The Silent Partner

and

Making Our Two Minds Pull Together

by

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The Silent Partner

I WAS born in a little town in southern Indiana. During my boyhood, religion was one of the principal interests of the people in this small community. There were no motion pictures, no theatres, and the talking machine was just making its appearance. Some enterprising man had bought one with ear-phones connected with the cylinder record by means of some sort of tube, so that three or four people could listen in at one time. The charge for each selection was five cents per person. It was a great experience to hear a machine talk.

The major entertainment for the male members of the community was provided by the saloon, which was well patronized, and by an occasional travelling show. At one of these entertainments, which I attended with my father, a girl, wearing a dress with a huge hoop-

skirt, sang a song, and at the end of each verse, were the words, "I never will marry a drunkard." And I remember that a neighbor sitting next to my father said to him, "Harve, she will never find a husband around here." There was much sordidness in that little town, and the interest provided by the churches was the greatest redeeming feature of its social life.

There were, of course, in addition to the usual church services, revival meetings, and these were often held in tents to accommodate the people who came in from the surrounding farms. It was at these revival meetings that I got my deepest impressions of religion. There was an emotional intensity, and a flaming eloquence present in the evangelist that was absent from the regular minister's delivery. Then, too, the songs were

usually of the type that stirred the audience to strong emotional activity. Simple tunes and simple words. I remember one in particular that was a great favorite. It ran on through all the human relationships:

"O father seek a home in that new bright world,
O father seek a home in that new bright world,
O father seek a home in that new bright world,
O father seek a home in heaven."

Then the mother, the brother, sister, uncle, cousin and so on.

Naturally, heaven was not the only theme, either of the songs or of the sermons. Hell played a big part in the religion of that time. Heaven was an actual place and so was hell, and the latter was painted in lurid colors, and with all the artistry of Dante's Inferno.

All this vivid presentation of religion made a profound impres-

sion on my childish imagination. I could not believe that I would be so fortunate as to go to heaven. I was so fascinated by the awfulness of hell that heaven could not attract my thoughts. I was magnetized by the danger, and lived in terror when these revival meetings were going on.

When I was about nine years old, I was helping an old man rive pickets for fencing. I asked him how old a boy had to be before he reached the "age of accountability,"—a phrase I had heard an evangelist use, to indicate that if death occurred before that age, the child would go to heaven regardless of the state of his soul, but if he died after that age had been attained without being "saved," he would most certainly go to hell. The old man said eight years was considered the limit of

freedom from "accountability," and since I had passed that mark some months prior to the conversation, my heart sank within me as I realized the danger I was facing. I was sorry I had not died a year or two before reaching the dead line.

The devil was a very real individual to me, because he had been so graphically described, in both sermons and prayers. Unconsciously I must have felt that the preachers who knew so well his characteristics and appearance must have seen him, and therefore knew that he was a terrible monster looking for boys who had not been "saved." Since I had not been converted, I knew my fate. And I had no way of knowing for a certainty that I could ever be converted. My inability to get the feelings that evidently accom-

panied the shouting of those who were converted, made me feel that I was "predestined" to hell. To you, who perhaps have never known the type of religious teaching and exhortation of that time, it may seem incredible that any child could ever have gone through such torments. But I assure you that no words could ever portray the mental torture and sheer terror that accompanied such a belief.

But youth came, and with it the yielding to the temptations that beset the average boy, and these strange fears subsided, only to flare up occasionally when the idea of death was thrust into the foreground of my consciousness. Finally, however, when I was about twenty years old, a good, saint-like old lady of the Methodist church talked to me so earnestly about my soul and my need of salvation, that I became

"convicted" of sin and made a confession of faith in Jesus as my Saviour, and joined the church. But in my heart I knew I had not been converted in the style of the shouting converts of my earlier observations in camp-meetings. I didn't have the "witness" of the holy spirit. And when this good friend began to talk to me about "entire sanctification," as the privilege of the redeemed, I was sure I never could qualify for it, though I was just as sure that my dear old friend had it if anyone on earth did.

I was determined to get right with God, so I began to attend the meetings of a very forceful evangelist who was holding services in the little city where I then resided. It seemed to me that every word was directed to me personally, and that the man could not hit my case so perfectly unless he had either

been informed by some person, or else he was being used by the Lord to convict me of my deep-dyed depravity. I felt that all my religious experience up to that time had been nothing but a lukewarm acceptance of Jesus as my Saviour, and was therefore really a grade lower than actual hypocrisy. For how could anyone look upon the face of the Saviour who had given his life for the salvation of his soul from hell, and not be completely humbled, penitent, and realize his utter unworthiness. It was a time of great emotional stress, and when I finally decided that the mourner's bench was the place for me, I went, with grave misgivings as to whether this was sufficient humiliation for one so vile as I.

