

### CHAPTER III

## THE BELIEVING AND REDEEMING CHRIST

SIR JAMES JEANS, noted British scientist, in his book, "The Mysterious Universe," says:

"A few stars are known which are hardly bigger than the earth, but the majority are so large that hundreds of thousands of earths could be packed inside each and leave room to spare; here and there we come upon a giant star large enough to contain millions of millions of earths. And the total number of stars in the universe is probably something like the total number of grains of sand on all the seashores of the world. Such is the littleness of our home in space when measured up against the total substance of the universe.

"This vast multitude of stars are wandering about in space. A few form groups which journey in company, but the majority are solitary travellers. And they travel through a universe so spacious that it is an event of almost unimaginable rarity for a star to come anywhere near to another star. For the most part each voyages in splendid isolation, like a ship on an empty ocean. In a scale model in which the stars are ships, the average ship will be well over a million miles from its nearest neighbour, whence

it is easy to understand why a ship seldom finds another within hailing distance."

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"Standing on our microscopic fragment of a grain of sand, we attempt to discover the nature and purpose of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances, terrifying because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye, terrifying because of our extreme loneliness, and because of the material insignificance of our home in space—a millionth part of a grain of sand out of all the sea-sand in the world. But above all else, we find the universe terrifying because it appears to be indifferent to life like our own; emotion, ambition and achievement, art and religion all seem equally foreign to its plan."

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"Life can only exist inside a narrow temperate zone which surrounds each of these fires at a very definite distance. Outside these zones life would be frozen; inside it would be shrivelled up. At a rough computation, these zones within which life is possible, all added together, constitute less than a thou-

sand million millionth part of the whole of space. And even inside them, life must be of very rare occurrence, for it is so unusual an accident for suns to throw off planets as our own sun has done, that probably only about one star in 100,000 has a planet revolving round it in the small zone in which life is possible."

If the total number of stars in the universe is something like the total number of grains of sand on all the seashores of the world, the question naturally arises—How many grains of sand are there on all the seashores of the world? From a layman like myself, the only answer to that is, that they are countless and numberless. Similarly, it is impossible to count all the stars in the fathomless depths of space or to form a definite concept of their number. Of these numberless stars, if one in one hundred thousand has a planet revolving round it in the small zone in which life is possible, how many millions and millions of habitable globes there must be in this universe! Then again, there is no telling what kind of creation exists beyond the last outpost of our visible universe. Jesus the Christ was not far wrong when He said, twenty centuries ago, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

This stupendous universe with its almost limitless expanse need not frighten you. Its limitless boun-

daries are not as far away as you think. You are seeing things in time and space. Consequently, you conceive of measureless distance. But when you try to see them in the Ever-Present, Timeless and Spaceless God, you are surprised to learn that one thing is as near as another. *God is a Self-Existing Principle; therefore, He is timeless and spaceless.* In other words, before time was, He was. Time is merely a human conception. Therefore, the Principle that existed before man, and even before anything from which man calculates time, must be beyond time. Then why try to conceive of God as in the infinite extension of time and space? In the one unbroken continuity of the Presence of God there cannot be any space, because there is nothing by which to measure distance. Space also is a human conception. It is our conception of distance between two or more objects separated by a so-called void. Therefore, where God is one and all, there cannot be any space. In our space concept He is as much in one place as in another with His Ever-Present Allness. *Since there is no location in Him, who is indivisible and one, by thinking of Him in the infinite extension of space, you receive a mental reaction of meaningless nothing.* A thing that you cannot conceive of has no meaning to you. A meaningless object is equivalent to nothing to you.

In your time and space concept of life you can

realize God in you and about you with all of Himself; that is, in His entirety. No matter how and where you recognize His presence, He is there as a whole. Whenever and wherever and in whatever significance you desire to realize Him, you will find Him. If you want to realize Him in human form, and that kind of personal association gives you comfort and peace, you are entitled to do so. In that human form you will find God in His entirety. Yet nothing gives us such a joyous thrill and such exuberance of spirit as the feeling of togetherness with God—the realization that our existence is woven and interwoven with the very fabric of God. In that realization something permanent is established in our consciousness; it is this, that God is eternally in us and that we are in Him, and that He can never forsake us. Yet we can forsake Him in our consciousness, though in reality we are still held together by His Omniscient Presence.

It may be difficult for many of us to form a concept of God as timeless and spaceless, but we can all conceive of all beings and things as existing in His unbroken presence. *As our mental picture does not occupy any space in our mind, so this creation does not occupy any space in God.* In its totality or entirety, creation exists wherever God is. Since God is everywhere in our space concept of life, creation exists in its entirety everywhere. In the unbroken,

solid Presence of God time and space vanish. One star is as near to us as another, and wherever we become conscious of them in God, there we find them. If we can realize God in a dewdrop, we may find the whole of the universe in it.

In God, we can become conscious of anything we desire, right before us, and it will be a real experience to us. In God, when we become conscious of anything or anybody as being near us, we find that it is true. We can be conscious of anything by the help of imagination. Thus, the conscious communication between any two self-conscious entities separated by millions of miles in space, becomes possible in God.

Since nothing dies in God, why is it not possible for us to communicate with any being that ever existed on this earth or on any other habitable globe, by being conscious of its presence?

