

## CHAPTER VIII

# THE MYSTERY OF ALL MYSTERIES— THE GREAT WITHIN

### *Lesson Five*

“Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.”

**Y**OU are a conscious being. Everything that you know is related to your consciousness. A thing cannot exist to you unless you become conscious of it. The moment you become conscious of a thing, it comes to exist in your consciousness. Then you can see it in your consciousness, that is, in your mental world. This world of mind is your Within. This mental world becomes the Kingdom of God when you realize that God is in His creation and that the creation is in God. Then God and His creation come to dwell in your consciousness, or become a part of your mental world. This mental world—the great, mysterious Within—holds the secret of your life. What you are Within, the same you are Without. What you vision and see Within becomes a reality to you. Your whole outer life is the reflection of thoughts and things that you think and vision Within. When you vision the Kingdom of God Within, that becomes a reality to you.

The conditions of the Kingdom are harmony, peace, immortality, and joy. In the realm of the indestructible, nothing of a destructive nature can exist or prevail. This Kingdom of God has been variously described by different seers and prophets. When your mental world becomes the Kingdom of God, everything that you vision exists in God.

When you realize that your Christ is in you and you are in Christ, you find Him in your great Within. Some people wish to believe that Christ dwells in every man in a potential form. That belief, also, becomes a reality in their Inner Kingdom. Apart from that it has no specific value. Anything that you entertain in your mind, or rather in your consciousness, becomes real to you. Then, why not entertain the idea of the eternal perfection of all beings and things in God's Eternal Kingdom? Then why not see the perfect Christ instead of a budding Christ Within? The Christ that dwells within you is already a perfect Christ—it is your knowledge of Him that grows. Your knowledge grows as your vision expands. In reality, none of us has an imperfect Christ within us, because Christ cannot be imperfect—He is the Eternal and Highest Illumined State of Consciousness. Christ becomes a part of your Inner Kingdom as you become conscious of His eternal presence in the All-Pervading God.

*You have everything within you. As this Within*

—your consciousness—expands with your ever-widening vision, you can find many new beings and things therein. They are not really new—they are as eternal as the Eternal Spirit, but they are new to your consciousness. You have also the prerogative of banishing all that you desire to banish from this Inner Kingdom. That which you invite to stay, stays within you. You can even behold the Infinite within you. After all, your Infinite is finite to you, because you can conceive it only in your limitation. So, you can find your Infinite within you. This Infinite is your Superconscious, and the Superconscious comes to dwell in you when you become conscious of It. There is a great difference between the subconscious and the Superconscious. The subconscious is the sum of your accumulated race impressions, whereas the Superconscious is above and beyond all these impressions. It is a Self-Existing, Eternal, Creative Principle. Therefore, it can give you ever-new inspiration, vision, and realization. The moment you become conscious of the All-Pervading, Eternal Spirit, it becomes the Spirit of your Within. You can commune with your Superconscious within you.

When you pray to your Superconscious, the answer to that prayer does not come conditionally. You can make it come wherever and whenever you please. But to make that answer a reality and to have a positive conviction, you should talk back and

forth to the Superconscious. One day I thought that my prayer would not be answered because I had not done this or that. Then the Inner Voice spoke, saying: "You are making the answer to your prayer conditional. *God is not bound by any condition, neither is the answer to your prayer.* What you accept as being difficult, becomes difficult to your human mentality. So, imagine that that which you desire to receive in answer to your prayer is coming to you as easily as a river flows down hill."

When you pray to your Superconscious which is Within, imagine the answer as coming from Within, saying, "I am granting your prayer," and so on. This answer will be true. Anything that you make real and true becomes real and true to you. Then again, anything that is positive is eternally true to the Eternal Positive Being. Everything that you desire to see you can see within yourself—within your consciousness. When you see a thing with your mind's eye, you see it within yourself.

