

86. Now let us turn back to the Kingdom's way of healing. One evening as I was about to go out to keep an appointment, the telephone rang. I took down the receiver and a man's voice spoke. He stated who he was and said: "I have attended your meetings several times with my wife, and now we are calling on you for help. My wife has been given up by the doctors, and I am afraid she will not live through the night. I wish you could come over at once." Considering the urgent need, I consented. When I reached there, I was ushered into the sick room where a woman was lying helpless on her bed. She was very weak, breathing very low; yet she was fully conscious of my presence. In fact, she manifested joy at seeing me. In a faint voice she said: "I know that you can help me—you are a man from God. I do not want to pass out." I replied: "You do not have to. Try to grasp the idea of your eternal perfection in the Kingdom. You are not *going* to be well; you are well right now, because you have forever been well. Try to see yourself as you are in the Kingdom, and act and move according to that vision of yourself." Immediately she was much relieved and her consciousness was lifted. In a clear tone she asked: "Do you mean to say that if I recognize this eternal fact and act upon it, I will have no difficulty in finding my strength?" "Yes," I answered. Thereupon she tried to sit up in her bed, and succeeded after a little effort.

87. She asked for a glass of water, which she drank with much relish. Then, leaning on her pillow, she turned to me and said: "I believe you. I have already discovered that your principle works.

I feel better. I feel hungry, too; may I eat some bread and milk?" I nodded my head in assent. After she had eaten, she felt still more improved. With a few words of further encouragement, I left
5 her. Next morning when my telephone rang, to my surprise I heard the voice of my patient, which was almost normal. She told me that she was up and that she could walk a little. In ten days she was able to come to see me. This is one of the marvelous
10 demonstrations of Truth.

88. Another case is that of a woman who had consumption. She was very sensitive about her cough. She thought she was attracting the attention of people to her trouble. I said to her: "Never mind
15 that. No matter what condition you manifest externally, you do not manifest it in the Kingdom. Pay no attention to the exterior condition. Keep your mind on your *self*, as you are in the Kingdom, ignoring all outward manifestations to the contrary." In
20 a mysterious way her outer condition disappeared, and she gradually regained her normal strength.

89. A widow who had mortgaged her little home to see her boy through medical college was very down-hearted at not being able to meet the payment
25 on the mortgage, which was due in two weeks. Every day counted. She was trying to sell her home, but so far had met with no success. She came to see me to find out whether I could give her any spiritual help. "Know that there is no loss in the Kingdom,"
30 I said to her. "That which is yours no one can take. Now see that in the Kingdom your mortgage has been eternally paid, and find peace and rest in that vision. By worrying you are not helping the matter; in fact, you are making it worse." She went home

much more cheerful, with a firm conviction and an unwavering faith. A few days later she came back to tell me that her home was sold, the mortgage paid, and she had a nice little sum left.

90. All the trouble in this life comes as a result of the wrong mental attitude. The man who acts in the right mental attitude cannot lose anything. 5

The right mental attitude. The work that you do in peace will bring you peace, if you can maintain that same frame of mind all the way 10 through. You should not undertake to do anything if you are worried about its outcome. The thing you cannot see in the Kingdom with peace of mind, you should not do. Do not undertake to do anything unless you can realize that it has been eternally 15 done. The daily practice of this Truth will put your mind in a position to receive constant inspiration and guidance from within. In the spiritual concept of life you cannot remain idle for a single moment. Even in your sleep, your soul will commune with 20 God.

91. The right mental attitude can conquer all opposition. When man acts with the whole universe of harmony, he does not accept inharmony as a challenge. During my travels I once 25

The power of harmony. met a young man who told me a very interesting story about himself, illustrating how harmony can be established in the place of inharmony. He was in the employ of a grouchy old man, who would not miss a single opportunity 30 of finding fault with something or someone of his office force.

92. This young man needed a vacation very badly on account of his wife's ill-health; but he knew

it would be difficult to broach the subject to his employer. On the day that he made up his mind to ask for a vacation, his boss was extremely irritable and out of sorts. But it did not discourage him. He went boldly to his private office and calmly stated what he wanted. His employer gave him a fierce look and was at the point of exploding. Somehow he changed his mind and he merely growled.