After this I learned to exhort a little at prayer meetings and the Epworth League, and the Captain

of the Salvation Army, having heard of my earnestness, invited me to talk in her hall occasionally. In short I felt that it was my duty, since I believed that hell was the destined lot of every unconverted person, to do my best to save souls.

About this time, I used to go frequently at night into the country, alone, with the determination to get some further divine assurance of my salvation, and to seek for a "sign." I was a good Bible student, and thoroughly familiar with the experiences of the prophets and heroes of Israel. I could see no reason why I should not receive signs of God's approval as well as did Gideon with his fleece, or Elijah with his water-soaked sacrifice in the contest with the priests of Baal, or Samuel and the Voice that spoke to him in the night. But many long prayers alone on the sage brush prairie

that stretched around the little town where I then lived, failed to bring the desired vision.

After about two years of this I began to doubt, and I asked many disturbing questions of my dear old spiritual mentor who had started me on this religious experience. She said after one of these talks: "I am afraid you are ensnared by the wiles of the devil, who is seeking to destroy your faith in Jesus as your Saviour. If you begin to reason too much about God's plan of salvation, you will grow cold and finally become skeptical."

About this time I got hold of a copy of Emerson's essays, and that was the beginning of my downfall so far as the old religion was concerned. I began to read books and articles on the Higher Criticism of the Bible, and Thomas Paine's "Age of Reason" came my

way and I got a new view of the Bible altogether. The result was the beginning of some twenty years of free thinking, or as it was more commonly called, agnosticism.

I could no longer believe in a personal God, nor a personal devil, nor a personal Saviour, as presented by Christianity. The whole system of the old theology that had once commanded my reverence, now became to me a monstrous and unnatural appeal to the superstitious fear in the heart of humanity. But I did not stop thinking about the fundamental principles of religion. I decided that there must be a true answer to the questions that kept thundering in my mind. One day it came clearly to me that my rejection of the old theology should be accompanied by a sincere effort to find some con-

structive idea or system of thought to take its place.

This decision led to some original thinking, and I have dwelt upon the experiences preceding this period of constructive mental work, to show how and why I finally formulated the essential ideas that constitute the basis of my present system of religion and philosophy. The method of working out the system was natural and broadly logical, and I have not had to make any fundamental changes in the earlier conclusions, but only to deepen and broaden them and carry them on to further issues.

For instance, it seemed to me that since science had shown that human life had constantly progressed, and that there was nothing in the evolutionary picture to show that man had ever "fallen" or become biologically

depraved because of a divine edict expelling him from some mythical garden of perfection, then it was logical to assume that his sense of sin or the friction of wrong doing was the result of his self-consciousness, a power not present in animals. Hence the sense of guilt in the presence of violated law, instead of being an evidence of a "fall" or degradation, was really the sign of his superiority over the beasts who could have no sense of sin.

Again, while I could not accept the doctrine of the immaculate conception and virgin birth of Jesus, since biology knew of no principle by which a child could come into the world with only one parent, I *could* accept the idea that the generation of life is always the operation of divine and immutable law, thus making all children of the one Father-Mother principle of life.

While the dogma of the vicarious atonement violated my sense of justice, in that it implied that one man was made to suffer for the crimes and sins of another, I could see that love in the human heart leads to unselfish sacrifices and devotion, and thus ennobles human life. And by the same token it was clear to me that for an individual to seek safety through another's danger and suffering was sure to lead to the pious selfishness which I saw was a part of the christian character that had been so evident in the prayers and unctious pleadings of the most religious people I had known. Even my saintly old friend who started me on my religious experiences indulged in that sort of pleading with Jesus.

And so I went through the category of dogmas of the Protestant Christian religion: Resurrection is

not true, but immortality may be. Hell is a monstrous lie, but the exact operation of the law of compensation as expounded by the great Emerson is true. Heaven is an artificial creation of the human mind, but the happiness resulting from a good life is the inevitable outgrowth of right thinking and noble living, and time and place have nothing essentially to do with it. It is a state of mind rather than a place.

