

CHAPTER IV

GOD OF THE PEOPLE

IF YOU ask the average person the question, "What is God?" he may give you some sort of answer, but you will find his idea of God a very vague one. If you tell him God is life, he will not be able to comprehend this unless he associates that life with a living object. The terms life, truth, and love mean less than nothing to the average person if he has no concrete symbols or no personal experience that can represent these terms for him. From the cradle to the grave he is accustomed to use symbols and to associate with concrete objects. As a child he would cry to let you know he was hungry. He also cried to express any feeling of pain and inconvenience. His cry as a child was merely a symbol. Then when he began to grow, he borrowed articulate words from his elders either to express or to conceal his thought. Therefore language is merely a symbol by means of which one tries to express his inner feelings.

If you run through the entirety of any man's experience, you will be surprised to find how much his life has been intimately bound up with signs and symbols. The average man cannot understand an abstract idea unless it is attached to a concrete symbol or is associated with concrete objects. His knowledge of God is usually very meager,

exhibiting itself as a race belief actuated by fear of punishment or reward. The reason he can lie or deceive without any fear of God is that his idea of God is rather remote and vague. His moral nature is regulated mostly by early training, home environment, and heredity. It has nothing to do with his concept of God. Even his religious teaching cannot give him a vital realization of God without some kind of symbol. The fear of future punishment cannot regulate his moral nature unless his early religious training makes him susceptible in that regard. Bear in mind of course that we are not speaking of the comparatively few who are philosophers and scholars, but of the average man belonging to the teeming millions. An occasional one in this class may sometimes stop and ponder the question why, if there is an all-powerful God, He does not punish all evil-doers immediately. If such a man has acquired a smattering of knowledge in some materialistic philosophy, he will most likely, with a figurative sweep of his hand, dismiss the idea of God as merely a myth. What he cannot see, of course, is that God is not apart from him, but together with him. The truth is that the man's own being is interwoven with God—the Universal Creative Principle. Therefore for this fundamental reason it is his own being that brings about a reaction to any action that is contrary to his being's essential nature. That much dreaded punishment, if you call it a punishment at all, comes from the man himself. But such an idea is too abstract to have any appeal for the average man. If you wish to give him a first intimate glimpse of God, you will have to adopt concrete symbols from nature's kingdom.

Let us first assume that God is all life. It is life that

interests us, because we are living beings. God must be life—the Universal Living Principle—or he could not have created or manifested any living things. Our interest in our own thinking and reasoning conscious life leads us to infer that there is another life infinitely greater and more powerful than our own. But the question may arise in your mind, Where is our contact with that life, if there exists such a thing? If I tell you that the contact is within ourselves, such an idea will at first be vague and abstract to you. But if I tell you that that contact is everywhere in this animated world in which we live, that idea will be very concrete to you.

We often see how even an intelligent person, able to theorize about the existence of the all-pervading God, is nevertheless unable to contact Him vitally in practice. This vital contact or knowing is called realization. Therefore we will adopt a concrete method for contacting the abstract principle—the life that animates our body or any other object. Although this life is very abstract, you can realize its existence by means of its functioning in an objective body. Your own life is a concrete example of it. Our first premise is, God is all life; or **ALL LIVES, WITHOUT ANY QUALIFICATIONS, ARE GOD IN ESSENCE.** How this life behaves or acts in accordance with its various creations or the mediums through which it functions, does not come under our present discussion. Our principal object is to contact this life as a whole, regardless of its various points of manifestation. We will accept a point of manifestation as merely a point of contact, and nothing else. Or let us imagine that point of manifestation as being a mere window through which God is looking at

us. Here is a little flower bush with blossoms. Naturally you will admit that it is alive. Now, can you imagine that this living flower bush is actually looking at you? Of course you can. Since God is all life, the life of that plant must also be God.

But that life is not limited to that plant; it is simply manifesting through it, or to pursue the imagery, the infinite life is peeping at us through that plant. When you contact the life of that plant in that significance, you contact God, vitally and understandingly. You need not worship any graven images or use them as symbols, for they are merely man-made; but you can have an infinite variety of symbols in nature's kingdom made by the hand of God. The original objection to a graven image was based on the fact that a man-made symbol might not give man the sublime idea of God. Then again, it might also hinder his realization of the almightiness of God. It is a common error with certain types of men to forget the Spirit and cling to their pet symbols.

So in the world of All-God and His animated creation, you will not lack for symbols. There is an infinite variety of them in nature's kingdom. In this animated creation the very animation is God. How the ocean water behaves in a certain cove does not matter. It is the ocean water just the same—one and indivisible. Your concern is not to limit your vision to the cove or to the action of the water as regulated by the nature and formation of the cove—your concern is to extend your vision to the ocean, using the cove merely as a symbol. Herein comes the dynamic play of your creative imagination, based on facts. A manifestation of life through an object does not

limit that life. Then why should you limit your vision to an object or limit that life to the object?