93. After a pause, without looking up he said:
10 "Of all the stupid, brainless men I have ever seen, you have no equal. We are short of help now and everything is going wrong, and you have the nerve to ask me for a vacation! Go back to your desk and if you annoy me again, I'll fire you."

15 94. The young man was not so easily deterred; he used other tactics. He said: "Very well, I will do as you say. However, I am more concerned about you than about my vacation. Just think how little we gain by becoming so upset. We are all here for
20 such a short while, why not try to be happy by helping one another?" At this point the old man exploded like a bombshell. "I do not want this preaching from you. Get out before I lose my temper." The young man smiled and left the office.

25 95. The same evening, before the closing hour, the manager sent for him. When he went in, he found him in a much better humor. The old man invited him to sit down, a thing which he had never done before. Then he took his time at lighting a
30 long cigar. Leaning back in his chair, he looked at the younger man with a faint smile in the corner of his mouth, and said in a kindly voice: "You are the first man in this office who has ever dared criticise me to my face; but I guess you are right. What is

this life good for, if we cannot enjoy it every minute? Just for this service I am going to let you have your vacation." And, shaking his hand, he dismissed him.

96. I have already said that in the spiritual philosophy of life there is a subtle distinction between truth and falsity. To the world, the actual cause of disease and suffering exists, and therefore it is a fact. *We do not say disease and suffering do not exist. We simply say that they exist only in the world-consciousness—in the wrong thinking of humanity. But in the Kingdom they do not exist; that is, not in Nature's scheme of automatic action.* In the discriminating, thinking state, a condition can exist as the result of a thought, but it cannot affect the thing which Nature's scheme of creation is bringing out. Though one's body and mind can be influenced by one's wrong thought, or unnatural living, yet the true type of body and mind exists to the Spirit Eternal.

97. When a thing is true to itself, we call it perfect. This human expression is a part of the vast cosmic expression. Since this universe is true to itself, that is, true to the Divine Plan and Manifestation, does it not stand to reason that the human expression is also true to itself? Why, you might ask, does this human discriminating state exist, wherein man can think and act rightly or wrongly? It exists because it is the nature of the thing itself. Why is light, light? Because it is the nature of the light to be light. Why is gold, gold? Because it is the nature of gold to be gold. Why does a human being think? Because the human state is the thinking state. Why can he think

rightly or wrongly? Because it is the nature of that state. Everything is fixed in Nature's scheme of creation. What Ecclesiastes says is very true: *"The thing that hath been, it is that which shall be; and that which is done is that which shall be done."*

98. God does not create by conscious thinking. If He did, He would be responsible for creating the maimed, the mangled, the blind, the deaf, the idiot, and the poor. He would be responsible for every abominable condition existing in the world. Could you have respect for such a God? No! God creates by His eternal Nature. He creates, or rather brings out, that which is already in Himself. The human thinking state was also in Himself. In the thinking state, man thinks. He can think rightly or wrongly, whichever way he chooses. This very choice of action constitutes the human state.

99. Some people might suffer a shock from this blunt exposition of Truth. What can you do for them? That which is natural to them may not be natural to you. Even granting that they are in the bedarkened state of mind, you have no reason to be in that state. You can, however, pray and realize for them this eternal Truth. Let those who can receive, receive this light. Keep on marching in this illumined way. When you see a thing in the Cosmic light, you see it in the eternal significance; then the universal meaning is revealed to you. That which in your mental haze you once saw in distorted form, now appears perfect and whole. The former order of things is passed away. You wake up in the likeness of your perfect Yourself. That is called conversion. You are converted to the spiritual vision of life.

100. Even your many friends, who are supposed to be the standard-bearers of Truth, are likely to fall back into darkness. With weakened vitality of soul-consciousness, they sometimes revert to the narrow orthodox idea of spirituality. When a person follows a false ideal, he is dead in spite of his high sense of spirituality. An abnormal condition cannot sustain a soul very long. Early suggestions and impressions are powerful things. When a man's mental system is disorganized, his weakness overcomes him. Then he goes back to the old route, believing that his life will be clear sailing. But it can never be clear sailing. It is not Nature's order that man should go backward. He cannot go backward. If he is not willing to move, the never-ceasing Cosmic flow will carry him on in spite of himself over the rocks and ridges of the cataract, until he falls into the Mighty Ocean—until he becomes conscious of his Infinite Life.

