

## CHAPTER XI

### THROUGH THE CORRIDORS OF GOD

**W**HATEVER YOU CAN VISION IN GOD, YOU CAN REALIZE. In God everything lives, and everything is eternally alive. In Him the so-called dead man lives, and a living man moves. In His ever animated presence everything speaks, and it has its own language and code. One atom converses with another atom, and the ponderous star communes with another of its kind. This is not a poetic fancy but life's vital reality.

The other day I was looking through my window and watching some young birds just out of their nest. They had started a quarrel among themselves; the argument was flying thick and fast. Then the mother bird came along from somewhere and gave them a scolding, and they quieted down. And yet some people think that birds and the other lower orders of animals have no language! Watching those fledglings, I realized more vividly than ever the close relation they bear to the human family in the expression of their feelings and kindred emotions. Human beings are only a few steps higher on the ladder of evolution; or it may be possible that God has made them what they are from the beginning.

Once a girl told me of a mother cat that was actually telling her young ones not to go near the family pet dog

nor to play with him. The result was that soon those kittens were more or less on the defensive. God has given us eyes with which to see, but we do not see because we do not take the time. We are always busy in visioning the ghosts of the phantom world which we have created through ignorance or through the perversion of our human nature. It is no wonder we are skeptical about everything that is true to nature and God.

When the Western World first came in contact with the Hindu literature of four thousand years ago, it scouted many ideas and statements in these ancient books as being the product of exaggerated childish imagination. Yet some of those statements are heralded today as scientific facts. For instance, the Aryan Hindus in the Gangetic valley thousands of years ago proclaimed that life is all-pervading, omnipresent, and one. That idea has now been accepted by the scholars and thinkers of the Western World. Again, regarding the age of the earth and the human race, the ancient Hindus believed that the earth was millions and millions of years old, and that the race had its start millions of years ago. That theory also has been verified by all the prominent scientists of the world. Finally, these ancient people believed that matter exists in four stages or states, and we find that the final state of matter as described by them is very similar to that discovered in modern times and called the electronic state.

Many were the discoveries made by these Hindus long before the dawn of European civilization. And some of these discoveries were regarded not very long ago as myths by many scholarly gentlemen of the Western World. Some time ago on a noted daily editorial page it was stated that

in five thousand years of Hindu literature, the word liberty does not occur. The writer should have been proud of the fact that five thousand years ago one branch of the Aryan family was able to write in alphabets. At a time when the rest of the world was struggling in the deep night of ignorance, the Hindu Aryan sages were recording their speculative philosophies and findings, many of which as the psychic laws of today are much discussed in the scholastic circles of the West. Now, many of the so-called benighted children of the Aryan Brahmins wish to know, as compared with the civilization of Europe how old is five thousand years?

Those ancient Aryan Hindus knew of civilizations that were of tremendously greater antiquity than their own. The vision of the Aryan Brahmins expanded even to other habitable globes and other greater cosmic splendors. The idea of millions of suns existing throughout the universe was not new to them. Consequently they believed that the earth was not the only and final home of man. Liberation of vision was more important far to them than liberty from human bondage. And besides, they had ever been free. Later on when the conquerors came, these latter became a part of the Aryan Land—the Sanscrit name for India. All this is written only for the information of those who are either ignorant or prejudiced.

Nations rise or fall accordingly as they use or abuse the law of God. This is true also of human beings. Realizing how fateful the consequences to those who defy God's law, Jesus said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children." When you are blinded by your own importance or when you make a

god out of your few pounds of flesh, naturally you cannot look through the infinite corridors of God. We state again that whatever you can vision in God, you can realize. **MAN DOES NOT LIVE IN SPACE, BUT IN CONSCIOUSNESS.** If he were not conscious of space, even space would not exist to him. Hence we maintain that whatever man becomes conscious of in God is real to him.

There is no difference between today and tomorrow, except in the duration in which we become conscious of them. Therefore tomorrow is as real to us as today in the same sense. Whether or not we will exist tomorrow depends upon whether or not we are conscious of existing today. We know that we exist today because we are conscious of that fact. But the question remains, What is that which becomes conscious of today or anything else in this vast cosmos? We may presume and postulate that that something must survive all that it becomes conscious of, or that it remembers and forgets.

Visioning through the corridors of God, we can find everything and everybody. **EVERYTHING AND EVERYBODY THAT YOU CAN IMAGINE IS RESPONSIVE TO YOUR CALL.** This holds good for money, as well as for everything else. In this money-mad world, people are always wanting money in the belief that it will give them independence and a sense of future security. On that false hypothesis some people put forth frantic efforts in the endeavor to accumulate more wealth than their legitimate needs demand. To amass great wealth without any great purpose is a moral crime. But you can no more teach those who are body-bound the sane view of acquiring wealth than you can teach them unselfishness or how to look

through the vista of God. Only under tragic compulsions do they want to look a little farther than their body-self.

