which produces them? Something within the body must be touched by something separate from itself in order to produce an emotion. Those who have studied Man from a spiritual point of view have divided the body into regions, in each of which a different action takes place. Of course, all is governed by one Intelligence, but in order to discuss Man as a whole it is necessary to examine the parts separately, then to see them all together.

We have mentioned the head. Next below the head are the lungs which draw in air which is needed for the life of the body. The air not only serves the physical being, it serves the spiritual being. Deep breathing has been practiced in the orient for cen-

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turies and affects the spiritual part of man, enabling him to accomplish acts that seem miraculous to the ignorant. These practices are dangerous for western men and some of them are injurious for anyone. However, there are sensible methods of deep breathing which are of benefit both physically and spiritually.

Below the lungs is the heart. This also serves a physical purpose by pumping the blood into the veins and sending it out through the body. The heart also is an emotional center and emotions are spiritual. At the right side of the heart is the spiritual center of the body. In the case of highly evolved beings the heart is in the center of the body instead of being toward the left side. The spiritual heart cannot be seen by ordinary human vision, but the Illumined Ones see it even from without the body. From it flow all the higher emotions. By meditating on this center in a calm, relaxed way, the emotions may be controlled and calmed. It is good to spend a little time each day sending the thought of peace and quiet strength to the spiritual heart center. It will help you in your daily life in the outer world of activity and bustle. It is good to

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think of the physical heart as being helped and strengthened by the spiritual heart center. This is true and your attention brings it into action.

Below the heart is the solar plexus. This is the center of many nerves which carry messages and receive messages in many parts of the body. It is affected both by physical contact—such as a blow—and by thought and emotion. It is an emotional center of the body in a somewhat different way from that which the heart is. It is affected by the lower emotions while the heart is affected by the higher ones. Turn your attention to this center and send thoughts of impersonal love, thoughts of Life, God, Evolution. These thoughts will be received by this center and brought into effect in the outer consciousness and life, for the subconscious mind is situated here and it responds to suggestion, carrying out without fail that which is impressed upon it.

Below the solar plexus is the stomach where the food eaten is received and digestion begins. Some foods are partly digested here and digestion completed in the intestines; some are entirely digested here. The stomach and intestines which form the di-

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gestive tract are very important for the health and well-being of the physical body, but even they have an effect on the emotions caused by physical sensations of pain or discomfort when they are given foods not suitable for a well-balanced diet. These organs are also affected and helped or hindered in their functions by the emotions which are caused by thoughts which are happy and peaceful, or worried or angry. The effect is very easily noticed in the discomfort or even active sickness caused by bad news or resentment. When the mind is peaceful, the digestive action causes no feeling but a pleasant one. Also the expulsion of the bulk after the nutriment has been taken into the distributing system of the digestive tract, is affected emotionally.

Very close to the organs of digestion and elimination are the sex organs. As every one should know, these are extremely important. The health of the present and future generations of man depend on the physical and spiritual treatment of these organs. To the pure all things are pure and there is no exception here. Sex is sacred in the heart of the Creator and it should be considered so by every human being. Think of these

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organs always as being wonderful creations of God, to be used always with Divine love in the heart. Every organ in the body should be thought of in that way, with Love in the heart and thanksgiving to the Source of all Life. Give thanks continually for the Life that is in every part of your body, mind and soul. You will then be healthy physically and joyous and radiant spiritually.

We have now given a very brief summary of the various regions of the human body. We shall continue our voyage of discovery in another chapter.

Chapter VIII

Dear Ones of the Earth, if you have taken what has been written so far, in this little book, and are endeavoring to live it, you are now ready for what is to follow. That which is considered a deeper, or higher teaching, though there is no such thing as "deeper" or "higher". All that is, simply is, God is in everything expressing, and everything is the expression of God. Could the expression of God be higher or lower? It is only different. There are no two expressions, no two manifestations the same. God manifests

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Himself in innumerable different ways, but all are God in expression. All things that you see come from the One Source, Life or God—it is the same. Also, all that you do not see, but know exist—heat, cold, electricity, energy, atoms, electrons — all that science has discovered and much yet undiscovered—is from the One Source.