By chasing after happiness in the without, you are simply chasing after a mirage. Everything is within you. *See, believe, and enjoy in your consciousness anything that you desire, and it will be real to you.* That is the only reality you have in your thinking-and-believing life. That which is outside your consciousness does not exist to you. Just stop for a moment and think what this means to you.

Do not pray to your Superconscious distractedly, but pray with a positive assurance that you are receiving the answer. In trials and tribulations, in distress and disaster, look within and find the thing that you desire to see and enjoy. Ask your Superconscious to keep your vision Within, and imagine that a corroborative answer to your prayer is coming from the Superconscious.

The moment you banish from your Within, greed, anger, passion, jealousy, and all other unholy and ungodly thoughts, they are gone. If you refuse to see them in God's Eternal Kingdom within you, they cannot exist. The Limitless, Beginningless, Eternal, Creative Spirit has bestowed upon you this great Within—this wonderful consciousness. Now, *it is your duty to see all beings and things in the Omnipresent God within—within your consciousness.* (We are using the term "consciousness" as synonymous with "mind.")

In my own mind I see my position, success, joy, and happiness. This mental world—the world Within—is the real world to me, because nothing concerns me unless I become conscious of it. Nothing can deprive me of what I want to see, enjoy, and build; nothing can deprive me of that which I wish to be conscious of.

Are you unhappy—have you lost something? Then know that only in your Within can you be

happy or can you find the thing that you have lost. So why not see your happiness Within, or see all beings and things that make you happy, within yourself. Only in your Within can you gain or lose. The thing that you have lost in your Within, you can also find Within. Without being conscious of a loss, you cannot lose anything; so by being conscious of its presence in your consciousness, you can find it again. That which you vision and claim within yourself is yours; beyond that, nothing is yours. Ordinarily, when you see a thing with your mind, you see it outside of yourself. Since a thing cannot exist to you unless you become conscious of it, the moment you see a thing Without, it becomes a part of your Within. Then why not see that thing in your consciousness? The thing that you refuse to see Within is far away from you. You struggle in vain to acquire it. Why not see it within yourself in God, and claim it and enjoy it?

In God's Kingdom you cannot covet anything. You are entitled to use whatever you can use, so long as you do not infringe upon the liberty of another person. But in this Kingdom within you, you can see your own kind of people and enjoy their company without infringing upon the liberty of anyone who is Without. Most of that which you enjoy Within, in your spiritual concept of life, you find Without, sometime and somewhere. There should

be no special hurry to find your ideal Without. If your Within becomes dark because you are forever looking Without, how will you enjoy a thing Within? You always enjoy a thing in your Within. A mere thing of itself cannot make you happy. How much you make a thing a part of your Within, determines your happiness. Anything that you put Within stays forever with you, if you desire to keep it. Therefore, all through the ages beautiful romances and ideals and precious memories have been cherished and kept alive by those who are idealists. The idealists decided not to part with these beautiful things, and therefore the beautiful things have remained with them. What you desire to part with, cannot remain with you. *No one can take away from you the thing that you have treasured in your heart.* You can store away even the objective form of a thing in your Within, and some day you will find its objective manifestation. It will appear before your objective vision.

You cannot miss anything that you do not want to miss. That which you desire to receive Within, you can receive. Do not be afraid that somebody or some nefarious agency may deprive you of your natural spiritual heritage. There is nothing conditional in God's Kingdom. When in that Kingdom you find anything that you desire, you receive it. Since a thing cannot exist to you unless you are conscious of it,

when you become conscious of having a thing Within, you therefore have it. The moment this knowledge comes, you become free. It stands to reason that, since by enjoying a thing you increase your capacity to enjoy, so by having a thing Within, you increase your consciousness of having it. Therefore everything that you desire Within, you can receive Without.