101. *If a man's religion does not bring him peace and joy and breadth of vision, it is not the right religion for him.* He is simply trying to conform to the world's play of life and not to the voice of his Soul. The Almighty Law does not give a man peace until he fulfills the Divine Will. Unless he renounces all his preconceived ideas of life, and leaves his heart and soul open for ever new revelations of God's glory, he never finds the way. While groping in the dark, he takes the husk for the kernel. He believes that ability to produce certain phenomena is the sure sign of spirituality. He is always anxious about making demonstrations.

102. A spiritual demonstration lies in the knowledge of the thing itself. When that knowledge comes, man finds peace. Spiritual joy is the fulfillment of all prophecy. That joy cannot come
 5 **Spiritual joy.** until man becomes free from the things which bind him. In bondage no man can enjoy a free man's privilege. There is something in the knowledge of things which makes a man give up every-
 10 thing. He fears no bondage, condemnation, or limitation. He takes, gives, nor does nothing which does not bring him peace and happiness. He says: "Lord, how and when a thing is going to be demonstrated to my consciousness, I do not know; but it is sufficient for me to know that it has been eternally dem-
 15 onstrated in Thy Kingdom. I surrender myself to the Great Plan—Thy Will!" Such a state of mind knows no defeat. It is unconquerable.

103. Anxiety, hurry, and worry come from one's mortal concept of life, where man believes he is only
 20 a few pounds of clay and is here only for a short time. Then what? He does not know. Each Manifes-
 25 **tation essential to the Plan.** He may make himself believe that there is a hereafter, but he cannot realize his Imperishable, Infinite Life, or the Eternal Divine
 30 Plan and Manifestation. He does not know that, even as a manifestation, the whole universe would be incomplete without him. Without him the Creative-life could not keep going. The whole Cosmos would have to wait, if it were possible for him to wander
 away from Its limitless expanse. His death or annihilation would mean the death of all. But that cannot be. In the world of conscious knowing, there is a Knower. *The Power-to-know cannot cease, be cause even to think that It can cease, you are think-*

ing with that Power—the Power which is self-evident. Hence, no determination about this Power will supersede the Power-to-determine.

104. In his physical concept of life man's mental world is very limited. His mental world grows larger and larger as his vision expands—as he sees a larger world within his mind. His mind is capable of holding the whole universe, if he is capable of taking it in. As much as he realizes this universe, that much it becomes his mental universe. As much as he thinks and loves an object, that much it becomes his mental object. A cosmic thing becomes mental according to man's perception. There is no thing without a form, no matter in what significance man may see it. A formless conception of a thing leads him to the very Essence. Granting that all form exists in man's seeing, there must be something that he sees in form.

105. It is a hard philosophy for many to understand—that in Nature's scheme of creation, or in the Divine Plan, there is no sin, shame, nor seduction. There is no arbitrary rule, nor inharmony. That which is inharmonious must go—the Law of harmony will adjust it. God's Law is breaking down unnatural selection. Natural selection must prevail. The Divine Law will not brook any interference. It is this attempt at interference that is causing so much misery in the world. The man who is living in the consciousness of being a few pounds of clay cannot see beyond his self-imposed limitation—cannot see through his perverted vision.

106. In Nature's scheme everything that is born, or rather, everything that comes, is God-sent. Every

father and mother is ever holy, because God Himself is expressing Himself as a father and mother. What a grand and sublime concept is this! If it does not bring

**Everything
God-sent.**

- 5 tears to your eyes, thrill your soul, overwhelm you with Divine Love, man, you are dead! Nothing but the Christ Spirit can resurrect you. In the world's play of life, where you have made love a commodity to be bought and sold, you have forgotten the Divine
- 10 injunction—you have lost your soul. You recognize arbitrary human rules in order to gratify your selfishness. You interfere with Divine Law and Divine Justice, and therefore you bring upon yourself the purifying fire of God. Your impurity must be
- 15 cleansed—you must be brought back to the road of harmony and peace. That is the Divine Law and the Divine Plan.

