

132. Prayer has driving power. It drives one's mind to that which is prayed to. The troubled mind, the mind that has been scattered by the vision of the world's hideous monsters, is brought together in one point and driven in one direction. Courage and hope that were at their lowest ebb swell rapidly with every ascending step of soul toward that effulgent Light which is God. You are likely to ask: "Who is God and where is God?" You need not go very far to seek. **GOD IS YOUR VERY SELF—YOUR POWER TO THINK, ACT, AND MOVE.** This Power answers your every prayer and administers to your every need. If you have lost your spiritual exuberance, if you have sunk into the deep darkness of mental inertia, then turn your mind to your God, who permeates and animates your body; and pray to Him.

133. This Power will do anything you want done—anything you believe it can do. While praying, keep your mind polarized to Yourself—to your God in yourself. Thus you will come nearer and nearer in consciousness to feeling the Eternal Presence in yourself, until you finally lose yourself in the Infinite Embrace of Yourself. Gradually you will be thrilled with the knowledge that you are facing your God in yourself. Not a far-away God, but a God who is your very Life. This prayer will raise your mind again to the Kingdom, and you will again come to walk with your God through the valley of sunshine and the eternal blooms of happiness.

134. Do not pray as the self-righteous of the world pray, *but pray as a son speaking to his father*

or mother. Keeping your mind on God, talk to Him as you would talk to your best friend, with love and affection, but with no embellishment of language. Pray in

**Perfect
Prayer.**

- 5 this manner: "*Father, you have already granted what I have been asking, but I have not that consciousness this very moment. Make me aware of your eternal gifts; make me happy in the conscious knowledge of my own immortality, and of the things*
- 10 *which you have eternally given me.*" Do not follow this set form, but take the substance of this prayer. Keep on praying until your mind meets God in yourself—until you become conscious of the presence of God in your very Power to think, act, and move. The
- 15 moment you have that mental elevation or ecstasy—through feeling His presence—your prayer has been answered to your consciousness.

135. In your devotional service you should pray aloud so that you may have the support of your
- 20 brothers and sisters in the same faith. One day several of my friends gathered at my place. They wanted me to conduct a devotional service, of which I was speaking much at that time. "Very well, let us have a
- 25 devotional service. But I want every one of you to pray aloud until he receives his answer through his mental elevation." They all agreed. During our service one lady whose finger was affected by blood poisoning claimed that she was instantly healed.
- 30 Another who had a cataract on her eye at once could see. A man who had been suffering from a rupture for several years declared that he was healed by his prayers in a short time. The demonstrations were simply marvelous. And they were all made through scientific prayer.

136. I call it scientific prayer, because there is an exact knowledge back of such prayer. There is nothing hit-and-miss about it. We know our God to whom we pray. We also know why we pray. We pray to lift our minds to that plane of conscious knowing where everything has been eternally done. We realize our God in ourselves, and His never-ceasing action through His Eternal Plan. Our devotional service is a real Pentecostal feast. It has no irrational excitability, but there is an orderly expression of love and devotion. We do not expect any unusual phenomena to take place, but we anticipate the sublime realization of God, who becomes All-in-All in our lives. Such an emotional uplift is the natural means of soul expression. Every emotion in its creative sphere is Divine. It is the stream of self-conscious life flowing upward. It lifts man to the sublime realization of God and His eternal creation here and now.

137. When you desire to give a healing treatment to anyone by devotional means, just turn your mind to yourself and see God in yourself doing the work, by changing the mind of the afflicted one to the realization of his eternal perfection. This will not make you conscious of the apparent imperfection that the patient may manifest. You simply behold the working of the Lord in changing this mental idea of imperfection to that of perfection, but you do not directly use your mentality to change or influence his mind. You can also pray to the God in your patient to change the mental picture of imperfection or lack and realize that the actual work is being done. This

Realization of
God within.

Treating
others.

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form of devotional healing will keep your mind in sublime touch with your Infinite Life, free from any unpleasant reaction.

138. You should realize the ever-active God
 5 within—God who inspires you and moves you to
 action. Your present thinking state is the result of
 the eternal action of God, or else you
 God, a God
 of action. could not have this thinking state. Do
 not forget that only in the thinking
 10 state do you feel the necessity for the realization of
 supreme bliss. *That which is eternal in Being must
 be eternal in action.* The never-ceasing Being has
 never-ceasing action. This action is eternal motion.
 The Creative-life is eternally moving that which is
 15 eternally existing, that is, It is eternally moving
 within Itself. So feel the vital, animating, impell-
 ing force of God in you. Your mental contact with
 such a conception of God will take away your self-
 consciousness and give you the courage and convic-
 20 tion to act with inspiration.