That which I have found Within and communed with has always come to me objectively. I have never limited my vision to any specific thing of this objective world. I have visioned only the thing that I have needed. I have never sought its objective manifestation, as I have always made its subjective presence all-sufficient. But the law of vibratory correspondence has regulated its objective manifestation. By looking for the objective demonstration of a thing, we often lose our subjective vision of it and our contact with it. You should know that an objective demonstration is regulated by the law of vibration. When your vibration meets your desired object, you find it in the objective. The more you enjoy a thing in the subjective, that is, within you, the more you come in tune with it. The rest is not your concern. The Universal Law will regulate the objective demonstration.

*When you take your problem, worry, and fear Within, they become realities. Nothing becomes real.*



*to you until and unless you take it into your Within. The best way to be free from a negative condition is to not see it in your spiritual Kingdom Within.*

In your Within, you can invite the kind of people you desire to invite, and thus you can contact the ideal companions that God has ordained you to meet. The persons and conditions that are inharmonious to you, you need not worry about. Just refuse to see them in your Spiritual Kingdom. Here is a disease manifesting through your body. If you do not want it, then do not see it Within. See yourself as you desire to be, and your outer manifestation will in time correspond to it. Everything that you see Within becomes a reality to you.

Now let us study mind and its wonders. *Mind itself may be electronic energy, or something akin to it. Its velocity and speed are almost electronic. How much more its power is increased when activated by the Universal Creative Principle, we do not know. But by means of its dynamo of faith and understanding, it can perform so-called miracles.*

Here before me is the Mojave Desert in California. I am looking down upon it from the mountain. The light has gone from it. I shut my eyes and vision the sun-kissed desert. The darkness vanishes from its face. What is this light that lights the dark desert? It is the light within me. That I have imagined this light does not make it less real.

If all our actions and reactions are mental, why should this imaginary light be unreal? You will say that this light cannot help any one but myself, and that even I cannot have any practical use for it. Yes, I can. I can enjoy the desert in the sunlight or in the moonlight, as I wish; it depends upon my imagination. In order to make you see this light—to meet your objective concept of the subjective reality, I should have to adopt some mechanical means that would light the desert with an effect of sunlight or moonlight. Even that mechanical device must be first mentally conceived and operated before it can be put into the objective form. So you see, the subjective world—the world Within—is very important. It is the only world that regulates our objective expression of life.

Then again, when we light the desert or a mountain or a city with our inner sunlight, how many volts of electric energy do you suppose we generate? You will say, none at all. It is merely our imagination that creates this light. Now, can you answer me this—with what do we imagine? Is it something vital and active, or something static and passive? It must be active, or else we could not imagine anything at all. What is the potential power of this activity—the potential power of that which makes such an imagination possible—the potential power of that which makes an invention possible? If your

machine when invented can generate millions of volts of electric energy with which to break up atoms, how many volts does your mind generate through your creative imagination in the labor of inventing that machine? How active is your mind? What is the total energy released from your mind to make that invention? After all, your mental energy is not a negligible factor. If it were, everyone would be an Edison, a Michaelson, a Shakespeare, a Beethoven, or the like.

The mental energy required to make a mechanical or a scientific discovery cannot be computed. Of course, the physical result of this energy is not apparent. Its voltage must be powerful enough to break millions of tons of atoms into smithereens. *When the human mind is activated by Spirit, there is no telling what it is capable of doing.* We can fairly see the possibility of making new atoms out of Cosmic Substance, and breaking up old atoms to their vanishing point. Unfortunately, the human mind as it is now is not motivated by the absolute spiritual ideal and reality of all things. It still lacks the dynamo of faith and understanding. But it is impossible for us to imagine what the race of the future will discover about this mind. We are absolutely sure that no machine invented will ever be able to regulate mind's activity nor to take the place of mind and its creative imagination. We can rea-

sonably hope that some day this mind will be able completely to transform the human body into its primal substance.