107. The man who has not the spiritual joy and peace, has not the true sense of spirituality. The
- 20 man who still clings to his idea of a few pounds of clay—believing it to be the Real Man—is far from spiritual knowledge. He cannot have the sublime vision of the
- True
spirituality.** immortality of all beings and things. He judges
- 25 from the external, and his judgment is not true. He is too cowardly and vacillating to admit God's Truth openly. Yet, even to him, occasionally the light comes. But it is too much for his narrow soul. He
- 30 crawls back again into the darkness. Then he sends forth a cry of despair to the Father of Light: "Why am I in darkness? What have I done?" Oh, man, think—be not afraid! The Light of Truth is within your soul. Open your mind to receive it as it is; and not as you want it to be. Never mind what kind

of religion has brought happiness and peace to your neighbor; that religion may not be for you. Your state of consciousness may demand a greater breadth and greater vision of life.

108. In the knowing and living, all things come to you. Then live according to your larger vision—the vision that the Light of Truth has brought you—the vision which makes you realize that the very dust of the Eternal Road is God manifest. Did you ever feel that the whole creation was God manifest, and that the very oceans and mountains cried to you, saying: “Lo, behold! I am here! That which you touch, feel, and see, is My Eternal Presence. O, My Eternal Son, be not afraid of the world’s approval and disapproval. I am with you always.” If you had that experience, you were on the Cosmic Road. You caught the glimpse of the effulgent glory which is ever burning from Eternity’s shore.

109. Perhaps you underrated that wonderful vision, being lured by the phenomena of signs and symbols. Perhaps you threw away the Kohinoor—the great diamond—and returned home with a handful of dust. If that be the case, it is no wonder your heart is desolate, your mind barren. Can darkness produce light? Can the world of limitation give you that spiritual breadth where the horizon of man melts away into God? It cannot—you know that it cannot. If you are awakened again, you should not regret the past. In Eternity’s cycle of expression, there is no time. Then why should you tarry on the wayside through fear of lost time? The Light of Truth is waiting for you in the unbroken Cosmic Trail; march on!

110. You have learned through experience that this world does not give anyone happiness and peace. This world of mortality, created by the aggregate false thinking of the human race, cannot shape the destiny of Divine Man. Its fears and phantoms are ephemeral. They cannot rob you of your Divine Right. You are afraid of the world's tomorrow and its needs. The Light of Truth tells you: *"There is no tomorrow in the self-existing Eternal Life. Your fear of tomorrow is a nightmare. Fear not. I have made provision for your every need. As I have brought you out without your conscious thought, so I will take care of you. Have trust and faith in me, and you shall not want."*

15 The world tells you: "Do not believe any such nonsense. Every man for himself. You have to work for everything you get. Never mind the other fellow—get what you can by fair means or foul." The Light of Truth warns you: *"Which of you by taking thought can add one cubit unto his stature?" "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." "But the very hairs of your head are numbered." "Fear ye not, therefore, ye are of more value than many sparrows." "A man's foes shall be they of his own household." "He that taketh not his cross and followeth after me, is not worthy of me."*

111. Do you not know that the thoughts you think in harmony and peace have been given you from Eternity? Just believe, and you shall become conscious of receiving all. Do not worry; nothing will ever deprive you of the things which you are to receive, because you have

already received them in the Divine Plan. Do you not know if you continue following the world's way, you will be compelled to come back to God's way? Be not blind and ignorant. See the working of the Master-hand that is ever guiding the destiny of all creation. Yes, man does come back. Millions have gone down the world's way and millions have returned. Today or tomorrow they all return. Yes, even through the gate of sorrow and suffering they return. Every moment is Eternity's Now.

112. *In every wakeful moment watch yourself and see that you are happy. Every moment spent in unhappiness is misspent.* Being unhappy, you gain nothing—you simply deny God's presence in your mind—you go contrary to the purpose of life. Thus you miss all that Life holds for you.

The happiness habit.

113. God is happiness or, as the ancient orientals expressed it, "The Infinite Joy." This Infinite Joy is permeating your existence. The recognition of this fact will give you that permanent assurance of happiness. Like all other temporary conditions of this world, so-called causes of unhappiness shall also pass away. Why, then, create the nightmare of unhappiness by giving a permanent significance to them?