Now you may ask what has all this to do with the title of this lesson—THE SILENT PARTNER. Just this. I had gotten away from the idea of a personal God. I could see no evidence of a personal will operating in the universe, but only changeless laws. Yet my own consciousness as an individual, was proof to me that there must be a principle of self-consciousness in the universe. My

power to think and feel could only be derived from, and must be related to, some universal power that is mental, for the inorganic forms of matter are devoid of mental activity as we understand it in terms of personal will and choice. The question that naturally arose out of this line of reasoning is obvious: Is there any way by which the individual mind can commune or communicate with this Universal Mind or Spirit? My experience, conducted over a considerable time, of going to isolated places to seek some sign from God that He heard my prayer for recognition, convinced me that I need not hope for such personal response from the Deity. Yet the desire for communion with a higher power than myself persisted. I saw that mental contact with ministers, the repetition of the practices and responses of ritualistic forms of worship, par-

taking of the Lord's Supper or Eucharist, and so on, were not what I wanted, could not satisfy this innate longing for a personal contact with God.

This led finally to a very simple conclusion, namely, that the only place and the only way I could talk to God was to realize that He is an abiding presence within me. I began to see what Jesus meant when he referred to "the Father that dwelleth in me."

I conceived a simple explanation as to how he came upon this secret power. He was perhaps teased by the children of the village of Nazareth, and taunted about his birth for it was inevitable that the fact should become known to his playmates that Mary's husband was not his father. No doubt Jesus went to his mother in embarrassment and grief over these tauntings. She told him simply that

God was his Father. He began to think that if God was his Father, then only one conclusion was possible: He was the Son of God. The whole process drove him into solitary ways of life and he developed peculiar ways of thinking, that is, ways utterly different from his brothers and sisters, or to be accurate, half-brothers and half-sisters. He became obsessed with the idea of his divine parentage on the father's side. He conceived of himself as a superior being. His thinking about life was from an original basis and led to original conclusions. This idea of his divine origin stimulated his natural genius. He had found the Silent Partner.

If we search the Scriptures with the purpose of finding confirmation of this conception of Jesus as to the Divine Entity within him, we will discover that the lesson is

taught in one way or another by all the great Seers of Israel. It is only partially concealed in the story of Moses before the burning bush. It becomes still more openly expressed in Joshua: "Be thou strong and very courageous, for the Lord thy God is *with(in) thee* whithersoever thou goest." The idea becomes still more simple and luminous in the Psalms of David. When Elijah ran away from his enemies to find safety in the mountains, in the depths of his discouragement he heard the "still, small Voice" of the Silent Partner within him, and never after that did he lose courage. Then, of course, it is the "pearl of great price," the very essence of all the teachings of Jesus, and the secret of his power.

PART II

So long as we regard the Party of the First Part in the divine contract between God and man, as a mystical, vague force without personal attributes, merely as cosmic energy; or as a personal God far removed from humanity and to be petitioned as an external entity who can grant or deny our requests, it is impossible to develop a sense of reality in connection with the idea of God as a Partner in the enterprise of life. It is not until we feel and know that the Father is within us as an actual Person, capable of hearing and understanding us as an intimate, personal Companion inseparable from our consciousness, that we can commune with Him and receive tangible evidence of His power and cooperation in all the affairs of life.

We realize, of course, that THE

SILENT PARTNER does things for us regardless of whether we recognize the relationship or not. He gives us life, strength, consciousness and all the natural requirements of existence. We cannot so much as lift a finger without His cooperation, expressed through the machinery of our bodies and mental organization. What we think of prior to illumination as the natural processes of habit, the automatic activities of the body in vital chemistry, carried on while we are asleep as well as when we are awake; and our ability to think and plan and work, are all the result of the intelligence and power of the Silent Partner. These powers and functions are personal, and they arise out of this Inner Mind, without which we could do nothing.

This is distinct from the operation of universal laws in nature.

Outside of us God is impersonal force and the cause of creation. There, law is absolute, pitiless, undiscriminating, changeless. However loudly we cry our prayers into space, our voice cannot reach the God who rules the universe as Principle, Law, Infinite Mind. We have to face the fact that so far as the universe around us is concerned, we need not expect special favors from it. We must grapple with law, make our adjustment to and use law or go down to defeat. There is no infinite auditorial nerve to hear our pleas for special advantages. No infinite heart to be touched to pity or mercy by our sorrows and sufferings. No cosmic charity organization to feed defenseless and defeated old people, or to clothe, shelter and provide for innocent, hungry little children, who are victims of the selfishness and greed of a system that breeds

poverty. No arrangements for protecting the savings of widows and old people and simple, hard working people, from the unscrupulous dealers in worthless "securities." No compassionate Supreme Dictator to step in and prevent cruel and selfish munition makers and other interests from using ambitious politicians as tools to foment and start terrible wars that destroy the flower of humanity's youth and manhood. In short, there is no personal God.