139. You should by no means try to realize the
 static or stationary state of God, in the belief that
 this creation and its action are illusion. If you do
 it will hurl you into mental inertia.
 25 No thought
 without action. If anything is illusion, it must be the
 creation of the One Life, which is All-
 in-All. Then without action how could that One
 Life create illusion? How could that One Life
 create anything, if it were not inherently in Itself
 30 to create? Then illusion must be the most natural
 thing. Even to know illusion as illusion is, in itself,
 an action. Without the act of knowing, how could
 you know a thing? Similarly, to know that you
 have stopped thinking, you would still be thinking;

or to know that God is motionless or actionless, you would still be acting.

140. Since every action is the action of the One Life, how could you know or realize that One Life without action? Now suppose you are free from the
 5 **Fallacy of the theory of illusion.** illusion of the so-called visible world, will not that realization take away all your ambition to do anything which suggests illusion? Will you not lose all your incentive to do anything for this expression-life? Hence,
 10 your liberation from illusion will have no practical value to you. Such a doctrine invariably creates mental inertia. The individual or nation which has followed such a doctrine has gone down into history
 15 as a non-entity. If you are ambitious or of an active turn of mind, you will be compelled to live a lie in your efforts to reconcile the doctrine of illusion with the legitimate expression of life. In one breath you will say that the object of your desire is illusion and hence it does not exist in reality, and in another
 20 breath you will say that your very realization of freedom helps you to get the thing that you want.

141. All your speculations, theories, or ideas, are merely your conceptions, and you are the Con-
 25 ceiver. However, your cosmic creation is your automatic conception, which is inherently in your Nature. You simply consciously realize this eternal concep-
 30 tion through your individual point of expression. You are individual in your expression but universal Essence in your Being. Jesus' realization was of the ever-active God. Hence he said: "*My Father worketh hitherto, and I work.*" There was a dynamic force in this vision—that back of his individual expression

the impelling Power of the Almighty remains ever-constant. Yet he knew that the individual expression was the expression of the One Life: "*I and my Father are one.*" The man who has such a realization cannot help feeling the inspiration of the Holy Ghost to dare and to do the so-called impossible. His action is always conducive to love, justice, harmony, and peace. Such action never lacks the unquenchable fire of zeal. It recognizes no obstacles, no barriers.

142. *Always bear in mind that you can receive as much as you are capable of receiving at this present moment. According to your need and capacity to use, you receive. If you do not use what has already been given you, you will invite all forms of unpleasant reaction. It is unjust to be envious of the man who has a greater capacity to demonstrate God's gifts. He is no more responsible for his power to receive than you are for yours. But according to your capacity you may be as great as the so-called great man. A great man has more responsibility than you, that is, greater service is demanded of him. Real greatness consists in being natural, without greed or desire to outshine some one else. As the river flows toward the ocean naturally, as the flower-bud blossoms according to its timely expression, so a great man lives naturally according to his unfoldment.*

143. When man stands firmly by a principle according to his understanding, when he lives, acts, and dreams naturally, without infringing on the liberty of another individual, he is truly great. Neither time nor tide can influence him to give up the principle which has

brought him his happiness and joy. Empires may rise and fall; human conventions may come and go; tyrants may crucify Christ by upholding time-worn institutions, and totter to their fall under their own burden; but the truly great man, the son of eternal destiny, stands firmly on the rock of ages. He does not compromise; he does not whimper under the merciless lashes of tyranny, but moves steadfastly on with the Cosmic Tide. He is invincible, because he has the deathless consciousness of Eternal Man. 5 10

144. Priests, scribes, and Pharisees have much to lose. The world's honor, the world's prestige, and the world's worship are not so easy for them to give up. But the true man of God fears nothing. His one aim is to live the life up to the level of his vision. Every reform that has blessed human society, every noble thing that we can be proud of, is the work of the few great souls. When others faltered, debated the loss and gain, these heroes acted at the risk of what the world calls life. Not so very long ago women were treated like chattel slaves. They were denied every privilege that men enjoyed. Today, in all civilized communities, that iron-clad rule has been abolished. Who championed this noble cause? Not the church; not the priests and scribes and nobilities, but a few daring souls. 15 20 25

145. The ones whom you once ridiculed and persecuted, today you worship. They do not need your worship, they do not need belated wreaths and laurels, but they need your understanding to keep pace with natural human unfoldment. In spite of these noble examples before you, you do not change. You still 30

The way-showers.

follow your inclination to crucify a higher ideal and nobler conception of freedom. By upholding the false ideals of bygone ages, you strive to rouse a mob feeling against human liberty and brotherly love. Now do you wonder why the purifying fire of God descends upon you? Why your self-righteousness cannot save you from disease, misery, and misfortune?

