

CHAPTER VI

DIVINE FATALISM

ONCE when we were taking a boat ride on the river, we came to a narrow pass where the current was swift and the banks were rugged and rock-bound. One of the men at the oars cried out to the man at the helm, "Hold her in mid-stream and let her drift." Soon our craft began to glide swiftly and smoothly. So it is with us—in our strife and struggle for existence we forget the mid-stream—we forget to drift with the current. **WE CAN MOVE WITH GRACE AND EASE IF WE CAN MENTALLY DRIFT WITH THE COSMIC CREATIVE CURRENT THAT MOVES ALL THINGS, EVEN THIS VAST COSMOS.** Everything is moving from state to state, from place to place, and from one form to another form. None of us can stand still in this ever active dynamic creation. If we try to counter this cosmic current, we are swept off our feet by the terrific impact of its force. Not understanding this sudden reverse, we call it a punishment or a visitation of divine justice.

In the lower stratum of our mental life it seems we are shuffled from place to place by an inexorable force. We are grouped and re-grouped and compelled to form new combinations and new affinities. Nothing of the former contact is left except perhaps a memory. Even that memory

may be filled with sorrow, suffering, disappointments, and complaints. We can scarcely remember, or do not want to remember, the many pleasant moments and incidents of those bygone days. It is true that some of us, if sentimental enough, may build a nebulous temple out of the past, a temple which really existed only in future hopes and anticipations. With this kind of experience and vision in the background, we try to look forward. What do we find? Nothing but emptiness. Sometimes we pause, wondering who may be to blame for all these tragedies. The answer is not far to seek.

It is very difficult for most of us to believe and accept the truth that our own thoughts and deeds are responsible for our negative experiences. But when we boldly and courageously face facts, the revelation of truth comes to us. Then we see clearly and distinctly that the hand of God is working out our salvation even through so-called negative conditions.

These changes and the breaking up of our former contacts are trying to bring home to our mind a fundamental lesson. That lesson is that nothing in the lower stratum is dependable or permanent. Therefore it behooves us not to place reliance upon anything there, since it is all transitory. In this lower stratum we cannot get very far with anything that is not destined for us, no matter how guarded and premeditated our action. When we are told that every farthing must be paid, we throw up our hands in despair, or do not hesitate to question the wisdom of such an injunction. We exclaim that, if that be the case, there is no use in living this life of defeat, sorrow, and misery.

But we do not realize that there is an escape from all

this unnecessary sorrow and suffering. That escape lies in placing ourselves in the direct path of the cosmic current, or in realizing that our ever free Spirit is never affected by any negative condition. When we have the right understanding, we realize that all strife and struggle for existence are unnecessary. In the upper cosmic current everything moves along smoothly. There, everything is properly placed. We admit that in the higher metaphysical sense no negative experience is real; but it always seems real to the sufferer. Therefore some remedial method or methods are necessary.

Driven by the fear of the future or lured by the promise of name, fame, glory, retirement, peace, and rest, we commit violence against our divine nature. We even make ourselves believe that by so doing we are getting ahead. Such a belief is responsible for many of our unscrupulous deeds. This backward view of life cannot lead us forward. It simply plunges us into still deeper darkness. Yet the strange part of it is this—that according to God's plan not a single one of our legitimate desires or demands has been denied. The power that is moving this ponderous universe is also moving us toward the fulfillment of our divine destiny, but we are not conscious of it; therefore, contrary to the divine plan, we try to regulate our mental life in accordance with our negative race belief and teaching. The consequence is that we are scattered here and there. We never seem to find our legitimate place. In our active life and also in our creative work we can save ourselves much worry and fear by placing ourselves in the cosmic creative current. Disregarding the world's threat and warning, we can act and move in accordance with our divine sense of fatalism.

Our motto is: **THAT WHICH WILL HAPPEN, WILL HAPPEN—AND THAT WHICH WILL HAPPEN IS GOOD.** Now if we could keep our mind in the universal power of all good, we should have no occasion to fear anything of this world.

Here is a wonderful dream that is passing through my mind. Why should I worry whether it will be fulfilled or not? I can easily reason within myself that if it has come from God its fulfillment will also come from Him. Then why should I destroy this dream by visioning thousands of obstacles in the way of its fulfillment? After all, it is the vision of adventure and of greater achievement in life that keeps our mental life alive. **IF WE HAVE THE RIGHT CONSCIOUSNESS, WE CANNOT FAIL.** Today or tomorrow, God's free bounty is sure to come if we refuse to compromise our faith in God—if we refuse to surrender our divine right.

When we have true faith in God we have no cause for using subterfuge or for deliberately designing to deceive anyone in the furtherance of our own interests. If we truly believe in God, we must stand by that belief. The law is that we rise or fall in accordance with what we believe. I am told that some people adopt a certain religious creed for the material gain it might bring them; others, for the betterment of their lives; and still others (who are in the minority), for the sheer love of truth. As long as a man is honest and sincere in his belief and does not deceive himself and others, he will have his reward. **IN THE WORLD OF ALL-PROVIDING GOD, EVERYONE IS ENTITLED TO WHATEVER HE CAN USE.** But the average person has neither the faith nor the patience to look

to God for his supply. He is forever looking downward, and not upward where he may behold the glory and grandeur of God's eternally fulfilled creation.

