

CHAPTER II

IMAGINATION AND BELIEF

OUR life is that which we imagine and believe. Our beliefs not only motivate our life, but also regulate it. Why does a man think and act in a certain manner? Because he has certain beliefs that motivate him. In other words, consciously or subconsciously, he believes in his beliefs, and these beliefs compel him to think and act in a certain manner.

Once a man said to me, "It is not so easy to make a living."

"What makes you think so?" I asked.

"Well, I find it so through my experience," he replied.

I could see that his experience in this direction was due mostly to his mental state. But I was ignorant of the cause of it, knowing only that undoubtedly that cause could be traced to early mental impressions. So in making inquiries concerning his boyhood life and his early home environment, I discovered that his father had been a hard man who was in the habit of impressing his son's mind with the idea that life was a strenuous struggle, and that it was very difficult to make a living. This belief had narrowed the son's mental perspective until it was impossible for him to see the greater opportunities and

possibilities that lay about him. Fortunately, however, he had a certain amount of native intelligence and was willing to learn. The moment I had convinced him of the power of imagination and belief by illustrations and examples, he began to see the light. Also, he quickly learned how to cultivate a new belief and to establish a belief in his belief to act in accordance with his ever-widening mental horizon. In the shortest possible time he became a new man.

You cannot make a man over unless he is willing to change. The average person finds and offers hundreds of excuses as to why it is impossible for him to change. These excuses come from his subconscious counter-beliefs. If he understands the truth about beliefs and their power and has a sincere desire to establish a new motive power in his consciousness, he can easily snap out of his mental lethargy. A certain type of person always waits for a definite result to follow upon his endeavors. When this result does not materialize, he loses faith in his undertakings. Another type feels that results are definitely attending his efforts, and this type often comprises the doers and creators. You will find that back of their enterprises is a consistent creative imagination. You cannot work on a creation without having it progress toward its completion. *By waiting for a result to follow your endeavor, you simply*

form the belief of waiting. Therefore, that which you believe you are achieving, you achieve.

Most of us are up against our early negative impressions. When we are conscious of that fact, we give too much power to it. We come to believe it a gigantic task to move such mountains of obstacles and make our path clear to the fulfillment of our desires and aspirations. We overlook the fact that that very belief is one of the obstacles to be removed. Then why attach so much importance to early mental impressions? The fewer obstacles you recognize, the fewer obstacles you find. Think of your so-called obstacles as stepping stones, keeping your vision fixed on the goal.

Here is an intelligent, talented girl who is extremely sensitive. She is constantly conjuring up a vision of the people around her as conspiring against her. What is wrong with her? You say that in her early girlhood she must have received some form of unkind treatment. So like a whipped child she constantly raises her hand to ward off an imaginary blow. This is really the cause of over-sensitiveness. Now, if you can convince her that no one is really trying to strike her and that she is simply wearing herself out through her imaginary fear, you will set her free. If she is not willing to be free, you cannot help her.

One day in New York I met a very enlightened

woman. Her one besetting sin was her over-sensitiveness. I asked her: "Why are you so over-sensitive?"

"I do not know," she replied.

"You have a subconscious fear that someone is going to depreciate you. Is it not true?" I ventured.

"I do not know," was her reply.

"Now, if you'll not be offended, I can tell you the cause of it."

She gave me permission to go on. So I continued, "Perhaps in your early girlhood days you were poor and lacked social advantages and felt the unkind remarks of others very keenly."

She admitted that this was true.

"And this gave you a strong craving for recognition from those with whom you came in contact. Therefore, you would be generous to a fault to those who were attentive to you."

With this she agreed implicitly, and asked, "How do you know all this?"

"Because I, too, was once very over-sensitive about the opinions of people. My early experience in America was anything but pleasant. I overcame my sensitiveness by changing my belief."

"How did you change your belief?" she inquired.

