

**WHAT
IS
PRAGMATIC
MYSTICISM?**

Full transcript of a

LECTURE

and

TREATMENT

by

Mildred Mann

FORMULA FOR DEMONSTRATION*

(A demonstration is answered prayer . . .
the manifestation of the Presence,
Power and Love of God)

**“ASK AND YE SHALL RECEIVE,
SEEK AND YE SHALL FIND,
KNOCK AND IT SHALL
BE OPENED UNTO YOU.”**

— JESUS

(•The formula is ASK Mildred Mann)

AUTHOR OF

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ONE MINUTE, PLEASE!

Before reading this lecture and treatment, follow these directions very carefully. In this way you will experience the full effect the material can have on you, now and in the future.

1. TAKE THE PAMPHLET TO A QUIET PLACE WHERE YOU WILL BE COMPLETELY ALONE AND UNDISTURBED.
2. NOW TAKE YOUR "MENTAL TEMPERATURE." ARE YOU TENSE? APPREHENSIVE? DISTURBED ABOUT PERSONAL, FINANCIAL OR EMOTIONAL PROBLEMS? BORED? CONTENT? RELAXED? HAPPY? LOOKING FORWARD TO TOMORROW WITH CONFIDENCE AND REAL ANTICIPATION?
3. JOT DOWN IN YOUR OWN WORDS HOW YOU FEEL:

4. NOW OPEN THE PAMPHLET AND READ IT SLOWLY AND THOROUGHLY, MAKING SURE YOU READ AND MENTALLY ASSIMILATE EACH WORD, LETTING IT COMPLETELY SATURATE YOUR MIND.
5. LAST, CHECK YOUR "MENTAL TEMPERATURE" AGAIN.

If you follow these directions, you will feel an immediate spiritual, mental and physical uplift. Thus you will know from actual experience what such lectures can do for you. If you let them they can be a guide, a teacher, a personal counselor, and they can change your entire life for the better as you follow the directions which they give.

WHAT IS PRAGMATIC MYSTICISM?

I think it is a very good thing for those of us who are “veterans,” as well as those of us who are newcomers, to be reminded of what Pragmatic Mysticism is: what we believe in, why it is different, and what it does for us.

What is Pragmatic Mysticism? Why is it different from other beliefs?

Well, Pragmatic Mysticism is a form of religion. Perhaps this will startle you. But I was startled one year in California where I heard several well-known metaphysical ministers make the statement that theirs was NOT a religion. They said it was a “mental process.” But Pragmatic Mysticism is much more than that. Far more.

We differ, for example, from every other form of ideology. We have no theology, and we are creedless. What that means very simply is that we need no crutch. Please do not think I am disparaging any other form of religion, for I am not. It is just that those of us who are students of Pragmatic Mysticism have traveled a little further on the road, to a point where we no longer need the crutch of a concept of a God who is going to do all things *to* us and *for* us.

This is where Pragmatic Mysticism differs. We do not believe that there is any barrier between us and God. The only thing that can separate us is our own understanding.

We know, for example, that there is a Divine Mind, a Divine Intelligence — a tremendous, powerful Infinite Mind that has conceived all things — and this is without beginning and without end.

We are not yet given to know why we were created; probably because God so loved the world, which He had also created, that He desired to give a part of Himself to each and every one of us.

Now this part of us that is God is what in Christian theology is called the Second Person of the Trinity: the Father is the Infinite Mind, the Second Person is the Son, who is the Presence, or Christ, who lives in you and me and every other human being.

We know that God is present in every human being, regardless of race, color or creed and regardless of whether we like the person or not. Sometimes it is very hard to see the Presence in someone you do not like, although it is very easy to see Him in someone you love.

Other religions believe that they must have intermediaries — someone to approach God or appeal to Him for them. We believe that we can contact and talk with God ourselves, as individuals.