Yet the soul of man longs for communion with God, and has sought throughout the ages for means of contacting in a personal way the Source of his individual life. The organized religions of mankind have provided various means of approach to Deity. Idolatry is one approach, as old as humanity, as new as the latest image in the nearby Cathedral.

The dead, canonized into saint-hood, is another, for untold millions of people pray to saints, believing they can obtain divine help in that way. Still others depend upon relics associated with holy people, and symbols such as the crucifix. Still others use a book, like the Jewish Bible and the Mohammedan Koran, as the way to reach and commune with God.

The Christians have a threefold God, one of whom is a Man; another a Holy Ghost; and then the Father. And one great church has also a Holy Mother who is regarded with as much reverence as her Son. There is, however, one thing in common with them all. They all are looking for God outside themselves, praying to an external image or imagined Person. And that is the great illusion of organized religion, the original

maya of mankind. It is this illusion that we must turn away from before we can really know the Silent Partner. For as long as we look outside of and away from the God within, we make effectual denial of His abiding presence in the soul. And the infallible working of the Law is, that if we deny Him, He will also deny us. For the secret place of the Most High, and the sacred Altar and Shrine of the Invisible, are within the soul of the individual.

Suppose that you, personally, turn away from the great illusion that any external God can hear you, and adopt the conception that the God within you is an actual Personality or Individual Entity Give Him a Name, as Jesus did. Not necessarily the same Name Jesus used, which was "the Father in me," but one that suits your own thought of what such a Silent

Partner should be in power, intelligence and wisdom.

When I first realized this truth, I adopted a Name for the God within me—*The Master*. I began to think of the great Teacher, who first expressed this doctrine, and his disciples, as a dramatic representation of this relation between my conscious human mind and the Divine Self within me. The disciples, as figures in the drama, stood for the human self; the Teacher represented the Indwelling Master. Thus I had a picture that typified the relation existing between my conscious self and my God. I no longer thought of Jesus as a personal Saviour for Jesus had died and I could not talk with him. My personal Saviour was no longer a figure in a series of dramatic episodes which occurred long, long ago. My personal Saviour is here, within me,

always with me, going wherever I go, the very core and substance of my being. Not a Saviour or Messiah whose work is to save humanity, but whose work is to teach me the laws of life, the way to power, the path to mastery. And from this conception it is but a simple and logical step to the conclusion that if every human on the earth should adopt and apply that principle, the kingdom of heaven would become manifest at once. For no man can live with this ideal and still be selfish, cruel or unjust. Why? Because he sees the same God in others that he has found within himself.

It does not matter that my fellowman is ignorant of the God who makes His dwelling place within him. I know it, and reverence the Silent Partner in him, and even though he may act in an un-neighborly and unbrotherly

manner toward me, I cannot descend to his level and return evil to him for the evil he would do to me. My Master tells me that if I do wrong I shall suffer wrong; that if I take the sword of material force to defend myself, I shall not only perish by the sword, but I shall in so doing, be rejecting the soul-force which is the mightiest power with which I deal. Hence, I am instructed to depend upon the Master within me to lead me in the path of peace, and to protect me from enemies who have not yet learned the truth of their own divine nature.

I have learned from experience, too, that when a situation arises where force must be used, that I can stand still and see it applied in the most wonderful ways to disarm or nullify the force that would be used to harm me. The arm uplifted to strike me—He, my

Master, wards off the blow, or paralyzes the arm that would strike. I do not fear what man shall try to do to me, because I know a power that can overcome his wrath, and thwart his purpose to harm me.

I know with equal certainty that if trouble enters my world, it is because I have somehow left open the door of my protection, which is my constant and conscious unity with my Master. It is always the wilfulness and neglect of my human-mind self that is responsible for the trouble, and though I know I am often protected where I perhaps do not deserve it and still oftener when I am unconscious of being protected, still, I can see that if my human will was completely nullified, I would cease to learn the lessons that I must learn in order to attain complete conscious union

with my Master.