You need not rob your fellow men and thereby shut off your source of future supply. **EVERYTHING THAT YOU DESIRE HAS BEEN PROVIDED IN GOD'S ETERNAL PLAN.** With the understanding of divine fatalism you can demonstrate your desired object. It is already in God, and therefore it is in direct contact with your Spirit. You must reach it with your mind. The moment your mental vibration meets this desired object, you receive it in the objective, and this you call a demonstration. Below I will relate one of my personal experiences to illustrate the idea.

I once needed a definite sum of money for carrying on a certain work. My mind was very clear on the point that it was my divine destiny to entertain such a desire, and that therefore the needed means was already provided for me in God's kingdom. At first I had no definite idea as to how to proceed in the demonstrating of this money. Then came a revelation from Christ to this effect: The thing that you need, your Spirit already has, but you are not conscious of it; unless you become conscious of receiving a thing, you cannot receive it; so in your imagination become conscious of receiving this that you wish.

I asked, "Lord, how shall I be conscious of receiving it? Please give me specific directions." The Lord replied, "Some of God's gifts manifest through human agencies. So vision in God that a certain agency is giving you what you need, and that you are receiving it. Make this giving and receiving a reality."

I followed this specific direction, and in the shortest

possible time the objective demonstration took place. In a few days some one came into my life who gave me the specific amount even without my asking, in return for the spiritual instruction and the benefits that he had received.

I can cite numerous instances where such demonstrations have taken place. When a messenger of God comes to me, I never deceive him. I always try to help him and give my unselfish service without expecting any return. Of course, you will say that there are people who are likely to fall into temptation and take advantage of those that are sent to them by their Heavenly Father. Such people will simply mar their future chance of receiving help in that way. We cannot go counter to God's law and yet expect to benefit from the mere practice of a formula. God is not only the law, He is also truth. The failure to recognize and realize God's eternal supply is keeping many of us in a condition of either perennial poverty or insatiable greed. How strange it is that people everywhere are clamoring for demonstrations of means, comfort, and happiness, and yet are disregarding the very fundamental law of God that will help them in these demonstrations! That is the reason that the well-meaning and well-directed efforts of some people are not crowned with success. No matter what method we adopt, there must be a perfect conviction or understanding of God's eternal provision and supply. If we desire to make a demonstration of anything, we must accept the truth wholeheartedly. By no mere mechanical means can we hope to attain any result. If we are not honest with ourselves, with others, and with God's truth, how can we ever expect to receive God's free bounties? No one has any special monopoly on God's favor. Therefore when we

look to God and follow His law, we are able to receive all that is ours.

That which is yours in accordance with God's plan, you are always able to receive. This point must be very clear in your mind if you desire to demonstrate. Again, you must be absolutely honest and sincere in your desire, free from greed and selfishness. Whether you adopt the method of praying, or of visualizing the desired object, or of declaring God's eternal truth, one thing is certain—you must have a positive knowledge of God's eternal gift. Only through your genuine conviction due to a positive knowledge of Truth, can your mind meet the desired object in the eternal presence of God. Remember, God is not moved by any blind supplication to grant you a special favor. You must fulfill the law. He has already given you that which you may need.

In order to make a demonstration, we must first of all be conscious of the animated and illumined presence of God, because in God all things and beings eternally exist. Therefore in God alone can we find our own. When we raise our mental vibration to God, we can contact that which is ours in accordance with the divine plan. In that presence there is no mistake. So let us first feel the animated and illumined presence of God before we try to demonstrate anything. Below is the drill for this:

You—"Animated world I am calling you; give response."

The World—"I am everything, and I am looking at you as everything."

You—"Ever present God, I am calling You."

God—"I am everywhere. I am the conscious space in which you live."

You—"God, All-Life, I am calling You."

God—"I am the Father-Mother of all; I am all; I am all life, all space."

You—"God, omnipresent, illumined Presence, I am calling you."

God—"I am All-Light; all beings and things exist in My lighted presence."

You—"Declare, Lord, I desire to receive Your gifts."

God—"Believe, and accept in My presence whatever you may desire, and you will have it."

You—"I thank You, Father-Mother God. Bless me."

God—"I bless you."

As I have already stated, you are accustomed to deal with concrete objects, and therefore a concrete method appeals to you more readily. It gives you something specific and definite to fasten your mind upon. Consequently we will give a form of drill that will connect your mind immediately with your desired object. There is one thing which you should remember—when you practice you must not have in mind anything belonging to anyone else, or anyone that you may know in the objective. In contacting anyone or anything in God, you contact your own. If, in the objective manifestation or demonstration, that which is demonstrated happens to be anything or anybody that you know, you will accept him or it in the spirit of kindredship as your own.

The following drill is for the purpose of contacting a comrade soul. Vision the desired person in the omnipresent God.

You—"Are you my comrade soul in the omnipresent God?"

Comrade Soul—"I am."

You—"Are you conscious of my presence?"

Comrade Soul—"Yes, I am."

You—"Are you intended for me in God's eternal plan?"

Comrade Soul—"Yes, I am."

You—"I invite you; come to the visible sphere of my life."

Comrade Soul—"I am coming."

Make your imaginary person as real as possible in your consciousness. This is very important. Everything that you imagine in God is real. Only the good and the real things can exist in God. **THE VERY FACT THAT YOU CAN IMAGINE A THING IN GOD SHOWS THAT YOU HAVE THE ABILITY TO CONTACT AND DEMONSTRATE THAT THING.** The whole secret is to make your mental demonstration a reality. When you have the conviction that you have made a real contact, your demonstration has been made in the subjective. That which takes place in the subjective or in the mental realm is bound to be objectified.