To many it may appear very strange, but nevertheless it is a fact, that even money will respond to a man's call. The trouble is that we do not know how to give that call. Generally when money comes to us we call it chance or a stroke of good luck. Even an honest business man usually cannot tell why he is successful or why he is wealthy. He is most likely to explain it as just his good luck. Where others have failed in the same or a similar adventure, draining every ounce of their blood, he has succeeded. It is not the worry and struggle we go through that brings us money, although we have been led to believe that these are the causes. The fact is, money comes to us in response to a certain call of our soul, which we may designate a subconscious call. Generally we take a hit-or-miss chance.

No one seems to know how to set his subconscious right, so that it may instinctively attract the money required for his useful needs. Of course, we know that money is a fictitious thing—a mere medium of exchange. Nevertheless that symbol, no matter how we create it, is responsive to our understanding call. The first question is: Can we realize that money is an animated thing and responsive to our call? And the second question is: Can we be unselfish enough to look at money through the corridors of God—the Giver of all gifts? A corridor is another name for a vista through which we see a thing. Now suppose we understandingly open this vista and see the means or money that we need for our general use, and give it an intelligent call. I am sure this call will be answered. The following drill is to be used for this purpose.

Mind—"Money, are you listening to me? I am calling you."

Money—"Yes, I am listening to you."

Mind—"I want you to come to me."

Money—"Yes, I am coming to you."

Mind—"You are a gift of God to me."

Money—"Yes, I am coming to you as a gift of God. Receive me and use me rightly."

Mind—"I am receiving you; I promise I will use you rightly."

Or you may use the following method:

Mind—"I am visioning Thy gift, God; give it to me."

God—"Receive it and make this receiving a reality."

Mind—"I have received it; I thank Thee, Lord."

God—"Make the best use of it and it will treat you likewise."

Mind—"I will make the best use of it."

God—"If you abuse my gift, it will deny you happiness."

Mind—"I understand that, Lord, and I thank Thee."

You may also give a direct call to the agency through which the money is likely to come. However, according to God's law no one can be happy with ill-gotten money, because it does not belong to him. Therefore it behooves all of us neither to abuse God's gift nor to rob our fellow men of what belongs to them. When money comes to us objectively, it usually comes through an agency—some outside human agency or one's own business enterprise. We may receive a wonderful inspiration for materializing the money, or it may be given to us by a person. No matter through what channel it comes, we should be ever willing

to receive it as a gift of God. We should always use it, and never abuse it.

Merely working hard to acquire wealth or money is a waste of time. Even though we may succeed in getting the money through our hard work, we run the danger of losing our sense of enjoyment of it. But any well directed effort founded on an inspirational vision keeps alive in us the romantic thrill of achieving. In such an endeavor there is no fear or worry. **A FREE MAN IS HE WHO CAN THINK AND ACT WITH FREEDOM OF CONSCIOUSNESS.** The accumulation of wealth without any constructive purpose is positively bad. It kills the initiative of those who fall heir to such a fortune. Of course, legitimate provision for the comfort and protection of one's family should not be classed as mere accumulation of wealth. Providence has given that instinct even to the lower animals. When, with the passage of time, the symbol of money changes, as change it must, a new order of things will be introduced to take its place. So why go to unnecessary trouble to accumulate wealth, meanwhile depriving yourself of that legitimate expression of life which is your divine heritage?

**NOTHING IS LOST IN GOD. THAT WHICH EXISTED ONCE, EXISTS FOREVER. THAT WHICH YOU HAVE LOST, YOU CAN FIND AGAIN IN GOD.** Through the corridors of God you can see it and call it to come back to you. If you believe that it is coming, it will come. How much time is spent in worry, fear, doubt, and uncertainty! All these can be avoided if you choose to exercise your divine prerogative. The more you persist in seeing things as in the eternal presence of God, the more

released you become from the body belief of life, which is but transitory. When you give a call in the eternal sense of things, your own comes to you.

Though a person may disappear from your objective vision, he cannot disappear from God. You can not only find him there with your mind, but you can also converse with him. In the all-knowing presence of God you cannot practice hypocrisy; therefore whatever you say to a person in that presence comes from your soul. Honesty is reciprocated with honesty—this is the law of God in His ever animated kingdom.

I once knew of a wayward boy who had left home without a word to anyone. He was gone for several years, and during that time he did not communicate in any way with his family. Naturally his mother was most anxious to know of his whereabouts and to hear from him. In speaking to her about it I said, "Why don't you vision him in the omnipresent God and ask him to write to you?" She followed my advice, and within a few weeks had received a letter from her boy stating how he was and where he was. An incident of this sort an unbelieving person would characterize as merely coincidental. But in nature or in God's kingdom nothing happens in a haphazard manner. All occurrences take place in exact accordance with the law of correspondence. Sometimes this may seem unbelievable to us as we judge an event from external circumstances, but it is nevertheless a fact that our inner conditions are exact and true and cannot lie.