All is God in expression, including Man. Men you see, but Man you do not see. Yet Man is just as real as men are. It was to Man that the ancient wise ones spoke when they said, "Man know Thyself." They did not say, "Men know yourselves,"

You may say, "Man is a thought; men are physical, solid bodies." Yes, but thought is just as real and solid as are the physical bodies, even more so. This idea is difficult for the human mind to grasp, but it is the Truth.

We shall use electricity as an example, for the action of electricity is well known. It is an actual thing. It gives you light and heat; it moves implements for you. But to you it is a mystery in a way, for it is invisible. If it penetrates your body in high voltage, it kills you. It is in the lightning when there is a thunder storm and you know that light-

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ning can strike and kill or cause fire. Yet it is as intangible as thought. What man finds so difficult to understand is that thought is a power as strong or stronger than electricity. It can move armies, destroy empires, cause wealth or poverty, sickness or health. You cannot take thought into your hands and mold it into form, but you can learn to control the mind so that thought can be consciously used to bring new forms in place of undesirable old ones, to bring health in place of sickness, wealth in place of poverty. It can bring friends where there has been loneliness.

Thought can be used as a constructive instrument, but to make it most effective and easier to use, love must be with it, in it. Thought with love will accomplish wonders. Thought and love are both realities. They can be sent forth for great distances and will reach the one or the place thought of with love, and will penetrate, permeate and change, or effect that which the heart desires.

Man is thought, the thought that rises from all the individual men on the face of the earth. This thought is real, powerful, and all blending together, become Man. This is Man, one being, formed of the thought of

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all men together, blending into one. It becomes one power, one love, one hate, one joy, one pain, one aspiration, one despair, one great vibrating Being. This is Man, formed by the thoughts of men—and men include women and children.

But just as each individual man is in the making, not finished, so is Man also in the making, constantly changing, evolving, unfolding. All creation is in evolution including Man and men. The ultimate and perfect creation is in the Mind of God, complete and finished.

Each human being has latent in him all the qualities necessary for the perfect man that he is destined to become just as the seed of the tree has within it all that is necessary to bring into manifestation the complete and perfect tree. This is unconsciously brought forth in the seed and the tree. In man it is different. The human infant is conscious, and his consciousness expands and grows as his body does. No one knows how he grows but we all can see that he does, just as we can see that the seed develops into the tree.

Humanity is living a relative life of change and unfoldment, but in the center of this

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changing life is the Absolute, unchanging and perfect. The question is often asked, "Why didn't God make us all perfect in the first place?" If that were done men would be as robots, mechanical creatures, all alike. God is creating individuals, and in order to be an individual each must have some free will of choice. There are laws which governs the universe and every living thing, but with the gift of thought man was also given the gift of choice. He was also given freedom of action within certain limits. Because of his ability to think, he has learned to do many things that the animals are unable to do, but still, with all his thinking, he does not know himself.

The great majority of mankind do not know the Great Power that dwells within their minds and souls, the Power of Love. They struggle and fight and try to accomplish by force that which can never be achieved by anything but Love and cooperation. How blind, how blind is the human race! All through the ages great Teachers have appeared on earth, teaching the true philosophy of Life. "Love ye one another."

Men have listened, but they did not hear. Even at this present time an infinitesimal

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number have heard. To hear is to act. No one can really hear and not act, not begin to live the teaching. Very few have heard with their hearts.

Dear Ones who read these words, takes them into your hearts and live them. Let your Light shine out over the earth dispelling the darkness wherever it shines. Each little lighted candle added to the few now shining will dispel more and more darkness, bring more and more light. How simple it is: "Love ye one another."