"First, by believing that God was helping me. Then, by imagining and impressing my mind with the thought that, since so many wonderful, worth-

while people in America were kind and friendly to me, I ought not to crave for recognition from everybody with whom I came in contact. Even the average native-born American had not as many friends as I; then why should I worry about this or that person's opinion? From that time on I not only overcame my sensitiveness, but also began to receive many advantages that a person does not ordinarily receive. Now I have cultivated a new belief, a still better and stronger one. It is this: *Providence has given each man a certain number of people with whom to express his life; these people are his comrade souls; the more he looks for his comrade souls, the more he comes in contact with them; he should not be concerned about anybody else."*

Too much analysis for the purpose of determining the cause of our shortcomings is more of a hindrance than a help. It creates a blinding confusion in our mind and makes us more conscious of the weakness we wish to overcome. It is very difficult to pull against any negative quality to which we attach too much importance. The thing that we accept as being difficult becomes difficult to us. When we can convince our mind of this simple fact, we can easily overcome our so-called shortcomings.

At one time I had the belief that I could not drive a car because I was nervous. Then one day I asked myself why I could not do it. I found no reasonable,

satisfactory answer to this question. But the moment the realization came that everything depended upon my mental acceptance and belief, I made up my mind to believe that I could drive a car as well as anybody else. I also established in my mind the belief that *God is back of our every positive desire and that He is helping us to fulfill that desire.* This gave me confidence, and soon I found myself driving a car. It gave me the idea that belief is devoid of all reasons except its own. It is based on certain impressions that become a part of our mental life through acceptance and education. And yet, consciously to cultivate a new belief, we need some sort of reason with which to convince our mind. Our mind does not take a strange impression easily unless it is convinced. Some minds are easily convinced of certain ideas, due to certain previous subconscious impressions. Therefore, we maintain that a conviction is a matter of mental susceptibility. We can make ourselves susceptible by imagination, and by an understanding of the intrinsic value of a conviction.

The best way to establish a new positive belief in your mind is to imagine that that belief is taking possession of your mind, and that all disbeliefs are disappearing like dark shadows at the advent of light. The main points are, first, to make up your mind what you desire to believe, then, to have the

understanding of the power of imagination and belief. If you can imagine that you are believing a thing that will help you, and that that belief is becoming a part of your mental life at this very moment, it will be so. Everything depends upon how vividly you can imagine or picture that your mind is accepting a belief, or that that belief is becoming a part of your mind. For instance, if you can imagine or mentally see that your mind is accepting a certain positive idea, or that that idea is actually becoming a part of your mind, it will be a reality to you. Can you imagine that your mind is like a sensitive negative plate which takes a picture of anything to which it is exposed? If you can, you will have a quicker and better result than you otherwise would.

There was a time when I did not believe in many positive things because they did not appeal to my reason. One day the thought came to my mind, that to believe or not to believe was my prerogative. Since beliefs make our lives what they are, by not believing positive things I was simply depriving myself of positive experiences, or reactions. Then why could I not make up my mind to believe the things that were to my advantage? This simplified the matter and stopped all mental arguments designed to defeat a positive belief. I heard a voice distinctly speaking to me, saying, "*Life is not lived by logical deduction, but is lived by the virtue of its*

being, and life becomes to your consciousness what you believe." From that time on, I placed my belief on the simplest form of reason and carried on many wonderful experiments with wonderful results.

One day a young man said to me, "I simply cannot believe that a man can change himself by his belief."

I replied, "Because you simply do not want to believe it. Your disbelief is really belief in the negative. Therefore, when you disbelieve a positive thing or idea, you experience a negative result. Now, by realizing this truth and making up your mind to believe all that is positive and good, you will have a positive reaction. Your conscious life and its realization are related to the actions and reactions of your beliefs."

"Where do you get these ideas?" he inquired.

"I get them from a higher Source. When I desire consciously to get a higher idea or thought, I make up my mind to believe in this Source and to feel the vital presence of Its reality by the help of imagination."

"That is purely your imagination," was his remark.

"Yet my ideas are real," I replied. "Has imagination intelligence to create all those wonderful ideas that I receive? If we judge a thing by results, my imaginary higher Source must be very real."

"Do you mean to say that by imagining and be-

lieving in a higher Source we can receive inspirationally many original ideas?" he inquired.

"We certainly can. It depends upon our vivid imagination, belief, and clear vision," I told him.

