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The SPIRITUAL UNIVERSE AND YOU


ERNEST HOLMES



Compiled and Edited by
WILLIS KINNEAR

Cosmic energy is love, the affinity of being with being. It is a universal property of all life, and embraces all forms of organized matter. Thus, the tendency to unite: the attraction of atom to atom, molecule to molecule, or cell to cell. The forces of love drive the fragments of the universe to seek each other so that the world may come into being.

Teilhard De Chardin
The Phenomenon of Man



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**THE SPIRITUAL
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ERNEST HUNTER

CONTENTS

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CONTENTS

<i>Foreword</i>	7
<i>Introduction</i>	9
<i>Prologue</i>	10
1. Spiritual Convictions	11
2. The Art of Thinking	16
3. Faith Conquers Fear	20
4. Your Real Self	24
5. Self-expression	27
6. Divine Intuition	30
7. The Potential Within You	35
8. Achievement	39
9. Learn To Live	44
10. Confident Living	48
11. To Love Is To Live	53
12. The Great Surrender	57
13. Adjusting to Life	63
14. Spiritual Healing	68
15. How Prayer Works	73
16. The Healing Force of Faith	78
17. Use the Law of Life!	83
18. Continual Growth	88

FOREWORD

Contrary to the way many people feel, man is not a stranger in the universe, an accidental development of evolution on the planet Earth, isolated and living a futile existence.

When science attempted to explain everything from a mechanistic point of view such concepts seemed valid. But of late new voices have been heard from the scientific realm which affirm that what appears is but a shadow cast by a greater Reality.

There is tangible evidence to be seen everywhere that there is intelligence and purposefulness in all that exists, from atom to man to galaxy, functioning according to law. These characteristics can be discerned, but they cannot be weighed and measured.

What we are and what we perceive are but effects of what we cannot see. Back of the physical universe there must necessarily be a cause, an intangible cause. Many, in different ways, have termed it what may rightly be described as the spiritual Universe.

Although pronounced thousands of years ago, this idea is today taking on a new depth of meaning. Previously relegated to the realm of religion and philosophy, science is now confirming the validity and necessity of a spiritual Universe.

The challenge today for everyone is to seek to discover his proper relationship to and in the great unity of all things and the infinite creative causative factor back of all that exists. Once this relationship is recognized and intellectually and emotionally accepted, then it logically follows that inasmuch as man is created and sustained by an infinite creative Intelligence, there is a creativeness inherent within man which he may use. It is a use of a Power greater than he is and It is ever accessible to him.

This volume brings together from the writings of the late Ernest Holmes, the great spiritual philosopher of our day, pertinent material which bears on the intimate bond that exists between man and the spiritual realm from which he emerges. Dr. Holmes' basic philosophy is known as Science of Mind.

WILLIS KINNEAR

Director

Science of Mind Publications

INTRODUCTION

Science of Mind probably is the first great spiritual impulsion in the world which has neither superstition nor fear. It has, rather, a great intellectual concept of what it believes, and a great emotional reaction to that concept. We need both, for we are thinking, feeling beings.

Science of Mind is one of the most significant spiritual experiments since the time of Jesus, I believe. It is a universal philosophy, but, because of our cultural background, it is Christianity oriented, fundamentally following the teachings of Jesus. However, it does not adhere to the later dogma or theology of Christianity because that has been built up out of limited concepts, ceremonies, rituals, and sectarianism.

Imagine a spiritual philosophy from which fear and superstition have fled and is unrestricted by dogma, but restricts itself because it is aware that as a man sows so shall he reap. Imagine a spiritual philosophy that does not demand giving as a duty, because it knows the gift is most to the giver for it returns to him. Imagine a philosophy that believes there is such a complete unity that all things are in God and God is in all things, and is absolutely accessible at all times. I feel such a spiritual philosophy has significance for the world and man's happiness.