For the purpose of vitalizing your mind so that you may have a vital realization of the infinite life, you may adopt the following drill practice:

You—"God, are You looking at me through this plant?"

God—"I am."

You—"Are You the creative life of this universe?"

God—"Yes, I am."

You—"Do You know the innermost secrets of my heart?"

God—"Yes, I do."

You—"Then let me be conscious of Your presence in everything."

God—"I will help you."

Here, too, we are personifying the infinite God; in other words, we are treating Him like a person, in order to establish a vital personal relationship with Him. This drill not only will give you admittance to the animated world, but also will establish you in the secret place of the Most High.

At first, select an object of organic life for the practice of this drill; then later you may take any object through which you desire to contact God. **YOU SHOULD ALWAYS REMEMBER THAT EVERYTHING IS RESPONSIVE TO YOUR MENTAL TOUCH.** Everything has life, and that life is God.

Every positive quality belongs to God—the creative life—who is all. The quality of a thing indicates not only the intrinsic value of the thing, but also the very nature

of its existence. For example, the quality of fire is to burn and also to produce heat. Similarly, the quality of water is to drench. So all the positive qualities denote the very existence of the creative life. But a quality is not a concrete something; it is rather abstract unless associated with a definite concrete object. Such positive qualities as health, happiness, joy, faith, confidence, truth, and the like, cannot be realized in the abstract. Our idea of them is so vague that unless we stumble onto them or unconsciously come to manifest them, we cannot form a definite picture regarding them. They are formless, and therefore they have no concrete representations. But we can give them a form or a symbol to clothe them. These qualities do not need such a clothing; it is we who need it for our direct contact with and comprehension of them. To make them operative in our personal life, we can also personify them. Every quality can be treated in a personal significance and made a most dynamic factor in our life. God is life, so are all his attributes and qualities. In other words, positive qualities are God Himself because they denote His very nature or presence. But we cannot feel this living presence of a quality unless we form a concept of it as a living thing. Then again, an idea or quality reacts to us in the significance in which we accept it. Either our own dynamic life animates it, or we feel the cosmic life functioning through that quality. It is a still better concept to accept that quality as the cosmic life itself.

Here is a common-place fact of psychology: **THE IDEA THAT YOUR MIND ACCEPTS, RETAINS, AND ENTERTAINS BECOMES AN IMPELLING FORCE IN YOU AND MOTIVATES YOUR THOUGHT AND**

ACTION. The far-reaching effect of this law can be found in the application of Spiritual Truth. Man is a victim of his ideas or beliefs. Whenever he is moved by an idea to think and act, he goes through a form of obsession. The only discrimination we make in regard to the idea that moves a person, is whether it be good or bad in accordance with our relative standards.

In psychological tests we find that the man obsessed by an idea not only has constantly entertained the idea in his mind, but has also given it a certain importance and power. In view of this psychological fact, why cannot a man consciously and understandingly attach importance to a certain idea or quality and make it function in the same manner as in the case of an obsession? There is only this difference, that here he can exercise his volition in retaining that obsession as long as he desires. Since we find no difficulty in retaining the obsessions of anger, jealousy, passion, and envy, why will it not be as easy to retain an obsession of a positive quality for purposes of creative work? We will come to the practical application of this phase of metaphysics a little later.

Now the word obsession should not frighten students of Truth. I am using this term in a specific sense to convey the idea more comprehensively. A little analysis will reveal to us the fact that our mental life functions under a series of obsession of ideas from our childhood up. Only we call these obsessions by better names, such as predilections, beliefs, inhibitions, and so forth. Since every normal person entertains a desire to do something great or to better his condition, why can he not induce the temporary obsession of some desirable quality to help him in reaching

his objective? The method that I am trying to present is absolutely harmless and at the same time is very effective in transforming a man quickly into a desirable personality. This method can make a man a genius, if he has a strong desire to be one.

I have already stated that all the attributes or positive qualities of God are ours also, as Spirit; but we are not conscious of them. The question then is, How can we become conscious of them? Whenever a quality becomes part of our mind we not only become conscious of the quality, but we also manifest it. Now I am going to elaborate on this point. The average man labors under the impression that he has to acquire a quality that he does not possess. Naturally, he strives to acquire it. The psychology of such an effort is positively bad, because in most cases it suggests hard work—and unpleasant work at that. I do not think that human beings are fundamentally lazy; it is only that they instinctively refuse to put forth meaningless effort to accept a task that has been made unpleasant by antiquated theories. We have often enough been taught and warned that only through hard, tedious labor can we acquire a positive quality and thereby reach our desired goal. The effect of this teaching has been to induce in us such an effort in the performance of works that should be interesting, that they have become uninteresting and difficult.