One night I went to bed feeling the Conscious Presence of the Omnipresent God. I left my mind open to receive any higher knowledge that might come to me during my sleep. Falling asleep in that state, I found that I was still semi-conscious; that is, though asleep, I continued to experience the Conscious Presence of the All-Pervading God, as before. How long this condition lasted, I have no idea. Gradually I became conscious of the fact that I was learning something very important. Whether someone was teaching me or I was simply absorbing a certain knowledge from the Cosmic Source, I cannot tell. I became conscious of thinking that I must carry this important knowledge over to my wakeful state. From my previous experience I knew this to be a difficult task. Before this, whenever I would try to bring valuable information from sleep-land to my wakeful state, I would fail. The information would seem so simple and practical in my sleep, yet I would not be able to remember it upon awakening, for at that moment it would slip into oblivion. Yet, strange to say, at some later time during a state of preoccupation, it would flash through my mind.

Remembering this difficulty encountered on previ-

ous occasions, I was now seeking knowledge as to how to bring information from sleep-land to the wakeful state. Whether I was asking some one, or thinking in my mind, or trying to absorb that knowledge from the Ever-Present Knower of all knowledge, I cannot tell. At any rate, something or some one was speaking in my mind and telling me what to do. "Make a continuity from your sleeping state into your wakeful state." So I began to drag my mind gradually from the sleeping to the wakeful state without any break.

For the first time in my life I remembered immediately after awakening what I had received in my sleep. The information which I brought was very simple and astonishingly practical. I shall try to express it in the form in which I received it. For the sake of convenience I shall call the Giver of this knowledge, "Lord."

The Lord was saying: "*A quality or condition that you imagine and believe you are receiving, you receive. When you imagine and believe it is departing, it departs.*"

I asked: "Is this true only in relation to the body and the mind?"

Lord: "No, it covers the entire realm of human experience. *When you personify a quality or a condition, that is, treat it as an entity or a person, and bid it come or depart, it will obey.* Have a clear pic-

ture of its movements of coming or going. It is easy for the average mind to receive or to relinquish a quality or a condition that it desires to manifest or to banish."

I: "Here is an imperfect physical condition; how shall I get rid of it according to this method?"

Lord: "Treat it as a parasite, superimposed on your perfect body. Keep the vision of the perfection of your body before you. In other words, underneath the imperfection vision the perfection; then in the name of the Lord Christ, or in the name of God, tell that dark, unwanted spirit to depart. Mentally see not only that its shadowy form is disappearing, but also that your perfect body is emerging in the Cosmic Light."

Here a question came to my mind. Before I could ask, it was answered.

The Lord continued: "A philosophical view or a dogmatic belief has nothing to do with this simple operation of mind. It is sufficient to know that all conditions that you manifest exist in your mind. That condition which you hold with your mind, is held, and that which you let go, is gone. The most concrete way to let a negative condition depart from your mind is to see it as leaving. By personifying a condition, you are not departing from the truth."

I: "Since a condition becomes a living fact because of our mental acceptance, how can it have an inde-

pendent identity? Do we not give it power and life? It certainly cannot exist independently of us."

Lord: "In one sense it is a believing entity; that is, you make its existence possible through your mental acceptance and belief. Your mind ordinarily does not know how to release a negative condition easily after it has accepted it. But that which it imagines and visions becomes a reality to it. You can see its application in this method. This method was first discovered and revealed by Christ Jesus, to set people free from their self-imposed bondage."

I: "Lord, medical science tells us that a disease really affects the body. Then how could the body remain perfect after it had been afflicted with disease?"

Lord: "The substance or material out of which this body is made cannot be affected. This substance is non-biological energy, which you popularly call atomic energy; hence, no biological condition or disease germ can affect it. This knowledge gives you a valid reason for imagining the eternal perfection of your body. Since the biological structure of your body is held together by a mental process, when your mind receives a disease, due to its receptive state, it reflects that condition through the biological structure of your body. The sooner medical science recognizes the mental process of this biological body, the better will be its work."

I: "Lord, I cannot understand how the structure of our body is held together by a mental process."