— Ernest Holmes

PROLOGUE

All the religions existing at the present day have been founded during ages of ignorance, when we knew nothing about the earth or the heavens. True religion, i.e., the union of free spirits in the search for truth, can only be the work of an epoch like ours, in which some courageous and disinterested spirits free from the hypocrisy of false doctrines, yet without falling into the puerile atheism of superficial minds which see only the outer shell, will sincerely and freely apply all branches of science to the search for the intimate constitution of the universe and of the human being.

... we can consider the resources of Nature as infinite, and that "positive" science founded only upon our senses is quite insufficient, though it may be the only basis of our reasoning. It is through the eyes of the spirit that we must survey the universe.

Behind the visible world, our minds must feel the presence of the invisible world upon which we are based. All that we see is appearance: the real is the invisible, the force, the energy, which moves all and carries all through infinity and eternity.

The visible universe is not at all what it appears to be to our senses: it is the invisible universe which constitutes the essence and basis of creation.

The new physics is the proclamation of the invisible universe.

An invisible, immaterial element of a spiritual nature, as yet imperfectly revealed by our means of investigation, manifests itself within us and around us. The spiritual principle should be revered as enveloping the world and enfolding us.

— Camille Flammarion
Dreams of an Astronomer

SPIRITUAL 1 CONVICTIONS

Man's goal is to seek communion with the Presence behind the phenomena, and to seek it with the aim of bringing his self into harmony with this Absolute Reality.

— Arnold J. Toynbee

The one thing that is going to be the spiritual spark of a new religious renaissance in the world will be the practical application of sound convictions to the problems of life.

If God is Peace, then we ought to be peaceful. If God is Love, then we ought to be loving. If God is Life, then we should be more vitally awake and aware. And, if God is Perfect, we should be expressing more perfection than we are. If there is hidden within us an incarnation of the Spirit, each of us should arrive at the concept: I am one with God, I am one with everybody and all life because God is One; and without being separated from the rest of life I am enough different so that nothing else like me has ever happened before nor will again; therefore, there is Something in me, which, if I let It, need not be subsidized nor competed for, but which will express Itself.

Emerson said: "A man should learn to detect and watch that gleam of light which flashes across his mind from within, more than the lustre of the firmament of bards and sages." The greatness we discern in Moses, Plato, and Jesus was that they spoke from their own inner convictions.

No man can live by proxy, but only by virtue of his own

THE SPIRITUAL UNIVERSE AND YOU

being. At the center of everyone's being there is something that is worth developing because God has presented Himself and nature itself in a new face and in a new form which will never be reproduced. The many do not deny the One, the One does not deny the many. Through this center in each of us we have direct access to Spirit as guidance, as love, as truth, as beauty, as wisdom, and as wholeness.

I believe with men like Plato, Socrates, Swedenborg, and Emerson that whether we understand it or not there is a Divine pattern at the center of our being. The ancient Hindus taught that each is the incarnation of the universal Spirit and at the center of everyone is the pattern of perfection. The ancient Jewish people, perhaps the greatest spiritual thinkers of antiquity, taught this theory: Do all things according to the pattern "which was shewed thee in the mount." Plato and the great Greek philosophers, the greatest line of intellectual thinkers who ever lived, had the same concept. And Jesus stated: "Be ye therefore perfect, even as your Father" within you.

This is what we mean when we say that we should discover ourself and try to live by that discovery. When we are confused and trying to go in forty directions at once, which is the most psychologically and physiologically disintegrating and devastating thing anyone can do, we should turn definitely from the confusion and get by ourself; then come to the realization of a Divine Presence and the strength and stability of Its inward Peace; recognize that there is but One Life, that Life is God, that Life is within us, and there is no confusion in that Life; and begin to identify with that Life. Identification is one of the great words in our language. We could say: "I am one with God's Peace. There is no confusion in me. At the center of my being there is Peace. There is nothing to be afraid of. At the center of my being the eternal Peace forever dwells in security. I have no fear." It does not matter

SPIRITUAL CONVICTIONS

how long it takes to do this if we really want peace, and after awhile confusion will no longer affect us.

