

## CHAPTER V

### DYNAMIC MEDITATION OF CHRIST

#### *Lesson Two*

IT IS results that we want—theory means little or nothing to us. Whether Christ was a real person, born twenty centuries ago, or merely an ideal fancy, matters not so far as the practical operation of the principle He gave us is concerned. The thing that vitally interests me is whether or not His presence can be felt today, and whether or not He can help us solve our practical problems by means of His truth. If our imaginary Christ can help us in a very concrete and practical way, who is going to tell us that He is not real, or that He is less real than you and I? The trouble with us is that when anyone speaks about the practical operation of Christ's truth, we assume either a scholarly or a skeptical attitude. Suppose, for the sake of argument, we say that Christ did not exist, that He was merely a myth. The question then arises in our mind: Who invented this colossal myth—who gave us those wonderful laws of the spiritual kingdom? Last, but not least, who preached the matchless and unsurpassable Sermon on the Mount? Could a human being that has left such an imperishable legacy be

less than the Christ—the Anointed One? How He came into this world and by what door He entered is immaterial. The irrefutable fact facing us is that of His inspiring and life-saving message—a message both practical and demonstrable. It is sufficient for us to know that we can still feel His vital presence by imagining and believing that He is near us. When we find that His living presence not only inspires us, but also vitalizes our entire being, it leaves no doubt in our mind as to the reality of His existence.

*One living Christ is of more importance to all of us than millions of dead Christs. The narrative of His crucifixion is of less importance than that of His glorious resurrection into Life Everlasting.* What He said to the people twenty centuries ago in accordance with their particular needs, means less than nothing to us; but what He says to us today in accordance with our present needs, is of vital importance. Therefore, it behooves us to surrender ourselves to the unerring guidance of the living Christ. No one who worships a dead Christ can live very long, in the spiritual sense. The failure of Christianity is not due to Christ, nor to His teaching; it is due to the absence of the living Christ from those who are supposed to worship Him. As without life the body cannot live, so without Christ Christianity cannot endure. So today we find, to our regret and sorrow, that Christianity and Christ are far apart.

In a search through Christendom it is rare to find a worshipper who believes in and worships a living Christ, feeling his vital presence. One can hear often enough discussions on the subtle points of Scriptural texts, but a living example of the martyr spirit is hard to find. The mere dead letter of the Scripture cannot keep a soul alive. When the spirit of Christ departs, there is nothing left but a few sham ideas based on pride, prejudice, dogmatic belief, and hypocrisy. Beautiful edifices, great temples of worship, and dazzling displays of finery cannot compensate for the loss of the Christ-Spirit. How many do you suppose among these so-called worshippers would dare say the things that Christ would say, and yet keep their prestige and position in a civilized community?

One Sunday morning while passing a magnificent church edifice, I heard the choir singing to the sonorous peals of the organ. As I paused to listen, my attention was drawn to a little black man standing outside on the church step. His head was bowed in reverence. But the thing that impressed me deeply was that he could not enter the church because of his color. The irony of the situation struck me strangely. Can you imagine Christ, who preached brotherly love, toleration, and equality, barring a man from a place of worship because of his color? I might think such a thing possible in certain Hindu

temples where untouchables are not permitted to enter; for the Hindu-Aryan Brahmins, custodians of the temples, do not pretend to preach brotherly love, but offer merely a conditional salvation. They are honest and sincere in their beliefs, and therefore we can overlook their ungenerous treatment of the untouchables of India. But what excuse has Christendom to offer for drawing a color line at the place of worship? Even the Mohammedans, who believe in one God and one Prophet, keep their places of worship open to all, regardless of race or color.

None of us is perfect. But we ought at least to aspire to the noble ideals set forth by our Christ, and we can at least show a certain semblance of universal brotherhood at our places of worship. If we fail to do that much, what is the use of this mockery which we call Christian worship? And so I maintain that Christless Christianity is doomed to die. To try to revive the dead things of life by means of lifeless dogmas and creeds is a futile effort. We often wrangle over this or that precept of Christ, or over this or that statement that He made twenty centuries ago, and forget one essential thing fittingly expressed in His own words:

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we

not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock."

In the presence of the living and loving and resurrecting Christ, you will not dare to be false to yourself; you will not dare to live a lie even under your denominational cloak. If you fear to worship a living Christ lest it compel you to be honest, you can never save your soul; you can never live down your own accusing conscience. Only by daring and doing can we spread the true message of Christ—can we instill the worship of the living Christ in the hearts and souls of Christian members. As long as we fail to make Christianity an exponent of Christ regardless of the losses and gains of this world, we nurse a dead thing. So long as we do not incorporate the idea of brotherly love into the tenets of our faith and enjoin every convert to demonstrate this greatest one of the Master's precepts, *love ye one another*, our denominational Christianity is a failure.

I am writing this not with an accusing spirit, but with a sincere desire to see Christ recognized and followed throughout the length and breadth of the western world.