Lord: "That is very simple to understand. Your science tells you that a living, organic body cannot function independently of some kind of mind. Its assimilation and elimination processes would not be possible without a mind. You may call this mind a sub-mind or a subconscious mind, it does not matter which. If a living, organic body cannot function without a mind, how can it grow or change its structure without a mind? So you see a living physical structure is involved in a mental process. Without accepting a mental process as being back of a living, organic body, you cannot imagine a biological evolution."

I: "Will medical science accept the idea of personifying a disease?"

Lord: "It is doing it right now. It is personifying a disease under the name of a germ. The human mentality is certainly greater than a germ mentality. Considering the idea purely in a materialistic sense, you can easily see the possibility of the human mind's influencing a germ mind. If so-called germs do not receive your subconscious mental recognition and support, they cannot live in your biological body, because your body structure is held together by your mental process. In the last analysis a disease, or a disease germ, is held by your mind."

I: "Lord, what about good luck and bad luck?"

Lord: "You mean, you want to know how to drive away bad luck in order to have good luck. If your mind is very realistic or very objective, command the bad luck to depart, and imagine a shadowy, dark entity leaving you. And at the same time invite the good luck and imagine that it is entering your mind and body in the form of a joyous light. Your belief will regulate your life."

In recording this experience I am simply trying to show what our imagination and belief can do for us. The working principle of this method is not my own discovery. It was discovered and applied by Christ Jesus twenty centuries ago. He would often treat a negative condition as a devil, or evil spirit, to give the afflicted person a concrete idea of its departure. When the deaf and dumb person came to be healed, He would cast out of him the deaf and dumb spirit. However, after the above experience I carried out a number of experiments. For instance, a wart that I had growing on my forehead I commanded to depart in the name of Christ, pressing it with my finger while I was speaking, and in a few days it was gone. Of course, I used this method with the perfect understanding of the law of mind, applying vivid imagination and belief. Another day I stopped an excruciating pain in the right side of my stomach in two minutes.

By following this method, that is, by personifying my vital organs and telling them to absorb the Divine Energy, I have been able to stimulate their functions; but I have always kept my vision of the All-Pervading Divine Energy and of the organs as absorbing it. We must not forget that this method is only a means of impressing our mind with a positive quality, and that it has nothing to do with any philosophical view or doctrine.

One day while I was writing this book, a lone mosquito seemed determined to annoy me. I did everything to drive it away, but it played hide-and-seek and stubbornly resisted all my efforts to stop its annoying humming. After some time spent in this way, the thought came to my mind—Why not treat it as a conscious entity and tell it to depart, imagining that it is understanding you and obeying your command?

I used this simple method and it worked like a miracle.

The law of your mind is this: *That which you imagine and believe you are attracting, you attract, and that which you believe you are repelling, you repel.* The more conviction you have in the working of this law, the greater will be your power and work. Christ Jesus said that if you believe a thing is true, it is true. This belief is a conviction.

Is something bothering you? With a kindly spirit

and in the name of the Lord, tell it to depart. If you can believe and also vividly imagine that it is leaving, it will leave. Similarly, are you looking for something in life without infringing upon the liberty of another person? Tell that something to come and mentally see that it is coming, and it will come.

Your imagination with regard to the people with whom you come in contact has an effect on these people. The silent radiation or vibration that you throw off from your mind will affect all about you, especially those who are in tune with your mind. Like a radio, your mind operates on a certain wave length according to its mood and attitude. With the understanding of the Divine Principle you can top any negative attitude that a person may have toward you. Sometimes you unconsciously attract or repel a thing in accordance with your mental state. Since your mind is radio-active, it never ceases to act. If you are a business man, you no doubt often have the experience of having everything go smoothly on some days and all wrong on other days. Watch your mind, especially your thinking process, and you will be able to determine the cause. If you know the law, you can change your mind even in the middle of the day and make a new start. Imagine your mind as a radio set that can both receive and broadcast. Also, know that you receive and broadcast on the same wave length. Now, consciously broadcast your de-

sire by your right mental attitude, and receive your desired object by your vision and imagination, believing that it is coming to you. If you can keep perfect mental peace, you will actualize that object. The less unkindness, envy, and jealousy you entertain in your heart toward your fellow men, the less static you encounter. The law is that you cannot tune in with two stations at the same time, operating on two different wave lengths, and get any service.