This is the first step. This is establishing our identity consciously with the indwelling Presence, which is the real ego at the center of our being, the eternal *thing* within us — whatever we choose to call it; the Bible calls it Christ. We can identify with its reality for we can know it. It is not an opinion because we can demonstrate it. It is the truth because we can prove it. We must begin to practice what we know.

We know that water will reach its own level by its own weight. I think the same thing works in the realm of mind because I believe that every law in nature is some part of the whole of Life. We will learn more philosophy from physics. We will learn how to have faith from science. And we will learn from people who have good-natured flexibility that the universe is not as harsh as we think it is. Always, always, there is *something* in nature that is flexible enough to be nonresistant. There is such a thing as reaching a consciousness above the level of our confusion where we begin to think affirmatively and believe; that is what makes prayer work.

The prayer, affirmation, or acceptance — spiritual mind treatment we call it — operates as a law and is a science, a spiritual one. Every science is merely complying with the laws of *reality* — God. Prayer is using but another one of such laws. We will begin to discover that our prayer becomes our life; how, I do not know any more than I know how a chicken comes out of an egg.

Who knows how anything can live? No one. The greatest intellect in the world does not know how he can think. All that psychologists can do is to study the processes of thought; they cannot tell us what the mind is; they only observe its action. All the artists in the world cannot describe beauty; they can only feel it, and as best they can, humbly but effectively depict what they feel. The Bible says

that "no man hath seen God at any time"; only the Son has revealed the Father. Since we are here there must be, therefore, a Power greater than we are. We need not try to explain how our spiritual mind treatment will work, or how prayer can be answered. Nobody knows. It depends not upon the whim and fancy of a fickle God but upon the certainty of an unalterable Law which Jesus understood when he said: ". . . Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

I believe that when we pray or give a spiritual mind treatment a law is set in motion or reacts to it; that treatment is a Law of Mind in action which can only operate at the level of our faith and belief, of our conviction, feeling, and embodiment at that particular moment. Consciousness will externalize or manifest at its own level just because this is the way the Law works. Science never tries to explain why a law is, or even what it is, only how it works. God cannot be explained; our life cannot be explained, it must be accepted.

One part of the universe does not contradict the other. Our individual being does not contradict the universal side of us. Even though we are confused, it does not contradict the equilibrium of the universe. Man is the only thing that is confused; nature is not. We have to lose our littleness in something greater than we are. Man cannot live without faith because faith is real. He cannot live without love because love is beneficent. He cannot live without beauty because beauty is harmony. He cannot live without a song because life is a melody. Man cannot live without adventure because there is pressing against him the dynamic force of That which paints the sunset and causes the soft glow of the evening twilight, sings in the bird and plays in the child, announces Itself through each of us, and proclaims Itself at the level of our recognition of It. Every man is an inlet to the Divine.

SPIRITUAL CONVICTIONS

This we must come to recognize and accept. We may not know all the answers; we may have arrived only slightly, but, I believe, in the right direction. Let us lay upon the altar of our faith every fear, upon the altar of certainty every doubt; and upon the altar of love surrender every hate. Let us practice the Presence of God through the acknowledgment of that indefinable and indestructible Spirit within us, that "hidden self that never tires, fed by the deep eternal fires."

2 THE ART OF THINKING

The recognition of God . . . with the cosmic drive of which the life-personality is the spearhead is the only road to self-fulfillment.

— Louis Berman

I believe that the time has to come in the evolution of man when he needs to cooperate with the Divine Nature or he will never benefit much more by It than he does through the law of averages. In other words, we are all subject to the law of averages until we specialize out of it.

Everything tends to prove that this is so. The whole system of Science of Mind philosophy deals with principle and practice, and is based upon trying to understand the nature of our being, and then to cause our own thought to become its instrumentality for the betterment of ourselves and others. This is not a selfish philosophy. It follows the pattern of everything we do. We eat to live, and that is not selfish. We drink water because we are thirsty, and that is not selfish. Nor is there anything wrong about right self-expression, or the belief that life is immortal. But I think it would be extremely egotistical for a person to think that some men are immortal and others are not.