146. Everything is moving on an ascending scale. You need not grieve over any loss. The better order of things is constantly drawing nearer to you.

Nature's scheme an ascending scale. When it costs you an effort to keep a thing, you should know that you are holding fast to that which must go.

15 Nature never takes away from you that which you should have. And when It takes away anything, It always brings in return a better order of things. *The moment you let go your mental hold upon a wrong thing in anticipation of the right* 20 *thing, the better order steps into its place.* It is so difficult for the worldly-minded to understand this. They hold fast to the very thing which is causing them pain and misery.

147. Marvelous are God's Plan and Manifestation. Why, then, go contrary to the universal and eternal order of things? When you have the right

The harmony of God's Plan. thing, it never gives you any cause for worry and care. It always brings you happiness and joy. Then you find no

30 inharmony or friction in your mental realm. When two persons are harmonious with each other, how naturally they fall into the rhythm of the universal Law of harmony. If you are more than mere flesh and blood, why not have the broader vision of life—

why not let the idea of sin and seduction go and follow God's eternal path of harmony? Yes, I know; you are afraid of tradition—afraid of the jeers and condemnation of the world. You are tormented day and night—always fearful and suspicious of what might happen to you if you dared to live the sinless, free life of God. As long as you are in that state of mind, you are far from God's Truth. 5

148. Yes, there is a rainbow trail through which a soul passes from glory to glory—and in which it finds bliss. In God's glorious way a soul holds communion with another soul, free from the trammels of the earth. You must follow this rainbow trail—it is the trail of harmony and love—it is the trail upon which God has showered eternal benediction, and pronounced it ever holy and perfect. Here mind transcends the body, and soul ascends in its glory to the consciousness of Christ forever and now. The universal course of action does not consist of sorrow and suffering, but of bliss and peace. Why not follow this path of bliss and peace and be glorified with the glory that was forever in the Father's Bosom? Why not get in touch with the vast Cosmos and feel the thrill of a resurrected soul? 10 15 20 25

149. One afternoon I felt the urge to take a walk down the creek. As I strolled along absorbed in my own thought, I met a tramp, whom I greeted. It occurred to me to have a chat with this tramp and learn something of his life's history. I stopped, and seating myself on a log which was not very far from him, engaged him in conversation. He not only spoke intelligently but also with the distinct articulation of 30

The story of a tramp.

the cultured. I was genuinely surprised to find a man of his caliber in such a condition. In the Orient, where religion is the main incentive to give up a worldly career, I had met with many such, but it
5 seemed unusual to meet one in the Occident.

150. I inquired the cause of his leaving home. He replied that it was a long, long story, and his eyes became sad and meditative as though he were reviewing his unfortunate past. I did not break that silent
10 reverie of his soul, but in a few moments he roused himself from his mental abstraction and smilingly said: "You seem to be interested to know my past. Well, since we are not likely to meet again, I will tell you all about it. You see me today as the scum
15 of the earth, but ten years ago it was not so. Ten years ago I was dreaming of happiness and a bright future. I was raised in a country home on an eastern farm; I had an honest father and a good mother. When I say I had a good mother, that does not fully
20 express my thought, for she was, to me, all that stood for the noble and true. I was naturally a dreamer and idealist.

151. "When I was graduated from college I moved to a city in order to seek wider opportunities.
25 There I met the girl whom I loved and married. For a few years I was extremely happy in my wedded life, because I loved and lived in utter abandonment of self. I never suspected anything wrong, never dreamed that this happiness might ever come to an
30 end. One day I returned from my office as usual and called to my wife. There was no answer. I looked everywhere, but she was nowhere to be found. On the table I found a note telling me that she had gone with the man she loved more than me. This came as

a thunderbolt out of a clear sky. It broke my heart and shattered my ideal. Brooding over my trouble undermined my health. I took a vacation and went to a mountain resort, but it did me no good. One day, as I was strolling, I met a tramp. After seeing his care-free life, I had the inspiration to follow his example in the hopes of forgetting my trouble.” 5