There is more mystery in your conscious thought of attracting and repelling than you can imagine. When something goes wrong, you are prone to blame somebody else. Thereby you make the situation worse. One disturbed mind disturbing another cannot hope to bring about a readjustment. In fact, it makes the readjustment more difficult. The imagination and belief that God is readjusting a wrong condition will bring you the most astonishing results. The less we agitate our mind by trying to adjust a condition through our personal effort, the quicker will be the solution.

As we climb higher and higher in our realization of the Allness of God, we come under a still higher law. Imagination, vision, and belief on the spiritual plane not only bring everything within our mental perspective, but also within our reach. In the All-Pervading, Ever-Present Spirit, all things exist. This Spirit being Eternal, Beginningless and Endless, all

things must forever exist in Its Omniscient Bosom. There cannot be anything new to the Spirit that is beyond time and space. A new thing presupposes a new beginning in point of time. In spite of the apparent changes here and there, the totality of things ever remains intact in that Presence. Therefore, anything positive that we imagine as existing in this All-Pervading Spirit, eternally exists.

In God there is no space. He occupies all beings and things. In fact, all beings and things exist in Him. Our conception of space separates two things by a void, and from this we come to form the idea that a distance exists between two things. Not only that, the thing that we hope to realize in the future seems to be far away from us in point of time. Thus, separated by time, we fail to realize the eternal existence of the thing in God. In reality, nothing is far away from us. This idea of distance exists only in our consciousness. In God there cannot be any time, because He is Beginningless and Endless.

We may not be conscious of God's All-Pervading Presence and may, therefore, think He is far away; but this is not true. Such a condition exists only in our consciousness—apart from our consciousness it has no reality. So in God a thing cannot really be far away from us. *In God there cannot be any such thing as location. Therefore, in that Unbroken Presence we cannot say that a thing exists in this or in*

that part of God. It exists where God is. If God is in our body and mind, we can find the thing in our body and mind, too. I do not mean in the sense of space; I mean in the existence of God, who is beyond all time and space. So to our consciousness or knowing, a thing may be near or far, but in reality it is forever in the place where we are conscious of its presence in God. A man may be hundreds of miles away from us, but we can imagine his presence either at that distance or just in front of us. In either case our experience of his presence will be a matter of consciousness, and it has nothing to do with space. Since everything is related to our consciousness, a thing cannot exist to us unless we become conscious of it. Hence, we maintain that our consciousness is not related to time and space. It is an independent factor and therefore fundamental.

Just suppose that you are unconscious and a million dollars is lying around you; what good is it to you? As far as you are concerned, it would be as though it did not exist at all. When you are unconscious of a thing, it does not matter whether it is near or far. The thing that you cannot see, feel, or know cannot exist to your consciousness.

Now, let us take another illustration. Suppose you are conscious and looking for a thing, believing it to be far away, although it is really near at hand; shall you have any chance of seeing it? Most likely

not. Sometimes we misplace a thing in our own home. If we look for it under the impression that we have put it in some place other than where it is, we cannot hope to find it. Everything that exists in God can be found near us when we become conscious of it. Since there is neither time nor space in God, when we become conscious of a thing, no matter what it is, we find it. We cannot enjoy a thing without becoming conscious of it; then why can we not be conscious of a thing that we desire in God, and enjoy it? It is far better to enjoy in our imagination and at the present moment the thing that we desire, than to wait for a future date. All our enjoyment is mental. By anticipating and waiting for an enjoyment we simply learn to anticipate and wait, and we do not learn to enjoy.

If we do not cultivate this faculty of enjoyment, like all other faculties, it will depreciate or wither away. This is the thing that is happening to many who are accumulating wealth with the hope of enjoying it at some future date. When that date comes, they receive a rude awakening in the discovery that their faculty of enjoyment has been completely destroyed. Their so-called success in life means less than nothing.

There is another psychological reason why we should learn to enjoy our desired objects in the eternal *now* which is in the Omniscient Presence of God.