For instance, if you give a child a story book asking him to recite it as a lesson with a required formality and diction, he may find the task an extremely unpleasant one. But if you tell him to narrate the story in his own style and own way, he may not find the performance at all difficult.

No child thinks it hard work to reach out for a bunch of luscious grapes or tempting cherries. But if you build a high fence around the grape vines or cherry trees, and then say, "My boy, if you would like to get those fruits you will have to break your neck or legs in the effort," the child will not find much pleasure in the prospect of getting them.

Now here is the truth to be used for the acquisition of a positive quality. In the first place, we must form a very clear concept of the fact that **OUR SPIRIT HAS ALL THE QUALITIES THAT WE MAY EVER DESIRE TO MANIFEST**; and in the second place, we must have a clear understanding that it is merely a question of manifesting a quality through our mental acceptance. When we mentally accept the fact that we have a quality, we can manifest it. The question then is, How can we make ourselves conscious of the fact that we have a desired quality? Merely imagining that we already have it may not always help, because our subconscious belief that we do not possess it may be too deeply rooted. There are two distinct methods for achieving a desired result. The first is very easy for the average person to follow, but the second method, which is more dynamic and vital and which can transform a person instantly, is for those who are either deep students of metaphysics or are gifted with spiritual intuition. The first method is that of transplanting a positive idea or quality to our mind with the assumption that our Spirit already has that quality. Then we vision and watch in our imagination that that quality is growing in our consciousness.

The law is this: **ANY IDEA THAT WE VISION AND**

WATCH GROWING IN OUR MIND, WILL GROW.

In our self-conscious mental life we mentally manifest our ideas, thoughts, and qualities. Therefore whenever an idea or a quality becomes a part of our mind, we manifest it automatically. In order to vitalize our mind and obtain the quickest result, we should adopt the following drill practice. First of all in our imagination we should stand back of our mind and body as an ever free Spirit—the Animating Principle. Then we should speak back and forth to our mind. Always remember that in such a dialogue we vocalize both the parts; it is only in our imagination that we differentiate between our Spirit and our mind.

You—"My mind, where have you come from?"

Mind—"From the omnipresent universal God."

You—"Who is your master?"

Mind—"You are my master."

You—"My mind, will you obey me implicitly?"

Mind—"I will."

You—"Do you believe I possess all the qualities of God?"

Mind—"Yes, I do believe that."

You—"Will you let me share with you all these qualities?"

Mind—"I will."

You—"Then accept the quality of courage."

Mind—"I am accepting it."

You—"Now vision and watch it growing and becoming a part of you."

Mind—"Yes, it is growing and becoming a part of me."

You—"Now you represent courage."

Mind—"Yes, I know it."

You—"Then manifest courage freely and fearlessly."

Mind—"I will."

You—"May God bless you."

Mind—"I accept the blessing of God."

You can insert in this drill any quality that you desire to manifest through your self-conscious mental life. The main thing is to get together with your mind and become conscious of the fact that your mind is accepting the quality you desire to manifest. The next important thing is to live and act with that consciousness. If you can develop the same sense of ownership over your mind as you have over your body, you will be able to control both your mind and body by the mere declaration of your wish. Whatever you may do with your mind, you must always remember that you are simply dealing with the self-conscious aspect of yourself. In your superconscious aspect you are a Spirit like God, and in your self-conscious aspect you are a mere man. When as a superconscious Spirit you speak to your self-conscious aspect of life, you simply try to impress your mind with your superconscious existence. Under the influence of the superconscious your self-conscious mental life becomes free from all negative impressions and conditions. Then there comes a time when there remains no line of demarcation between the two; the two aspects become welded into one.

Now we are coming to a still more daring method of manifesting the qualities desired. In this method we not only personify a quality, but we also let it control our mind and body. All positive qualities being the attributes of the universal ever-present God, we treat each of them

as a personified God, which we may call the Holy Spirit. For instance, take the quality, or perhaps I should say, the attribute of all-knowledge—we may call this attribute the God of knowledge or the Holy Spirit of knowledge. In order to clothe it in an appropriate symbol, let us imagine it in the form of a flame. A flame is probably the only thing that seems both to have a form and yet to be formless. At the same time it is concrete enough for all of us to make a definite picture of it. To make this picture dynamic, let us imagine the flame as descending upon us from above, and entering into our mind and body and taking possession of them.

After that we can treat this attribute in two distinct manners. We can assume that it is a separate entity dwelling in us and supplying us with the motive power to act along its respective lines; or we can treat it as a personality that has taken possession of our mind and body and for the time being is controlling and using them for the doing of some specific work. Only by the help of the creative imagination can we put our ordinary personality in the background and bring forward the super-personality to operate through our mind and body. Since as Spirit we have all the attributes of God, we are not running any danger of losing our individualities by working in this way. In fact we are strengthening our individualities in accordance with the prescribed plan of God.