When you look Within and find a perfect condition, that perfect condition is not merely an imagination. Give that imagination a motive and a meaning, and see what happens to you. You are conscious of a disease simply because you are seeing it in your Within. If you cease to see it Within, and begin to see yourself as you would like to see yourself, you will manifest that which you are visioning. The only reality that you know, exists within you, and it does not matter what it is. When you realize this wonderful truth, you will be able to function from Within.

One time I happened to overhear a young man make a remark to the effect that some day he expected to be president of the concern for which he was working. The friend to whom he made the remark replied, "Well, Joe, I do not see you there." Knowing both the boys very well, I thought my timely remarks might help them. So I spoke to the one who had expressed the negative opinion: "Why don't you see your friend there and help him along? After all, your life is what you see for yourself in the Within. When Joe said that he was going to be president of the concern, he was unconsciously seeing himself in that position in his Within, or in

his consciousness. Why don't you see him as he sees himself, and mentally co-operate with him? This co-operation is more helpful than all the advice that we can give to a man. It is a real spiritual treatment."

If every man, woman, and child could be taught this truth of our inner life, what a wonderful world this would be! One day when walking down the street, I saw a little boy crying because his big brother, who was eating candy, would not let him have any. So I said to the child, "If you shut your eyes and imagine that someone is giving you candy, you will have it." Guess what he did—he shut his eyes without a question. It amused me very much. Then I asked him whether or not he was actually imagining that someone was giving him candy. The child replied, "Yes, it is you who is going to give me candy." I laughed heartily and handed him a quarter, for which he thanked me joyously. I am telling this story to point a moral on the lesson of co-operation. I do not mean to convey the idea that every time a child cries for something, his whim should be satisfied. I merely want to show that you can teach a child to see and receive his desired object in the great Within. This will develop not only his subjective nature, but also his sense of justice. Then when he receives a thing, he will know that he is receiving exactly what he is accustomed to vision and receive within himself, and he will not

blame others because he does not receive the things he wishes.

No one can get into your Inner Kingdom if you bar the gate. Of course, it is all a play of your creative imagination. Imagine a gate in your mind, and shut it. Only that which enters into your Inner Kingdom and abides in it can affect you. As long as you make God or Christ your sentinel and keep your vision of freedom Within, you need fear nothing. The emissaries of darkness—children of the night—will not and cannot enter your Inner Kingdom. There is no need of worrying about the thing that cannot happen. In your Inner Kingdom, the thing that you do not wish to happen, cannot happen. Your Kingdom grows more beautiful and expansive every day, as your capacity for seeing its beauty increases. The Kingdom expands as far as you can see; and as far as you can see with your mind is your empire. The Within is your holy sanctuary and eternal playground. It is not a godless kingdom in which you will be afraid to wander away—afraid to be lost in the wilderness of greed, passion, envy, and jealousy; but it is a Kingdom where the unseen eyes of your friends are everywhere, and the Conscious Presence of your God is ever watchful.

Now, let us go back to the gate and learn to fasten it against all intruders. In your Inner King-

dom, anything that you imagine becomes real. But in the Presence of God, in whom the entire creation exists, you will not and cannot imagine anything that is ungodly; your very creative nature will not permit it. Your desire to protect your Inner Kingdom is a holy desire, and that desire has been eternally fulfilled by the Eternal, Ever-Present God. Accept this truth and act daringly in accordance with this realization. If you find an intruder entering by the gate, you can say to it within your own right, "You cannot enter. God is my sentinel. He will not allow you to pass. Begone!" After that turn your back on the intruder, behold the beauty and grandeur of your Inner Kingdom, and know that God is guarding your gate.