I have learned also from experience, that when I go out on the plains or up in the mountains to be alone, the communion which I once vainly sought by looking for an external "sign" is so intimate and personal that it is much more satisfying than the nearest human friend could possibly provide, unless he or she had also awakened to the presence of the God. I see signs all around me, in the flowers and the trees and the wonderful, interesting life of forest and plain. I know the same Universal Life that has come to be conscious of itself in me as Harvey Hardman, is in all these plants and insects and animals. We have a subtle language too, by which I can commune with the soul in them. We call it beauty, but it is really God. I feel a real kinship with all life, for I know

it all comes from the same Source.

In every partnership, whether it be formed by a verbal understanding or expressed in writing, there are certain conditions which must be observed by both parties. In this association between myself and the Silent Partner, there are rules that I must obey, work that I must do, a code that I must respect. I do not expect Him to do for me what I can do for myself, for by the exercise of my sense-conscious faculties I grow and expand my human consciousness. So instead of throwing all the load on the Master in the performance of my professional duties, I do my intellectual best. I make notes of addresses I am to deliver. I study, and think things through, and get ready the best I know how, but when I go on the platform, I trust absolutely in the presence and inspirational power

of the Master. And before I go, I have a talk with Him about the work to be done. I definitely name the qualities and mental and spiritual elements needed to enable me to do my work well—poise, enthusiasm, logic, humor, graphic illustrations, and the power to carry conviction as to the truth of the great Law we teach.

It is a very personal relationship that I have with the Silent Partner of all my endeavors. My feeling of unity with Him is not less strong because He does not speak in audible tones to my physical sense of hearing. I can see the wisdom of this arrangement by which He remains the *Silent* Partner. If he gave audible commands, it would interfere with the free functioning of my human personality, and deprive me of the right and the values of personal choice and decision. My individ-

uality would be destroyed, my will overpowered, and the Silent Partner would be the actual Ruler, the dominant power.

There is deep mystery in this fact, that I, the lesser self have power to rule, and in so doing to make mistakes. For if the wisdom of the Master should always prevail, I could do no wrong. But in the process I should lose my individuality as self-conscious mind. My I Am consciousness is supreme, and I can play the part of the Prodigal if I so decide. But I have learned by sad experience that the wiser course is to live in harmony with the "Father that dwelleth in me," to use the term that Jesus employed. The more completely I merge my human mind with *That I Am*, the more perfectly I shall live as the dominator of the conditions of my life, and rule my body and affairs with

power and wisdom. The degree of my unity and cooperation with the Master measures the degree of my freedom and power. With Him I am strong; separated from Him in thought or belief, I am weak, the prey of discouragement and fear.

We can only know the Universal Father through the Son. We can reach out, as human personality, and touch the universe around us, harness its forces, acquire wealth, live in material comfort. That is the action of the little self. But when we finally awake to the fact that this is only the surface of our Possibilities; when we become discouraged, unhappy, weary of material things, we can turn to the Silent Partner within us—the Master — and find peace and companionship that satisfies our longing to know God. For even as our sense-couscious mind is in

touch with the natural universe, so also is our Master Mind in touch with the limitless resources of the spiritual universe. And as we see this and live in close communion with the Master, the power and resources of the spiritual world are made available to us.

A word of caution and of instruction as to how to go about the process of establishing conscious union with the Master. First, He is as eager to work with you as you are to have the benefit of His power and intelligence, but He cannot violate your individual self-hood. That is the Law. Until you see the Law as the Lord, or as a Personal Indwelling Master or Silent Partner, you are "under the Law." That is, you reap what you sow with the same certainty that a farmer reaps what he sows in the soil.

When you personalize the Law, or think of the Inner Power as Father, or Master, or Major Personality, or Partner, this ideal in your mind takes shape in terms of experience. By holding before your mental vision the Ideal Man, the Inner Partner, you are gradually changed into that image, and become serene, strong, and courageous. Your intelligence develops, your faith in the Master grows strong and vital, your love for Him becomes deep and genuinely personal, and you are aware of a mysterious accession of poise and spiritual authority and power.

The way to this goal of self-union with the Divine Power is narrow, but it is plain. You start in by accepting the simple idea that God must be in you as well as in the rest of the universe. He is identified in you as a Person. If you want scriptural verification,

you will find it all through the Bible. Then, in your meditations (prayers) be as simple and direct as if you were talking to a human friend. This is your knock at the door of the Master. You will not hear a response. He will not say "Come in." But if you persist, you will begin to see results in your life. Some old problem that has long troubled you will suddenly clear up. Your tendency to worry, long a habit perhaps, will drop from your mind, and you will begin to wonder why you do not worry. Someone who was antagonistic and unkind, will either drift out of your life altogether, or else present to you the face of brotherly understanding, and may even go out of his way to help you or show you kindness.