By invoking the aid of a personified quality of God, we are able not only to perform the task of a master genius, but also to transform our human personality into that of the divine. The original purpose of human life is to realize more and more its divine origin and its divinity.

The simple method or methods that we propose to adopt, afford us an opportunity of demonstrating our divinity in this objective field of manifestation called the world. Using these practical methods for self-expression, we can easily regenerate our race-derived subconscious nature. We should always bear in mind that these qualities which we are personifying are nothing but the superconscious qualities or attributes of our Superconscious Being.

I have recently carried out a partial experiment, using the latter of the two methods given above, and my success has been almost startling. For instance, one day not very long ago I sat down to do some writing. But in spite of my familiarity with the theme I could not write a single line; my mind was heavy and my brain was dull. Then came the sudden inspiration, "Why not try the experiment of having a quality take control of your mind and body to use them?" At once by the help of imagination I transferred my ordinary personality into the background and allowed the personified knowledge to take possession of my mind and body. The moment this new personality began to act, my mind became quickened and the dull pressure in my head was released. My pencil began to move over the paper rapidly. I was vitally conscious of what I was writing, and yet it was my superconscious personality that was doing the work.

But some time after this experience I felt a slight reaction. My ordinary personality began to act up. I use the phrase "ordinary personality" instead of "normal personality," because it is my belief that our ordinary personality is not our normal personality—that is, that by constantly entertaining the world's negative thoughts, we have

become more or less abnormal. In my case I notice this abnormal condition after an exalted state of consciousness or after inspirational writing more than I do at any other time. I must state here most definitely and emphatically that I never go into a trance, that I am fully conscious of what I do, and that I am always in full possession of my senses. The only difference I can notice between the inspirational state of consciousness and any other is that while functioning in the former I find myself less self-conscious and more free and daring in my action.

This new experiment gave me another new idea. In a case of mental depression or illness, why can we not transfer our ordinary personality to the background and bring forward the superconscious personality of joy or health to take possession of our mind and body and to function through them? I am positively sure that this experiment will yield a startling and phenomenal result. The little experience that I have had with this super-personality gives me the hope and courage to carry out further experiments along this line. The one thing that should be understood by all students of Truth is that this method is not my own discovery. It was first discovered by Jesus the Christ who gave his disciples the Holy Ghost and thus made them the most aggressive champions and missionaries of Christianity in the world. Today, unfortunately, the early fire and spirit of Christianity has died down. The important knowledge of imparting the Holy Ghost has been lost to the human race.

A few ignorant people here and there may speak of being led by the Holy Ghost, but they do not possess any fundamental knowledge concerning it. Consequently,

superstition and ignorance play the most important part in their so-called apostolic movement. I am making this statement under the inspiration of the Christ Spirit; so it should not be understood to be my own opinion.

Below we are giving two distinct drill practices. Students may choose either or both, in accordance with their natural bent or subconscious proclivity. In our practice we must always take a position in our imagination as an ever free Spirit, standing back of our mind and body. You may invoke any quality that you desire to manifest. Do not forget to vision the description and action of a quality while practicing. In the following drill let us take the quality of faith.

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

Faith—"I am descending upon you like a flame."

You—"Holy Spirit of Faith, enter into my body and mind."

Faith—"I am entering into your body and mind."

You—"Abide in my mind and body; do not forsake me."

Faith—"I will not forsake you."

You—"Holy Spirit of Faith, respond to my call when I need you."

Faith—"I will respond to your call."

After that, when you need faith, look within and invoke it, asking it to be active in you. Here is a sample drill for such an invocation:

You—"Faith, be active in me and help me."

Faith—"I am helping you right now; become conscious of my help."

You—"Faith, arouse my mind to vigorous action."

Faith—"I am doing it right now; become conscious of it."

You—"Faith, give my mind power to act."

Faith—"I am giving it that power right now; accept it."

The next drill is for the purpose of invoking a quality that will control your mind and body and work through them. In this sample drill let us take the quality, power-of-speech. Imagine that you are pushing your ordinary personality into the background.

You—"Holy Power of Speech, descend upon me like a flame."

Power of Speech—"I am descending upon you like a flame."

You—"Enter into my mind and body."

Power of Speech—"I am doing that now."

You—"Take control of my mind and tongue."

Power of Speech—"I am doing that now."

You—"Be absorbed into my mental life, and act through my mind and body."

Power of Speech—"I am acting now."

You are likely to ask me how often and how long you should practice a drill of this sort. My answer is that you may practice it as often and as long as you feel the need. Do not limit yourself to time and space. As long as you do not obtain a perfect realization, keep on practicing the drill. Scrupulously avoid all mechanical practices. An understanding practice alone can insure success.