Many people think that it is not possible for us to communicate with Christ. That very thought and belief make it impossible for them; there is no other fundamental reason why such communication could not be. If we can commune with the Universal, Ever-Present God, why should it be impossible to commune or to communicate with any of His living expressions? When we imagine the living presence of Christ in God, we become conscious of that presence according to the vitality and strength of our imagi-

nation. This does not mean that we always contact His mind in feeling His presence. We may be in the presence of a person, and yet not at all know or contact his mind. In order to contact Christ's mind, we must have the same repose, peace, and trust in the Providential Power that He had—the same self-surrender and recognition that the Father is All-in-All in our life. As I am recording this wonderful message in the spirit of Christ, my mind is gradually becoming detached and unconcerned and is coming into tune with His mind. I am beginning to hear the eternal voice of Christ expounding the eternal truth. He is saying:

“By annihilating time and space I have brought God and His universe closer to the consciousness of the human race. I have dispelled the fear of darkness and isolation which has been the cause of so much misery and unhappiness in this world. Now, no one can ask, Where and how far is God? How far will He travel to meet me and the other souls of this All-Inclusive Cosmic Life? To develop the inward sense of knowing and seeing is to be released from the bondage of cold objectivity that limits man's mental horizon. That which man sees from within, in his consciousness of God, is eternally true and real. To see a thing in the Eternal Presence of God is to see it from within. When man discovers this Kingdom Within, all things are added to him

—all the things of God that he idealizes and dreams become a part of his mental life.

"Since nothing exists to man unless he becomes conscious of it, everything that he experiences is related to his mind. The recognition of this fact makes his objective experience a subjective reality. A thing does not become more or less accordingly as it is known or not known by man. It remains forever where it is—in the Omniscient Presence of God. But man's recognition of this makes the thing a part of his mental life. Thus a man's life expands in vision; it becomes larger and larger in consciousness. This expansion of consciousness is the Life Eternal, and outside of it are darkness and death.

*"In God's Eternal Presence there is a perfect picture of yourself and your deeds. The will of God is that you reproduce this picture in your individual expression of life. The purpose of this ever-growing individual life is to express dynamically, ever-static ideals. How much and how far you can carry out these positive ideals in your thoughts and deeds will determine your happiness and joy in your ever-expanding life. Your every positive idea, ideal, thought, desire, and aspiration is in accordance with these eternally finished cosmic pictures. You should have no fear in acting in accordance with your positive vision. The best way to succeed in your eternal success is to vision constantly the cosmic picture of*



yourself as already a success. Identify yourself with that picture and act accordingly.

"Always remember and know that God is helping you in your every positive action. There are no elements of uncertainty in things that are of God. *As an individual human being it is your divine prerogative, not only to reproduce the eternal picture of yourself, but also to play the eternal rôle which has been prescribed for you.* Those who understand this wonderful truth and live it are doing the will of God. If you are following the predestined path of truth, you will find an understanding affinity with those who are travelling the same road.

"Whenever you are doing something positive—something that contributes to your joy and happiness without infringing upon the liberty of another soul—do not fail to keep before you the vision of yourself as simply duplicating the preordained deed. It will eliminate all your personal worry and your fear of unpleasant reactions. Your heart will be filled with gratitude and thankfulness for the privilege of knowing this sublime truth."

This concludes, for the present, the message from Christ's mind; and here there comes to my mind those memorable verses from the Bible:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

“For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.”

You experience everything in the eternal *now*. Everything takes place in your consciousness. That which you are not conscious of, does not exist to you. But instead of seeking within, you are forever seeking your desired object without. Instead of seeing with your understanding mental eye the things that are of God, you are constantly gazing upon the distant horizon of uncertainty and defeated purpose. You are determined to follow the law of the flesh, which constantly exalts your futile deeds. Your success does not come through following the law of the flesh. It comes through virtue of something that is greater than all your thinking and planning. You complain, in keeping with the law of the flesh, that you have this or that natural defect, and that it is barring you from success. You cannot realize that such a thing is not true according to the law of the Spirit. According to the law of the Spirit you can capitalize your every handicap.

A tall, homely, angular girl who did not seem to have the least chance of success either on the screen or on the stage, in time became a great success as a comedienne. She capitalized her appearance and gave it a positive quality. All positive qualities are beautiful in accordance with the positive standards of Spirit. The human standard, based on the law of

the flesh, is defeating millions of people in their attempt to attain their desired goal and to fulfill their aspirations. Then why conform to the law of the flesh? Why not have the conception that *that which is yours no one can prevent you from receiving?* By giving in to this or that person's preconceived idea, you get nowhere. Sometimes you have the idea that if you had done this or that, you would have been a success. That kind of thought is merely an aftermath of your defeated purpose. It has nothing to do with success. *Your success no one can bring to you; you must get it for yourself.*

Here I take the liberty of relating a strange experience that I went through as I started to write this chapter. My purpose in telling it is to make an honest confession that I might give due credit to Him to Whom it belongs. If we are not honest with ourselves while standing before the Light of Truth, we cannot give a spiritual message. No one is expected to give more than he is capable of receiving. But above all things, one should be honest with oneself. And now here is the story:

In quoting Sir James Jeans at the beginning of this chapter, I wanted to show how stupendous this universe is—how infinite the Spirit back of it; I wanted to show that all our dogmas, creeds, and religious beliefs are merely child's play, and that the Infinite Spirit is not at all interested in our little self-created

doctrine of salvation. But instead of suggesting the closeness of God and the universe to the heart of humanity, my thought was really driving the mind of the people further and further away from that idea. At the moment I did not realize it. Then suddenly something shut off my inspiration. I could not go on; I had to stop abruptly. But instead of fussing and fretting over my arrested inspiration, I relaxed completely and gave up my premeditated plan. I waited for the inspiration to return—the divine thought to flow. Then out of the dimmed twilight of my mental haze came an idea. Offering no mental resistance, I started mechanically to elaborate upon it. Gradually the entire thought began to unfold in a different direction. As I became conscious of the importance of this idea, I felt the presence of Christ, and He was saying to me:

“Why did you desire to destroy the little faith people have in Providence? What would you gain by it? However childish may be their conception of God and religion, nevertheless it is saving their souls from the utter darkness of materialism. As I came to fulfill and not to destroy, neither should you destroy the faith of the people, no matter in what form they worship their God. Build their faith—expand their vision—bring God and Myself nearer to their hearts. Now proceed.”

I am telling this experience in order to acknowl-

edge my gratitude to the Lord for directing me to the new universe of reality that can be realized within our own consciousness.