Now, let us see what important contributions Christ made to the religious world. He made several startling discoveries which have revolutionized our religious thought. Twenty centuries ago, when religious ideas in general were quite different from what they are now, these discoveries aroused the world and shook the dogmatic religious institutions of the day to their very foundations. Our modern religious ideas have been more or less influenced by these discoveries, although in our mad pursuit of life, which prevents us from turning back to the fountain-head of these great cosmic ideals, we do not give credit where credit belongs.

FIRST: *Jesus the Christ discovered an Immanent God—a God who dwells in His creation; that is, He discovered that this creation is vital and real, that it proclaims the glory of the Creator, that it is intimately interwoven with the Creator, and that without the Creator it becomes meaningless.* The truth of His discovery Christ demonstrated in His thought and His deed. This idea of the Indwelling God, with whom one's existence is interwoven, is a new idea; at least it was new twenty centuries ago. In this, Christ proclaimed that we are in God and that He is in us; that we are forever together with his Omniscient Presence.

SECOND: (This discovery is related to the first.) He discovered that *God is Love*. Love, as meant by

Christ Jesus, is more than a temporary, sentimental, emotional feeling. It is the feeling of togetherness with the object of one's love. This new definition of love startled the world. And twenty centuries ago the scribes and Pharisees thought that Christ was trying to make Himself equal to God. Their limited, dogmatic minds could not see and realize the beauty and grandeur of such an undying concept of love. This bond of love that Christ came to reveal to the world is so strong that neither time, nor space, nor good fortune, nor adversity can sever it. It is a bond of immortality. Things that are together with God cannot perish. A realization such as this is not within the ken of the man who is submerged in materiality and bound in by a sense of isolation. Love that bespeaks immortality—that weaves human existence with that of the Eternal Spirit—is not acceptable to those who are accustomed to walk from darkness to darkness, from uncertainty to uncertainty. Love that triumphs over today's defeat and tomorrow's despair has no appeal to those who have rendered themselves calloused by ignoring the finer and more ideal things of life. Such a daring idea of togetherness with the Eternal God, a togetherness that does not destroy our individuality, is even today new to millions and millions of souls. To these it is an unthinkable and a preposterous concept, which cannot be realized by any mortal man. To Christ, who pro-

claimed Himself to be the product of such a love, all positive ideas and ideals also were the product of that love. Therefore, in spite of the illusory idea of creation entertained by certain philosophers, Christ triumphed.

THIRD: He discovered that man is a spiritual being, or spirit, and that spirit comes into this world with a soul, or as a self-conscious unit. Therefore the soul of man, with which he thinks, imagines, believes, determines, enjoys and suffers, is of vital interest to man. It is the soul, in which darkness and death are conceived, that needs to be saved. In our soul, that is, in our self-conscious existence, we store all the negative impressions that we have created by negating the truth of our spiritual origin and the source from which we have come.

FOURTH: He discovered that *the spiritual law is distinct and different from the law of the flesh*. The law that we find or encounter in our flesh concept of life is really of our own creation. It is related to our mind, and it can be found to exist only in our mind. It does not exist in God's positive spiritual creation, which is the natural creation. When once we discover the spiritual law, and through the recognition of its power come under its influence, we no longer attach any importance to the law of the flesh as to what man should eat, drink, or wear in order to be spiritual. Most of our Oriental and Occidental



concepts of spirituality are based on the law of the flesh. Therefore we attach too much importance to certain kinds of food, drink, and wearing apparel. Christ said:

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

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

*When we recognize God's Eternal Spiritual Kingdom and come to live in It in our consciousness, our vision expands, and we receive the inspiration and direction that accords with our needs, as to what we should eat, drink, or wear. If man were a mere body, then through the observance of the body law he would have inherited the Kingdom of God. But the body, that we are conscious of possessing, perishes. Therefore, its perishable law cannot help us to gain the imperishable Kingdom of God. "It is the spirit that quickeneth; the flesh profiteth nothing." By encouraging our flesh concept of life and constantly submitting ourselves to the law of the flesh, we are mentally accepting impressions of the flesh and so becoming more and more involved in it. We thus find ourselves going around and around the*

same circle of defeat and death. It is no wonder that the thought of this continual movement in a circle caused some Oriental philosophers to conceive the idea of an endless cycle of birth and rebirth, never ceasing until liberation should come through the repression of all our natural expressions of life. But according to the law of the spirit our salvation is here and now. It depends only upon our acceptance of God through the consciousness which is Christ's. This salvation through the Grace of God gives us freedom and liberty, though not license. In the immortal concept of life, greed, envy, and jealousy vanish, and we find broader scope for our self-expression through mutual love and understanding. In Eternity's Omniscient Presence we cannot lose anything. Therefore we find there no hurry, worry, or anxiety to gain anything. This is called real freedom.