It brings our mind in tune with the object that we desire, and through vibratory correspondence that thing is drawn to the visible sphere of life. But we should always remember that all our enjoyment is mental, and that that which we become conscious of is real to us.

Do you wish to achieve something great? Have you courage and vision? If you have, then do not worry about results. Just know that it has been eternally done in God. To the Eternal, Timeless God, there cannot be any new action. That which is to be done by you and by me as individuals has eternally been done in God through some other point of creation. When you claim your eternally fulfilled desire, you claim it with a positive assurance of its fulfillment in you. There is no mental anxiety attached to its realization. When your mind is free from worry and anxiety, you can see and do a great deal more than you otherwise could; and yet, there is no effort on your part. You simply follow the pattern that you see before you. This following does not require any strain. You rest your mind, and your vision carries you through. This tuning-in process has saved many a creative genius from unnecessary worry and anxiety. Even now while I am writing this, I am relaxing my mind by placing it in the direct path of the ever-fulfilled task. Thought after thought is unfolding to my vision and carrying me on.

Our originality is determined by how faithfully we can copy the cosmic pictures we desire to paint. As without an ideal or completed mental picture an artist cannot draw his masterpiece, so without a vision of your goal you cannot move toward a definite destination. *Can you imagine that your certain definite goal is forever existing in the eternal God, and that it has been forever achieved? If you can, your achievement will be an easy one.* Your very realization of the eternally-fulfilled desire will carry you on. The Urge that has brought you here has also given you a positive desire, and It is helping you to realize that desire. You need not worry about details. They will unfold to you as you move in accord with the Cosmic Vision. If you have not a clear picture of the pattern, just relax and know that it is coming to you. When and how, it does not matter. The only thing that is necessary is complete mental rest with a positive assurance that that picture is coming. It is coming as surely as you live. It is a part of your life's expression. If you hold on to that faith with a perfect understanding of the scheme of life, no one can deny you that expression. It is your divine heritage as a conscious being—man—to express your life in accordance with the divine plan and manifestation. Therefore, it behooves you to be conscious of that fact, and to act with that realization. The rest is easy. As a river flows into the ocean, so your life

will flow into the perfect expression of the divine plan. Meaningless worry and anxiety will only deprive you of the realization of this wonderful heritage.

In the early days whenever the inner urge and inspiration to write a book would come upon me, I would go through terrible mental agony. I would isolate myself from people through fear that someone might disturb me in my creative work. During this period I would develop a peculiar temperament bordering on insanity, with occasional irrational outbursts. Naturally, through the succeeding years whenever I would feel the urge to write, I would anticipate that a spell like this would come over me. Therefore, before I undertook to write this present book, I warned a few of my close friends not to expect any kind of sane treatment from me during the process. One day while I was writing, I distinctly heard a reprimanding voice saying: "This temperamental business is all foolishness. You are taking this as an opportunity to yield to your flesh concept of life. Why take upon yourself so much responsibility, if you are doing God's work and fulfilling your divine destiny? Rest your mind on God, keeping your vision on the eternally completed task, and your trust and vision will carry you through. Know and realize that your life is God's life, and that God is helping you."

I said to myself, "That is perfectly right. I am giv-

ing a comforting message to the world, and yet I am failing to demonstrate that comfort and peace within myself." This restored peace and sanity in my consciousness. All my subconscious anxiety and temperamental mood vanished into nothingness. Now I am visioning the perfect pattern before me, and in accordance with the inner urge I am following it. Even time is no longer a factor in my creative work. I have accepted it as an accomplished fact. It is not at all difficult to accomplish an eternally accomplished task if we can relinquish our personal responsibility. Such is the message of Christ—my Lord and Master. Certainly His yoke was easy and His burden light. I am thankful and grateful for the privilege of knowing Him and His message. Surely, "my cup runneth over."