Assurance of happiness.

114. The thing that you hope to acquire or that you have acquired cannot in itself give you happiness. *The more you have, the more you desire. The endless procession of desires and the endless desire for possessions keep your mind ever discontented—ever anxious.* But the true understanding of your desire and its fulfillment sets you free from all abnormal conditions.

Greed.

115. *Happiness is not only a mental state, but also a mental habit.* By thinking and believing that you are happy every moment, you make your life one continuous happy dream.

5 116. Twenty centuries ago Jesus the Christ said :
 "What shall ye profit if ye gain the whole world and
 lose your own soul?" It is your soul-consciousness
 that distinguishes you from the rest of
 10 **Soul expansion.** the animal creation. If the soul is lost,
 all that makes this life worth living is
 lost. Your aspiration, inspiration, ideal, and dream
 are lost—because they are the very attributes of the
 soul. Every man is born with a soul-consciousness.
 15 With the expansion of vision the soul expands. With-
 out expression the soul withers away. Expression
 means expansion.

117. As long as man keeps his soul alive and
 awakened, he lives and loves. He sees everything in
 the light that God has given him to see. He hears
 20 **Recompense.** the heavenly chorus, even in the boisterous
 noise of children at play, or in
 the barking of the dogs at night in a sleeping vil-
 lage. He sees, hears, and feels with his spiritual
 senses. To him the flowers smile, the brook sings, the
 25 mountains in twilight invite and wait, the moonlit
 night turns the struggling world into a celestial
 abode, and the dawn awakens in the human heart
 aspiration and devotion. Can a man afford to lose
 his soul and live in utter emptiness? What will he
 30 profit if he gain the whole world and lose his ability
 to enjoy it?

118. The first warning of the death of soul comes,
 when a man cannot entertain himself when alone,

either by contemplation or by observation. His inner
Death of soul. eye grows dim, and his inner ear be-
 comes deaf because he fails to use them.
 By his insane greed and intense desire for possession,
 he creates struggles and problems. He becomes so 5
 absorbed in his world of selfishness that he cannot
 see anything beyond its narrow walls. Thus his soul
 is stifled. The sun, moon, stars, mountains, rivers,
 and forests lose their poetic and spiritual meaning. 10
 There comes a time when he cannot enjoy life any
 more. His soul has been lost. Without proper culti-
 vation and nourishment the flowering garden has
 turned into a desert. If he has achieved success in
 accumulating wealth, his case is still worse, because
 his finer sense of spiritual discernment has been 15
 blunted and his imagination can run only through
 one narrow channel. He has lost all faith in human
 unselfishness, genuine kindness, and true happiness.
 His suspicious mind harbors all kinds of fear. Even
 his soul can be resurrected under proper treatment, 20
 by bringing his mind in touch with the spirit of
 things; by infusing into his soul the elixir of life
 from the vast storehouse of Nature.

119. Once an elderly man came to see me. He
 was weighed down by business cares and worries, a 25
 veritable nervous wreck. "If you can straighten me
 out," he said, "I will give you money.
The brink I have lots of it." Think of the idea!
of the abyss. Even as he stood on the brink of the
 dark abyss, that man was bragging about his money; 30
 as though money would follow him all the way! In
 reply I said: "My friend, what good would your
 money do, if this next moment you were compelled
 to part with everything you have in this world?" In

a frightened tone he exclaimed: "No, no, that cannot be! I cannot die so soon! I must live longer!" I replied: "Yet you say that your doctor has given you only a few months to live. According to the
5 diagnosis of your case, you have about one chance in a hundred to recover. Is that not so? Then what good will your money do you? What good will your business do you? None, absolutely none! Yet I know something which will save you. There is hope
10 for you—that is, if you do the thing I tell you to do." "What is it?" he whimpered, anxiously. "Give up your business and return to the Kingdom!" "What!" he exclaimed, "give up my business! Give up the fruit of my fifteen years' labor! Never! I will not
15 consent to that!"