There have been a few great teachers who so loved, understood and demonstrated His magnificent Presence that it was natural for them to be thought of as gods. That is why so much of Christianity refers to Jesus as God, despite the fact that he himself declared: "I speak not of myself: but of the Father that dwelleth in me, He doeth the works." (John 14:10)

Similarly in the Buddhist religion, while Buddha is never called God, he represents the God concept.

In Pragmatic Mysticism, we believe that the Presence of God indwells each individual, and our goal is conscious union with this Pres-

ence. Because, you see, until we have this, we have problems.

Now very often people who hear this for the first time have an idea that this is just a lot of foolish words. It sounds too easy. Too pat.

But we are not relying on words. We are relying on the doing — on the results of the doing. Words may be used as mental guideposts — but it is the doing that counts.

First of all, we accept complete responsibility for ourselves. We blame no one for anything that has happened to us. And we know that our good fortune is our own doing, too.

Nothing has ever happened to you or me, good or bad, that we did not consciously or unconsciously bring on ourselves, and no matter how we try to shift the responsibility, we only deceive ourselves.

So your first concept is that *you* are responsible for your life. I am responsible for my life. Until we come to a recognition of this, we are no more than leaves that are blown around by the breeze.

People say to me very often, "But you really don't know what I have gone through!" Of course I don't. But I do know that none of us could be in a spot where we have tragic problems or desperate needs unless something prior had put us in that spot. Not something outside. Something inside.

Now before going any further, I must ask you to agree to three steps if you sincerely want to understand and practice the Presence of God — which is the basis of Pragmatic Mysticism:

First, that you will keep an open mind.

Second, that you accept the premise that you are responsible for yourself — completely responsible — and can learn to control your circumstances, your health and your spiritual growth.

Third, that you accept the idea that everything that you or I or any other human being could ever need *has been given* to us; it is ours now. That we have not claimed or used it, or had the understanding to accept it up until now, does not change the Truth one iota.

“When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.” (I Corinthians 13:11,12)

If you were given a beautiful Christmas gift and you put it on top of the closet and never opened it, you would have no benefit of the gift. And that is exactly what we have done. We have been given the greatest gift in the world — the ability to make our lives what they should be — and most of us have not yet discovered it.

Now I wish it were just as easy to unwrap and use this gift as it would be a Christmas gift. It is not quite that easy, but far more wonderful once you have done so.

And what is this gift?

Very simply it is the discovery of your own inner abilities, your own inner power. And the greatest, most beautiful and fulfilling gift is the conscious knowledge that God is in you and you are in God. Not a God who lives up in the skies, but the Presence who gives you

life, who allows you to live and breathe and walk and talk and think and make your plans. This is all God-given, because if that Presence leaves you or me, we are what is commonly called "dead!"

The divine gift we find through Pragmatic Mysticism is the power to use this God-given capacity to re-create our own lives.

*If at this point you do not like what is in your life, you can change it, and no one in the whole universe can stop you except yourself.**

Perhaps you are saying to yourself, "I've tried this kind of thing before and gotten no results. I don't think it works."

Don't look at it that way. Ask yourself if you have really worked at it. Have you, really?

How do we work in Pragmatic Mysticism, for instance?

First of all, we begin to get a little understanding of what we really are. For example, when you look at me, you see a physical body. You hear my voice. But what you do not see, or what I do not see when I look at your body sitting there, is that which makes this body, this voice, this life. What does make it?

Surely the life comes from God who lives within me. But He has also given me a mentality and an emotional nature. That emotional nature today is called the subconscious mind. And it is the combination of these two, the mental and the emotional, (when directed) that makes my life and yours what it is at this moment, and every other moment that we live.

There is an old Egyptian teaching which illustrates this thought. It has been preserved in a deck of cards called the Tarot, the grand-

(*) See "How To Find Your Real Self," Chapter III

parents of our playing cards of today. There is one card called "The Chariot"; it shows a man sitting in a chariot that is being driven by two sphinx. One sphinx represents the mentality and the other the emotions, the subconscious. The man has no reins; he drives the two by the power of his will and mind. And he is king of himself. This is very beautiful symbolism — and you will eventually learn to have this same control.