This inner world that you see with your mind is a real, objective phenomenon, but it is also a subjective or spiritual reality. It is very easy to understand how this can be. If a man who is deaf, dumb, and blind, and withal unthinking, should be placed in a beautiful garden, he would not know, feel, nor see the garden's existence, because he would have none of the faculties for interpreting this phenomenon. A phenomenon without an interpretation has no meaning to man, and therefore it becomes as nothing. The phenomenon that we interpret exists to us as an objective reality. That is the only reality we know, although *in their essential nature all objective phe-*

*nomena are subjective.* Without our knowing, feeling, seeing, and thinking, nothing exists to us. So, a phenomenon exists to man both subjectively and objectively. If a man has seeing-power, it necessarily follows that he has objects to see. Objects are as essential as his seeing-power. The Providence that gave man the seeing-power gave him also the objects to see. In this sense, man's seeing-power and the objects are correlated; but that does not mean that an object does not exist independently of his seeing-power. It simply means that it does exist in some form and that man can interpret it according to his seeing-power, thus making that thing appear in a certain form and significance. For instance, an elephant may see an object, but it may not see the object in the same significance or form as man sees it. Now the question is: Can man see anything that has no form? No, he cannot. He may feel the presence of something, but he cannot see a formless creation. The exact form in which he sees a thing may be correlated with his seeing-power, but the thing itself is an independent factor. Hence, we maintain that when you see something with your mind, you see an object, and that that object is a real object. The difference between this mind-seeing and the usual objective seeing, is that in the former you have drawn the perspective of the object nearer to you.



Every positive picture in God's Eternal Presence is a true picture. As your power of seeing is allied with the object that you see, so your power of conceiving or imagining anything is allied with that which you conceive and imagine. *In the infinite realm of creation you cannot conceive of, nor can you imagine, a single thing that does not exist in some form.* That which you see with your visible eye, you interpret with your mind, and that which you see with your mental eye, subjectively, exists nevertheless as an object. By repeating this thought, I am trying to convey to the world a stupendous revelation—a revelation that was given twenty centuries ago by the greatest of all masters and teachers. It is the revelation of the Kingdom of God—the revelation of a heaven. It is not the beautiful heaven that you have hoped to enter at the end of your earthly life, but it is a heaven Within which you can enter right now. It is a heaven that is not a mere state of consciousness, but a place as beautiful as we can conceive. A state of consciousness may be disturbed or dissipated, but the beautiful vision of heaven as an actual place is an eternal heritage that we can cherish as long as we may desire. This beautiful heaven can also sustain our heavenly state of consciousness as long as we behold it within our consciousness. Therefore, I maintain that the vision and the reality of this heaven are more inspiring

for the preserving of our heavenly state of consciousness than are any number of transcendental philosophical speculations.

This self-conscious life is born with vision and sensation. Why not make this vision and sensation super-vision and super-sensation? *Sublimate, but do not annihilate, those gifts of God that have made your human existence different from the existence of the lower animals.* From your sublimated vision and sensation come your ideal emotions, which glorify not only you, but also all that you see and feel. Whereas the world of all light becomes monotonous and tortuous, the lighted Kingdom with all its beauty and grandeur becomes a haven of rest and peace. This restful peace does not preclude action; on the contrary, it means a continuous expression of the vision from Within. When the contact of the world—the distorted creation of disorganized human minds—becomes unbearable, you need not worry nor tarry in the shadow of death and darkness. You can at once retire to your Kingdom Within, and enjoy the glory of God in His creative splendor. In sorrow and suffering, disappointment and defeat, take refuge in your Inner Kingdom, and you will find comfort and rest, because here you have the prerogative of seeing that which you desire to see.

This Inner Kingdom that you vision is your home.

Perhaps you do not know that you are gradually preparing a place for your future embodiment. Christ Jesus taught us this sublime secret of building a future home for our next embodiment. The wonderful empire that you are building today, Within, is the real empire, and it exists somewhere in the vast sweep of creation. You are but seeing it in a closer perspective when you see it in your great Within. As your vision clears, this empire emerges out of your mental fog. *You are a spiritual being, a Son of God, and you are not subject to the law of causation—the law of the flesh.* This creation is causeless. It is eternal in the Eternal Presence of God. The cyclic changes that we conceive are limited to our human vision and calculation. So I maintain that the totality of this creation ever remains intact in the Omniscient Bosom of the Eternal One. This creating with our vision of a home in our Inner Kingdom is merely the process by which we recognize and realize that which eternally is. As with the growth of our consciousness we see and know more beauties in nature, so with the growth of our Inner Kingdom we recognize and realize more of the truth of the universe in which we live. When we are bound down by the law of causation, we are moved by an impelling force over which we have no control. But when we are released from that bondage, acknowledging the law of the Spirit, we begin to