In our next drill we will take a desired object. To be more specific, let us say a home. We have already shown that in God a thing is animate; therefore treat it as such. To establish a vital contact, personify it.

You—"My home, you eternally exist in God."

Home—"Yes, I eternally exist in God."

You—"I want you to manifest yourself in the objective."

Home—"I will; I am waiting for your recognition and call."

You—"You are mine; I want you to claim me as yours."

Home—"I am claiming you as mine. We shall be happy together."

If you are devotional and have a great desire to make a personal contact with your God in order to make a demonstration, you may practice the drill below. We will take the same subject as before.

You—"God in my soul, do you hear me?"

God—"I hear you."

You—"Omnipresent God, I am calling you."

God—"I hear you."

You—"Giver of all gifts, I am calling you."

God—"I am ever ready to fulfill your heart's desire."

You—"Give me the home, Lord, that I am visioning."

God—"Accept it, and enter and dwell in it."

You—"I am entering it; let me be happy."

God—"Be hospitable and charitable to those who come to you."

You—"I will, Lord."

God—"The greatest virtue of a householder is in making others happy and comfortable."

You—"I promise that I will make those who come into my home happy and comfortable."

God—"My peace shall abide with you."

You—"Your love, peace, and blessings are mine. Peace be unto all."

Anything that your heart desires and that you can comfortably use, you can demonstrate in this manner.

CHAPTER VII

THE THINKER, THE MASTER

EVERY second of your thinking and breathing life you are emanating a substance. This substance affects everything that you contact. If you prolong your contact with any one thing, that thing will be saturated with the substance, which bears your particular personal stamp. For a while that thing will exert an influence very similar to your own. The law is: Everything that you contact takes a certain impression from you, an impression that is deepened as you prolong the contact. Under any emotional strain the emanation of a person becomes intensified, and its velocity is increased in proportion to the nature and intensity of the emotion.

You fire a man's mind with an exalted idea or thought, and at once a certain amount of rapid combustion takes place in his body, more especially in his brain cells. This chemical action is a highly explosive one. Its force is great enough to break down the atoms in the body, liberating electrons. These electronic particles begin to shoot out at terrific speed. Their impact on the free atoms is so great that the surrounding atmosphere is charged with the vibration of the original idea or thought. Any sensitive person coming into that atmosphere feels that something unusual has taken place. The emanation of even the dullest person

is increased in velocity when that person is aroused by a violent emotion. The atoms of the heavy mass formations in his body are exploded by the tremendous force of his thought emotion, and the electrons are thus liberated and projected from his body at a terrific speed.

In a real scientific test it will be found that all radio-active forces carry electronic particles. To be more exact, such radio-active forces are electronic particles moving at certain rates of speed. The personal radiation from a sentient being is no exception to the rule. What is really thrown off is nothing but electronic particles. Whether it be vibration, radiation, or magnetism, no matter by what name we call this personal emanation, it is made up of nothing but electronic particles in motion. It charges or magnetizes any object within distance and creates an atmosphere of its own. We maintain that different kinds of thought have radiations of differing qualities. Therefore, the emanation of a high quality is productive of a high thought. Even the animated objects about us take the impression of our radiation or vibration and become conductors of similar thought impulses.

For instance, take a sacred shrine to which men have made pilgrimages for generations in a spirit of unselfish devotion and of self-denial. The very atmosphere of such a place is saturated with holiness. Every atom of it is permeated with a selfless thought vibration. Anyone with the slightest spark of spiritual instinct is able to feel it. And so it is with all our surroundings—they are constantly taking impressions from our thought vibrations or personal radiations. The very room in which we live takes on our particular character and stamp. It creates an atmosphere of

its own, and anyone entering it can easily feel that atmosphere, if he has the least bit of sensibility. Of course, sometimes our caller may be so preoccupied that he can not easily feel the atmosphere of the room. But our pet dogs and cats always do—they sense it very readily.

My dog is so sensitive that if he does not like a house or a room he makes for the door, trying to say, "Let's go home." But although any person of ordinary sensitiveness always receives a reaction from a place, we must bear in mind that the nature of such a reaction depends upon the individual character and disposition of the person receiving it. An atmosphere that I may like, you may not like at all, and vice versa. Our domesticated pets partake more or less of our subconscious qualities. We usually determine a congenial or uncongenial atmosphere in accordance with our innate character and type of mentality. Our subconscious personality and our thought emotions regulate the kind of vibration we throw off. For instance, a selfish and self-seeking vibration will drive away those who come in contact with it; and on the other hand, the genial and truly hospitable vibration will attract. The so-called charm or trust-inspiring quality of our personality is not an outer thing. No amount of artificial cultivation can give us that kind of personal magnetism. It is only by changing our inner consciousness through kindly thought and the spirit of geniality that we can ever develop charm of that sort. A dishonest man may swear by all the saints in his endeavor to convince others of his honesty, but no intelligent person ever takes him seriously or believes in him. You may never hope to get a genuine response from another heart unless you sincerely put yourself into that heart; and this

means unselfishness, and it also means love. Love and selfishness cannot dwell in the same consciousness. A genuine love for people has constituted leadership in all the great leaders of men.