FIFTH: Christ discovered the dynamic meditation with the vital realization of God's presence. This, too, is something unique and different. The average person, when enmeshed in the world's negative thought, cannot easily feel the vital presence of God. If he tries to meditate upon the Universal Principle, he finds his mind either sinking into a state of inertia or becoming very difficult of control. To overcome this difficulty, some teachers believe in adopting either a repressive method or some sort of physical exercise for stimulating the mind. But Jesus discov-

ered that *the best way to stimulate one's mind Godward is to pray, or to speak audibly to the Universal Principle upon which one tries to meditate.*

Ordinarily, we live in the space concept of life—we live in the atmosphere of void. Can you not imagine this void, or space, as being the unbroken presence of the Final Essence? Everything is reducible to the Final Something, and this Final Something is the Universal Creative Spirit. Space, which appears to be empty, is really filled with radio-active forces. Beyond the vanishing point of these forces the Essence exists—Omnipresent and All-Pervading. When, facing space as an unbroken presence of the Universal Creative Principle, you speak to it back and forth, you have a startling realization. The whole of space is transformed into the throbbing, *Conscious Presence of God.* This talking back and forth will vitalize your mind and enable you to feel and realize the vital presence of the All-Pervading God. When your mind is dull, you cannot have a vivid imagination. It is vivid imagination, no matter of what it may be, that gives you a vivid realization. After contacting the world all day long, you cannot very easily lift your mind to the vital realization of the Presence of God. But you can easily imagine that space is an unbroken presence of the Final Creative Essence, and that that Essence is conscious and intelligent. Then if you speak audibly to

It, keeping your mind on It, your mind will be vital and your imagination vivid. Once you realize this Conscious Presence, your meditation upon It will be automatic.

You need not sit still, struggling to whip your mind into line, nor need you fall into the slumber of inertia. You can move about in the throbbing presence of God and feel His loving protection. Before you start your practice, *always remember that God is helping you to be conscious of His vital and living presence.* It is a good thing to start your day with a dynamic meditation and feel this Conscious Presence all about you and in you. This is the method adopted by Jesus the Christ. When He would feel a pull from the multitude whom He was continually serving, He would retire to a mountain or to a quiet place, and then He would pray audibly to His Heavenly Father for the Holy Communion. No one ever saw Jesus sitting quietly and meditating. The question is not whether or not Jesus could meditate sitting still in one place. The fact is, He did not. Perhaps He was setting an example before His disciples, and also before the world, of the value of dynamic meditation.

*The keynote of Jesus' teaching is to believe, to know, and to pray.* Oral prayer will generate your belief, and the knowledge of the power of belief will motivate your prayer. The truth is that when you

become conscious of God's help, you receive it. Prayer can not only generate your belief, but can also make you conscious of God's presence and His help. Here is a simple exercise that will help you to realize the Omnipresent God. Imagine space as being an unbroken presence of the living God. Then speak to Him in the following manner:

"Lord, do you hear me? I am praying for the realization of Your presence."

Then imagine the Lord as answering:

"Yes, I hear you. I am all about you and in you."

Then say:

"Lord, make me conscious of Your vital presence."

Imagine the Lord as answering:

"I am making you conscious of My presence at this very moment. This space is My Omniscient Conscious Presence."

Keep talking back and forth to the Omnipresent God until your mind becomes vitalized and a conviction grows within you. The answer that you imagine as coming from the Lord is a positive fact, and therefore it is true to the Lord. This imaginary answer from the Lord will not only stimulate your mind, but will also wear away its insulation, an insulation caused by negative beliefs and a narrow vision of life. Then again, independently of your imagination you will soon be hearing the voice of

God speaking. After your realization of the Conscious Presence of God, your meditation will be automatic. If you practice this lesson in the morning, you should speak to your God, saying:

"Lord, keep me conscious of Your protection all throughout the day."

And you should imagine that the Lord is answering to this effect:

"I will keep you conscious of My protection and protect you."

If your realization is perfect, your meditation will be perfect. You will be surprised to notice how smoothly your life flows when your mind is in direct contact with God. Occasionally an unpleasant visitor in the form of a problem may appear. But you should leave it to the Lord, and He will take care of it. Either He will give you a definite direction for acting in a certain manner, or He will adjust that condition without your conscious effort and knowledge. The only thing necessary for you to do is to relax and keep your mind completely off your problem, with the positive assurance that that problem is being taken care of. In thus dwelling under the shadow of the Almighty, you will notice another wonderful thing—no accident will ever happen to you. You will be directed in such a way that you will not encounter an accident. Sometimes this direction may come in the form of an impression, some-

times directly through your thought. In case your mind comes partially under the influence of the world's negative thought through contact with the world, you will be miraculously saved, even in the face of impending danger. The more you are conscious of the Protecting Power of God, the more you will receive this protection. Your conscious and subconscious belief will regulate your life.

When anything negative happens to me, invariably I notice that my contact with God has been more or less broken. When I become conscious of that fact, I never fail to be honest with myself and to acknowledge that I am at fault. No, I am not always a saint, nor God's pet boy, for I, too, sometimes forget to keep my contact with God. But one thing is certain, and that is, that if I am not honest with myself, I suffer. This suffering has a saving grace because it brings an awakening. The moment I rehabilitate myself with my honest confession to God or to Christ, I regain my lost paradise.