develop our independence in the selection of the home for our future embodiment. Jesus the Christ said to His disciples:

“Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.”

*In the Spiritual Kingdom of God, where there is a demand, there is a supply.* Demand and supply walk hand in hand. It may be difficult for those who are constantly thinking and visioning things of the outer world to understand that *every positive demand is as preordained as its supply.* “. . . for your Father knoweth what things ye have need of, before ye ask him.” The very fact that you have need of a thing, or can be conscious of its need, shows that that need has been met in God’s Eternal Kingdom. Then receive in your imagination what you need, and enjoy it in your mental world. Always know that the world that you create in your mind is real, and that its demands and supplies are also real. Without your mental recognition or conscious knowledge, there cannot be any demand and supply. Since you always enjoy a thing mentally, your mental realization and enjoyment of a thing in the Inner Kingdom is real. That thing is always projected into the outer world, though with some varia-

tion, due to the interplay of other mentalities. When you are positive that your outer life corresponds to your inner life, you do not worry about the outer manifestations. In the Kingdom of God, you receive and enjoy as much as you are capable of receiving and enjoying.

In order to keep your positive faith alive, you should talk to yourself to the effect that that which you are enjoying now, is real, and that there is nothing real to you beyond your mental recognition and acceptance. Since objective things are subjective realities, and subjective realities are objective things, your mental receiving and enjoying of things are a real receiving and enjoying. Your objective realization always follows your subjective realization.

In the Kingdom, when you desire something, you should not have in mind any specific objective thing; you should think only of the kind of thing you desire, or of the class to which it belongs. All things of the same kind are alike in God's Eternal Kingdom. Then why should you covet any particular object that you see in the objective world? *Objective things may inspire you to have a subjective vision in your Great Within, but you must not let them limit you.* The same thing is true of people. Those who come into my life bringing harmony and peace belong to my world of expression. Now, if I need certain kinds of people to express my life in accordance

with the prescribed way of God, I see such people as realities in the Spiritual Kingdom and vision them as really helping me to fulfill my divine destiny. When the hour strikes for their objective manifestation, they come; I find them in this visible sphere of life clothed in the flesh. Such is the mystery of the Kingdom.

Sometimes it so happens that I recognize my friends of the Kingdom in their physical embodiments, but they do not recognize me. In that case, I give them a spiritual treatment that they may become conscious of the great cosmic purpose they have come to fulfill. Sometimes they respond to my treatment; sometimes they do not. As long as I do my part, it is not my concern what they do. But in the Kingdom I continue to meet them just the same on the friendliest of terms. When some of them fail to serve my cosmic needs, others take their place. Once you understand the stupendous truth of this mysterious Kingdom, you are thrilled beyond all measure. You become free from all worry and fear. You find everything at your disposal; everything is at your beck and call.

Jesus the Christ recognized His disciples when He met them in the flesh and called them to follow Him that they might fulfill His cosmic needs. He also told them that He had chosen them, and that they had not chosen Him; that He had known them be-

fore they had known Him. Jesus said, "My sheep hear my voice, and I know them, and they follow me." The moment the Master felt the need of certain types of disciples to fulfill His cosmic mission and to spread His gospel truth of salvation, He knew that that need had already been met in God's Eternal Kingdom. He saw His disciples in the Kingdom before He met them in the flesh. Read the New Testament and see what the Master said:

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you."