And so, to repeat-- the vibration emanating from a person is a substance, and it is stamped with the quality of the person's thought and of his subconscious impression. We have said, too, that the scientific name for a particle of this substance is "electron." The magnetic charge of the substance varies with the thought and motive of the person. When the quality of such radiation is below the individual mental evolution, its effect is detrimental, morally and physically. Anyone who continues to accept that kind of vibration becomes completely demoralized.

The saying, "A man is known by the company he keeps," is not all the story. The kind of influence this company exerts over him is the important thing. If you get into a certain vibration and receive constant bombardments from it, you will soon notice the difference it has made in your thought and action. If you allow a certain thought vibration to reach you, the electrons of that thought will affect your mind and body. Your mind and the electronic structure of your body are in very close contact with each other. Ordinarily therefore, when one is affected the other is affected also. But if you control your mind with the higher spiritual knowledge of yourself and of your relation to God, your mind will control the electronic structure of your body from that higher aspect.

Now, suppose that you are bombarded with the emanation from a mind that is selfish and low; how will you protect yourself against it? You should know, in the first

place, that it cannot affect you unless you are susceptible to it or have an affinity with it; in the second place, that no thought vibration can ever touch you when you fall back upon your ever free Spirit and identify yourself with that. The following drill practice will deflect the thought emanation you do not desire to receive. In fact, your very realization that you are the thinker and impervious to all thoughts you do not wish to entertain—that you are an ever free Spirit—will automatically shut off that thought vibration. You should realize that no thought can ever affect you or be greater than you. The following drill will help you to this realization:

You—"My mind, I am from God, your Master. I am above all mortal conditions."

Mind—"Yes, you are above all mortal conditions."

You—"My mind, keep yourself in close touch with me and partake of my spiritual qualities."

Mind—"I am partaking of your spiritual qualities."

You—"Then you are above all conditions and mortal beliefs."

Mind—"I am above all conditions and mortal beliefs."

You—"My mind, no condition can exist to you unless you accept it."

Mind—"I am conscious of that."

You—"Ignore all conditions that do not belong to you."

Mind—"I am ignoring them at this very moment."

You—"In the omnipresent God, all is well. There is no fear."

Mind—"I dwell in the omnipresent God; I have no fear."

The following drill is for the purpose of establishing peace and harmony in one's consciousness:

You—"My mind, you are receiving the creative vibration from the omnipresent God."

Mind—"Yes, I am receiving the creative vibration."

You—"All creative vibration is love. Send out the love vibration to all!"

Mind—"I am sending out the love vibration to all."

You—"Your love vibration will attract those who belong to you."

Mind—"I am attracting those who belong to me."

You—"Say 'Peace!' to the whole world in benediction."

Mind—"Peace, peace, peace."

Always remember that that which you think and believe you are attracting, you do attract. **YOU ARE THE THINKER—THE MASTER OF YOUR MENTAL WORLD. THEREFORE, YOU ARE ABOVE THE PAINS AND ACHES OF THE BODY BELIEF AND BODY EVOLUTION.** You are also above nature's law. You have been told that nature's law is fixed, and that therefore you must adjust yourself to that law in order to survive. A little analysis will reveal to you that no law of nature can regulate the thought of the thinker. If the thinker can bring about a mental and physical change by his thought, he is by no means subordinate to the law of nature. It seems that nature's law, so-called, is adjusting itself to the plan of the thinker; if this were not so, no man would be able to endure the intense heat of the tropics and the freezing cold of the Arctic. The thinker is deliberately defying the heat and cold of nature by building an appropriate physical body.

Then again, through new inventions the master thinker will soon control climatic conditions as he has already controlled the air. After all, nature's law is a relative thing. Its absolute reality depends only upon man's recognition. When, because of his superior knowledge, man refuses to recognize such a thing, its existence becomes an unreality. Even the law of gravitation, when overcome, will be a mere relative fact. It is true that no one can suddenly defy the law of nature with which his body belief of life is intimately bound up; yet with the proper understanding and realization of the true nature of his being, he can gradually but surely rise above this law.

THE MORE YOU YIELD TO A SO-CALLED PHYSICAL CONDITION, THE MORE YOU HAVE TO YIELD. Then comes the time when you cannot yield any more; you have reached the end of the trail; you are sure to succumb to the power and influence of the condition. I will give as an illustration my own personal experience. I was born with a weak stomach, and so in my early childhood was not permitted to eat the things that were supposed to upset my stomach. But long after I had passed the age of thirty, I overcame my trouble through the application of the Christ teaching.

For a time I was perfectly well. Then during the later years, when the strain of my work began to tell on me, suddenly the old trouble manifested itself again. Certain of my friends cautioned me to be careful about my diet, insisting that I take a certain non-acid-producing food. I yielded to the advice, but soon discovered that my stomach was growing extremely sensitive, no matter what I ate. The food so carefully selected aggravated rather than

abated the trouble. I was up against the same problem I had once faced and successfully solved. After thinking the thing over, I stiffened my mental resistance to that condition with the proper understanding of my power as the master thinker and builder who is at one with God. Immediately I got the upperhand by getting together with my mind and convincing it that I was master of the situation. And so the next day after a little chat with my mind, I started eating the food that my system required, and found no difficulty in digesting it properly.