152. I listened to him very attentively. After he had finished, I said: “My good friend, do you not know that that which is ours no one can take away from us? There is a law in this universe which is just and true and which never makes a mistake. This law adjusts every wrong condition. When you are in the wrong place, the law leads you to the right place. When you have the wrong partner, the law—by some means or another—brings about a separation and tries to lead you to the right one, who is somewhere waiting for you. Without some plan of creation you would not be here. So, without this Plan, you would not have conjugal love and the desire for a companion. There is, therefore, also a plan for the fulfillment of your desire. Your desire for conjugal love is natural at this stage of your unfoldment. Every natural desire has been eternally fulfilled in the Divine Plan. Do not despair, someone is waiting for you somewhere on this unbroken Cosmic Trail.” 10 15 20 25

153. At this point he clasped my hand and arose. With eyes streaming with tears, he said: “You do not know what you have done for me. I must go now—I must go to find that someone who is waiting for me somewhere on this Cosmic Trail. I know she will be glad to see me! I must go!” He stooped and reverently kissed my hand. Then he hastily walked away. 30

154. *Even through the path of so-called sorrow and misery the Almighty Law is leading man to the Eternal Abode of peace and happiness.* Therefore,

5 **The Kingdom of Happiness.** wipe away the tears of sadness and smile the smile of gladness. The smile that never fades, but floods the whole world with its sunshine. When you are happy, your soul sings out spontaneously its own song in a mystic refrain. Your mind slips into another world—
 10 the world that is made of gladness and the world that exists in your immortal vision. *It is in the upper stratum of mental life, where everything looks so beautiful, so transcendental. Then why tarry in the valley of sorrow and death? Why not come up*
 15 *to the mountain top, where you will behold the boundless expanse of God's Eternal Kingdom?*

155. If my tramp friend had stayed a little longer, I would have told him many more things. I would have told him that our ideal is real. Our ideal

20 **The reality of our ideals.** is not an empty dream, but it exists somewhere in this manifested creation.

I would have told him that when we dream our ideal, it comes to us through the invisible corridors of the spaceless world—the world that
 25 exists in our thinking. We may not hear its silent footsteps, but we can feel its invisible presence. We may not hear its expression of love and blessing, but we can understand its sentiment—the sentiment which we want it to express. We may not distinguish its undefined form, but we are acquainted with
 30 its quality. This ideal may be in Mexico, Peru, or Brazil; it may be in New Zealand, South Africa, or in Japan. Yet space is no barrier and time is of no consequence.

156. As we dream of and meet our ideal, in our thought world, so one day we meet it in its objective manifestation. One day, in some mysterious way, we meet it on destiny's highway. If the preconceived physical barrier is not too strong for us to overcome, we recognize one another by our inner sense of attraction and harmony. That which was an abstract vision appears clothed in flesh. Therefore, there may be a little hesitation, a little timidity on our part to come out boldly and say: "I know you; we have met before." As we journey forth through life, many times we renew our invisible acquaintance in so-called flesh with the kindred souls whose presence we once felt and loved. If the ideal can be kept alive, one day the real comes into our life.

157. One day a Hindu boy asked a Sage: "Master, when shall I meet my *Guru* (spiritual teacher) in this life?" The Sage answered: "Your *Guru* has just started from a distant country to meet you. Watch and wait. One day he will reach you." The boy watched and waited three years. One day a man stood behind him, and gently placing his hand on his shoulder, said: "Boy, I am here. You are looking for me. Follow me!" The boy recognized the Master's call in his voice and followed. You may think it strange. There is nothing strange about it. In this ever-manifested world everything remains ever-manifested. The moment you become conscious of an ideal, you make a mental contact with it. From that very moment that ideal moves toward your visible sphere; and one day you meet it. Yet, bound down by your fleshly concept of life, you may fail to recognize its objective manifestation.

158. Suppose your ideal is a Christ-like man. You want this man to come to you and teach you spiritual wisdom. Now, suppose he comes in a black, brown, red, or yellow body? Will not
 5 Racial prejudice. your racial prejudice keep you from recognizing him? The physical ideal destroys the metaphysical ideal—the ideal of quality. When this objective world shall become a subjective manifestation to you, you will not be so deceived by
 10 appearances. The true value of an appearance is the quality which you realize in it. Therefore, as your consciousness rises higher, so your appreciation of the true quality goes higher.

159. If you want Christ to come to you, you
 15 should not limit him to your idea of appearance and your idea of action. If you do, you are likely to be deceived. Your idea of definite appearance and definite action is limited
 Misplaced love. by your vision. That ideal may not
 20 be superior to yourself. But if you believe in an ideal which can lead you and guide you, irrespective of your pre-conceived ideas of appearance and action, you will soon make contact with a Christ-like soul. The Christ-like man does not act according to the
 25 world's formula, but acts from a higher motive. A man who answers the description of your physical ideal and acts to please your particular hobby, may turn out to be a wolf in sheep's clothing. That is the reason why men and women of physical ideal so
 30 often misplace their love and affection. When the awakening comes, their ideal is shattered. An ideal of quality never fails to bring happiness and joy which the world cannot destroy.