You and I, through our deliberate thinking, are the charioteers. You and I have the power of selecting what we will think,* and it is through this deliberately selected and directed thought that we begin to mold, control and use the emotional nature.

Nothing has ever happened to us, good or bad, that has not come about through our own volition. For instance if you want to look for the causes of ills in your life, you will find that they were spawned by the impact of negative emotions — hurts, fears, angers that penetrated deep into the subconscious and remained there. And as they stayed underground, they grew. They will continue to grow until you do something about them. And the only way to uproot them is through your thought.

Now we begin to realize, and science is coming more and more to the conclusion, that this concept of *creation by thought* is the only answer to the creation of the universe — to the way it originated in the beginning.

Just what do we mean by this? What are we dealing with here? Simply the fact that

(*) See "How To Find Your Real Self," Chapter V.

thought — the thought of a great Infinite Mind — has created everything.

We are told in the Bible that God created man after His own image and likeness, and we are also told that He gave man dominion over the earth. So we come to realize that the greatest gift He gave us besides life was thought.

Just how are we supposed to use this power of thought to heal ourselves? Suppose at this moment you have a physical malady. Suppose it is chronic. What then?

Well, you go back to some of the basic metaphysical concepts. Simple ones, which perhaps in the beginning you can accept only intellectually. Once you have experienced this kind of healing, nothing ever shakes your faith.

For example, we know that the Presence of God in us is perfect health, perfect vitality and energy. If I am ill, it is because I have separated myself from that knowledge through fear. And as a consequence I am subject to that illness. So I bring myself back by remembering that the Presence who lives within me is perfect health, and I am made in that image and likeness.

When I truly believe this, no illness in the world can overpower me. And if it should even touch me, I would be over it so quickly I would hardly know it. That's what we call a healing.

*Whatever my problem is, I can change it through my thinking.**

Suppose for instance that I am afraid of people. I wouldn't like to admit this — nobody does — but suppose I suffer from what we call

(*) See "How To Find Your Real Self," Chapter IV

an inferiority complex. Perhaps I am not quite sure how people are going to like me, and I am terribly dependent on people liking me; whenever I come into contact with strangers or even casual acquaintances I am uncomfortable.

Or suppose you feel stymied in a relationship because you feel insecure within yourself. How can you gain the approval, love or acceptance you want?

If people are a problem to you, whether in a close relationship, or a job, what do you do?

Well, you begin to remind yourself again of what you know. "Who am I? I am a child of God. I am divine. I am Divine Spirit." You begin to think of yourself in terms like that. Can you imagine God being shy or insecure? Of course not. You begin to realize that God loves you and is motivating you — if you will allow Him to. And that the Mind of God in you is yours for the asking. "Let this mind be in you, which was also in Christ Jesus (Philippians 2:5)

So you take a deep, spiritual breath and say, for instance, what I say just before I give a lecture: "I AM (or Lord, or the Presence, or Christ), please take over." Simply that. Then just for a moment, don't speak. Give the Presence a chance to come through, and you will be amazed to see how the insecurity goes. Terribly simple, isn't it? But not easy, primarily because we are afraid to trust Him.

It doesn't matter what the problem is, the application is the same. What it does require is a clear-thinking mind and a child-like simplicity of heart. There isn't anything in your life or my life that cannot be solved by it.

This is what we mean by "directed thought." You must be willing to accept the concept on faith, have an open mind and a desire to try.

What will the results be?

The results will be a "new you." The first thing that will happen is that your whole physical organism begins to change into a healthy organism. You begin to feel like a different person. You do not wake up with dread in your heart in the morning, but you welcome a new day. A beautiful day.