When God's creative thought does not flow through our mind, we become overanxious and thereby insulate our mind. I have already stated that we have the prerogative of thinking either a positive or a negative thought. Since all positive thoughts belong to the Positive Eternal Being, we can truly call them God-thoughts. Everything that belongs to God exists where God is. Since God is the All-Pervading, Eternal Existence, in accordance with our concept of space all positive thoughts must also be all-pervading and eternal. They must be all about us and in us. Now, be still, and see what kind of thought is passing through your mind. If it is negative, then by the help of imagination realize that God's positive thoughts are all about you and in you, and that they are passing through you. It is still better, if you can, to imagine that you are absorbing them. This will open your mind and make it a conductor for the divine flow of thoughts.

All the negative thoughts that pass through your mind come from your old subconscious negative habits, and therefore they are not as powerful as the universal, omnipresent positive thoughts. The more you become conscious of the power of positive thoughts, the more they will dominate your mind.

One evening I realized that I had not taken my daily constitutional, and with this thought came the belief that therefore I should not feel quite as vigorous as usual. But on second thought I quickly discovered that the basis of that suggestion was my daily habit, to which I was attaching undue importance. With this realization I became conscious of the omnipresent positive thoughts that were all about me. I immediately began to feel the Power of God nourishing and sustaining me. In a very short time I felt vitalized. The rest of the evening I felt better and stronger than usual.

If you encourage a negative thought because of this or that race belief, you will never be able to make a positive demonstration. It is not your age or any other condition that diminishes your mental or physical vigor; it is your subconscious expectation of that negative result that brings you that experience. The idea that is photographed in your mind is bound to dominate your body and mind. If you check the thoughts that daily pass through your mind, you will be surprised to see how persistently you invent excuses for your lack and inefficiency. No one denies that you, as a human being, should have rest and peace of mind; that you should, is part of the scheme of the self-conscious life you are manifesting on this plane of consciousness. But when you feel tired, do not say it is due to any outer cause. The cause lies

within yourself and accords with your realization of your own power of endurance, a power not limited by any thing or condition, however much it may seem to be because of the race belief.

Not only can you augment this power, but you can also learn the secret of quick recuperation through your realization of the All-Pervading Cosmic Energy that is in you and all about you. Therefore, when you rest you must not anticipate any negative argument against getting a perfect result. If you rely on your old subconscious belief that the mere resting will recuperate you, you may not get as quick a result as when you consciously contact the Cosmic Creative Energy, believing that It is giving you rest. When your belief is based upon a positive fact, you not only obtain a positive result, but you obtain it more quickly than you otherwise would. As a human being, you have a mind that is in the habit of depending upon an agency for the obtaining of results. So if you imagine the most powerful agency that you can conceive of, your mind will not only learn to depend upon this agency, but it will also realize the desired results very quickly. The most powerful thought to let pass through your mind is this—that the All-Pervading Creative Energy, God, is not only helping you, but is also nourishing you.

Ordinarily, outer negative things and conditions

frighten you in whatever form you experience them, whether it be poverty, disease, misery, or misfortune. It may be hard for you to convince yourself that these are the exact reflection of the conditions existing in your mind; but you can see that they are if you will only realize that they do not and cannot exist in God's Eternal Kingdom—in His Omniscient Presence. A negative condition cannot exist in the Positive Being, because it is contrary to the nature of that Being. Truth and untruth cannot be the nature of the same thing. This spiritual vision of the spiritual world that exists only in God makes your journey from untruth to truth easy. You can imagine this—that beyond the deadline of your mental darkness God's positive world, or creation, exists. Just take refuge in that world when you are frightened by the negative shadow of your own creation.

If you are too far down in consciousness to realize that you are forever up in God, then imagine that the great light of God's truth is entering into you and dissipating your mental darkness, revealing the eternal happiness, joy, peace, and plenty of God's Kingdom; or, imagine that the Almighty Spirit is lifting you to His Kingdom beyond the deadline of your mental darkness, and that you can feel yourself go upward. This ascension is the spiritual miracle of Christ's teaching. Those who are down in consciousness feel a great deal of relief



when they think and imagine that they are ascending, not through their personal efforts, but through the grace of the Almighty Spirit that has manifested them.

If you can form the habit of seeing yourself above and beyond the ordinary body concept of life that you are living in, you will soon establish yourself over there. That positive picture of yourself will be permanently photographed in your consciousness, and then you will find yourself expressing your life in God's Kingdom, and no longer in this world of flesh. The world of flesh exists in your consciousness as a concept of mortality.

If you want to play in the garden of Paradise, come with me. It is a most beautiful and expansive playground, constantly guarded by the angels of God. Here no one will ever frighten you with any false stories of ghosts and goblins. Here you can play, sing, dance, laugh, and eat to your heart's content and as long as you wish. No one is going to stop you from doing the things that you are pre-ordained to do in accordance with the prescribed plan of God. Here is the one place where you are not envious of anyone, because there is no reason for envy. You can have every positive thing that you desire without infringing upon the liberty of another individual. Your vision becomes so distinct and so clear that you can see plainly the things God has pre-

pared for you. They are so plentiful and of so many varieties that you no longer have any reason for feeling any sort of lack. What you can use today, you use. You do not worry about tomorrow. Sometimes you gladly share many things with your fellow playmates because it gives you pleasure, joy, and happiness. As you do not force anyone to give you anything, so you do not force anyone to accept anything. It is this wonderful life of freedom in Paradise that has been described by so many inspired prophets and seers.