Now, to come back to the dynamic meditation: we find that the supreme genius of Jesus reversed the old order of things. He was the one and only world teacher who gave a new meaning to meditation. He discovered that the purpose of meditation is not to realize God, but to commune with Him. Without a vital realization of God's presence, such communion is not possible.

This new mode of approaching God upset the preconceived ideas of the entire religious world. The pre-Christian religious world had been laboring under the delusion that it was difficult to realize God, and therefore it had invented many complicated systems for achieving this realization. Jesus discovered that the thing that we imagine and believe to be difficult, becomes difficult to us. When we assume the realization of God as distant and far off, we have to labor under our own created concept. God, who is immanent and whose very existence is interwoven with ours, cannot be very far from our consciousness. The moment that we recognize and become conscious of the nearness of His existence, we can realize Him. The only thing necessary to make us feel His vital presence is that we vitalize our minds, and that vitalizing can be accomplished by means of prayer.

*Every morning and evening organize your mind with the dynamic meditation that the Omnipresent, Immanent God is protecting you and helping you, and you will receive protection and help.*

#### SON OF GOD

#### YOUR POWER AND DOMINION

Jesus said, ". . . call no man father upon earth: for one is your Father, which is in heaven."

God is Spirit, the Ever-Active Principle of the universe. Then we too are spirit, since the ever-



active individualized principle in us has the same qualities as has God. Therefore, we maintain that this individualized spirit has come directly from the Universal Spirit. Jesus disclaimed the biological origin of man, and thereby established the sublime idea that man—the real man—is more than his body; that he is spirit. As a spirit, when he acts, his action partakes of the essence of the Spirit and thus becomes spiritual. "It is the spirit that quickeneth, the flesh profiteth nothing." This spirit, the motive power back of man's physical existence, is not related to the birth and death of his body. It is fundamental in character. What Spirit is, we may not be able to define, but we are familiar with its motive power and its dynamic action. This motive power is the life that animates our body and mind. Jesus discovered that, because of its very nature, the Spirit cannot remain in a static state. As the sun without its radiant quality is unthinkable, so the Spirit without its active principle is unthinkable. Even the Universal Creative Essence was ever-active to Jesus. Therefore, He imitated His Father's own creative action. He said, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will." Thus His very realization of togetherness with God made his action inseparable from that of God.

Our spirit, which is made up of the Divine

Essence, is an independent factor in our life. It is not born of flesh, and therefore it is exactly like the Universal Eternal Spirit in essence and attributes. It can never be manufactured in a chemical laboratory. Its conscious function, or consciousness, can never be duplicated by any chemical process. The reason is obvious. An inferior quality cannot produce a superior quality; a non-thinking mass cannot produce a thinking entity. There is no denying that atomic forces are endowed with a kind of intelligence that regulates their actions and reactions. But their zone of activity is very limited. Man certainly has not entered through any such limited zone of activity as that to face a universe of unlimited possibilities and to fulfill his eternal divine destiny.

You are likely to say here that these chemical forces also are God's creative energy, operating in the objective field. True, but man is a subjective being—he is capable of thinking, imagining, rationalizing, analyzing, and realizing. His so-called objective contact is also subjective; that is, he has to become conscious of an object in order to make that object real to himself. Such a man, possessing this fundamental nature to his consciousness, can be the product of neither organic bodies nor of inorganic atomic forces. His very creative and inventive genius shows that he is like the Universal Creative Principle in his functioning. If two things function alike

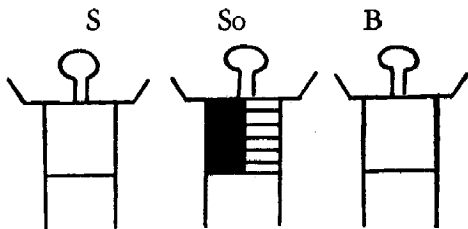
in their inherent nature, they must be alike in principle. So the real man, the individualized spirit, is begotten of the Universal Spirit. "That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit." We find a new meaning in this verse. Spirit has nothing in common with the flesh. The flesh dies—that is, ceases to function as such—unless it be animated by spirit. But the spirit that animates the body by its nature cannot be more nor less than that which it is. We may detach an electric bulb from the electric current in a wire, but we cannot affect the current by so doing, nor can we change the fundamental quality of electricity.

Jesus realized that the spirit of man is from God, or begotten of God, and that it has every God-like quality and attribute. The Master did not argue about this spirit of man, nor analyze what it is nor how it comes. He accepted it at its face value because of its fundamental divine qualities, relating it to the Divine Principle in origin. How God created this spirit is not the question; the question is, whether or not this spirit exists. It does exist—we know this from its various creative functions. So Jesus reduced a visible man to his simplest form and accepted him thus. Man is fundamentally spirit, and therefore he is a spiritual being; he has a soul, or self-conscious unit, through which he as a spirit

functions; and he possesses a body, through which he contacts this objective or visible world.

When we try to study a visible man in this simplest form, we find an explanation for most of the things and conditions that are related to his visible and invisible life.