Again, He said:

"I pray for them: I pray not for the world, but for them which Thou hast given me; for they are Thine.

"And all mine are Thine, and Thine are mine; and I am glorified in them."

Christ's disciples represented twelve distinct types and followers of Truth. The Master demonstrated before the world the different ways in which these different types act and react to a cosmic message. He needed this demonstration in order to make His divine message stand out clearly through his human motives and actions. In His cosmic drama also He drew all types of humanity. At one extreme you find the son of a rich man posing to be spiritual, and at

the other extreme you see a poor man following Christ for his mere physical needs. Even today, among the peoples of the world, we find Nicodemus, Mary, Martha, the scribes and Pharisees, the halt, the blind, men who are hungry, and dissipated rich men. We also find here and there kind-hearted, generous men and women who are striving to be worthy of Christ.

There could not have been a more perfect setting for the enactment of the greatest cosmic drama than that selected by Jesus the Christ. The ruthless, domineering, vainglorious power of Rome on one hand, and on the other the proud people supposedly chosen of God, now humiliated and crushed. In this setting you can find every form of human depravity, together with the strife for the supremacy of the flesh. Here the very incarnation of God was sent to play the greatest cosmic drama ever played on any stage of this world. No spiritual drama was ever enacted with people of such diversified types and characters as was this. That is the reason it has such a human appeal. If we view it from a divine motive, we find that the Master's actions were never contradictions. He simply met the different types of humanity on their own ground with His cosmic message—the message that bore good-will, hope, and the promise of the consummation of all man's natural spiritual desires and aspirations. Not a thing



was left out. To those who left their homes and families for the sake of the Kingdom, He gave the promise of a larger concept of home and family. And those who grieved for their lost ones received a message consoling them with the thought that nothing is lost in God's Kingdom.

Before His entry on the world's stage, the entire drama was unfolded before His vision in His Inner Kingdom. And therefore He could foretell the exact sequence that was to follow His certain action. He was familiar with the different types of human mentalities and their modes of operation. He knew exactly how they would act under given circumstances.

Jesus the Christ was a fatalist, but He was a positive fatalist. He knew beforehand what the cosmic plan was, and He acted it out accordingly. Any variations or changes that occurred in His life's drama were due to the interplay of other human mentalities and characters that had become involved in His mission. *Every man is an independent moral factor. No one should try to control him by sheer force of mentality.* But it is within our divine right to help him see the light, either by treating him spiritually or by appealing to his finer nature. Hence, Jesus the Christ in delivering His gospel compelled no one to accept that gospel; nevertheless He preached it vigorously for the acceptance of all, that they might be saved.

*The dramas that are enacted Within make you what you are Without.* If you desire to be something, then act that part Within—in your Inner Kingdom—as though it were real. Do not do it in order to be an outer success, but to be an inner success, and as a normal expression of your life. Should the occasion arise to re-enact that part in the outer world, you should act it in a matter-of-fact way. In other words, you should act naturally.

The friends that you meet Within you should treat as you treat your real friends. You should live, act, enjoy, and commune with them with a common interest and for your mutual good. There exists no occasion for misunderstanding in your Inner Kingdom. If you have a misunderstanding with a friend that you have invited Within from the outer world, you should talk to him in the Kingdom and tell him the way you want to be treated, and then see him treating you accordingly. This will dissipate all misunderstanding. All outer misunderstandings can be remedied thus by your inner spiritual treatment.