How far is this Paradise, you still ask? It is just beyond your mental darkness. *When you believe in God's Eternal Truth and live in God's ever-positive creation, you are in Paradise.* Then you see everything from your spiritual perspective. Even this earth becomes spiritual. The gate through which you enter this Spiritual Kingdom is the Christ Eternal. Only through the consciousness that is Christ's can you see all beings and things in such an exalted state. The Kingdom of God that Christ Jesus came to reveal is not a Nirvana or a state of empty celestial bliss, but it is the world of God filled with actual beings and things. "But seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

Christ did not assume that this life started in sin, darkness, and misery, nor that it would end in the

Nirvanic shining sea. He declared that this life is from God—the Universal, Eternal Principle—and that life begins to live in the eternal immortal concept by entering into the Kingdom of God. You can enter into this Kingdom right now. It is here—all about you and in you. Only in your right consciousness can you see it, and this consciousness is Christ. Christ alone recognized the eternity of life and its play in the setting of God's eternal creation. There is no death nor despair in this Kingdom that Christ came to reveal to us. Even those whom we have lost on this earth in our body concept of life eternally exist in God's Kingdom, and we shall find them beyond this valley of darkness in the Infinite Life.

Once we enter into this Kingdom by the gate of Christ, we receive a new grant of privilege. In this infinite realm of creation you can go wherever you please. There is no restriction. As long as you can consciously conceive and vision a place, you are entitled to it. You do not need any vehicle for traveling. Christ's consciousness has provided the means of transportation. The moment you are conscious of being in a place, you are there; or when you are conscious of a place as being about you, you are in it. In whatever place you travel in the Kingdom, you find yourself surrounded by heavenly hosts—beautiful angels and beautiful men and women. They talk, laugh, sing, dance, and rejoice that you

have had your eyes opened and that you have broken, at last, through the hard shell of materialism.

Christ has commanded me to say to you: "Do you want to come with me to Paradise, right now?" If you do, then do not plead for an extension of time. You will have to come along with me just as you are. No, do not look backward and worry about your possessions. You are not going to lose very much—only a few negative hobbies and some morbid thoughts. You need not concern yourself as to what will happen to your dead friend or who will give him burial. The Lord of Resurrection will take care of it. If you have hearkened to the voice of Kindness, Love and Humanity, then you are already overdue in the Kingdom. What is your worry? Oh, let go of the shadow and accept the reality! This life is real in God, and its dreams, ideals, and aspirations are real, my friend. I challenge you to contradict me. Your very contradiction will prove my contention. If your negative ideas and ideals of yesternight have become real to your vision, how much more real will be the real things to you in the Kingdom. So let go of the shadow and accept the reality—your divine heritage.

You will bear with me if I urge you so strenuously and persistently. It is not because I am greater than any of you, but because I am ordained by Christ

to call you all to His Kingdom. Do not be frightened by the emissaries of this world. They cannot hurt you. Though they expose you to shame and ridicule, they cannot deprive you of your paradise. The noise of the mad dance of the demons and their fiendish howls cannot reach your heavenly abode. Then why tarry in this valley of shadow and death? Hark! Your Redeemer is calling you—your Christ is calling you!

## CHAPTER IV

# MODERN REVELATIONS OF CHRIST

### *Lesson One*

I HAVE never been able to do anything in my life without inspiration. There was a time when the spirit of inspiration would not come easily nor often. Heaven knows how many shortcomings I had—lack of health, lack of education, lack of power of expression, lack of self-confidence, and so on. Sensitively organized as I was, it was always a battle for me to maintain a state of mental peace. The least little thing would throw me out of gear, and I would find it no mean task to re-establish my mental equilibrium. The sternest and most daring philosophy could not make me stern nor stoical in my temperament.

I was always a dreamer. But my dreams were mostly unpractical. The realism of life would often frighten me; and yet occasionally I would work up courage and pretend to be very brave. Then would come the realization that a really brave man would not talk of his bravery, and it would make me very unhappy. My problem was to get the right sort of inspiration for enabling me to act naturally, forget-

ting myself. But it was a problem that so far remained unsolved.

One day I was thinking very hard—I was thinking that it must be I was merely a piece of driftwood in the mighty current of life; and that I had no chance to be a healthy, normal person, selfless and natural. In the midst of this self-depreciatory mood a Voice spoke, saying, "You have within you a power . . . the power of receiving inspiration. Inspiration, to you, is a life tonic that causes you to forget yourself and gives you temporary courage to act. That inspiration you can have without waiting for it. You can have it if you will imagine and believe that it is coming to you from a higher source, and if at the same time you will hold your mind poised and receptive and with an inward vision. Relax and cease struggling and bemoaning your fate. You will see that a miracle will happen."

A miracle did happen immediately after that. I was expecting to meet a noted scholarly gentleman by appointment. Usually it was a trial to me to meet so distinguished a person. I was always frightened at the idea of meeting any kind of stranger, and especially so if he were renowned in the world sense and likely to be assertive. In consenting to this appointment some time before, my reaction had been anything but pleasant. But now, remembering what the

Voice had told me, for a few minutes before my guest's arrival I held my mind in a receptive state, waiting for an inspiration and at the same time dwelling on the thought that it was coming. A little later when my visitor was announced, I felt as though something were supporting me. Then when I met the man, I was self-possessed, strong, and confident, and found myself dominating the situation within a few minutes. I met every question that was put to me with the grace and poise of a self-assured man. I talked like a veteran philosopher and a great illumined soul; and, strangest part of all, I was actually believing that I was such. My visitor was very much impressed, and before leaving he remarked that the visit had been a great treat for him, and that I had spoken like Christ, with authority.

This remark startled me and subsequently dampened my spirit somewhat, for though I had a natural desire for praise, his comparing me with Christ, human as I was, was a little too much for me. I could never be that kind of braggart, insensitive to the greater things of life. Although not a Christian in the conventional and institutional sense, I possessed a great reverence for Christ. I had not as yet completely accepted Him as the greatest Spiritual Light that had ever come into the world; and yet there was something in my nature that was always trying to be honest and sincere with regard to truth. I



could never relish any false statement of truth made for self-glory. Deep down in my heart I was seeking after some truth that would bring comfort and peace to my wandering soul.

After my visitor had left me, something happened. The same Voice that had told me how to receive inspiration, spoke again: "All through the interview with your visitor I was directing your mind. You were simply speaking my thought."

"Master, who are you?" I asked.