Our every conscious thought becomes quickly subconscious when we realize the true nature of our being. Our conscious thought has the power to influence the electronic structure of our body and thus to remedy any undesirable condition that we are likely to manifest. But everything depends upon how vital our realization is of the true nature of our being and of the power with which we are endowed by the Universal Creative Life. When we subconsciously anticipate the defeat of our effort, nothing can save us but our own realization. I do not believe in abusing our nature. I believe that a little mental assertion with the proper understanding of Truth can help us stifle any habit about to be formed. To yield to any form of mental or physical weakness is to establish a habit.

I believe in moderation in everything for the free and natural expression of life, because this is in accordance with the divine plan of creation. All clean food and clean drink are good for the one who desires them. We have only to practice moderation. A compromise with any of our subconscious negative beliefs does not lead us anywhere. We continue to travel on the same old road and

we never find any relief from our suffering as long as we entertain the same negative condition. All we do is to miss the normal, healthful expression of life in the name of a disease, of goodness, of spirituality, or what not. God forbid that I should unsettle the mind of anyone who has found contentment and peace in the sweet slumber of inertia. If he is not already dead, he is dying slowly but surely. I have no power to resurrect anybody. I am concerned only with those who are struggling to overthrow a false belief, as I myself have done.

I believe in the peace and contentment of one who knows he is alive, and is not afraid to live God's free life. Anyone who is afraid to assert himself as a Son of God is not living at all. He is a disgrace to the living God, whose Spirit dwells within him. God has given normal and healthful desires and aspirations to all his children, and he has given them also the power of dominion over all things. Then why should we be afraid of anything that is negative and false to our spiritual self? Why should we in the name of spirituality still tolerate the ignorance and superstition of bygone ages? Nothing can contribute to our moral and spiritual degeneration so much as a fear of that which is untrue.

If we are the children of God, who is Spirit, we must have the same spiritual heritage as He. Then why should we be afraid of asserting our right and prerogative as Spirit? He who can remain steadfast and free from the mortal beliefs of life to the very end of his journey through this world, has certainly found the Kingdom of God here and now. Even through his so-called death he lives again, not only to himself but also to others. THE ASSERTING

OF OUR OWN SPIRITUAL REALITY IS THE KEY TO SELF-MASTERY. We think and believe, love and live in this world of expression, but we rarely even for a moment consider who this thinker, believer, and lover is.

Returning to the subject of food and drink, we shall quote what the greatest of master metaphysicians said: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." He was entirely right. If you give in to all sorts of ungodly thoughts and mortal beliefs, you will defile yourself—you will defile your self-conscious mental life. I have already said that our thought emotion intensifies our personal vibration. If you make food or drink your god, what kind of thought vibration will you be radiating? It will be the vibration that indicates the subordination of Spirit to that of mortal belief. Instead of making the thinker—the power to think—the master builder of your mental life, you will be giving power to certain food and drink. Can a dead body ever eat, drink, or digest food? Which of the two is more powerful?—the power that digests your food or the food that you eat?

Where is your divine intelligence and spiritual pride if you subordinate your Spirit to anything that depends upon that Spirit for existence? IF GOD, THE UNIVERSAL CREATIVE ENERGY, COULD BUILD THIS BODY OUT OF HIMSELF, AS A CHILD OF THE SAME GOD ARE YOU NOT ENTITLED TO THE SAME CREATIVE POWER? Can you not keep this body in a proper condition by your vested right? We are too indolent to take our stand in God or in our individualized Spirit. The purpose of these drills is to stimu-

late the mind into receiving God's truth and into rising above all false beliefs. Here follows a sample drill:

You—"My mind, I am a child of God, endowed with the same creative power as that of God."

Mind—"You have the same creative power as that of God."

You—"I sustain this body with food and drink in accordance with God's plan. I myself never eat nor drink."

Mind—"I realize you never eat nor drink."

You—"My mind, change the subconscious nature of your body and regulate it in accordance with the divine plan."

Mind—"I agree to obey your command."

You—"Accept food and drink as the creative essence."

Mind—"Yes, I accept them as the creative essence."

You—"Nothing that supplies the normal need of the body can harm the body."

Mind—"I agree with you."

You—"I command that you help digest my food."

Mind—"I accept your command."

Our subconscious nature regulates the functions of our body, therefore we can consciously change these functions by changing our subconscious nature and making it act as we desire. Instead of drawing a line between the conscious and subconscious functions of our mind, we treat them as one in our drill work. Some people prefer to use them separately. Because the subconscious regulates the functions of the body, they call it the subconscious mind of the body. In the following drill practice, we will hold to that definition. We will treat an organ or

a member of our body as a distinct living personality, for the sake of convenience. Of course, when we so treat it, we include the subconscious mind that regulates its functions. This method may quickly bring the desired results to some. We receive benefit from any method to which our subconscious gives ready response. The students are supposed to keep their mind on the afflicted part of the body. In this drill we will take the same subject as in the previous drill.

You—"My stomach, as a Son of God I command you to follow my injunctions."

Stomach—"I will follow your injunctions."

You—"I command you to absorb the illumined cosmic creative energy and to quicken your digestive functions."

Stomach—"I am absorbing the creative energy and quickening my digestive functions."

You—"Maintain the digestive functions in perfect order."

Stomach—"I will keep them in perfect order."

These various drills should not confuse the students. Each can select the drill which particularly appeals to his mind. A person of a highly devotional nature can follow the drill given below.