In order to illustrate our points, let us take the following diagram:



Here we have three figures which look alike. The first one stands for the spirit; the second one, for soul, or mind in a broader sense; and the third one, for the physical body. From its distinct functions we can assume that the spirit of man, or rather that spiritual man, came here with a soul, or a self-conscious unit, which may popularly be termed a mind. In other words, mind, with its combination of faculties such as discrimination, imagination, determination, thinking, and so forth, is our soul, or self-conscious unit; this soul possesses an impressionable side which is generally known as the sub-

conscious mind. Then comes the physical body. Observation and study of the characteristics of the body reveal that a mental process is involved in it; for, beginning even with the single cell, we find that the functions are regulated by some sort of sub-mind. The entire human body-structure acts under the influence of its aggregate of sub-minds.

Then, studying the conscious functions of our mind and their effect on our body, we discover that this aggregate of sub-minds is really the subconscious side of our soul, and that our body has thus become intimately bound up with our soul. Yet man's soul—his instrument of awareness—is not a biological product. This we know from its functional qualities. Our soul must be very near to our spirit, for it translates the qualities of our spirit into action in its creative work. A new invention, for instance, is not related to any biological process nor to heredity. Therefore what Shakespeare's father and mother and forbears could not conceive, Shakespeare could conceive. Furthermore, some of his ideas had no connection with his environment. Many great composers, inventors, and poets have manifested genius that none of their forbears possessed in the slightest degree. The creative quality of the human mind can be attributed to its spirit. Since spirit cannot perish, because of the eternal nature of its essence, so mind cannot perish, because it is inseparable from its spirit.

ably connected with the spirit. But mind may become deadened to the higher spiritual impulses, and thereby fail to interpret the qualities of spirit or to translate spirit's attributes into action.

It is with the soul that man enjoys and suffers and entertains a positive or a negative idea. It is this soul—the self-conscious instrument of the spirit—that Christ Jesus came to save. The liberation of the soul really means the conscious recognition by the spirit of its own heritage. Of course, a soul cannot function independently of the spirit. So in the broader sense, a spirit with its soul is the self-conscious man. This self-conscious man is supposed to realize consciously his divine heritage and to enjoy the Eternal Kingdom of God.

Now, let us see what ordinarily happens to us as a self-conscious man. Instead of believing ourselves to be a spirit—a Son of God—we believe ourselves to be the physical body, which is merely a vehicle or an objective medium through which we contact subjective or spiritual things objectively. This negative attitude toward life subjects our self-conscious life, or soul, to the law of the body, or the flesh. The law of the flesh is the law of action and reaction, or causation. That which is not true always rebounds unfavorably to us, because our true being by its very nature cannot tolerate untruth. That which we are not, must go. Our true being will

not permit it to stay. Since we are not willing to let go of that which is untrue, even through so-called sorrow and suffering, our true being tries to work out our redemption. Christ says, "Why this unnecessary sorrow and suffering—why do you not recognize your true being and its relation to the Universal Spirit, and thereby claim your own heritage and enjoy your eternal freedom? I am that Spirit of Recognition which is Eternal Christ. Therefore, through Me alone can you enter into your Father's kingdom."

The reason our body manifests certain characteristics and conditions is that we have certain corresponding subconscious impressions, which we call a matrix, or mould. Therefore, as long as subconscious impressions concerning the death of the body exist in us, the body will go through a transition called death. With a greater and fuller knowledge of the Law and its application, we shall some day overcome the death of the body. We shall discover a way to transmute this coarser body into a higher vibratory state. That higher vibratory state exists in our coarser body as a fusion of atomic forces. Even now, by changing our subconscious impressions with regard to our body, we have been able to arrest many of our inherited traits and to retain a youthful form, or to remould that form more to our desire. Some of us are doing this consciously, and some unconsciously. America is taking the lead in this effort.

It must be admitted that the general resort to beauty culture is partly responsible for this change; but the unconscious faith of people in their increasing power to control the body has a great deal to do with it. With a clearer knowledge of the science of mind and the vibratory nature of all creation, we shall be able to do a great deal more. *As discovered by Christ, there is within us a functional center from which we can command and control our entire mento-physical nature.* This center is our spirit—the Son of God. We shall come to this point a little later.

In the diagram illustrating the visible man, I have drawn the three figures alike to show that spirit and mind permeate the entire length and breadth of the body. I do not mean to convey the idea that our spirit and mind look like our body, although I do believe that the matrix of the physical form, which is related to mind, remains with the mind even after the so-called death of the body. Therefore, the identification of a man in his body form is possible after the so-called transition. We do not wish, however, to introduce a speculative element into our practical philosophy. It is likely to take us far from our original purpose and intention. We propose to treat of a man as we find him in his thinking and his emotional functions. The actions and reactions of these functions are more important at present than are



any mere meaningless speculations. Some of the conclusions that we have arrived at are based upon certain effects observed in our thinking-and-believing life.