We have to train ourselves in the laws of thought, which first of all must be based on impersonal principles. Jesus realized this. He said that God "maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Much of the time he taught as a logician as well as a spiritual genius. Jesus knew that the laws of

THE ART OF THINKING

the universe treat everyone alike. Gravitational force does not ask, "Are you black, white, red, brown, or yellow?" It does not question, "Are you orthodox or unorthodox, educated or ignorant? Are you good or evil?" The people we dislike the most, if such there be, are held by gravitational force in exactly the same manner as the ones we adore.

We know this is true, therefore we never suppose it is otherwise. And if it is true, does it not necessarily follow, then, that whatever the nature of God may be, or the Divine Purposiveness is, It is universal? There must be, and is, an urge within everyone to live, to express life, to sing, to dance, to be glad. That seems to me to be clear thinking.

Let us take another idea. A number of people believe that God curses some and blesses others. They mellow their belief by believing that even those with whom God is displeased may come under His pleasure if they do certain things. I have never discovered what the things are that they should do, but I have no doubt that they believe they exist. Now our thoughts and emotions do peculiar things to us. It is said in psychology that wherever there is an emotional bias there will be an intellectual blind spot. I believe this is true about the honest and sincere religionists who believe in hell and Divine punishment. Their whole background, the morbid emotional thought of the centuries, is inborn and inbred in them.

I have no doubt that many of them would lay down their lives to save the world because they are good people, and I respect them. But I have come to know through experience that there are too many people in the world who want someone else to live for them; and they cannot. No one can make another happy even should he lay down his life for him; he has to make himself happy.

Well, you and I have our blind spots too. But we ought to learn to think and be willing to let the intellect review our own reactions. Why is it that we like some types of people

THE SPIRITUAL UNIVERSE AND YOU

better than others? Are they better? Or do they remind us of our early training? Are they bringing back the image of our parents? More than half the time this is probably true. Why is it that we believe certain things which, under analysis, are not intelligent? To learn to think straight, Jesus said we should "Judge not according to the appearance, but judge righteous judgment." It looks as though the earth and the sky come together at the horizon, but when we travel toward that horizon we find that the earth and sky have not come together. We generally can trust our physical senses, but not always one hundred percent.

A man may receive a telegram telling him that his best friend has suddenly died. Naturally he will be very unhappy. Should he be eating at the time, his food may seem to have lost its flavor. He is melancholy all day, and almost wishes he were dead himself. Then he receives another telegram which says the first one was a mistake; that it wasn't John Smith, but someone else whom he didn't know at all. He might be sorry, of course; but he would not feel as badly about the person he did not know.

It is very difficult to believe that eighty-five percent of all accidents are unconsciously invited. We say it is ridiculous to believe that our friend Henry went out and stood in front of an automobile to get run over! Well, he did not do it that way. But through the creative principle within him, his dominant emotion, unconscious to his intellect, saw to it that he exposed himself to this danger in order that another danger greater than that one should be bypassed — the danger of having to meet a situation he had "no stomach for," as they say. And that, by the way, is the cause of most of our stomach trouble.

All these things are well recognized today in medicine. We believe in medicine. We do not believe in denying a fact to affirm a faith. But psychosomatic medicine is revealing much that was purely metaphysical a few years ago. If it is true that over ninety-percent — some even think one

hundred percent — of our diseases are largely unconsciously instigated, and we discover the reason why and wipe it out, then our diseases will be healed. I believe that when science, philosophy, religion, medicine, psychology, the knowledge of the mind, the realization of spiritual power, and affirmative prayer are all put together, they are going to heal man and his world. But they will not do it until they are put together.