"I am Christ," the Voice replied. "I have told you repeatedly that it was I who was helping you. Why do you not accept Me? If you accept and believe in Me, I will guide you and protect you, and reveal to you the mystery of the Kingdom of God."

"The world will not believe me, Lord, if I say that it is You from whom I have been receiving inspiration and spiritual knowledge. I am humble, inefficient, and weak," I pleaded meekly.

"In Me, no one can remain weak. I vitalize whoever comes unto Me. The weak become strong and the strong become stronger. The world will believe you inasmuch as you believe in Me; and inasmuch as you believe in Me, you will receive my Light. Your imperfect belief will give you an imperfect understanding of My Truth. The more you believe in Me, the more you will receive My Light." The Voice stopped with this.

One day some time after this incident, I was struggling to give a message of Truth that would not come forth very clearly. Then the Voice of the Master spoke: "Be selfless and calm—have faith and peace. Know Me as I am, and I will help you." Needless to say, that help came. In a wonderful way my mind opened up to receive and to give the message. The idea that I was laboriously trying to express came as clear as crystal. And so that day I discovered that a wonderful delivery in speaking and an emotional outburst mean nothing to Christ. A clear exposition of Truth spoken out of one's heart and soul is all that means anything to Him. His vital, practical message is always demonstrable. Therefore, any message that we deliver from Christ must contain practical, helpful suggestions.

Twenty centuries ago the Master said, "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake."

And again He said, "For every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes."

You cannot follow Christ and at the same time maintain that His Truth does not work. If you relegate the working principle of Christ's message to the distant past, your preaching on the salvation of human souls will become meaningless, and your word will be merely an empty emotional outburst. Some

people are satisfied with a cold, ethical discourse on Christ's message. They fail to see that *the vital message of Christ is a message of thought and deed—a message of soul*, and that it vitalizes and galvanizes a receiving soul into Christ's consciousness. Its warmth and radiant glow transform a human being into a Divine Man.

Most of us are living on the mortal plane, or in the mortal concept of life. When we are submerged in the world's darkness, we find it difficult to feel the vital presence of Christ through mere imagination. We need some sort of dynamic action in our imagination to stir our mind. So, by calling Christ to come to us and by imagining that He is coming, we get a better reaction. He is not far away from us, but the very idea of His coming tunes our mind a little more quickly to Him. *Anything that vitalizes our mind brings a quick reaction. That is the reason we pray—prayer is the dynamic action of our soul. It is merely a tuning-in process.* In the early days when I first came to know Christ, I was not very strong in my faith. In order to vitalize my mind, I would call upon Him to come to me and imagine that He was coming, and I would imagine further that He was responding to my call. My mind would be vitalized thus in a few minutes, and I would establish a contact with Him. Whenever I did this, I never failed to feel His living presence. In order

to feel His vital presence now, I have only to imagine Him in God. If my mind is not vital, I carry on an imaginary conversation, and soon a perfect contact is established.

One time I was working on the following idea—that since one's life is governed by some mental impression, it would be good to know the quickest way to establish a positive impression in one's mind. As I was pondering on this, the voice of Christ spoke in my consciousness: "When one's mind is vital, or vitalized, it takes an impression readily."

"What method, Lord, should be adopted to vitalize the mind?" I asked.

"You, as an indestructible spirit, should talk back and forth to your mind and imagine that it is taking the impression of the desired positive quality; or, talk to yourself back and forth and imagine that you are taking the positive impression," came the answer.

At once I went to work on that principle and obtained marvellous results in the shortest possible time, establishing positive qualities in my mind and manifesting them. When you are down in consciousness and cannot pull yourself together, it will surprise you to see how quickly you come up if you orally preach a sermon to yourself on the optimistic, positive philosophy of life. Your own voice and the substance of your speech not only will vitalize your

mind, but also will give you a conviction of the moral with which you are trying to impress your mind. For the same reason, when you are frightened in the dark, you whistle or speak to yourself in order to work up your courage. Your voice has a magnetic charm when you know how to use it for a positive purpose. It can stir your mind more quickly into positive thinking, believing, and dynamic action than can anything else.

One day I was visiting a woman who was very much distressed because of her son's untoward actions. It seemed she could not stop worrying. So I said to her, "Imagine that God is helping you to stop worrying."

"But I cannot imagine anything. My mind keeps wandering away," she replied.

"Then talk to yourself aloud and impress your mind with the idea that God is helping you. This will not only keep your mind on the subject, but will also vitalize your mind. When the latter is sufficiently vitalized, then imagine that it is taking the impression of God's help permanently."

She went upstairs to her room. Within ten or fifteen minutes she came down again with a smile on her face. "The Lord has helped me and all is well," she said happily.

Most of us are so drugged by our negative thoughts and imaginations that we actually come to

crave them. Instead of allowing this simple revelation of Christ's to take us out of our plight, we desire to remain in our mental darkness and enjoy our misery. *Christ can give us ever-new revelations corresponding to our timely need, if we believe in Him.* But as long as we will not cease to worship a dead Christ and will not accept the eternal, living Christ, we cannot possibly hope to feel His comforting presence nor hear His living message. He can talk to us as easily as He did to the people of twenty centuries ago. He loves us and is willing to help us as much as He did them. He can see us as clearly as He saw His own disciples and the multitude during His ministry on earth. The compassionate Christ does not come to judge us, He comes to help us and to resurrect our dead hopes and our life dead with materialism. He is vitally interested in our welfare. When we sin in our heart and soul, when we writhe in the cleansing pain of reaction, when we weep and mourn in death and desolation, the compassionate Christ stands by our side and calls to us, saying, "Come unto Me." When we make mistakes and stumble in the dark and cry like a child over a broken doll, He beckons to us, "Come unto Me." He says to all of us in His ever-pleading voice, "You are Sons and Daughters of God. You belong to Me. You are not of this world—the world of death and destruction—but you are of the world indestructible.