Chapter IX

We shall continue our study of Man by touching on some of the teachings on this subject that have been given over the ages. Every great Master has come to the earth with love and compassion for humanity and a burning desire in his heart to help them to understand Life and a longing to give them release from the misery caused by their ignorance. One of the very early and very great Ones was Zoroaster. He came teaching the Power of the Light. The Light of the great Spiritual Sun, which is another name for God. Many people were attracted

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by this teaching and became followers and disciples. For some time it was a pure religion and was a shining Light on the earth. It spread over a large territory and kings and princes became its adherents. Many priests were needed to administer its sacraments. Because of this, unscrupulous men entered the priesthood only for their own aggrandisement, with no love for anything but the personal self, utterly selfish and without love for God or man. Then the pure, beautiful religion that Zoroaster had brought to mankind became polluted with superstition and untrue teachings. The priests being crafty and cunning originated ceremonies which required contributions of money from the people. The people were warned of terrible punishment from God if they did not comply. Finally there was only a small number of enlightened ones left to carry on the true teaching. They passed the teaching down by word of mouth and by manuscripts carefully guarded, but the religion of Zoroaster, with its power and shining illumination, is gone from the earth.

This same story could be repeated almost word for word for all the great religions that have had an influence for good. When

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they have attracted large numbers of people and covered vast territories, unscrupulous men enter under the guise of piety and deceive the easily led and ignorant ones for their own worldly gain.

On a smaller scale it is being done in the newly formed groups and religious cults which are forming in numbers at the present time. Usually the leader is a sincere and unselfish one who believes himself to be inspired by God to lead the people into a new and glorious enlightenment. He often has a very good understanding, though mistaken in some respects. Too much importance is often given to things which make no difference in the worship of God—for instance, on which day of the week God should be worshipped. God should be worshipped every day and every minute. It does not matter which day groups come together to worship. Dates of holydays make no difference. All that matters is the love and sincerity in the hearts of the worshippers. Time and place are not important, days come and go, ceremonies are instituted and changed, but love and adoration in the human heart can go on forever, and will if they are cultivated by putting the attention on Life, Love, God.

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Love and adoration in the human heart for the Highest can lift all mankind into a radiant life of Peace and abundance.

But man becomes careless; he puts nine-tenths of his attention on the physical aspects of Life and maybe even less than one-tenth on the spiritual, which, in reality, is by far the greater part of Life. The so-called Christian says a prayer before going to sleep at night and perhaps, if he has time, a prayer when he rises in the morning. The rest of the day his mind is entirely occupied with earning a living. It does not have to be like this. One can train himself to feel the presence of the God-Self at all times. It is within him, ready to help him in every affair of his day, if he will give It some attention.

Few persons know what a power for good or evil the attention of the mind is in the life of a man. Many ancient sayings, and modern ones too, relate to this Truth, but man in his heedlessness pays little attention to the sayings or the meaning they convey. One of them is this: "What thou seest, man, that too become thou must, God if thou seest God, dust if thou seest dust." This does not refer to a casual glance, but to frequent and sustained attention. This is Truth.

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It is a Law of Life. If mankind would only take that to heart, what a different world they would live in. Men spend so much of their time putting their attention on the unpleasant facts of living and only giving a passing thought to the pleasant, happy events of their everyday lives. Whatever the attention is put on is magnified in size and importance. If it is unpleasant, it becomes more unpleasant, and the more the mind dwells upon it the worse it seems. When the attention is put on a happy event or circumstance, not only does the event seem to become more joyous, but the physical body responds with energy and a feeling of radiant health. Put the attention frequently, if but for a moment at a time, upon God within you and within all creation, and your soul will sing for the joy of being and all the world will respond. Give this a trial, dear Ones, persevere, and you will become a happier, calmer, more efficient person, both within and on the surface. You will call into manifestation the loving Power of God which has been lying dormant within you. It has been awaiting your attention, your consciousness of Its Presence. The subconscious mind goes on working in the organs of the body with-

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out your attention, but the Love and Power of God in your Soul are not subconscious; they are superconscious and your conscious attention is necessary to bring them into action in your Being.