You—"God, ever active in my stomach, quicken my digestive functions."

God—"I am doing it right now."

You—"Lord, keep my digestive organs perfect and free."

God—"I will keep them perfect and free."

You—"Turn my digested food into your creative energy."

God—"I will grant your prayer."

In this instance, feel the animated presence of God in your stomach in the personal significance. You may call it the God of your stomach. In this practice you ignore altogether the subconscious nature of your mind, which regulates the functions of your body, and you attribute all functions to the one creative life, centralized in a particular member or organ of your body.

BY STANDING ALOOF IN OUR IMAGINATION AS SPIRIT, WE CAN MAKE OUR MIND DO ANYTHING WE MAY WISH. All our personal defects are mental. The body-bound mind is more or less indolent. It refuses to perform an unpleasant task, no matter how merit-worthy the task may be. If you can encourage it to accept a positive idea as gradually growing, it will accept that idea and make of it a reality. The following drill is very effective when you desire to stimulate your mind into action:

You—"My mind, you are getting over your indolence."

Mind—"Yes, I am getting over my indolence."

You—"You are learning to entertain positive thoughts."

Mind—"I am already making progress."

You—"My mind, you are becoming brilliant."

Mind—"I know I am becoming brilliant."

In accordance with your conviction, your mind adjusts your body cells through the electronic structure of your body.

A mass belief appeals to the mass mind. The animal group-instinct still prevails in many of us. If you create a mass movement, no matter how irrational its belief and doctrine, you will be astonished to see how the mass

consciousness responds to the appeal. You can do more healing through a mass movement than by any other means. All that you need to do is cite instances of miraculous healings to the average mass mind, and your doctrine will be accepted by this mass mind as based on the absolute Truth. True, such a doctrine does not give to the believer power and dominion over all things, but this makes no difference to him. He is held chained down to that particular faith by a lingering fear of something, by a sort of organized threat or an unwritten law.

The students of Truth through these drills can disseminate the real teaching of the freedom of Christ without any definite organization. They can form small groups here and there, and call themselves the children of God. This, too, will create a mass movement, but of a different kind—the kind that liberates and never binds.

CHAPTER VIII

MY KINGDOM

CHRIST said, "My kingdom is not of this world but now is my kingdom not from hence." Every man's kingdom is within himself---within his own mind. Nothing of this objective world can mean anything to him until it becomes a part of his mental world. Health, happiness, and prosperity, or sorrow, misery, and misfortune must first be real within a man's mind before they can affect him. Everything that concerns him is related to his mental picture and mental valuation. No man knows what a thing may really be like, but he has a mental idea of it, and that makes the thing thoroughly real to him in form, color, and other qualities.

Anyone who goes outside his mind to establish the reality of a thing or a condition is chasing a will-o'-the-wisp. Any mental picture that we vision and enjoy is real to us. The moment we change the picture of unhappiness, regardless of its external cause, for the picture of happiness, that unhappiness vanishes like a phantom. Even a so-called external cause can have no meaning for us without our mental appraisal or rating of it. So our entire self-conscious mental life revolves around the mental pictures painted by our imagination. When we look at life from the merely human point of view, we see men and

women all passing through the world striving and struggling in their sorrow, misery, and misfortune. They are fighting over a few trinkets they call their own. Then comes the final curtain, and we wonder what happens to them—where they go from here, and what becomes of their sense of possession and their so-called possessions. Everything seems to be passing away like a dream. The only thing that is supposed to survive is the dreamer. He, too, apparently disappears into the realm of invisibility.

What dream he will encourage on his next journey to somewhere, no one seems to know. Our speculation is that it must be somewhat like the present dream, since human nature generally proceeds along a single line and does not change suddenly. There is one lesson we can gather from this spectacular coming and going, and that is, that man lives with his dreams and fancies within his own mind though he is not aware of that fact. When he understands how he really lives, he attains his freedom, because then he chooses his dreams and fancies to suit himself. He enjoys his dreams without ever coming under their influence.

If God is eternal, all cosmic things must be eternal. But these things must be made up of the dream stuff we call ideas. An idea that appears to us in solid form we call an object. Our positive mental idea and God's solid idea, which we call an object, are not far apart in their nature. They are the echo of the same voice. The history of human evolution shows us that, **AS MANY THINGS AS MAN HAS BEEN ABLE TO APPRECIATE WITHIN HIMSELF, HE HAS DISCOVERED OUTSIDE HIMSELF.** From the dawn of creation until today nothing has

changed; it is only that man is making new discoveries in accordance with the expansion of his inner vision and his imagination. In this sense his inner vision is reflected in his objective demonstration.

If man could realize the mystery of the inner kingdom, he would never remain in the valley of sorrow and suffering; he would build his own empire within his mind and enjoy it to the fullest extent. He would not care how the outer world was going by, for he would find romance, thrill, and joy within himself. With his master consciousness, realizing the nothingness of all these negative pictures, he would establish positive pictures of peace, harmony, joy, and love. Since everything that exists within his mind is real to man, the mental picture of the beautiful paradise he visions must also be real.

It is not only the concrete object that is made up of dream stuff, but human evolution and the progress of civilization are likewise made up of dreams and ideals. Our every ideal picture is real, no matter in what way we define a reality. As long as our mind is alive and active, we can vision ideal things and conditions; but when our mind is dead we are unable to vision the ideal. If by visioning dead things our mind becomes dead, then by visioning living things our mind must remain alive. Since we live by our vision, as long as we continue to vision a greater and better order of things we are in no danger of dying. This gives us a very good reason for visioning pictures of joy, happiness, kindness, and love, and enjoying them in our inner kingdom. Such pictures represent life, and life is God. That is all there is to our self-conscious life.