Everlasting life is your eternal heritage. Come unto Me. I behold you in your original purity, cleansed and purified in the ever-effulgent glory of God. If you are conscious of my purifying gaze and the holiness of my Presence, your body and mind will be cleansed. You will find rest and peace in your soul."

One day I was thinking an unholy, destructive thought. Suddenly I became conscious of the presence of Christ, and I heard His voice: "It is not your deed in the dark, but the sinful, unholy thought in your heart that disorganizes your soul."

I said, "My Lord, what is an unholy, sinful thought?"

"A thought that disturbs your harmony and peace—a thought that creates mental darkness and destroys your faith in the boundless love and mercy of God—a thought that encourages envy and jealousy, selfish gain, disease and death, is an unholy thought. No one feeling My presence can ever think an unholy thought. Even the most self-righteous among you feels guilty and ashamed when he meets My gaze. Be not deceived; it is not the children of the dolls and doll houses who sin and do wrong, but it is the self-righteous, the pretenders and hypocrites who sin by trying to desecrate God's holy creation with their intolerant thoughts and deeds."

Throughout Christendom those who are supposed to be worshipping a living Christ are worshipping a

dead Christ. No one could worship the living Christ and indulge in the hatred, prejudice, greed and ungodly thoughts that we do today. We are forever trying to justify our unchristian thought and action; and yet we want other people to accept our Christianity. Christless Christianity is not acceptable to anyone—that is the verdict of the world. And yet to allow Christ—our best friend in sorrow, misfortune, disease, and death—to turn away from our gate, is the most unkind and cruel thing that we can ever do. Turning away Christ, we stab Him in the heart; in thus wounding the heart of One who makes our life promising, ideal, sublime, and happy, what do we hope to gain? We gain nothing. Instead, we invite the demons of the animal world to desecrate our homes and to despoil our precious heritage—God's love, kindness, and fellow-feeling. We are ashamed even of the little tear that we occasionally shed over the prostrate form of humanity. The demons, the offspring of night, drink dry the fountain of our joy and happiness that is built on today's aspiration and tomorrow's hope.

And so we maintain that a Christless civilization cannot endure very long. It will soon totter if it has not an unshakeable prop. *Christ and humanity are inseparable.* Without humanity, a civilization becomes a mockery, a breeding place of heinous crimes, and the refuge of gluttons and greedy vultures. We



can afford to lose Christless Christianity, but we cannot afford to lose Christ. He is the one and only means we have of loving one another.

The acceptance of Christ's Truth depends upon your power of believing. If you constantly imagine that you are believing in Christ and His life-saving, resurrecting message, you will come to believe it. The holiness of His consciousness will pervade your entire being, and you will receive the vision of Christ and behold the splendor of God's Eternal Kingdom. The farther away you get from your little, limited, mortal concept of life, the nearer you come to the heart of the universe. To be selfless is not death, but life everlasting. If you need sunshine and fresh air for nourishing your body, how much more do you need the Creative Substance of God for nourishing your soul? And that substance is love, and love is that sublime feeling of togetherness with the one you love. So, in order to obtain vitality and nourishment for your soul, you need the love of God—the feeling of togetherness with the One Universal Life.

*Imagine and feel that God is together with you and that you are together with Him. Speak audibly to Him and imagine that the response is coming. This is one of the sublime modern revelations of Christ.*

If, through constantly visioning the world's

scheme of life, your mind has grown befogged so that you cannot see beyond your limited mental horizon, then on a clear summer night look up at the azure sky and gaze upon those myriads of twinkling stars. In the vastness of God's creative splendor, worry, fear, and anxiety for your little life will vanish into nothingness. This vast objective phenomenon has a subjective reality, and therefore affects your mind. Without a mental appreciation of the beauty and grandeur of this marvelous creation, you cannot feel the romantic thrill of the Life Everlasting. As you pause to ponder over the all-powerfulness of the Creative Life that is in you and all about you, the cobweb of the animal concept of life, the product of millions of years, begins to drop away. Your insatiable desire to gain name, fame, and wealth at the sacrifice of your brother-man vanishes in thin air. Then just for a moment you feel ashamed of having entertained such a preposterous thought and limited concept of life. A humble but yet sublime spirit of gratitude and thankfulness comes over you. You feel an impelling desire to rise Godward, cutting loose from the shackles of bondage that you have forged upon yourself. You begin to appreciate more and more the glorious message of Christ, who came to herald a new dawn—a new beginning for the Life Everlasting.

In the eternal splendor of God's creation and life's

eternal adventure, who wants to sleep and dream a bad dream? Whoever you may be, if you are still in the embrace of false slumber, one day, with the growing feebleness of your mind and body, there will come to you an awakening. Therefore it behooves you to hearken unto the voice of Christ, calling you to awaken from your lethargic sleep and to claim your eternal heritage. If you do not awaken today, you must face the inevitable consequences—defeat, darkness, and death. Is there any reason why you will not take your place among those who are gods and glorify your Heavenly Father? Is there any reason why you will not rise to the dignity of an immortal being through the exercise of your heavenly gifts—love, kindness, and fellow-feeling? You will be denied nothing that this world can offer you. You will gain a thousandfold more than you can dream of at present. Every positive thing that you can desire is within your grasp. Christ, your Lord and Savior, is calling you to claim your eternal heritage!

#### LESSON

Before practice, be quiet and observe the following rules:

*First:* See and determine what kind of thought you are entertaining, and what kind of consequence you are anticipating—whether positive or negative.

*Second:* Ask yourself what kind of thought you desire to entertain, positive or negative.

*Third:* Know and realize that all conditions exist in your mind through your mental acceptance and impressions.

*Fourth:* Imagine and become conscious of the fact that your mind is actually accepting the desired positive quality, or idea, and taking an impression of it, at the very moment of your practice.

*Fifth:* Imagine and believe that it is easy to obtain a positive result. That which you believe to be easy becomes easy to you.