Do not develop the habit of analyzing and cataloguing everything that you do as subconscious, superconscious, and so forth. According to the great Master Metaphysician,

when you know the Truth, Truth alone will set you free. Here is a straightforward statement of truth about your mind, upon which you can always depend: **THAT WHICH YOU IMAGINE AND BELIEVE YOU ARE ACCEPTING OR RECEIVING, THE SAME YOU DO ACCEPT OR RECEIVE.** It is bound to be a part of your subconscious nature. Then why not imagine and believe that your subconscious is accepting the idea or quality that you want it to accept? This imagination will soon become a reality to you. How much you want to believe or how much you do not, depends upon you; no one can help you in that matter. In this believing life, you are the believer. You can believe anything that you desire, and you can make it a reality.

CHAPTER V

MIND ON THE UPPER SPHERE

WHEN OUR MIND CONSCIOUSLY FUNCTIONS IN THE HIGHER SPHERE, IT NOT ONLY PARTAKES OF THE QUALITY OF THAT SPHERE, BUT IT ALSO GATHERS THE POWER AND STRENGTH OF THAT SPHERE.

In a general sense we call the mind a thinking instrument; but actually it is more than this, it is also a builder. It builds not only our future destiny, but also our body. The material out of which it builds the body seems to belong to its particular domain. At least it involves the substance of its own domain in its functioning. Every time we think, it seems as though our mind struck an all-pervading ethereal world like a gong. At once the atoms of that world begin to fly around at a terrific speed, colliding with one another and also jostling other atoms of their kind. The impact of our thought is felt not only in this particular atomic atmosphere but also in the atomic atmosphere of our own physical system.

Thus the emotional play of our minds and our thoughts are constantly agitating, breaking down, and gathering atoms within the structure of our bodies. What really takes place within the body, we are not aware of, but what takes place outside the body, we know from the outer

results. Of course most of us think in accordance with our individual subconscious nature. On the other hand, our subconscious nature controls our physical functions. Therefore our thoughts and physical functions usually follow our inherited and our race habits. We need not go very far to determine the extent to which the mind influences the body. Simply agitate your mind violently and then observe the physical reactions that follow, and you will be surprised to see what a tremendous force the mind exerts on the human body. Bad news affects the digestive organs, and good news exhilarates the heart action. Thus it is evident that emotional disturbances have a direct reaction on the body.

But why and how this chemical change takes place in your body, is a different question. What it is that binds the mind and the body together is the thing we wish to know. What is this force? We know that in physical science if we keep reducing the body, we shall arrive at its electronic state—the last outpost of so-called matter—which is really the first objective manifestation of the Universal Subjective Spirit. Our next question is, What relation does our mind bear to the electrons? We know now by inference that if some mental disturbance did not agitate the electrons in the body, there could be no chemical change in the organic body.

Ordinarily, chemical affinities act along a fixed line. When we bring them together they combine. Also, when we bring opposites together they repel each other. In the case of such mind processes as those mentioned above, it is evident that no human hand is employed or volition exercised to bring about the resulting physical changes. The

very moment that our mental energy is set in motion along emotional lines, a chemical reaction begins to take place in our organic body. This goes to prove that mental agitation affects the electronic structure, which in turn brings about a certain chemical change in the body. Following this line of argument, we arrive at the daring conclusion that our mind and the electronic substance of science and intimately bound together. Without the medium of electrons our mind cannot function in the objective world. Therefore it is proper for us to imagine that all three—our mind, the electronic structure, and our organic body are related to each other. We can even imagine that they are as close together as are the two ends and the middle of a stick.

In the practical use of our mind, however, we cannot differentiate between these three very much. The moment we believe, without any shadow of doubt, that a certain thing is bringing about some change in the body, that moment we begin to notice the change. This is because our mind influences the electronic substance and thereby sets up a chemical reaction in our organic body. This organic body of ours is very uncertain in its conditions and functions, because these depend entirely upon the behavior of the electronic structure. Let our mental energy exert itself the slightest bit on the bound electrons, and our organic body will reflect that exertion in its changed behavior. Of course it is implied that since most of our thoughts come from subconscious habit and from race belief, the structure of our body is influenced by our heredity and our environment.

But we can modify any such influences through the

volitional exercise of our mind upon the bound electrons in our body. By stimulating in our mind a thought that is contrary to a previous subconscious habit, we can, within reason, affect our physical structure. The quickest and best method of effecting such a change is to deal directly with the electronic structure of the body, which is in such close touch with our mind that it is affected by every little mental impulse. In other words, it follows every movement of our mind. But our thoughts are usually not forceful enough to bring about any radical change in this electronic structure of the body.