No, a negative desire does not exist in God—it exists in the human mind. If you ask me why, I will tell you. Man has been created as a self-conscious mental being, and therefore he must act as such. His distinct functions characterize him as a human being. What are those functions, you may ask? Thinking, imagining, visioning, believing, discriminating, realizing, and so forth. Volition also was given to man for his use. If you should ask me the necessity of volition, or free will, my answer would be that that is the way man has been made. For instance, in order to construct an automobile you need the co-related

parts which go into the making of it. Though a machine for pumping may have something in common with an automobile, it can never be an automobile. Although some animals may have certain faculties in common with man, they can never be human beings. Certain distinct faculties, functions, and physical characteristics will always distinguish man from the rest of the animal creation. This composite being, man, by his very nature can think either positively or negatively. It is his prerogative as a human being. The very fact that he can think either negatively or positively proves that if it were not in his nature to do so, he could not do it. That is conclusive.

Now, the negative imagination or thought is that which is not true to the essential nature of the Creator and His creation. This is the best definition I can give at present. But yet, a negative thought may seem as real to our mind as any positive thought. However, since a negative thought does not interpret anything outside of our mind, it has no real relation to the divine scheme of creation.

Our existence is positive, because it is true and fundamental. If our existence were not true, how could we ever have any thought or picture in our mind, either negative or positive?

Perhaps many of you are wondering what is true and what is not true in the absolute sense. This can easily be determined by a simple analysis. A thing

cannot be real and unreal at the same time. Either it exists or it does not exist. It cannot do both. Take, for instance, two conflicting ideas regarding an object, one that affirms its existence, another that negates that existence. How shall you know which is true? In the first place, we cannot negate a thing without first affirming its existence. In the second place, a negative idea is formed from a positive fact by denying the existence of that positive fact. By gradually lessening the positive, we arrive at the complete zero which is the negative of that positive. The reason we call a disease a negative mental condition or picture is that we experience it as a negation of health. If our first experience were not one of health, we should have no way of knowing a disease. Therefore, we maintain that health is as fundamental as our existence, and that it interprets the positive nature of our being.

That which interprets our own positive being or existence is always positive. Our very protective instinct tells us that we want peace, comfort, and happiness. Therefore, anything that does not stand for or insure all these is also negative. By exercising our human prerogative we can think negatively and conjure up a negative picture, but we cannot change a positive fact eternally existing in the Positive Being. For instance, in the broad daylight we may shut our eyes and create a darkness; but by so doing we can-

not affect or blot out the sunlight. And then again, if we stand in the hot sun and hope to get cooled by shutting our eyes, we cannot possibly succeed. The very heat will drive us to take shelter in a shady, cool place. That is exactly what happens to us when we think or imagine negatively in the Ever-Present Positive Being—a reaction sets in by the very force of the positive truth, and we feel uncomfortable. If we are wise, instead of fretting over a disagreeable reaction, we take shelter in the Positive Truth—the Omnipresent God.

God's truth is revealed to us in the degree that we are willing to think, imagine, and see It. By thinking of, imagining, and believing in all positive beings and things, we not only make them real to our consciousness, but we also contact and actualize them.

One time, attending a symphony concert in the Hollywood Bowl in California, I heard the playing of Schubert's "Unfinished Symphony." As I listened, a strange feeling came over me; the music I was hearing seemed celestial music. In that composition there were no earthly elements. Instinctively I looked up at the blue vault above where millions of stars were shining like scattered jewels. Then there came to me, with the playing of the melodious refrain, a sudden thought—that somewhere around those stars are habitable globes; that other beings, more exalted than the beings of our earth, occasionally send some

of their comrades down here to fulfill specific missions; those souls bring to us from their native homes wonderful music, art, and scientific knowledge; some of them carry their missions through unendurable hardships, misunderstandings, and persecution; after the completion of their task, when they depart from their temporary habitation with a heaviness of heart, the angels of the sphere guide them on their homeward journey; then comes the joyous reunion with their comrade souls; the earth is forgotten and the wounds of ingratitude and betrayal have been healed, and only the joy of well-done tasks remains; and thus an interplanetary drama is enacted.

Then another thought came to me, that the coming of these souls to this earth-plane is not in vain. They leave with us a certain message which makes us look upward and strive for the higher and better things in life. One Schubert, one Beethoven, one Shakespeare, one Newton is worth more than millions and millions of self-seeking, sordid statesmen and politicians. One Christ is the Redeemer of the entire human race. Such an imagination and belief lifts us Godward, bringing peace, happiness and joy, hope and aspiration.