You suddenly find that each day is a new experience — an adventure. If something does not go as well as it should, you come back to the realization that you have erred somewhere, and turn yourself and the situation over to the Presence to be set right.

We turn to a fresh concept also regarding our fellow man, because there is not one of us who does not come in constant contact with others. We learn to treat him as we want to be treated, and if at first he does not seem to react, we do not lose faith. We keep on. In other words you treat your neighbor as yourself. And you begin to live in this concept. A concept of positive, good constructive thinking; of kindness, of understanding, of faith.

Above all, *don't give up* if after the first few attempts you do not get immediate results. This is the crucial period, where so many fall by the wayside, just short of success. This is the time to hang on, to build your faith. Learn to increase it. And you can. We all can.

If you find in your own life that you have certain prejudices, get over them. Realize that

the next fellow is as much a child of God as you are, regardless of his nationality, color or creed.

We are all children of God. Let us realize it. In this way we can have peace in our time. You know the prayer, "Lord, let there be peace on earth, and let it begin with me" — because if it begins with me and I spread it to you, and you in turn spread it to those you know, it becomes infectious. Within a month we could have a new world. We have enough of a nucleus among us to spread it — none of us realizes how many people we know. And if we all felt this way, what a miracle we would see in a short time!

Perhaps the greatest difference between Pragmatic Mysticism and other beliefs is not only one of concept, but of effort. Other religions believe in some form of Deity who can, if in a good mood, and sufficiently propitiated, grant their prayers.

We know that the Presence of God who lives within us has already given us everything we need, and it is up to us to learn to use it. This understanding is very beautifully summed up in the following parable from a book entitled *The Vision of the Nazarene* and published by Neville Spearman in London:

THE ROPE AND THE RIVER

There were once two countries, one called the Land of Bliss, flowing with milk and honey; the other in an arid region full of strife and unrest, and this was the Land of Woe. They were separated by a swift, wide and dangerous river, and those who sought to cross that river lost their lives in the attempt.

Then one day there came a man who, because of his love for the people, decided to try to place a rope from one bank to the other. He reasoned that even if he lost his life in the attempt it would not matter because others could use the rope to help themselves across in safety.

And so he fixed one end of the rope to a tree, made a noose of the other end, and started to swim. The river was very wide and rough, and when he was about halfway across, some hunters on the banks of the Land of Woe, seeing the splashing, thought it was a great fish and shot their arrows, mortally wounding him.

Nevertheless, with a last and great effort, he managed to throw the noose of his rope round the stump of a tree before he sank below the waves.

When the people saw what had happened, they began to worship him as a hero, saying he died to save us, and so is he worthy of our adulation and love. And yet, although they worshipped him, only a handful attempted to cross the river, for the others said within themselves: "Even though the rope is there and we cannot drown if we cling thereto, yet the waters are cold, the river is wide, and the effort of crossing is very great."

And so in the course of time the rope was almost forgotten and became covered with weeds and entangled in the fallen branches of old trees, so that it hardly resembled a rope at all.

But the worship of the hero continued: monuments and buildings were erected to his memory, and people sang songs of adulation

to him and prayed to him because of his great love for them. Second and third and fourth generations of men came into being and their leaders, men of learning, preached of the hero and how he had died to save them, but of the rope across the river they never spoke, for now it had been forgotten altogether.

Consequently a great confusion arose by reason of the arguments and teachings and oratory, and finally many superstitions came into being, so that only a very few were able to discern the difference between folly and the truth. Also much discord arose among them and they quarrelled and fought, and those few who were able to discern the truth were persecuted and reviled. So that the Land of Woe became more stricken with sorrow and unrest than already it was.

Finally a body of learned men arose and they cried, "Why this strife? All that is needful is to worship this hero as a god, and to believe that he died to save others, and lo! when we ourselves die we shall go to the country called the Land of Bliss without any trouble at all. For although our bodies cannot float across the river while we are alive, our souls will float across it when we are dead. Moreover, so great were his love and power and heroism, that all we ask of his spirit he will surely do, if we but shower enough love upon him in return."