For the sake of convenience, suppose we treat our mind and body as one; let us see what then happens. In this connection I refer not to the organic body, but to the electronic structure which is the very foundation of the organic body. Of course our organic body will change just in ratio to the change in our electronic structure. Now, let us consciously mold the electronic structure of our body within our mind into the shape we desire to manifest. Let us also accept that shape as true, and act and move accordingly. We know by this time that in order to make an idea true, we must imagine and believe that it is becoming a part of our mental life. Our next drill will deal with that.

Or, for the sake of convenience and to obtain quick practical results, let us imagine that our very organic body is made up of electrons. Electrons, as we have said, are very responsive to our mental action. Our first experiment will be for the purpose of producing a slenderizing effect in the body. The way you mentally hold your body will determine your future form. So do not let your body get

out of your mental control. With every move that you make, be conscious of the form you desire to manifest—particularly the form of your waist line and stomach. In the following drill we must vision with a vivid imagination that our body is gradually becoming slender. We should not forget to take our stand as Spirit in our imagination.

You—"My mind, you have absolute control over your body."

Mind—"Yes, I know it."

You—"My mind, you and your body are practically one."

Mind—"Yes, I am aware of that fact."

You—"Will you obey my command as your master?"

Mind—"I will."

You—"Then I command you, in the name of God, to vision this body as becoming slender."

Mind—"I am visioning it."

You—"I command you to accept this vision as a reality."

Mind—"Yes, I am accepting it as real."

You—"Then manifest the form that you have visioned and made."

Mind—"I am manifesting it right now in my vision."

You—"By the authority of God I command you to retain that form."

Mind—"I will retain it."

The moment you are peaceful and become released from all anxiety, the accepted idea takes root in your mind. It not only reaches the subconscious nature, but also begins to grow upward. The secret of the acceptance of an idea

is to realize the truth of the mental law and act in accordance with that knowledge. **THAT WHICH YOU IMAGINE AND BELIEVE YOU ARE ACCEPTING, THE SAME YOU ACCEPT.**

When ill, if you imagine and believe you are getting well, you will get well. But you must imagine and believe you are getting well at that very moment. In other words, you must realize that the healing is taking place while you are doing the imagining. Since a disease is a subconscious mental condition, any counter mental action ought to remedy it. The moment the electrons in your body begin to respond to that action, the physical manifestation of the healing takes place. If you but maintain perfect peace, the outer manifestation of healing is inevitable.

But ordinarily your subconscious nature demands a reason for this kind of mental act or belief. Your race habit argues that no man can get well merely through thinking; that he must either take some kind of remedy, or let the disease run its course. Such an undercurrent of subconscious thought often defeats your mental effort to cure an ailment by a counter thought. So, since your subconscious race habit demands a specific remedy, you may give it a super-remedial method. You can draw the cosmic creative energy into your system and let that cure your disease. You may let it work either as personified energy or as a curative medicine. In doing this, you should remember that your every thought is a vibration, and that a vibration is a substance in motion.

When you think of the universal creative energy and realize its all-pervading presence, your thought vibration reaches its highest pinnacle, because your mind vibrates

with that which it contacts. Then, in drawing this cosmic creative energy, you draw into your system the real creative substance. This creative substance is bound to produce a result if you do not disturb its course of action by any worry or anxious thought. I have already stated that a disease is after all a subconscious mental condition, which in its manifestation affects first the electronic structure of your body. The same law that operates in the producing of a disease operates in your use of a curative method. Therefore in drawing the cosmic creative substance into your system, you affect this electronic structure as well as your subconscious nature. Even an idea, when used in a curative sense, will affect both your electronic structure and your subconscious nature.

ANYTHING THAT AFFECTS YOUR MIND AFFECTS YOUR BODY. When you understand the truth about healing, a method becomes of little consequence, except as a means to reach and affect the mind. But your mind will accept any remedy that will vitalize it quickly. Therefore your mind accepts easily the idea of the personified creative energy, or of the creative energy as a curative force, since this vitalizes the mind quickly and at the same time sustains it. We have very little faith in the attempt to cure a disease through our personal effort; so in employing an agency and one that is final and at the same time creative, we feel relieved and peaceful. Of course, those who are intellectual and who look for a certain rational basis for action, will have to adopt analytical methods.

You can also impress your mind with the idea that you are the animating principle back of your mind and body,

and that therefore you are free from any condition of the body belief of life; or you can impress your mind with the idea that the electronic structure of your body is never affected by a disease. In either case you find something very definite and positive to which to anchor your mind.

Any healing depends upon your mental acceptance of the idea that is supposed to effect a cure. This acceptance of an idea influences your subconscious nature as well as the electronic structure of your body. Ordinarily this analysis is not necessary. But a healer or a practitioner who desires to understand the reason for a cure may be benefitted by such analysis. It may give him the positive confidence that there is not a single disease that cannot be healed by metaphysical means. I have already stated that any idea you make up your mind to accept, you can accept, provided you can overcome your subconscious prejudices. Any acceptable reason, however unreasonable it may be in reality, will help you to overcome these subconscious prejudices.