In His own way the Master will give you ample proof that He has opened the door, admitted you, knows you, even as you will come

finally to know Him. Do not tell other people about your secret work of getting acquainted with the Silent Partner. That is one of the great lessons of the Nazarene. Every one who goes far in the development of spiritual power, has observed that law of secret communion. In a prayer meeting you may be stimulated, even aroused to strong religious emotion; but that is not the way to get acquainted with the Master. Go alone. Commune with Him in secret, and He will reward you openly in many wonderful ways.

I am telling you about my own experiences because I am a Teacher. But I have my Secret Shrine and Altar of which I tell no one. No, not even you, Child of the Living Father. But if you open the door indicated, there is still another, and another. "My peace I leave with you; my peace I give unto you."

Making Our Two Minds Pull Together

"HE THAT wavereth is like a wave of the sea, driven by the wind and tossed. Let not that man think that he shall receive anything from the Lord."—Bible.

There is ample proof that man possesses a two-fold mind. In any scientific study of the human personality, this fact is of the utmost importance, for until it is admitted, and its significance understood, little progress can be made in the practical use of mental laws. For each mind performs special functions that are entirely distinct from those performed by the other, but in order that the individual may act as a unit, both minds must work in some degree of harmony. When they operate in complete harmony, the individ-

ual is serene, confident, powerful. When there is conflict, due to some subconscious complex, inhibition, or obsession, much of the energy of the personality is wasted in regrets, worries, self-condemnation, indecision, and a general see-sawing of the two minds. This wastage of mental energy inevitably leads to failure, unhappiness, and often to tragedy, unless the trouble is corrected. The object of this lesson is to present as simply as possible the causes and the cure of such mental conflict in the life of the individual.

First of all, however, it is necessary to see clearly the evidence as to the dual nature of the human mind. Sleep and dreams furnish a very strong proof. While we sleep, the vital activity of the body goes on, with all the intricate processes involved in the operation of the marvelous machinery of

breathing, digestion, assimilation, elimination, heart-beat, circulation and so forth. While the body is a machine, its government is not mechanical but the action of intelligence of the highest order, for the problems of vital chemistry in the body are as truly mental as are those of organic chemistry in the laboratory. Only the Inner Chemist requires no academic training to fit Him for His work.

We all have dreams, and we know that the dream state is not the action of the objective or conscious mind which functions when we are awake. We sometimes remember the dream with great vividness, as a drama that took place while the "I" was asleep. Again we have to make a great effort to capture the elements of experience in the dream. A little study of the subject of dreams will convince anyone that

another mind does the dreaming, —goes thru the experiences in the dream state,—than the mind we use when we are awake. Yet they are united in the personality, for otherwise we should have no knowledge of what goes on in the dream at all. The unity of the two minds is so complete that whatever action takes place in either one of them, affects the other. From the subconscious side, a terrible dream will disturb the objective mind; from the conscious side, a terrible thought will disturb the subconscious mind. The conscious is the surface mind; the subconscious is the substance mind. Whatever presses in upon us from the outside world is communicated thru the senses to the inner mind. Whatever force stirs in the inner mind, as emotion, desire, instinctive feelings, has its influence on the outer mind. The

two are one, but function on different planes.

Hypnotism, habit, and many other factors of our experience with the power of mind, prove clearly that, although the mind is a unit in the individual, it is dual in its activities, and functions in a two-fold manner.

We are still further strengthened in our conviction as to the duality of man's mental constitution, when we examine life and form in nature. Every form, whether organic (living) or inorganic (non-living), is two-fold in its nature. The subjective part of an inorganic form is energy, and does not appear at all to our senses, except as effect. The subjective part of a living form is life, always invisible, the effect of its movements alone being discernable to our senses. What we see is always objective in character, the effect

of a hidden cause. What we do not see is the actual substance and cause of all effects, and yet we can only arrive at an understanding of the nature of cause, by studying effects. If it were possible for us to dissolve the walls of illusion and enter as pure spirit into the cause and substance of form, we would be able to apprehend directly the secret laws which we have to work so hard to understand through the senses.