Experience and observation reveal that our mind refuses to accept an idea that seems to contradict its previous experience. Therefore, in spite of the acceptance of a positive idea by our conscious mind, we are likely to meet with resistance from our subconscious mind. This resistance can be overcome by treating our mind as a person and establishing friendly relations with it. In the same way that we can get quite a bit of work out of a boy by treating him as a chum, we can get our mind to accept many positive ideas by treating it as a friend. This friendly attitude toward our mind is really a friendly feeling with ourselves. We assume only two distinct positions: one, that of a spirit; the other, that of a self-conscious being. We can talk either to our mind or to ourselves. When we talk to our mind, we may adopt the following form:

"My mind, let us get together as manifestations of God and accept some of the wonderful spiritual ideas of the spiritual kingdom."

At the same time, we may imagine as coming from our mind a response agreeing with the proposition. When we talk to our mind we should not forget that we are spirit, with all the divine attri-

butes of the Universal Spirit. We can also take up a specific idea, or thing, with our mind and make our mind accept it. When we choose to speak to ourselves, we should address ourselves by name, saying:

"Well, Joe, let us get together and accept the Father's boundless spiritual gifts."

Then, we should imagine that our self-conscious self is responding orally, agreeing with that proposition. When we are down in consciousness we can cheer up our spirit by thus talking to ourselves and receiving a response from our self-conscious self. This method is given for those who desire some kind of dynamic action by which to establish a positive idea or proposition in the mind.

A method or means in itself means nothing. It has no value whatever of its own. We give it a value in order to make the mind dynamic, so that the mind may take an impression directly and quickly. Even oral speaking is not necessary in cases where a positive conviction has already been established. The obtaining of a result depends upon our mental acceptance of a proposition that we have already decided to accept. Yet, the thought that a higher power is helping us enables us to accept a positive proposition readily, for the reason that our mind is accustomed to give value to a help that is coming through some agency. However, if you are a deep student of

metaphysical truth and somewhat familiar with the law of mind, you will obtain a quicker result by dwelling in thought upon the following:

“What I decide to accept with my mind, I can accept, and what I accept becomes real to me. In other words, what I want to believe and accept, I can accept. I have made up my mind to accept a certain positive proposition or quality, and therefore I am accepting it, and that quality is becoming a part of my mind.”

Then watch to see that your mind is accepting the desired quality. Before practicing any lesson, face your mind, becoming conscious of its nature and its functions. Then decide what you want to accept. The nature of your mind is to accept and absorb any quality that you decide to accept. But before you can obtain any result, you must be conscious of that fact.

Jesus the Christ said: “Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them.” *You should make up your mind to believe the things that you wish to believe.* No one can consciously believe a thing unless he knows and realizes the value of belief. *It is your belief that determines what you are and what you receive.* Then why not make up your mind to believe what you have decided to believe? Standing aside as an ever-free spirit, if you

can vision God as making up your mind to engage in a positive action or to accept a positive idea, you will obtain phenomenal results.

You can use any method that appeals to your particular type of mind, provided you have the knowledge of truth. Jesus discovered that most people live in the personal concept of life. Their personal concept of things and conditions gives them something very concrete as a working basis. Yet, this concept is not altogether devoid of metaphysical truth. Anything that moves a man or motivates his action was called a spirit by Jesus the Christ. A habit, for instance, is very dynamic in its action. It is difficult to overcome a bad habit by any indirect or suggestive method of psychology; yet how easy it is to drive away a bad or evil spirit through the exercise of your God-given power as a Son of God. The moment you become conscious that an evil spirit or a negative quality is gone, it really is gone. After all, the establishing of this consciousness is the basis of all healing. Make a man conscious that he is healed, and he is healed. Beyond his conscious or subconscious recognition a disease cannot exist. The conscious recognition of having a positive quality soon becomes subconscious recognition through repeated impressions. The moment you become conscious that a negative quality, as an evil spirit, has departed from your mind, and that the good spirit

of a positive quality has taken possession of your mind, you are free. You should always remember that all conditions exist in mind. Therefore, healing is related to your mind. As a spirit, you are ever free from all negative conditions.

One day I achieved a phenomenal success by using this means in curing my mental depression. Realizing God's Omniscient Presence and my sonship with Him, I commanded the evil spirit of depression to depart, and visioned its departure. In the shortest possible time I became entirely free from its snare. This method gave me something very concrete with which to work out my problem. I did not philosophize, nor did I try to analyze the cause and effect of my depression. It was merely through the knowledge of this operative truth and its application that I became free from the darkness I had created for myself.

Are you mentally accepting a negative proposition and preparing to receive a negative reaction? If so, as a spirit, or a Son of God, face your mind squarely from your spiritual center; then realize the All-Pervading, Conscious Presence of God, command the intruder to depart, and see that it is departing; at the same time see the holy light of God's power entering your mind to support you. In no time you will be free from the negative condition. One day while working very hard, I found myself

coming down with a headache. I commanded this evil spirit to depart, with the realization of the truth, and it at once left me.

Jesus the Christ during His ministry on earth set people free from every kind of evil spirit. Read your New Testament, and you will find many instances of miraculous healings by this means. I will quote here one instance of the sort:

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

"And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

"And he laid his hands on her: and immediately she was made straight, and glorified God."