I not only believe in the wonderful Kingdom that Jesus the Christ came to reveal to humanity, but I also believe in all the miraculous healings that He performed. I have reason to believe everything that He said and did because I have partially demonstrated what He claimed and did. I have been credited with many instantaneous healings; even the

blind, deaf, and lame have been miraculously healed. I do not personally claim the credit for these miraculous healings, for I know the Power that resides in all of us is responsible for all I have done. Although many testify to these wonderful healings and give me credit for achieving such marvelous results, I have never once alleged that I had any specific power in achieving such results. Some day the marvelous teaching of Christ will be accepted and appreciated by all as our common spiritual heritage. In the meantime, we can come down to a saner working basis for truth, so that all may understand and be able to carry out systematic experiments to verify some of our statements. There is no doubt in my mind that some of the seemingly impossible accounts of spiritual demonstrations that we often hear and scoff at will one day be universally accepted. There was a time, not very long ago, when the people in this country would throw up their hands in derision at the mere mention of metaphysical Truth or of metaphysical demonstrations; they would label all such "new thought," as if "new thought" were something to be sneered at. Nowadays, these very thoughts and ideas have become common property, and they are freely used and applied by many in their business and social lives. So, everything that we vision now in our Inner Kingdom will some day be universally accepted and owned.

In this connection I should like to say that when in the Kingdom you see your body or a particular part of it as being new, it becomes new. When your mind becomes absolutely sure that your body or a certain part of it has become new, or is becoming new, it becomes new. *Convince your mind that a thing is thus and so, and it will be so to you. That is one of the mysteries of the Kingdom.*

Another mystery of the Kingdom is this—a man can know beforehand the outcome of any venture of his. When others are involved in your enterprise who are worldly minded, you cannot work mentally for them against their wish. In such a case, you can determine the outcome of your venture in your Inner Kingdom. You are entitled to see that your enterprise is a success in all its essential details. Now, ask your ever-active Superconscious—the All-Knowing Power within you—to give you the right impression as to the outcome of your venture. Then rest your mind without any premeditated thought and see what kind of reaction you receive. Do you feel easy or uneasy? If you feel easy, the outcome will be all right; if not, there is something wrong somewhere, which you should try to remedy. But you have the prerogative of freeing yourself from all worldly entanglements or affiliations by seeing yourself free in the Kingdom. When you are right in the Within, there cannot be anything wrong in

the Without. You may be able to right a wrong, but you will never be able to make a wrong right. If you conceive anything wrongly, you can make it right in your Inner Kingdom. When with a free conscience you face God's Eternal Kingdom Within, you have no fear.

*Your fortune is bound up with your consciousness.* No one can definitely tell your fortune, because you have the prerogative of changing, and because you are the Son of God. As long as you dwell in the valley of the shadow of death, you will judge and be judged after the flesh. Jesus said:

"Ye judge after the flesh; I judge no man.

"And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me."

A person who knows in what direction you are heading can almost predict some of the places through which you are likely to pass. This is called fortune-telling in popular language.

I once said to a man, "I see that you are heading toward a misfortune." "What makes you think that?" he asked. "Because you are now fighting a man whose mind is full of negative thoughts," I replied. "Since you are heading in the same direction, what else can you expect?" He wanted to know what he should do to avoid it. I told him either to treat the man in his Inner Kingdom, or to bid him

depart from his consciousness. I further explained to him the scheme of the Inner Life. He understood, and following my instructions, avoided the trouble.

The living Christ says to you: "Why not tell your own fortune?" Your future is closely knitted with your present. Why not vision a positive thing in the Within? Vision the thing that you want to come to pass, and realize that it has already come to pass; and it will be so. "Where there is no vision, the people perish."

The old saying "Two wrongs never make a right" is very true. That which you bind is bound with you, and that which you release is released from you. That is the exact law, and there is no exception to it. God cannot champion your cause when you are wrong, or when you follow the lead of a man who is wrong. Christ Jesus said in His memorable Sermon on the Mount, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." This has a deeper meaning than most people think. In your Inner Kingdom, that which you cherish and vision becomes a reality to you. Your untruth cannot work in the world of truth. "For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

*Talk to yourself, saying that your positive vision in the Kingdom is right—that it is real. Beyond your mental recognition and acceptance, nothing exists to you.*

“. . . For, behold, the kingdom of God is within you.”

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

It is *the things* that shall be added to you, and not empty nothingness.