120. Back at him I came without any compunction: "Then you'd better be prepared to meet the inevitable!" My words fell upon him like a death sentence. You say it is cruel? No, not at all. Some-
20 times one has to use extreme means to jar a man loose from the very thing which is rushing him to his ruin. As a last resort my patient agreed to give up his business, but he wanted a little time to adjust his affairs. "Your very decision to give up the business
25 is enough," I said; "now put a reliable man in your place and take a long vacation." "Very well," he replied, "I will do as you say; but what I cannot understand is, why business is a wrong thing?"

121. "A business itself is not a wrong thing," I
30 answered; "but the way the average person conducts his business is decidedly wrong. There is a Kingdom's way of doing everything. The
Nature's way. The moment a man feels friction, or undue strain, he should know that the Almighty Law is

giving him warning to change his course of action into the right direction. When he follows this warning he has smooth sailing; but when he does not, the Law tries to adjust that condition for him. Now, as you have gone too far from the Kingdom's way, you must return. You say you do not know how. You need not worry about that. Some day I will tell you all about it. In the meantime, go to a mountainous country where there are lots of pines, spruce, and cedars. Where the mountain streams run day and night in their wild freedom; where chipmonks, lizards, and squirrels roam freely in their native haunts. Then walk around and get acquainted with the trees, and feel yourself in sympathetic, living touch with them. Watch the living things of that forest home and take an interest in them as you used to in your boyhood days. Get as far away as you can from business thoughts and from the memory of your world's experience. This will again bring your mind in touch with ever romantic and ever youthful Nature. Your consciousness will once more be infilled with the things that God has made. Your dead soul will live again. Your mental eye, instead of beholding the world and its abominable practices, will behold God's boundless expanse of creation and its wonders. This expansion of vision is life, and limitation is death. After you have sufficiently found yourself in touch with all creation, free from anxiety and care, come back to me and I will tell you something about the mystery of the Kingdom."

122. Three months afterwards the man returned, as though born again, with a healthy body and a

healthy mind. There was a new light in his eyes. His first greeting was: "Thank God, I have found myself!" Gladly clasping his hand, I replied: "Then you know what real life is. *The mystery of the Kingdom is that, in God's eternal Plan and Manifestation, everything is eternally fulfilled and everything is eternally perfect. Now live in that vision and you will not die again—you will have the everlasting life.*"

Eternal perfection.

123. Money-mad, fame-crazed man does not know real happiness. *Real happiness is not to be found in limitation but in the expansion of vision. In the expansion of his vision man becomes conscious of owning the whole universe. In that consciousness man is merged into his Infinite Life. He is then God incarnate. In that freedom of soul he finds that desire for name and fame is merely a mortal snare which robs him of his privilege to love and live. The world's fame takes away his shelter—the hiding place of this Cosmic Vastness.* It costs him more to keep up his fame than to build it. An unknown traveler who knows the Self is far better off than he who is only known by others. When too many people crowd his mind, he cannot find himself. Yet when he shines in his own Cosmic light, it does not matter whether he is known or unknown. That is the blessedness of freedom.

Expansion of vision.

124. Another mystery of the Kingdom is your thought—the eternal thought. It is true that by taking thought you cannot add an iota to that which eternally exists. Yet your thought is full of meaning. The question arises, who taught the first man to think? There is but one answer, namely, that it is the nature

Thinker and thought.

of man to think; that it is the nature of man gradually to unfold his thinking capacity. Is it not true, then, that as man was enfolded within his Creative-life, so were his thinking and his thought? No matter through what process you are developing your thinking, you are becoming a thinker automatically. You think the thought that has been forever thought. *That which is eternal in Being is also eternal in Manifesting.* The thing that is eternally being manifested, remains eternally manifested.

125. Now the question is, can you think of anything if it does not exist? Since the Creative-life has given you a thought to think, how could you think of anything if that thing did not exist somewhere in this ever-manifested universe? How could you get the conception of a thing? Ordinarily by seeing a thing you form a conception of it. What about the so-called unseen things? How did you come to conceive them? You speak of a man having a superstitious belief; how could a man have any belief, if that belief were not inherently in his Creative-life as a plan? How could there be any plan without its eternal manifestation? Every stage of human expression and experience must be true to itself.