Now it is the nature of the inner mind to receive impressions from the outer world, and these impressions are stored up as memory, habit, knowledge, belief, etc., and altogether, these influences determine the general direction of our thoughts and actions. If, in early years, you are subjected to influences that made a lasting impression on the inner mind, and this impression we will say, had a

tendency to make you distrust your own judgment, and to have an inferior opinion of yourself, this would act to hold you back, prevent you from doing and being your best. For no matter how clearly you see what you would like to be and to do, if this subconscious inhibition is sufficiently deep and strong, you will stammer instead of speaking out boldly what you think; you will fumble when you should act with ease and directness. And in hundreds of ways, you will be held back by this subconscious feeling of inferiority of fear or whatever negative suggestion was implanted in childhood in your subconscious mind. Your intellectual or objective mind sees all this division of energy, this brake against your desire and ambition, but you seem utterly unable to correct the trouble. In fact, you may even intensify it by brooding over your failures until

the time will come when you think the whole world is against you, and that even inanimate things act balky and contrary, to say nothing of your inability to get people to do what you want them to do. This is the state of affairs when the two minds are not pulling together.

Of course, one who is not informed as to the psychology of the human mind, and knows little or nothing of those immutable laws which operate with such pitiless power in the complex machinery of consciousness, may go on for years building up all sorts of mental habit-systems both of thought and action. Some of these habit-patterns may be so distinctly destructive as to neutralize and offset the constructive work of the individual, so that he "never seems to get any where." Opportunity may come, and the

conscious mind may say, this is just what I want. Then the subconscious mind pipes up, O yes, but you know you haven't enough money, or you lack proper training, or you might fail, or any one of a hundred excuses, and while you waver, someone else grabs the opportunity, and you go on with a little more of a tendency to waver and discount your ability than you had before. No wonder that bit of wisdom contained in the Bible text at the beginning of this little lesson found its way into the sacred book. The wavering man is simply one who has not learned how to make his two minds pull together, and so long as this condition prevails, he will not only fail to get any help from the Lord, he will fail to get help from people. A unified mind, even though it be working for a wrong cause, will command loyalty and respect; while a divided mind,

even though it be devoted to the noblest cause, will alienate people, arouse distrust.

Now the way of escape from this state is very simple. In fact it is so simple that most people overlook its value because they are looking for something very mysterious and complicated. The method of getting the two minds to pull as one and to work in complete harmony, is based on the known fact that the inner mind is purely subjective. It is always hypnotized in relation to the objective or intellectual mind. If you keep on thinking and saying, "I am a failure" or "luck is always against me" or any other statement that represents the negative state of mind, you are sure to bring conditions into your life that correspond to your mental state. Nor is it necessary to *say* or even to *think* such ideas as a definite

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act of the mind. It is the prevailing state of consciousness, the habitual *mood* of the individual that brings about results. Hence the first step is to practice daily the affirmative meditation, which must embrace the mental state to be cultivated. That is why we place such importance on using our daily studies. They not only supply the mind with definite statements of a positive character, but they explain at the same time the Principle that underlies constructive thinking.

If this practice of affirmative thinking is persisted in for a time, the mental attitude will be transformed. The habit of looking at life from the point of view of its essential goodness; its inexhaustible resources of power and abundance of good things; its system and law-abiding character, and the Divine Wisdom that governs the

whole by perfect Principle. You see that it is a question of getting in tune with the creative process and with universal laws. After you become thoroughly convinced that success or failure does not depend on what God may do to you or for you, but upon your cooperation with the laws that God has put into operation, then you see that all adjustment must be from your own center of intelligence in relation to that which is always perfect and thus always impartial.

This practice supplants the old mental habits with new and better ones. The old inhibitions gradually disappear, and the conflicts cease. You become unified with that power in you which creates and maintains your body, and which is nothing less than Universal Mind acting in you as individual being. It is easy to

have faith in that Power when we study its Laws so as to see how impersonally it reacts to your thoughts and decisions. That gives us confidence that the unhappy results we brought about by our wrong thinking, can be replaced by our enlightened and scientific use of the power of the inner mind to bring about results that we know we want. For we must never forget that we are always dealing with Law when we think or use mental energy in any way. That Law must always act in accordance with our particular way of using it, just as the law of physics always acts in response to the use made of it by the individual. Fire will warm you, but it will also destroy you without mercy if you fail to control it. The Law never suffers, any more than the fire suffers when it burns you. It is the ignorant use of the Law that brings suffering to the

individual, and that suffering will continue until he learns the truth about the Power with which he is always dealing. It is a long, uphill road, as we can see by the misery of mankind, but that seems to be the only way to learn, that is, to go on paying the price of ignorance in terms of suffering until we learn the truth. But the way to freedom is neither long nor difficult for the individual who perceives the Law and daily practices cooperation with it. The following instructions may prove as helpful to you as it has to the writer.