160. It was on account of their physical ideal that the Scribes and Pharisees could not recognize the Messiah when Jesus the Christ came. The embodiment of the Eternal Christ is in every man's soul. All ideals should be metaphysical, because you are living in a metaphysical world—the world of thinking. If your physical ideal is strong, you are likely to turn away from the very one whom you have dreamed of and loved all your life.

Recognition
of the ideal.

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161. Once an Englishman told me that several years before, when he lived in Canada, he used to feel the invisible presence of an ideal girl. Her physical appearance was not so well defined, yet her invisible presence would thrill him. Three years later he met the girl. She had come all the way from New Zealand, and was touring the Western Hemisphere. The meeting occurred in a manner that he would have deemed impossible. The One Life brings Its different expressions together by Its own immutable Law of correspondence. *The quality that you attribute to an unknown and unseen person draws him within your mental radius.* Your ideal does not recognize your past—its only concern is with your present state of mind.

Ideal
realized.

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162. Why does your dream or imagination of a certain ideal thing or condition thrill you? Why do you even think of it? Because it is time for you to think that thought, dream that dream, imagine that condition. Imagination of anything that thrills you and gladdens your heart is for you to imagine. God Almighty wants you to imagine it. Any thought that gives you

The natural-
ness of
imagination.

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peace and joy, and does not interfere with the true rights or liberty of another person is a right thought. You, in this manifested life, live by thinking or imagining. Your joy does not come from a
 5 thing, but from the imaginary value that you attribute to that thing. Then there is nothing wrong in imagining that you are living in a beautiful mansion, or enjoying the most beautiful thing on earth, if that kind of imagination is natural to you.

- 10 163. If you are able to enjoy a thing in your imagination, you are really worthy of it. This enjoyment must be natural and spontaneous. It must be free from all past and all future. Such
 15 **Right imagination.** a prerogative is yours and it is in accordance with the Divine Plan. Your natural vision determines your capacity to give, take, and enjoy. This capacity is free from greed and selfishness. If you desire a thing merely for the
 20 pleasure of possession, you will never feel real satisfaction when you do possess it. A dead soul cannot enjoy the living touch of a thing. It has lost its vibrant, animating quality. But when you enjoy a thing in your imagination as though you actually
 25 had it, you learn to enjoy the real quality of the thing and, therefore, you continue to enjoy when that thing is materialized to your consciousness.

164. The thing or condition that fires your imagination, brings thrills to your soul, is for your use and not merely for your possession. Then why not
 30 **Fulfillment.** use it right now in your imagination? This acknowledgment of the Divine Plan and its fulfillment will one day bring the kind of thing you dream. Find peace and harmony in knowing that the thing that you enjoy in your imag-

ination has been eternally yours. This perfect poise and peace of mind will make you a most powerful agent to do good to humanity and yourself.

165. Here is a concrete illustration of what right imagination will do for one: A poor little girl used to ride in a limousine and live in a mansion, all in her imagination. But when she grew up she married a comparatively poor man. Yet she continued to live in her dream world. It so happened that her husband died and left her penniless. She was compelled to find work in order to earn her living. The place where she worked was managed by a rich young man. He fell in love with her. This love terminated in marriage. Now she is not only living in a mansion but also riding in a limousine. One day I asked her: "Were you not surprised to see that your dream came true?" She replied: "No, not at all. It is as natural for me to ride in a limousine and live in a large house as though I had done it all my life."

166. It is said that when Napoleon became Emperor of France, he felt quite at home in wielding the scepter. He was accustomed to build empires in his imagination. When he found the crown of France in the gutter, he picked it up and wore it with the natural grace and ease of a born ruler. Yes, your every dream comes true within the Law of manifestation. If this earth does not afford you the proper environment for the fulfillment of your dream today, it will tomorrow. If such environment is no longer possible here, you will be removed to another earth where that possibility exists. Yes, even your unnatural dream comes true. But when it comes

true, it always brings you pain and sorrow. The Law is true and good. It always gives you warning when you are in the wrong place or when you have the wrong thing.