THAT WHICH YOU BELIEVE YOU ARE MENTALLY DRAWING, THE SAME YOU DRAW. This has reference only to living things and to nature's forces. But we do not find any dead thing in the world of all-life. If everything is alive, why is it not possible for us to draw anything at all with our mind? We shall return to this idea a little later. At present we are concerned with drawing the cosmic creative energy into our system in order to obtain a specific benefit. Some people believe it is easier for them to draw this life-giving energy while inhaling, because it intensifies for them the suggestion of drawing, and at the same time stimulates their imagination. We have no objection to that, if the desired result can be

obtained. But there is one thing that we must make clear in this connection, and that is that during the act of inhaling we must not have the thought of drawing this creative energy through our nostrils. We draw it with our mind by the help of imagination.

In this dynamic play of life, any dynamic method is better than nothing. But you should always attach importance to the principle, and not to the method. The truth about the mind is that when it functions in the upper sphere it gathers power and strength. That is, the moment the mind is released from the physical bondage that is the result of our physical concept of life, it begins to function like an unfettered giant. With the increasing rate of vibration it gathers increasing power and strength. The condition of the electronic structure of our body is in direct ratio to our mental strength and conviction. That is why any man doing inspirational work manifests such super-human power at the height of his inspiration. However weak he may be physically, through the power of his inspiration in a flash his entire body may be transformed with new vigor and energy.

In doing creative work one often develops super-human endurance. Such a transformation is transitory, although through the exercise of one's divine prerogative one can make it permanent. Even so-called simple faith in Providence carries with it a tremendous power, when the mind accepts it implicitly. But the understanding faith has this advantage, that its conviction reaches more deeply into the subconscious. Therefore nothing can uproot it. It is most difficult for us to believe and accept the idea that the electrons in our body can be rearranged and our phys-

ical body itself thereby renewed and rebuilt, through a mere thought image. By the term thought image we mean the picturization of our mental action and the change consequent upon this.

However, let us return to the subject of drawing the cosmic creative substance. In using this method, proceed as follows: First, imagine this cosmic energy as flooding the whole universe like the sunlight. Second, draw it into your system, also by the help of imagination. ALWAYS BEAR IN MIND THAT THE COSMIC CREATIVE ENERGY IS THE HIGHEST VIBRATORY SUBSTANCE THERE IS, AND THAT IT IS SUPPOSED TO ENERGIZE AND RENEW YOUR BODY. Then speak as follows:

You—"My mind, God has given you the power to draw this creative substance."

Mind—"I acknowledge this gift of God."

You—"My mind, whatever you believe you are drawing, the same you draw."

Mind—"I acknowledge this power and prerogative."

You—"Mind, you are dwelling in this illumined field of cosmic energy."

Mind—"Yes, I am dwelling in this illumined field of cosmic energy."

You—"Then breathe in this cosmic energy."

Mind—"I am doing it right now."

You—"Vision that your body is absorbing it and becoming vital."

Mind—"I am visioning and making this vision a reality."

In this drill you will notice that you are not letting

your mind wander far away from God and His creative energy. It therefore really helps the mind to expand in the creative sphere of God.

If you desire to personify the creative energy of God, you may adopt the following drill:

You—"Creative Energy, abide in me; renew and revitalize my body and mind."

Creative Energy—"I will fulfill your wish; have peace and rest."

To take up the next point in our explanation, we will start with a definite statement: **THAT WHICH YOU MENTALLY PROJECT IS PROJECTED, AND IT REACHES ITS DESTINATION.** Of course here we are referring to thought force, cosmic energy, and other forces of nature that we harness and control. Our mind is a living dynamo operated by our Spirit. But we personify our mind for convenience and for the sake of obtaining quick subconscious impressions. We know that the creative energy exists, although we cannot define it. If there were no creative energy, how could we propagate our species, or create thoughts, or the wonderful masterpieces of art and music? Of course all these creations are relative—sort of copies from the cosmic creation. Nevertheless they proclaim the existence of the creative energy.

Although the Creator and the creative energy are one and the same, we differentiate them in our application, that we may have a clearer grasp of our own creative functions. When this creative energy is drawn into our creative functioning, we are tremendously vitalized. Not only that, it purifies the mind of all dross.

The dullest manifestation of the creative energy is found

in mere animal passion, and the highest form in the spiritual exaltation that comes from the embrace of the cosmic life. The cosmic life is everywhere, and we can feel its personal touch through our personification of it.