Our mind controls our destiny. We use it mostly unconsciously. I believe that the greatest discovery of the ages is the creative power of thought! Is it not strange that we have largely separated Life from living, God from ourselves? It does not seem as though most all of our troubles are self-created, but they must be. I take delight in reminding myself that if I am unhappy, thank God, God is not! This is only my own little morbid party. If I hurt, this is my hurt; God does not have one. If God were unhappy and had a hurt, He could not save me, for He would be lost, too.

We need to believe in the Grace of God, the Divine Givingness. But we also must recognize that the Divine Givingness can mean nothing to us until there is a *takingness* on our part. We have to use the gift that God has given us and stir up the talents that are within us.

3 FAITH CONQUERS FEAR

. . . people will be happy when they have gained new knowledge and revere those things beyond science which really matter . . .

— Werner Heisenberg

Human thought seems to contain so much fear. It is afraid of God, afraid of man, afraid of destiny. And it has a guilt complex. I do not mean that we can do just as we want and get away with it. But through the centuries various religions have taught that God will send His punishment upon man if he does not follow a particular way of belief. Millions of people have believed it is God's will that men suffer; that God even imposes the punishment of illness! If this is so, then science is wrong in curing sickness; and no devout soul has the right to pray for the removal of it! Which, of course, is inconsistent and illogical, and, I believe, nonsense.

We want to include in our way of thinking all that the great have discovered by intuition or logic, and which modern science is gradually beginning to prove. We want our thought to be scientific, philosophic, poetic, and inspirational, until finally it becomes a paean of praise, a hymn of joy, a psalm of thanksgiving, and the fulfillment of the heart's desire. Then at long last we shall live in the peace of spiritual security, the sanctity of That which overdwells all, and the beauty of That which paints the roseate hue of the morning sunrise.

Every sacred book is a Divine document insofar as it is

FAITH CONQUERS FEAR

true. Any note of pure harmony ever struck on any instrument or by the human voice is a harmony of God, a revelation of God, an action of God, and an impersonation of God. Every step in a dance that is pure symmetry and grace is that which is the essence of loveliness. Every essay ever written that speaks the truth is God proclaiming it. There is only God; and we must not deny the slightest fact to affirm the omnipresence of God — over all, in all and through all.

Every man searches for God, whether or not he knows it; and he cannot be satisfied until he finds a God who does not hurt and does not hinder. And reason tells us that while we pursue a destructive path we cannot arrive at that which is good.

The reformer today who yells and screams about other people's mistakes is the one who most completely needs a psychiatrist. Therefore, we are looking for the liberation of the intellect without destroying the impulse of the creative emotion, or the philosophic or logical deduction of what must be true. We desire freedom and liberty without license; we want unity without uniformity, and the exaltation of ourselves without in any sense changing or reducing our concept of God. We want to recognize the God within us, without limiting the God that is within everything. And we must have a direct line of communication between the individual and the Universal. Nothing, not even our prejudices, must stand between that which is the leading light of all our days and the direct revelation of the ineffable Mind and Spirit; so that at last we can even throw all of our books of spiritual instruction away and say, "I have met Him face to face."

Let us do a little clear thinking about this. In principle and in potential we are immersed in good for we are in the Mind of God. But we have freedom, or volition, to create in our own experience, out of the possibilities of life with which we have been endowed, the prerogative of heaven

THE SPIRITUAL UNIVERSE AND YOU

or hell. So we need to shake ourselves loose from the tyranny of fear and superstition and isolation and the emotional traditions.

I have never met a person who had a complete sense of being absolutely forgiven, or who felt right with the Universe, who ever condemned anybody else, and I never shall. Why? Because we can only speak from our own center. There is an Integrity in the Universe that will not lose the potentiality of Its creativity, the wonder and the power of Its might, and the glory of Its action. We must bring ourselves to obey It. One of the oldest sayings in the world is this: "Nature obeys us as we first obey it."