Jesus, in using this method, operated from His spiritual center as the Son of God. In His healing ministry He always realized His Sonship with the Universal Spirit; and in the presence of this Universal Spirit, He cast out devils.

After your dynamic meditation, when you feel the Conscious Presence of the All-Pervading God, you can do as Jesus did. Since as a spiritual being you have all the spiritual creative qualities, you are entitled to act in imitation of the Universal Spirit. Jesus had this sublime realization of His Sonship when He said: "For as the Father raiseth up the dead, and quickeneth them; even so the Son quick-

eneth whom He will." The mere intellectual idea of that truth will not help you. You must make up your mind to accept it and make it a part of your self-conscious life. In other words, you must learn to be moved by the Holy Spirit. So, in the presence of the Heavenly Father we can all exercise our divine prerogative and either ourselves banish the dark spirits of negative ideas and conditions, or invoke the aid of the personified Positive Spirit to do it for us. In this way we can become free in no time. The old Pentecostal phenomena were due to nothing but the personification of divine qualities. But we should not forget that this method must be practiced in our spiritual concept of life and with a vital realization of the All-Pervading God. If we are not careful, the law of the flesh may beguile us to do many negative things in the name of spirituality.

As all positive attributes belong to God, so all negative attributes are conceived by the human mind. In the vast realm of creation we never find an abstract quality existing by itself. It is always associated with an object or a medium. In other words, we always find it in some kind of embodiment. So we have reason to believe that all attributes, whether negative or positive, are embodied, that is, expressed through some medium. As every self-conscious human being becomes an embodiment of his belief, whether positive or negative, so an angel of the

sphere becomes an embodiment of his higher realization. Even though we may be able to realize the All-Pervading, Eternal God, it is easier for us, functioning in our finite mind, to accept His help as coming from His personified form. It gives us something very definite and concrete by which to picture the working principle. That which we imagine, believe, and vision God as doing for us, the same He does.

In connection with this idea of conceiving God and His attributes as personified, comes the thought to my mind of the need for the religious education of children. After wading through various forms of dogma, creed, and religious belief, I am forced to admit that early religious training for children is essential and necessary. Whether a child kneels before a Catholic altar, or sings in a Protestant choir, or praises in a Mohammedan Mosque, or worships in a Hindu or Buddhist Temple, or gives thanks to the Almighty in a Jewish Synagogue, he is receiving wonderful training for his soul. He acquires something that remains with him throughout life. In later years, though he be lost in the wilderness of the world's temptation and be overcome by spiritual darkness, yet in some hour of direful need his childhood memory will come back to him like a happy dream to aid and sustain him. However much of a blackguard he may turn out to be, he will never



sink into such depths of degradation as to lose entirely the appreciation for the higher things of life, nor will he ever drift beyond the possibility of an appeal to his higher nature at some time or other. In the presence of that which is spiritual his soul will bow in reverence, in spite of his apparent disbelief and recklessness. Just for a moment a finer sentiment will sweep over his mind. He will not want to see anything desecrated that is holy—anything that binds him with God according to his faith.

In the dark or out-of-the-way places a holy man of India is never molested by those who have had the least spiritual training in early life. It is a well-known fact that every child of India receives some sort of religious training in its childhood. Therefore, a little, half-naked man like Ghandi can wield the influence that he does today, and can hold in check the savage passions of millions. India, in spite of her failure, squalid poverty, shame, and oppression is a deeply religious country. Therefore we notice fewer murders, less drunkenness, and less human depravity in that fateful country. What wrong the people of India do, is done in ignorance. There is very little willful indulgence in crime.

Looking upon the calm, open faces of the people of India, one might think that they have long since passed the brutal animal stage, and that their under-

fed bodies carry souls that proudly bear the humanitarian precepts of Krishna and Gautama Buddha. Those from the western world who have received early religious training are struck by the spiritual poise, calmness, and dignity of the people of India. Traveling through that country, one is impressed with the idea that in spite of poverty, superstition, and lack of mass education, these people could not perish, because their souls have never been tainted by greed and selfish gain. Their very spiritual force will save them from the stark materialism that has brought destruction to so many proud and progressive nations. They are the only people who have preserved the spirit of self-sacrifice for the blundering human race. If you do not believe me, ask any fair-minded, enlightened Englishman or American who has lived in that country. When these people waken from their long lethargic slumber and clear away the rubbish of habit and custom accumulated through the centuries, their influence will be the same over the mad world as that of a saintly priest over a thug who is robbing his fellow men. *Lifting a cross in the name of Christ, or a crescent in the name of Allah, commands more power than do all the armies and navies of the world.* It causes us to look upward, and instinctively we get a glimpse of a bit of blue heaven. Just for a moment our horizon widens and our mental cobwebs begin to clear away.

Coming back to the value of early religious training—a religious education is a wonderful legacy for you to bestow upon your children. I do not refer merely to the education received at Sunday school. I mean training given both at home and in churches, training in worship, kindness, love, unselfish service, self-sacrifice, and courageous battle for truth. This training can be well given by example and precept. Such a training is more important in holding a civilized community together than all the Utopias you can dream of.