5 167. You have heard people say that you should not worship personality. Since you know that it is all the One Life's play, you should not worry about worshipping personality. *In the One Personality of One Life. Life's play or expression, there is no personality.* If you call it personality, remember it is the personality of One Life. You have broken down all barriers and limitations. To you, every man in his Finality is the One Man, and every man is your own expression of Life. If you
10 had any personality, it has become impersonal by that master touch of consciousness. Now, therefore, whatever you touch becomes impersonal to you.

168. Jêsus the Christ said: "*In my Father's house there are many mansions.*" Where are those
20 mansions? I wonder! On clear summer nights—when I lift up my eyes to the measureless expanse of the blue vault above—
Universe understood. I begin to wonder what are those
25 myriads of heavenly bodies? They are millions and millions of miles from one another. Yet with one sweeping glance we can cover billions of miles in fathomless space. When I think of it my soul stands enthralled in this terrifying vastness. A ray of cosmic light begins to break into my befogged mind,
30 which is perhaps struggling through eons and eons of time to clear the cobwebs of the lower plane of creation. Then a faint realization dawns upon me that amidst this infinite splendor, the vast starfields above, there is not a single spot where man can be

alone. Then I hear the voice of Jesus the Christ ringing through the corridors of time: "*In my Father's house there are many mansions.*"

169. Without the vision of the All-encompassing Life, in whose Bosom revolves myriads of worlds, the full meaning of the saying of Jesus is not revealed to us. When I think that there are three thousand millions of suns in our milky way, and that each of those suns is larger than our sun, and that each sun has its planetary system, I am ashamed of my petty thoughts, worries and troubles. In this cosmic vastness I realize the eternal promise of our heavenly Father that, "*All that He hath is ours.*"

170. We are told that beyond this milky way there is another milky way containing perhaps as many suns. Our mind staggers and we are unable to form a comprehensive idea of the number of suns and the planets in this vast cosmos. In this infinite playground of life we cannot think of lifeless creation. Who will tell us what those trillions of planets contain, what form of life, what form of expression? Since this creation is going on throughout eternity, timeless and beginningless, who can tell us to what effulgent height the manifested lives have reached in consciousness and realization? How far have they unfolded? What reason have we to believe that the highest form of human expression on this earth is the limit? Since throughout eternity the creation is going on, the formless and static creation is unthinkable. Even the so-called inanimate objects are animate. One All-pervading Life is pulsating in them. Science is gradually demonstrating that fact.

171. Is it then unreasonable to imagine that numberless souls—inhabitants of billions of planets far off in the fathomless space—have reached that height of spiritual unfoldment where they are unselfish enough to be interested in our welfare? We—the struggling humanity—are groping in the dark like a compassless mariner on a stormy night. We are still seeking a safety harbor of peace and rest. Can we not tune our mental radio to receive the message of hope and good cheer from those superior beings?

172. It is our Divine prerogative to face our problem with the vision of the infinite realms of creation and of the Master souls who are ever sending forth their blessings to all beings. In our utter helplessness, when we lose sight of our own inner Light, we can certainly call upon those cosmic souls for help and to set in motion all that is good and true. Since every day we are consciously or unconsciously contacting and attracting some unknown persons in a social or business way by our mental radio, will it not then be possible to contact and attract cosmic souls? If you think that this is merely a figment of imagination, then tell me, what is beyond imagination and yet concerns this life? This I say is Masterly Imagination.

173. How do you know everything that you imagine today and realize tomorrow has not been the imagination and realization of some other creature in this vast sweep of creation? How do you know that every new idea that you conceive is not the Eternity's ever-present idea and that it is not eternally conceived by some point of manifested life? Your business plans, finan-

cial ideas, poetic thoughts, spiritual vision, and inventive inspiration are of cosmic birth. As without form creation is unthinkable, so without some kind of embodiment manifested life is unthinkable. Who knows that we are not taking on embodiment after embodiment and moving from our heavenly Father's one mansion to another, according to our desire, aspiration, and unfoldment! 5

174. You recognize Nature's process of creation, because this process is related to your conscious aspect of life. In Nature's Eternal Play you recognize everything ever-manifested. Jesus, Buddha, Krishna, you and I are all eternal in our different stages of manifestation. Every state or stage of expression is eternal. Hence, that which I was and that which I will be, forever IS to the Eternal Spirit. Yet today my eternal expression is different from my eternal expression of yesterday. The stages of Jesus, Buddha, and Krishna are eternal, representing different angles or aspects of God-consciousness. Hence, "*In my Father's house are many mansions.*" These mansions are eternal and they never remain vacant. Hundreds of souls are entering into each mansion, but in Christ, in Buddha, in Krishna all are becoming one in body and mind. The higher the plane of consciousness the more uniform become the thoughts and expressions. 10 15 20 25

175. Every mansion becomes the mansion of the one who enters into it. This mystery Christ Jesus revealed to his disciples twenty centuries ago, and it is again being revealed to us. Why then quarrel about these mansions in the house of God? In the eternal creation the creation means expression—the expres- 30

The Eternal Expresser.

sion of That which is eternally Self-expressed. Do you not know that an expression belongs to an expresser? You are the eternal Expresser in this eternal Expression in your Finality—in your Es-
 5 sence. In the last analysis the Expresser and the Expression are One.