IN GOD YOU CAN CREATE AN INNER CONDITION BY BELIEVING AND VISIONING THAT WHICH YOU WISH TO HAPPEN TO YOU. Where



every act becomes a reality to your consciousness, there is absolutely no possibility of the miscarriage of a result. Therefore it behooves you always to think and to act in God. Even when you are alone or are not busily engaged in the affairs of the objective world, you must think and act in God.

The reason why many fathers and mothers lose contact with and also lose the confidence of their children, is that they fail to commune with them mentally. In the ever present God, where there is no mistake, such communion is absolutely genuine and true. To wish your children to be thus and so, in a vague sort of way, is not sufficient. You must vision them and talk to them in the omnipresent God. All of space is the animated presence of God, and you are surrounded by animated beings and things. You can vision your children individually or collectively as you wish them to be, and ask them to accept this vision as being real. Here is a drill which will help you to make a mental contact with your children. Take each child separately and speak to him mentally.

You—"Bill, look at your mother (father) and listen to her (him)."

Bill—"Yes, mother, what do you wish to say to me?"

You—"You know that your mother loves you."

Bill—"Yes, mother, I know it; I love you too."

You—"Your mother sees you to be a clean, stalwart boy."

Bill—"Yes, mother, I am a clean, stalwart boy."

You—"I want you to accept this vision and live up to it."

Bill—"I will do it, mother."

Love cannot exist without confidence. When our under-

standing love is destroyed, we become either a tyrant or a deceiver. Our children somehow can see through us. If we indulge in pleasure to the neglect of our duties as fathers or mothers, we rob our children of the love that should be theirs. No man or woman can establish an ideal in his or her child without a genuine love for that child. Our giving in to unnecessary pleasure results in wayward children and costs us much in grief and sorrow. If we destroy our own ideal, we cannot present the vision of an ideal to our children.

Most normal men and women are fond of their children. They are proud of them and wish them well. But the one thing that the majority of parents fail to see is that their own mental states are reflected in their children. One of the most glorious of life's expressions is that of being a father or mother. Anyone who has the good fortune to be born of a good mother knows how wonderful is a genuine mother's love. It is so divine, and so selfless. If you are a woman, why desecrate your divine instinct of motherhood? If you have no child of your own, why not consider every other woman's child as your own?

I believe I have digressed far from the subject. I do not know why—I cannot dissociate a woman from my mother. It may be because the sweetest bond that I have ever known in this world was my mother's love for me and my love for my mother. Though I have become hardened because of my struggle against all forms of negative sentimentality, I am yet thrilled when I see a baby in a mother's arms. Sometimes I could weep, thinking of the concentrated tragedy that lies in a mother's soul. It is more than mere anxiety and expectation; it is the very

crucifixion of Christ foreshadowed. A mother's heart is bearing that cross. The only thing that is divine in this mad world is mother and mother's love.

In this life we encounter many annoying problems. One of these is the misunderstanding that occurs among friends. But we can easily remedy any such misunderstanding. Through the corridors of God we can clasp the hand of our friend and talk to him about the truth of the Kingdom. The following is a wonderful drill for such a purpose:

You—"My friend, in the illumined presence of God the shadow of misunderstanding cannot exist."

Friend—"No shadow of misunderstanding can exist in God."

You—"We are together in the bond of love."

Friend—"We are together in the bond of love."

You—"We no longer hearken to the voice of the flesh. We are living in the kingdom of light and truth."

Friend—"Yes, we are living in the kingdom of light and truth."

You—"I offer you the love and peace of God."

Friend—"I accept your offer."

Even through the valley of the shadow of death a shaft of light may occasionally fall across our pathway. We wonder whether or not that light signifies the immortality of the human soul. But looking upward and gazing through the vista of the animated creation, we find the source of that light, and that source is God. In the living presence of God we can imagine only that which is living. **GOD BEING ALL, THERE IS NO DEAD THING IN HIS INFINITE LIVING PRESENCE.** If I am alive

because I am in God, what reason have I to believe that other beings that I can imagine are not alive? Every man that I call upon in God responds to me, whether he existed thousands of years ago or just yesterday. I say to him, "My good man, do you hear me, I am calling you!" and he replies through the corridors of God, "I hear you, my friend." Again I say, "Thou Son of God, what message have you to give to the doubting world?" He replies, "Tell them that DEATH IS A DREAM. THE DREAMER EXISTS, ALTHOUGH HIS DREAM FADES AWAY." I ask him, "Whither are you bound?" He answers back, "I am going to play another role. Life is an eternal adventure. Life can choose its own field of activity from its commanding position."

Then the vision fades away through the corridors of God, and the message is finished.