Is it not worth your attention—your loving attention, even adoring attention — to bring the dormant God-Life into activity in your world? A few moments from time to time—then more and more frequently, until the consciousness remains in all your daily life like a shining star in the surrounding dimness.

The consciousness of the Presence of God has been preached all through the ages, is it not time for Man—for individual men, women and children—to practice It and finally live It? It would seem so. The time is now ripe and man must take advantage of it. There will never be a better time than now to practice and live the glorious Presence of God.

Chapter X

Man is a tremendous subject, for Life and Man are One, and Life, as every informed person knows, is without beginning and

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without end. Does this mean that Man is without beginning and without end? The answer is, No, but the Life in Man is without beginning and without end. The form of Man had a beginning and the present form will have an end, but Life is Eternal. Man has evolved from more primitive forms and will evolve into finer forms better fitted to express the Spirit dwelling within Man.

When man at present leaves the physical body after so-called death, he continues living in the spiritual body that was within the physical. During the course of evolution the time will come when the physical body will have become finer and the vibrations will be so high that it will not have to be discarded. Then the human being will continue living in this highly evolved physical body and there will be no death as it is known now. Life will be Eternal for the body as well as for the soul. Then it naturally follows that there will be no birth for the human being, for birth and death go together; they are one. Death on earth is birth on the spiritual plane; birth on earth is death on the spiritual plane. So it is now, but so it will not be when the human body and the soul within it are completely one. Then Man

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will shine forth in all his glory, the glory of God Almighty, the Father, Son and Holy Spirit. For so Man is destined to be. Toward this evolution is progressing though the human eye cannot see and the human mind cannot understand.

To the human mind it seems that the earth is in a terrible turmoil—even on the verge of destruction—but the earth will never be destroyed and Man shall live forever. Such can be read in the records which have been preserved which record the past and the future can be read in the past. The past is in Man now and from this past the future will appear. While one of these words is being written it becomes past and when we begin to write another the future for that word is no more. The present cannot be grasped; it becomes the past in a split second.

So you can see that in Reality there is neither past, present nor future. Then what is there? There is only Now. This cannot be explained; it can be learned only by meditation and living. We all live in the Now, which is neither past, present, nor future. All Life is Now. All time is Now. All unfoldment is Now. The mind cannot grasp it, but finally the Soul will know it to be

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Truth. God is. We cannot say God was, or God will be; God is always; not yesterday or tomorrow or today, but Now. This is also the Truth of the Soul that is Man. The Soul is and has always been. As is written in the Bhagavad Gita, "Never the Spirit was born, the Spirit shall cease to be, never. Never was time it was not. End and beginning are one. Birthless and deathless and changeless, abideth the Spirit forever, Death hath not touched it at all, dead though the house of it seems."

The Spirit is God, indestructable, eternal. It is in Man and in all Life. When Man becomes entirely conscious of this Spirit which he is, conscious that he is the Spirit within human form, then he will live as the Spirit, unlimited, free to express, one with all Life everywhere. Then his center will be everywhere and his circumference will be nowhere—for he will be without boundary or limit. Then he shall fulfill the prediction of the Master Jesus, "Greater things than this shall ye do." When he is conscious of the Oneness of himself and God, all things will respond to his desire which comes in Wisdom and expresses in Love. This will be the age of Love, Light, Joy.

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The Christ in each man will rule and all men will live together in perfect harmony. There will be an abundance of every good thing, both spiritual and material. Man once more will be a perfect, creative Being, perfect as God is perfect. The command of the Christ in Jesus will be fulfilled; "Be ye therefore perfect even as your Father which is in Heaven is perfect."