Always observe these few rules before practicing your lesson, and have a clear understanding of them; then you will have no difficulty in obtaining a quick result. *In your practice you should bear in mind that you are not anticipating a result, but that you are creating or realizing a result, or rather making your mind accept an ever-true, positive result.* Do not depend upon a general grasp of the central idea conveyed through these rules, but take them one by one and have a clear understanding of all of them. In other words, while practicing you should know exactly why and what you are doing.

Suppose that you are feeling weak and I tell you to go out and get some fresh air in order to recuperate; now, suppose you accept my suggestion mechanically, and go out; shall you get any results

by this mechanical following of my suggestion? You may or may not, depending upon your faith in me and depending upon the subconscious receptive state of your mind. But there is nothing sure about it. When you realize, definitely and clearly, that a result depends upon your mental acceptance and impression, and that your imagination and belief play a vital part in that acceptance and impression, you will consciously obtain that result. Then you are not taking a hit-or-miss chance.

#### THE MENTAL LAWS

The quality that you imagine and believe that you are receiving, the same you receive. Also, your mind receives an impression readily and quickly when it is *vitalized*.

You vitalize your mind when you vocalize an idea or thought; that is, when you state it orally, repeating it with the understanding and clearness of its meaning. It is not necessary to repeat the statement twice in the same way as long as you keep the general idea and its meaning in your mind. *Never for a moment forget the purpose for which you vocalize an idea.* The more clearly you picture yourself as accepting an idea and making it a part of your mind, the more quickly you will manifest the desired result. You must not pay any attention to your lack, or to that which you desire to over-

come, but you must vision that you are steadily building up the desired quality in your mind. It is easier for the average mind to conceive of progress toward a perfect result than to realize that result at once. However, through practice, students acquire the habit of accepting a perfect result directly. From oft-repeated success in obtaining a result, a conviction grows in their consciousness. Then merely their acceptance of the complete result works like a charm.

As a first step, it is best to see a result as gradually being accepted by, and established in, your mind. It will eliminate your worry as to why a result has not been manifested at once. The manifestation of a result depends upon how implicitly it has been accepted by your mind. *When you learn to attach importance to your complete mental acceptance, and not to the outer manifestation of a quality or of an idea, you will manifest it very quickly.* You should always remember that your anxiety for the outer manifestation of a quality defeats your purpose. Since all conditions are mental, and since without a conscious or subconscious recognition no condition can be felt, your complete mental acceptance of a desired quality is of paramount importance. You should clearly establish the knowledge of this fact in your mind before your practice. Then you will not need to worry about anything but your mental acceptance of a result.

An objective means, or method, is not so important in itself—it is the value you give it through your mental acceptance that makes it important. The real value of food, drink, and medicine depends upon the value you consciously or subconsciously give them. By changing my mental attitude, through an understanding of the law of mind, I have been able to change the effect of a certain food on myself. Everything in the universe has a certain medicinal effect upon us, corresponding to the degree of our subconscious receptivity, because everything is energy transformed. We shall come to this point later in our lessons.

Now, let us have a definite subject to practice on. For instance, we want to develop the power of concentration. Metaphysically speaking, we may say that our spirit is all-sufficient, and that therefore it cannot have any lack in the power of concentration. But the mere acceptance of that idea cannot answer our purpose—it cannot do us good. The difficulty lies in the fact that we cannot dissociate our spirit from our conscious thinking-life. We have subconsciously accepted the idea that we are that which we are accustomed to believe ourselves to be. Since without our thinking-and-believing life we cannot even think of our all-sufficient spirit, how can we minimize the importance of this thinking-and-believing life? If our thinking-and-believing life were of little importance,

then its determination about the existence and characteristics of our spirit would also be of little importance. Also, this question is likely to come into our mind: Who is the thinker of our thinking life? We know this—that it must be all that we are, and that its thinking must be a part of us. Mere metaphysical abstractions and meaningless affirmations of certain positive facts do not always give us the quick, comprehensive results we wish. Year in and year out we go through the same routine of talking about Truth, but when we look at ourselves in the mirror we see the reflection of the same old, decaying, mortal self. Nothing but an understanding practice of Truth can set us free, because this can give us a positive conviction and a result based on practical knowledge.

When we are conscious that we lack the power of concentration, there is no denying that that lack is a reality to us, and that it exists in our consciousness. Here we face a plain and simple question: How are we going to overcome that lack? A man who is hungry is not satisfied with a mere chemical analysis or a discussion of food. He wants to eat something substantial. Naturally, he is confronted with the problem of how he is going to get food. So, in this course of lessons we are not satisfied with a mere discussion of Truth; we are trying to get at the practi-



cal operation of Truth that will yield an immediate result.

When you are conscious of lack in any form, you must have formed an impression of that lack in your mind, or consciousness. How and where, it does not matter. The answer to that question will involve an endless discussion, and moreover it will have no practical value for us. It is sufficient to know for all practical purposes that without a certain kind of mental impression, we cannot manifest even a lack. Now, let us imagine and believe that the All-Per-vading Eternal Power that has manifested us is also giving us our power of concentration, and that we are receiving it. In order to vitalize our mind, let us speak to this Power in the following manner: "Power, You are all-sufficient, and You cannot have any lack. You are giving me my power of concentration, and it is coming to me." At the same time we should form a concrete mental picture of it as not only coming, but also entering our mind, and of our mind as accepting it, at this very moment. *We must vision the action of every statement that we make, with the understanding of its meaning.* We may call the above method the first movement of our new technique. The second movement, which is equally important, quickens our mental vitality and receptivity in the shortest possible time. It is to imagine that the Supreme Power is answering us

back and saying: "Yes, I am giving you this power of concentration. It is coming to you and is becoming a part of your mental life."