Our wanton disregard for religion and the holy things of life is not being imported from Russia or from any other place on earth; it is being bred here in the midst of us. The dark shadow which has fallen across the land is not a menace from abroad, but a menace from within. We are striving to rear a civilization without spiritual force. When our statesmen and politicians thrive on partisan feeling, race prejudice, greed, and sensationalism—when our people are indifferent to the spirit of self-sacrifice, justice and fair play—when our children are losing the finer feeling of kindness, hospitality, and unselfish service—how long, how long do you suppose we shall be able to preserve the moral adhesiveness which holds a civilized people together? With moral disintegration, a civilization declines. We are not speaking here of a few individuals who, through

their splendid service and devotion to higher ideals, have immortalized themselves, but we are speaking of the nation as a whole. Every civilization must be judged by its own standard. This civilization, which started with self-sacrifice and unselfish service, cannot endure without the spiritual force that made its existence possible. Such spiritual force has a calm dignity that defies all forms of self-seeking sensationalism.

The only thing that can restore that splendid ideal of former times is a spiritual education for ourselves and for our children. We must forget denominational and doctrinal differences and get together to instill practical, spiritual ideals into the hearts and souls of our young children. At the same time we must take care that in the name of spirituality we do not teach them cowardice and sentimental weakness. Self-sacrifice for an ideal is the greatest form of heroism. It requires courage, initiative, and dynamic action. His example in self-sacrifice is one of the noblest that Christ Jesus set before us. His daring spirit, as the Son of God, shook to its foundations the old religious institution that harbored deceit, hypocrisy, self-indulgence, and selfishness. If we can make half the sacrifice for a principle that we are making now for name, fame, glory, and wealth, we as a people shall survive many changes of time; if we cannot make this sacrifice, we shall

face the same fate as did other great world powers of the past.

A true spiritual realization has one quality: it is unifying. You cannot really know God and at the same time draw a sharp line between various religious creeds and denominations. Any religious organization that has made itself exclusive has lost its spiritual breadth of vision, and therefore is facing the death of its spirit. When I was lecturing in Chicago a few years ago, a little girl came with her parents to my meeting. She belonged to the Sunday school of a religious movement which forbids the members to attend any religious service of another denomination. When this girl's Sunday-school teacher heard that the girl had come to my meeting, she was barred from the class. Of course, the teacher acted in accordance with the ruling of the Board. In my opinion, such a Board, which can make such a ruling, is far away from Christ. Christ said: "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Can you imagine how any religious organization in these progressive days could turn away a little child because she went to another place of worship? I should rather play with a crying baby in the pulpit, and try to entertain it, than preach a so-called great sermon which lacked the spirit of Christ. My sermon can wait—the Sermon on the Mount cannot wait; it is

a tonic to our souls—it must be delivered at once, so that our decaying and dying souls can live. When I see a little innocent baby, I see in it the very personified Sermon on the Mount—selfless, helpless, meek, and surrendered to the care of its mother or friend. It is no wonder that the Master cried out to the whole world—“Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.” The whole constitution and by-laws of your church institution can wait, but the message of Christ cannot wait. You must accept it right now, if you desire to save your soul from sham and hypocrisy. If you can have the same degree of simplicity, faith, and spirit of self-surrender as a little child, you need have no fear for your spirituality and salvation.

When Christ comes into your life, you cannot remain within any narrow, dogmatic limitation. The very universality of Christ's spirit will not let you remain there. Christ did not come to raise barriers among different religious faiths; He came to break down all the limitations of dogmas and creeds that keep a man from the realization of universal brotherhood. He came to fulfill and not to destroy. I never knew until now that you could remain a Buddhist, Mohammedan, Hindu, Jew, Catholic, or Protestant, and yet be a Christian through the acceptance of Christ. Christ is the greatest romantic

thrill in our entire spiritual experience of life. He is the spirit of unity—the brooding Spirit of God over the earth. The personified expression of Him does not quite express what He is. He seems to be every person in every clime who dares call himself a Son of God. He is our highest aspiration and inspiration. He is the perfect blossom of the human soul—such is our Lord and Savior, Christ—the Son of God.

#### EXERCISE

The following is a form of exercise one may follow:

As a spiritual being, speak to yourself, saying, "I am a spirit-man (woman). Nothing of the flesh can ever affect me." While you are saying this, imagine that you as a diseaseless, painless, ever-free spirit are standing behind your body and mind and activating them.

Then imagine that either your own mind or the Omnipresent God is responding, saying: "Yes, you are a spirit-man (woman). You are above all conditions of the flesh."

Then say: "I am of God-substance and dwelling in the world of the All-Pervading God where no negative thought or action can exist."

Imagine the response: "You are of God-substance and dwelling," and so forth.

"My every positive physical and mental action is spiritual. I glorify God through my actions."

Imagine the response: "Your every positive physical and mental action is spiritual. You glorify your God through your action."