A condition of oblivion or unconsciousness does not interest us. We are conscious being; therefore everything is related to our consciousness. Since we have the prerogative of being conscious of anything we may wish to, why should we not be conscious of the things and conditions that bring us joy, happiness, and a romantic thrill? Looking upon the lesser man of today, if we can conceive of the existence of a greater man of tomorrow, why is not that greater man a reality to our consciousness? If the possibility of the existence of one thing is proved, the possibility of the existence of a similar thing can also be proved. The lesser man of today was perhaps a possibility to a man still less than he. If the lesser man of today has become an accepted fact, the greater man of tomorrow will also become an accepted fact.

If all this is true of the conditions of this earth, what about the conditions of those celestial globes that are a great deal older than our sphere? Such must be inhabited by superior beings. The fact that we can dream of their existence proves that they must be real. What they are really like we may not know, but we can know them as we picture them in our inner kingdom. In fact we can find them in our inner kingdom without traveling any distance. Anything that is real to us must exist within our mind. Therefore we maintain that angels—the cosmic helpers and tutors—can dwell right in our mental kingdom.

The distance or space sense of the objective world disappears the moment we begin to see things within our mind. We always see things within our mind, but we are not aware of the fact. Our objective seeing of a thing is after all our mental seeing; it is only that we see the

thing in an objective significance. The quality and the nature of that seeing always remain within our mind. The purpose of this brief discourse is to show the students of Truth that within and without are the same when we interpret them in the terms of mental perception. Since we have not yet the perfect realization that all beings and things are related to our mental kingdom and that they can be found within our mind, we must learn to vitalize our positive mental picture by means of systematic drills.

Since in the human expression of life we need tutors or preceptors to give us a higher knowledge and wisdom in the fields of art, music, science, and the like, there exists the necessity for contacting angels, those cosmic souls of higher knowledge. We need also a friend and counsellor to guide us through our mental night—therefore we need the vital contact of Christ. **IT IS EASIER FOR US TO ACCEPT AND UNDERSTAND A PERSONIFIED CHRIST THAN A UNIVERSAL IMPERSONAL STATE OF CONSCIOUSNESS.** If every state of consciousness is embodied, no matter what the kind and quality of this embodiment, we can with reason picture Christ in our favorite form. This is true of angels likewise.

When we wish to make such contacts we should first feel the animated, conscious presence of God—the all-diffusing Universal Light. Then we should realize by the help of imagination that this Universal Light has lighted the world of our mind, or the inner kingdom. In that kingdom let us vision anyone whom we desire to contact. Since in God there is no mistake, the person that we imagine and vision will be the right person. In our first drill let us contact an angel of music.

You—"Angel of music, come into my kingdom."

Angel—"I have already come; vision my presence."

You—"I am visioning you. Appear more animated and real to me."

Angel—"I am just as animated and real as you are."

You—"Please impart to me your knowledge."

Angel—"I am projecting it into your soul; believe and accept it."

You—"I am believing and accepting it."

Angel—"Whatever you believe and accept will be true to you."

If you desire the God of music to take control of your mind and body in order to impart the highest expression of music, then practice the following drill. It will make you selfless and fearless. Imagine that the God of music is descending upon you like a flame.

You—"Holy Spirit of music, descend upon me like a flame."

Music—"I am descending like a flame; accept me."

You—"Holy Spirit of music, I accept you. Take control of my mind and body."

Music—"I am controlling your mind and body."

You—"Now Lord, act through me."

Music—"Have no fear; I will act through you. Stand aside in your imagination and watch my performance."

Angels are cosmic tutors of art, music, and science. So call upon an angel of any sphere of knowledge asking him to impart to you the understanding you desire. One sample drill will answer the purpose of all; simply substitute the name of the angel that corresponds to the branch of knowledge he represents.

Now in the following drill let us contact our beloved Christ. We should remember that in this mental life of expression, Christ is the highest expression. Our Spirit plus our mind constitutes our self-conscious life. Students who desire fuller knowledge and a clearer understanding on the subject should read and study our lesson book, "The Triumphant Spirit."

You—"Christ, beloved Christ, I am calling You. Come into my inner kingdom."

Christ—"Yes, I come—I eternally come. Vision my vital presence."

You—"Lord, illumine my soul and give me your wisdom."

Christ—"Your soul is lighted; receive My wisdom."

You—"Christ, heal my infirmity of soul."

Christ—"I have already made your soul whole; realize it."

You—"Lord, give me Your love, peace, and harmony."

Christ—"Your prayer has been eternally answered."

You—"Bless me, Lord."

Christ—"I bless you."

This cosmos is complete. Everything that we need in the expression of our life has been eternally provided; not a thing is missing in God's creation. The question is not, Can we make a direct appeal to God and receive what we need? but, Are we going to utilize all that God has given us? For this earthly expression of life, God has given us father, mother, brothers, sisters, and friends; for our higher expression of life, He has given us Christ and the angels as helpers and preceptors. In the last analysis all gifts come from God and all avenues and sources are

His avenues and sources. So we must utilize all that God has given us for the fulfillment of our divine destiny.