When the people heard this, they were overcome with joy and heaped honors upon the teachers, saying: "Great is their wisdom, for they have shown us an easy way. Simple indeed is it to worship and to pray and to ask our hero to save us when we die; so now let us

eat, drink and be merry and make the best of our sojourn in the Land of Woe."

But meanwhile the spirit of that hero looked upon his brothers with sadness as he listened to their petitions and prayers. And into their ears he whispered: "My brothers, ye do err, for verily I *lived* to save you, and my death was but an incident of my attempt, and can never be the cause of your salvation. Alas, that ye should have forgotten the rope which I placed across the river between the Lands of Woe and of Bliss, for to that end did I come and to no other. Because of my love for you, my spirit is close to you, and I will comfort and cheer you in your adversities, yet carry you across the river I must not, however much ye pray and implore."

But although the hero spoke to them thus, yet too loud did they utter their prayers and petitions to hear the still small voice of his spirit, so did they remain in the Land of Woe.

* * * *

And now for a final recapitulation, here are the basic fundamentals of Pragmatic Mysticism:

BELIEVE IN GOD.

Pray to Him (we call it meditation) every day for at least ten minutes.

Keep your thoughts positive.

Treat your fellow man with the realization that God is in him, too. You will find that he responds in the most amazing way you could ever imagine.

REALIZE THAT:

You are never alone. No matter where you

are, God is there. God knows and loves you, personally.

You may not have made conscious contact with Him yet, but if you follow these rules you soon will.

You are responsible for yourself. You are a divine, unique creation on the part of God.

You are dependent upon no one but God. Not even your teacher.

* * * *

NOW LET US RELAX
AND HAVE A
TREATMENT (PRAYER):

"BE STILL
AND KNOW
THAT I AM GOD."
THE PRESENCE
WHO LIVES IN ME
AND IN WHOM I LIVE
ARE ONE.
IN REALITY
THERE IS NOTHING BUT GOD.
I REALIZE THIS
IN EVERY PART OF MY BEING,
AND I KNOW THAT
HIS WILL FOR ME IS PERFECT GOOD.
SO I HAVE NO FEAR.
I GIVE THANKS
FOR THE BLESSINGS HE HAS GIVEN ME,
AND
AS MY REALIZATION OF HIS LOVE GROWS,
MORE AND MORE
GOOD MUST COME INTO MY LIFE.
FOR THIS I GIVE THANKS.

Thank you and
God bless you.

Huldred Mann

PRAGMATIC MYSTICISM

"Practice of the Presence of God in the Everyday World"

* * *

Pragmatic Mysticism is a Truth teaching, based on the Eternal Laws of God. Under the spiritual leadership of Mildred Mann, it has a tremendously high record of success with its students.

It is the practice of the Presence of God in the everyday world, with conscious effort and direction of thought. It does not matter whether you are a beginner, an advanced student or a member of any other religion. What does matter is your own desire to find God, and thus improve your life.

What Does Membership Offer? Subscription to the Lecture Series does not entail membership in the Society, which is a voluntary choice on the part of the individual to add his support, both spiritual and financial, to this work. You join the Society for the same reason that you join any dedicated organization or church. Each of us needs a sense of belonging and the knowledge that there are kindred spirits who believe as we do and consciously live in the same Presence. This realization generates a spiritual bond and a powerful force for good — not only for the individual himself, but for the world.

What Does Membership Involve? Primarily, the effort to put God first every minute of our daily lives. And, as a physical symbol of our intention and faith and the spiritual bond which unites us, the support of the Society through attendance at lectures where it is physically possible, through spreading the teaching to others, and through financial aid in proportion to his or her ability to give.

The Society of Pragmatic Mysticism

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