176. Come closer to yourself and you will have a wonderful revelation of yourself. Yours is the Infinite Life, only conscious at this point. *You are*
 10 **The Infinite Life, conscious.** *the Infinite Life, conscious.* What a startling revelation is this! You can consciously know your own eternal glory. You can consciously make your every dream come true—the dream that has eternally come true
 15 —in the realization that a thing has been done, and in feeling the thrill of an ever-accomplished task. Be alone with yourself at least at happy dawn and glowing twilight. You will realize that in yourself all promises and aspirations have been eternally fulfilled. The moment you know a thing has been done,
 20 it is done to you. That is the mystery of Self-communion. You can settle every problem in your conscious knowing. Knowing your Self in your self-communion, you set yourself free.

177. Above man's conscious thinking mind there exists a subjective knowing mind. This mind, or rather fore-knowing faculty, possesses the fore-
 25 **Fore-knowledge.** knowledge of things that are to happen from the cause and effect of the objective mind. It also possesses intuitive
 30 knowledge of all that is positive, true, and good. In other words, it intuitively knows all that exists in the Cosmic Plan and Manifestation. It simply proves that the upper stratum of human life never

loses its spiritual purity, although the lower stratum may be submerged by the deluge of the world's clashing and conflicting thoughts. From this upper stratum not only comes the personal answer to a personal prayer, but also admonitions and spiritual injunctions. This has been called by some, "The Christ Eternal," and by others, "The Living, personal God in man." 5

178. From the very beginning of creation, this Personal Aspect of the universal God has been gradually unfolding and revealing Itself through each individual point of creation. In the human state Its action becomes clearer and clearer. It is more than personal ego, and yet It exists together with it. Hence, we maintain that man in his totality of expression is personal God and man. This distinction is wiped out as man realizes the Allness of God and the Oneness of life. The more you hold your conscious mind in peaceful attunement, the more clearly you receive light, inspiration, and knowledge from the upper stratum of your life. 10 15 20

179. You should always bear in mind that this upper stratum is tireless in its action; it knows no rest nor sleep. It is that part of you which brings peace and comfort to your conscious mind, when under the stress of circumstances you look for help from the Divine Source. It is That which awakens you at night at the exact time when you desire to awaken. It is that Something which tells you what is right for you to have; what is right for you to do. 25 30

180. Jesus the Christ said: "*Verily, I say unto you, except ye be converted and become as little*

children, ye shall not enter into the Kingdom of heaven." If you do not become as

The childlike attitude. trustful and natural as little children, you will never enter into that sublime

- 5 vision of life. You will suffer in your own limitation. Perhaps you have lost the natural road to peace and happiness. Perhaps worldly wisdom has robbed you of the vitality of your soul. Perhaps the fountain of your eternal youth has gone dry. You
- 10 are afraid to be natural in your own home, among your own family and friends. If that be the case then break the shackles by one master-stroke, knowing that your Spirit is bound by no fetters. It is ever free and ever whole.

- 15 181. Do not wait for tomorrow to come. Do not wait for explanations to the world. From this very moment start to live the life. You owe apologies to no one for living God's free life. It
- Living the life.** interferes with no one, and it concerns nobody but yourself. By trusting the
- 20 Law, you must try to live the simple, natural life. By trusting alone, you learn to trust. If you have not the courage to live the life as you should live it, you have no alternative but to suffer—to pay the
- 25 price for your own folly. *Living the spiritual life does not mean following the conventional dictum of sanctimoniousness. It means living the life of harmony and peace by doing the right thing by yourself and others, as God has given you the understanding of right.*
- 30

182. You must learn to see everything in the Kingdom's way, if you want health and happiness.

You must abandon your narrowness and bigotry.

**The false
standards of
the world.**

You have read: "*Unto the pure all things are pure.*" So you should try to see all things in their native purity.