The power or energy that we gather into our mind, we can project with our mind. The purpose of such projection is to impregnate a living body with cosmic vitality. The living body thus becomes vital and enduring. To illustrate this, I will tell you of an experiment I conducted recently with a specimen of plant life. One day in my wandering through the hills I came across a dying plant. It was not far from the spring and so could not have lacked water. What it lacked was vitality. I reasoned that if it could be made vital, it could draw its own nourishment. The cosmic creative energy itself is nourishment, but this can reach an organic consciousness only through a process. So I mentally drew the cosmic creative energy and projected it into the plant with all my force. Then I left the place. When I returned a few days later I found that the plant was thriving. In my resuscitation of the plant I had worked up a tremendous mental vitality by using the following dialogue, which I give here as a sample:

I—"O Creative Energy, I invoke your aid; respond to my call."

Creative Energy—"I am the all-pervading life—vision me as such."

I—"I am visioning and drawing you with my mind."

Creative Energy—"I am illumined substance—project me into the plant."

I—"I am projecting you."

Creative Energy—"Believe and vision that the plant is absorbing me."

I—"I am believing and visioning that it is absorbing you."

After that I personified the plant and talked back and forth to it.

I—"Plant, are you conscious of my presence?"

Plant—"Yes, I am."

I—"Are you a living expression of God?"

Plant—"Yes, I am a living expression of God."

I—"Then accept this creative energy and live more vigorously."

Plant—"I am accepting it."

As you see, I imagined the plant as answering me. This imaginary conversation not only brought my mind perfectly in tune with the plant, but also made it receptive. Anything that we believe is receptive, becomes receptive. But we have to work ourselves up to that believing frame of mind, and therefore the necessity for the personification and the dialogue. This experiment is an example of what the human mind can achieve in the creative sphere.

I said once, Man is mind. What I meant to convey was that man in his self-conscious mental life is all mind. His body, his thought, his desire, achievement, experience, and realization are all mind. In other words, these are involved in man's mental nature. The more we bring our mind into harmonious relation with our body and all our mento-physical experiences, the more we feel their oneness. In the last analysis our so-called physical system is mental. When we meet another living object, in reality

our mind meets another mind. Without our mental recognition, no experience can be possible.

One mind will respond to another as long as there is no subconscious resistance on the part of either. In the human plane we develop a tremendous subconscious resistance to a mind that tries to transmit something positive and creative. Our conscious desire for our own well-being is often defeated by a subconscious stubbornness that causes us to remain in the negative plane. But we do not notice such resistance in the animal and vegetable kingdoms. Therefore animals and vegetables are very receptive to our projection of the cosmic creative energy. I once picked up an injured meadow lark from a bush. The poor thing was trying hard to fly, but could not. I brought it home and treated it with the cosmic creative energy. The next morning it flew happily out the window; it had become entirely well over night.

In nature's kingdom everything is responsive to our master consciousness. But in the human kingdom the percentage of such response is very small, for the reason that, unless driven to extremities the average person will not submit to a spiritual treatment. In some cases the treatment comes too late—too late because the patient's mind has lost all responsiveness to spiritual treatment. Yes, he may mechanically try to grasp the principle through fear of losing his body-life, but he is not willing to give up his mortal beliefs. Yet here and there miracles do occur.

I am reminded here of a woman whose internal organs were so badly infected that she was beyond all medical aid. As a last resort she came to us for help. Our very positive attitude as to her condition aroused her faith, which was

not a wishy-washy kind, but a determined faith. We treated her with the cosmic creative substance, and she responded from the very beginning. In a few weeks she had become perfectly well.

When patients cannot arouse themselves and rally, it is better to use either of two distinct methods of healing: the one is to apply the cosmic creative energy; the other, to see him perfect in the illumined presence of God and to speak back and forth to him, arguing that he is perfect and whole. I believe, and it will be verified by the new race, that our mind can harness forces a great deal more powerful than the radium ray. By visioning and concentrating the cosmic creative energy on a cancerous growth (supposedly so), I effected a perfect cure. Lack of time, opportunity, and concentrated effort have prevented my making many of the experiments I once planned to carry out. No one can do a great many things at the same time and do justice to any one thing. However, I am leaving enough in the way of suggestion and practical information to help those who have the time and opportunity to devote to such experiments.

Footnotes:

Some people like to treat the cosmic creative energy in a personal significance. After they have drawn it into their system, they allow it do do the desired work without interference, simply turning their mind from it that they may not cause any disturbance.

Others again like to feel that the work is being done while they are drawing the cosmic energy.

The best time to practice is in the morning and in the evening, but of course one may practice at any time he feels the need.

Some students prefer the nighttime after retiring, maintaining that if they practice before going to sleep, they can take their con-

viction or realization with them in their sleep. They thus expect to get the best results because their mind is then at rest and peace.

It is an excellent idea to give bedridden patients a treatment before they fall asleep.

The cosmic creative energy can be drawn into any part of the body or into any organ for the purpose of rebuilding and revitalizing the part. The practical drill for this has been given elsewhere in this book.