This second movement is one of the modern revelations of Christ. This supposed answer from God, or the Supreme Power, not only polarizes our mind to the Giver of all gifts, but also vitalizes our mind with a double assurance. Then again, everything positive eternally exists to the Eternal Positive Being. Therefore, the supposed positive answer from God is more than our mere imagination. As I have already stated, there is no need of using any fixed statements of Truth as long as you stick to the meaning and purpose of your idea. The principal point is to have a clear picture of all the actions and reactions that you are imagining. You should continue speaking back and forth to your God until a positive conviction grows in your mind to the effect that you are actually obtaining the desired results as a gift of God. Whenever you make a statement, try to understand its meaning and to vision its operation.

Now, we come to the second method of achieving the same result. Though the second method is a little more concrete than the first, it may be favored by many. It is to imagine that the power of concentration is an eternal attribute of the All-Pervading Spirit, or God, and that in the form of a Personified light it is entering into your mind and taking perma-

ment lodging there. Then you can talk to this imaginary light as though it had consciousness and intelligence.

The following is a sample form of practice:

"Power of Concentration—God's holy attribute, enter into my mind and permanently abide in me."

Then imagine the following response from the Power of Concentration:

"Yes, I am entering into your mind and will permanently abide in you." At the same time, vision that the power of concentration in the form of an intelligent, conscious light, is entering into your mind. Always remember to vocalize your dialogue.

*All attributes of God are God Himself.* In other words, God is His attributes. You cannot separate qualities from a substance. In the very nature of the substance, qualities are involved. As the sun cannot exist without its radiation, so the radiation cannot exist without the sun. The very nature of the sun is to be radiant. In other words, the sun would not be a sun without its radiant quality.

In this objective plane of consciousness we deal with things more or less concrete. Before developing our subjective spiritual sense, we are compelled to adopt concrete means. We can easily comprehend God's attributes with our finite mind when we personify them. In operating our finite mind for the

finite things of life, such a personification of God's attributes brings us a response and a result that are immediate. I find myself on very friendly terms with my memory or any other quality when I talk to it as a personified divine attribute. Then the Divine Principle does not become a cold, impersonal something, but an exalted Personality with a kind, helpful heart. Whenever I entrust to the care of the Divine Principle a certain idea, asking It to deliver that idea to me in time of need, It never fails to do so.

Jesus the Christ conceived every divine attribute in the personal significance and treated it as such. He gave His disciples the Holy Ghost, which entered into them in the form of a light, and this Holy Ghost guided them like a person all through the rest of their ministry. It would speak to them, admonish them, and perform many miracles through them. This idea or belief of the Holy Spirit's being in them would keep their thinking life clear and holy.

We are not dealing here with a cold, abstract philosophy nor with certain incomprehensible metaphysical statements; we are simply suggesting that which is practical and helpful, and at the same time elevating to humanity in general. It is better for people to know God in a vital, practical significance than to live a Godless life and wander in darkness.

I challenge anyone to show me a better and more practical method of uplifting the human race than the one suggested by our Lord Jesus Christ. Intellectual wrangling over this or that brand of absolute truth leads us nowhere. *There is nothing absolute in our life. All our experiences are relative. Even our realization of the Eternal, Self-Existing Being is relative.* We all desire results in a vital, practical way, and we want results that agree perfectly with the science of our mind. The sooner we become free from the bondage of darkness and learn to operate Truth with a perfect understanding, the better it will be for all of us. The romantic thrill that we receive through the practical operation of Truth, nothing can surpass. Life without romance is dead. Romance without youth is impossible. The glorious, ever-new revelations of Christ keep us ever youthful in heart and soul. We never cease to experience a romantic thrill when we demonstrate God's Truth at every turn of the road.

In concluding this lesson, let us take another exercise with a little clearer understanding. There is one thing that we should always bear in mind—we can accept just as much of a positive proposition as we want to accept. In our thinking-and-believing life we can never go beyond our own thought and belief. No one can tell you how much of a positive idea or

proposition you are accepting. It all depends upon you. If you ask me how much you are capable of accepting, I shall answer that there is no limit to your capacity. Everything depends upon your understanding of the law of acceptance. If you believe you are accepting a proposition, you are accepting it. Now, try to impress your mind with that idea before you undertake to practice your lesson. Just ask yourself the following question: Do I, or do I not want to accept this idea in question? If you can truthfully answer in the affirmative, you can proceed with your operation. The reason for your accepting a positive idea is of secondary consideration. You adopt that reasoning only to convince your mind that it is all right to accept the proposition.

Now, suppose you desire to be a fluent speaker and to express a certain line of thought. First of all, be sure that your desire is sincere and deep. Then imagine and believe that the Almighty Power is endowing you with that gift, and that you are accepting it and impressing your mind with that acceptance. You may adopt the following form:

"Lord, You are endowing me with this gift of speech." Speak audibly to the Universal Power, imagining and believing that It can listen to and answer your prayer.

Then imagine that the Lord is speaking to you:

"Yes, I am endowing you with this gift, and you are receiving it right now."

Then speak back in appreciation: "Yes, Lord, I am receiving Your gift and it is becoming a part of my mind. I thank thee, Lord."

As long as your mind is not vital, and it lacks conviction, you should continue to speak back and forth to the Universal Power with a clear mental picture of the action and reaction; that is, picture that the Lord is giving you a quality and that you are accepting it. If you desire something more concrete upon which to fasten your mind readily, you should imagine that the God of speech is entering your mind as a light in order to abide in it. In that event, you should invoke the Holy Spirit of speech, saying: "God of Speech, come into my mind and abide in me."

Then imagine the answer the Lord is giving you. "Yes, I am entering into your mind and I will abide in it." After that always remember that He is in your mind and directing you while you are delivering a positive message. With this growing conviction you will find yourself speaking with the tongue of the Holy Spirit. You should not forget that here you are personifying the Universal Spirit as the God of Speech. When an imagination becomes a part of your mind, it is more than a fancy. It becomes a reality to you. It is the imagination that rules your

thinking-and-believing life. Above all things, you should always remember that God is helping you in all your endeavors. *You are destined to succeed in your positive enterprises; it is the will of God and the voice of the Eternal.*