126. Can a shadow exist independent of an object? No. Can a conception exist independent of a thing? Certainly not. Then what about your conception of angels, demons, and devils? Yes, they exist. They affect your mental life when you consciously touch them by your thinking. Your conscious touch animates them. They arise from their sleeping vaults. This is true of the angels, demons, and devils of your thought

world. There are two kinds of angels and two kinds of devils. One the human, and the other the thought. The human kind acts with a certain amount of conscious volition and the thought kind acts with the animation of your conscious thinking. The human kind of devil is less harmful than your thought kind. One stands apart from you in its individual concept of life, and the other hugs close to your bosom.

127. The human angels—the great souls of the Cosmic Life—are more serviceable to you than your thought angels, because your thought angels come to exist to you by your thinking; but the human angels are always with you to guide you and lead you to the supernal heights of consciousness. Your thought angels will do as much for you, if you believe in their so doing. Now do not forget that this is simply Nature's process of manifestation. If today we are inclined to help one another, how can we cease to help one another during Eternity's tomorrow? Today's earth-sodden man is tomorrow's angel. It is all one Divine Expression of Life.

128. *So-called physical man is, after all, meta-physical. He forever lives within himself—he lives in his thought world. Only through love and emotion does man bring himself into closer touch with another expression. In this closer touch distance disappears. It is the world of soul-consciousness. It is here that one man meets another through the silent corridors of spaceless thought—physically apart, yet together in consciousness. This invisible union is taking place every day in our lives. How many are coming to visit us, or rather meet us, we do not know. Bound*

by the physical concept of life, we cannot feel the silent presence of our friends. They are not only coming to us, but we are going to them. Yet we may be unconscious of this coming and going. Once in a great while we feel an impression from some one and we instantly think of him. But what about the hundreds of souls whom we have not physically met in this life? In their thinking they are contacting us, without knowing when and where. It is one of the mysteries of the Kingdom—Nature's process of Eternal Manifestation.

129. *In thinking and believing, we reach everything, and we make manifest a quality which we want to manifest.* IF YOU BELIEVE THAT YOUR BEHOLDING THE ACTION OF SPIRIT. CREATIVE-LIFE, YOUR POWER TO THINK AND MOVE, IS DOING SOMETHING FOR YOU, IT WILL ACTUALLY DO IT FOR YOU. IT WILL DO AS MUCH AS YOU REALIZE IT DOING. It is acting not only automatically, but also through your conscious realization of Its action. You simply behold Its action and It does the work. You should, however, always remember that the automatic action of the Creative-life is forever conducive to harmony and peace. If you ignore that fact, you will subject yourself to all kinds of unpleasant reaction. By the constant practice of beholding the automatic action of Spirit, you come to realize the great Truth: *My Father worketh hitherto, and I work.*" When you act in that consciousness, you cannot help doing the right thing.

130. In your self-conscious mental life you live by feeling. If you do not feel a condition, it does not

exist to you. If you do not feel hunger, pain, disease, or misfortune, it does not exist to you.

**Importance
of feeling.**

- Every condition that you feel exists to you, because by feeling you come to know that condition. Your whole emotional life is involved in your feeling. Your poetic exuberance, spiritual ecstasy, and happy communion of soul, are all the natural outlets of your emotional nature. Human nature, or rather the human state of consciousness, is constitutionally emotional. Where there is conscious knowing, conscious realization and enjoyment, there must be a discriminating emotion or feeling. Quite contrary to popular belief, your human emotion is the basis of your discriminating faculty. By the feeling of pleasantness or unpleasantness, you determine what you like and what you do not, what is good for you and what is not good for you.

131. In this life of feeling you must feel a condition in order to enjoy it. Without this feeling your realization would be meaningless; therefore the

**The easiest
path.**

- moment you feel a condition, your intellectual knowledge becomes a realization. When your sun goes down behind the black clouds of mortality, when you begin to cling to the phantoms of your own mental hallucination, there remains only one path open to you in order to regain your lost Kingdom; it is the path of devotion. The path of devotion is the easiest path—it has no toll, toil, nor trouble. It is the path of consecration, the path of self-surrender, the path that leads to the very throne of the Almighty. It is to surrender one's self to the Spirit of things in supplication or prayer.