You must not judge—you must not accuse. If you judge, your judgment will not be true. You judge from the mortal standard of life, which is wrong. Judging by the same standard, your business code and social system are also wrong. They are not based on the brotherhood of mankind, on love and justice. They are one-sided, man-made rules to encourage selfishness. They have not been made for the convenience and comfort of all. Therefore they must go. They will be swept away before the rising tide of progressive human consciousness.

183. Living through centuries of darkness, you have formed a wrong concept of right. Your idea of right is positively wrong, because it is against the

**Immoral
morality.**

fundamental principle of life, which is unity and love. Your greed, passion, and jealousy are born of your limited

vision of life. Therefore, when you judge your fellowmen, you simply uphold your own passion and jealousy, but not justice. You try to save the time-worn tottering institution through fear that the old order of things may pass away, and you may be compelled to live in more light, mutual understanding, and justice. When you try to save the things which you have outgrown by your natural order of unfoldment, you do not succeed.

184. A mighty tide has risen. You are unable to resist this wave, which is sweeping away all

priestly and Pharisaical doctrines. It is the day of the Lord—the day of the people. The people shall rise for the Kingdom's sake. The Kingdom offers them greater

The New Day.

- 5 freedom and greater respect and love for mutual understanding. The enemies of progress are appealing to the primitive instinct of man, to preserve their self-interest. They are fomenting race-prejudice in the name of civic virtue, social laws and customs.
- 10 The progressive spirit of the age challenges their motive and takes a decided stand on the broad basis of humanity. In spite of ignorance and prejudice and narrow class consciousness, God's truth is marching on. All the relics of barbarism are gradually being swept away. The special prerogative and
- 15 privileges of a certain class are doomed to destruction. The Divine rights of all men are gradually being recognized.

185. No matter what comes to you, be it pleasant or unpleasant, learn to accept it in the Kingdom's way. Everything is for the glorification of God. Everything leads man Godward.

The Kingdom's way.

- 25 You need not dig deep into a cause and judge the effect. In the Kingdom's way every effect is for one purpose and that purpose is to lead man Godward. Therefore, when Jesus was asked by his disciples about the man born blind: "*Master, who did sin?*" he answered: "*Neither hath this man sinned, nor his parents, but that the work of God should be made manifest in him.*" You should not
- 30 judge yourself either when you are in a tight place. Just know that it was to be and it is for your good. It is to remind you that you must walk Godward.

That is the only thing that will bring you light, happiness, and joy.

186. You have more things to be thankful for than to regret. In this world's play of life, you easily forget all the wonderful blessings that you
5
have received, and you remember the
Our manifold few unpleasant things, which you magnify by brooding over them. If you
blessings. watch all the events of your daily life, you will be overwhelmed by the love and blessings that are constantly being showered upon you. By beholding
10
darkness, what do you gain? Nothing! You simply become unable to see light.

187. The Spirit of the Nazarene is crying to you down through the centuries, saying: "*Seek ye first*
15
the Kingdom of God, and His righteousness; and all these things shall be added unto you."
The Spirit of You are paying no heed. You are still
the Nazarene. drifting along in your old way. It is time that you followed the Master's injunction. It
20
is Jesus the Christ who is speaking to you. It is not the Jesus whose description you have heard, all meek and gentle, negatively good, but it is Jesus as he truly was. It is the Jesus who rebuked Peter, saying: "*Get thee behind me, Satan; thou art an*
25
offense unto me!" It is the Jesus who whipped the money-changers in the temple; it is the Jesus who cursed the Scribes and Pharisees, and called them fools and told them that they would have the damnation of hell. It is the Jesus who rode to Jerusalem
30
on a donkey's back in order that the Scriptures might be fulfilled, and who dared defy the traditions of the priests of Jerusalem. It is the Jesus who was merciless to the proud, and gentle to the meek.

It is the Jesus who wept for the poor and down-trodden, and valiantly fought their battles. It is the Jesus who always followed the inner guidance and inspiration, and who had the never-failing trust
5 in Providence. It is the Jesus who healed the sick and raised the dead. It is the Jesus who was villified and called a sinner and a wine-bibber, friend of publicans and harlots. It is the Jesus who never compromised his vision. It is the Jesus who loved
10 and who died for the world. That Jesus is saying to you through the Eternal Christ: "Seek ye first the Kingdom of God, and His righteousness, and all these things shall be added unto you."

PEACE BE UNTO YOU.

THE LIFE AND THE WAY



THE
MYSTERY *of the* KINGDOM

THE
UNIVERSAL MESSIANIC
MESSAGE

Pamphlet No. 17

Metaphysics and Text Book of the
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