You should not forget that your mind is your inner kingdom. Within your own mind you settle everything—every problem. Within your mind you can develop love, kindness, and devotion, visioning that they are already there or already established. Within your own mind you can obtain health, happiness, help, and prosperity. You see yourself prosperous in your inner kingdom, and you become prosperous. You see yourself healthy and strong, and you manifest health and strength. You see yourself becoming slender, and you become slender. But you must have faith in your inner kingdom and in the reality of all beings, things, and conditions of that kingdom.

Your inner kingdom is more than a mere workshop; it is the creative sphere of your life. Whatever you imagine and vision here becomes a reality, when you accept it as being real. Here you see yourself doing a thing, and you can do it. Here you make up your mind to believe a thing, and you can believe it. In this inner kingdom you dismiss a condition and it disappears, and you invite a condition and it comes to stay. Whatever you vision and believe, becomes absolutely true to you; it is yours beyond all shadow of doubt. Now, can you not function in your inner kingdom with that realization?

In this inner kingdom you can see outer inharmony, disorder, and misunderstanding becoming as nothing, and they become nothing. When you vision your problem solved within, it is solved without. Here in the silence, alone with God, you can make your every dream come true. **THE SECRET OF YOUR COMMANDING LIFE**

IS THAT YOU CAN CONSCIOUSLY MAKE A THING AS REAL AS YOU DESIRE TO MAKE IT, AND AS UNREAL AS YOU WISH IT TO BE. But it is to your advantage to make a positive thing or a condition real, because such contributes to your joy and happiness. You are together with God, and therefore you are together with His creation. Anything that suggests isolation causes you pain, because the very truth of your being constantly endeavors to assert itself.

When I desire to make a positive condition or thing real, I first see my inner kingdom lighted by the conscious presence of God. As far as my vision of the inner kingdom extends, I see it lighted. In that light I see and vision a desired and desirable thing that can exist only in God. Then I claim it as my own. In God no problem can exist; inharmony, disorder, ill-health, misunderstanding, and all other abnormal conditions cannot exist in God. So I vision that they are not there. This positive realization of their absence becomes a reality to me. Consequently, they disappear in their objective manifestations.

Have you the courage to dismiss from your inner kingdom the thing that you do not desire to keep? If you have the courage to do that, then you will also have the courage to have everything that is positive. If you have the courage to accept God's truth without any compromise, God's power and dominion will be yours. But if you assume a negative attitude, believing that somehow a miracle will happen, you may be sure a miracle will not happen. A miracle never springs from nothing or from inertia. You must take a determined step to rouse yourself into a positive action—an action that calls for the detached

and self-abandoned Spirit. The law of life is more fixed than the law of so-called nature.

When your courage fails, all is lost. But your courage cannot fail, because you are courage—you are the centralized expression of God. If you are unable to realize this sublime truth, you can at least accept the idea that you are together with God—the Universal Omnipresent Creative Life. God is the eternal foundation, and therefore He cannot fail; so neither can you fail. Your abstract philosophical idea cannot help you, but your realization of Truth can. After all, the realization of Truth means everything to your self-conscious life.

Here, for instance, you are engaged in a terrific struggle for existence; now what is the truth about this struggle? The truth is that you have either lost your inner vision, or you never had one. Now here is the truth about yourself: **YOU ARE SPIRIT, AND THEREFORE YOU ARE SELF-SUFFICIENT, AND CONSEQUENTLY YOU HAVE NO STRUGGLE.** You as a self-conscious being can have everything in your inner kingdom, and you can act and live accordingly. You may say that it sounds very easy in theory, but is not so easy in practice. But you should remember that anything you subconsciously accept as being difficult, becomes difficult to you.

Your subconscious is relentless, because it has its authority from your race belief. That which millions think and believe to be true, you have accepted as being true. You will say that you are unable to cope with the thoughts and habits that have been established through hundreds and thousands of years by millions of people. But you forget that your Spirit is not the product of the thought

of millions of people. Then again, your inner kingdom is yours. You can vision here anything that you desire, and make it true, because you are the thinker of your thought. Of course, no one can make up your mind for you. Here you are the absolute monarch of yourself. You can easily control your subconscious by the superior knowledge of yourself. First take the stand that you are an indomitable, superconscious Spirit. Then establish harmony and peace in your subconscious. You are the master of your inner kingdom; the conscious and superconscious aspects of your mind belong to you. Adopt the following drill for the purpose of establishing peace and God's truth in your mind:

You—"My mind, I offer you the peace of God."

Mind—"I am accepting it."

You—"I offer you the light of God."

Mind—"I accept it."

You—"This light is lighting everything in you."

Mind—"I am all lighted, and there is no darkness in me."

You—"Now, in this peace and light let us declare God's truth."

Mind—"I am ready."

You—"There is no problem nor difficulty in God. Everything is clear and free."

Mind—"I accept this perfect condition."

You—"You are free from all worry and fear. God is taking care of you."

Mind—"I am free."

Or you can adopt the following drill:

You—"My mind, I declare peace, freedom, and a perfect condition for you."

Mind—"I accept this peace and perfect condition."

You—"There is no problem in the light of God. So refuse to accept any problem; it is eternally solved."

Mind—"I refuse to accept any problem."

You—"Let us both agree that everything is well in God's kingdom."

Mind—"Yes, I agree."