Set aside ten or fifteen minutes in the morning and evening for meditation. Arrange this time so that no one will intrude upon you. The object in the practice of meditation is to shut out sense impressions, and induce an inner stillness. So place yourself in a comfortable position and relax your physical

body. In order that things in the room, or around you may not suggest rambling thoughts through your sense of sight, close the eyes. If there is any disturbing element in your mind, such as worry about the problems of the day, dismiss them as an act of will. If there is a feeling of discord with regard to some person, silence it by the word of harmony and peace. You will gradually find your own way of doing this, but in practice, we must realize that we are all one in the Infinite Father Mind, and are all seeking the best way to happiness and success. What we admit into our thoughts of a discordant nature harms us more than it harms the person who is the object of such thoughts, so why not dismiss the grudge, the harsh judgment, or whatever the disturbing thought may be. Forgive. Forget. Be at peace.

If you have a sense of condem-

nation for something you have done, forgive that too. You are definitely trying to adjust your mind to the great Law, and Self-condemnation must go. If the Master within you should speak in audible words, he would say as Jesus said to the woman brought before him for judgment: "Neither do I condemn thee; go and sin no more." This conscious tuning out of negative thoughts brings about mental and spiritual quietness. You will finally come to appreciate this silence as much as you do a period of quiet after the noisy hub-bub of street cars and honking motors. It will seem just as real, and you will look forward to the silence with pleasure.

Having thus composed yourself, make a definite and powerful statement to express your desire, your yearning for power, or peace, or a complete and unified consciousness of your divine self-

hood, somewhat after this fashion.

> I am now entering into conscious communion with the Master that dwelleth in me. I know he has ample power to do all that I ask or think, for this Intelligence that abides in me is none other than the Infinite Father manifesting His nature within me as personal being. I am the Son of God. I accept without reservation the divine idea that I am the child of the one Father. I therefore have the wisdom, power and intelligence of the Father within me as my essential nature. This includes ability to live in freedom and power and in the joy of knowing the Law of my being. I am one with my Father. I am one with my own greater Self.

Reason thus until you have a feeling of quietness and strength.

This will come if you persist. You will be able to face any problem or task with greater courage and ability as a result of this talk with your Self. You place yourself in league with the all-sufficient power of the Master that dwelleth in you. You are no longer torn by conflicting emotions and desires. The whole process has a tendency to unite all your forces, to make you serene and confident.

Of course all this would mean nothing unless the practice actually led to a clearer understanding of the principles upon which the practice is based. I can promise you this: If you are faithful for a time in the practice, you will see results of the most convincing and gratifying nature. And since most people who possess the intelligence and the integrity to pursue such a practice, are also sufficiently alert mentally to see the importance of studying

the Law, the outcome will be that you will get books and study, and place yourself in the mental atmosphere that is favorable to progress along this line of thought. But regardless of that, you will find that a continuation of the practice of meditation on the principle of unity with the greater Mind in you, will bring about a feeling of confidence, of faith in yourself, and a sense of power that will make you realize that your two minds are pulling together.

The twenty or thirty minutes you spend each day in meditation and concentration, will greatly increase the power of your mind and personality. It will enrich your life. You will begin to see values that had previously escaped your notice. You will find people more friendly and eager to help you realize your ideals and ambitions. And the big reason is that you will, after a time, have found

the secret of power, which is unity with the Master Mind that dwells within you. If you knock, it will open the door. If you seek, you will find the Power. It is simply a question of knowing that the Law, which is incarnate in you, as Divine Intelligence and Power, will not violate the integrity of your I Am consciousness. Because of that you can go along defeating yourself at every step of the way of life until you realize that definite, conscious cooperation with the Law is the way to power and self-unity. This is the doctrine of the "Father that dwelleth in you," the Plus-Entity, the Master, the Major Personality, or whatever Name you choose to give to it. But whatever the Name, the results, if you follow the plan, will be an accession of power, an expanded consciousness, a more serene and successful life. Try it, and thus prove for yourself that the Law works.

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