That has been proved in every science, in every invention, in modern medicine, and in our own field. But the world at large has yet to prove it spiritually. The Universe is fool-proof; but we shall have a sense of fear until our confidence in God and in life and in people is greater than our confusion. The laws of the Universe are exact. They are just without judgment; impartial, impersonal, but not negative. They are active; they respond to us according to our thought. While we would hurt a single soul, we shall suffer the hurt of others. While we can cause tears, we shall shed them. While we would confine anyone to a place that is not good, we must inhabit that realm and live in it. That is balance, that is intelligence. There is no vindictive Power destroying Its own creation, corrupting Its own manifestation, or harming that which lives in the bosom of Its own eternal Perfection. There cannot be.

There is nothing in the Universe that created an error or a viciousness, an obsession or a karma. How hard it is, almost seemingly impossible, for the human mind to conceive of freedom and love and joy and happiness without dragging the corpses of antiquated theologies across the pathway of the new vision.

However, the light of heaven is forever rising as a possibility in the experience of the evolving soul. But, is it not

pathetic to think of the self-laceration and torture and the dungeon of our own self-imposition where the light does not shine, where the heavenly song is not heard, where the harmony of that universal orchestra does not penetrate, where the Voice of God is almost silenced — but not quite? For during all this time, the witness of the soul has borne evidence to the fruit of the Spirit; and as we break down the walls of the imprisoned self, we discover the dawn of heaven, and that the light is eternal, the peace is perfect, the beauty is terrific.

So, if we are going to think clearly, let us think right back to God. A God who is not invented by any system of thought. A God whom we may not be able to describe intellectually, mathematically, or scientifically, but whose Presence we can feel; an all-enveloping Presence in which we may find peace and rest, and an integrity that we may rely upon. In the philosophy of Science of Mind we have gathered together the highlights, the best that the ages have given. There is very little original about it, for Truth belongs to no one individual; each may interpret It in his own way.

Something says to us: "Fear not, fear not, 'for it is your Father's good pleasure to give you the kingdom.' Accept it." Some caution whispers out of the intelligence of That which is all-knowing but not judging: "Nothing can harm you but yourself. You are heaven and hell. The God you seek shall be found in the upper confines of your own exalted consciousness. The secret place of the most High is at the heart of your own being. The tabernacle of God is within man. All, everyone who thirsteth, may come and drink."

4 YOUR REAL SELF

It may be said that every human being is unique and answers to a specific need in God.

— Sarvepalli Radhakrishnan

The only news we have of the kingdom of God comes through the consciousness of man by means of spiritual intuition, logical deduction, and scientific investigation — the fields of religion, philosophy, and science. The enlightened through the ages have believed in God, and this belief, coupled with a freedom from dogma and superstition, becomes probably the nearest we shall ever come to know the ultimate Reality.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.” When we see Him as He is, we shall discover that we are like Him. The greatest minds who have ever lived have believed in this relationship of God and man, and there is nothing in modern science that refutes it, rather, science is confirming it. Every great philosophy has been founded upon some intuitive perception of this relationship, and the great search of man is for God — his relationship to the invisible Source from which he came.

Let us consider what we think God must be. Emerson said that when the God of rhetoric and theology is no longer believed in, then may the God that is fire the heart. This is what we all need — individual experience; not just

YOUR REAL SELF

abstractions, nor theological inconsistencies, but actual inward personal experience.

God must be peace. There can be no question about it. Today, confronted with the confusion of the world, we desperately need to experience peace. It is not enough just to read and talk about it. We must learn to reveal the Self to the self; otherwise, we create an increased feeling of separation, and a sense of inferiority and unworthiness is generated. God is peace, and we must experience such peace or we shall continue in confusion.

God is love. There can be no doubt about that. Love can be established as a scientific principle which belongs to every man. We shall never come into an understanding of love until we come into an understanding of humanity. We shall never come into an understanding of humanity or unity so long as we think one man is more important than another. God's nature is love. We shall never approach love other than by loving and being lovable. There is no other way.

I think we exist because God exists, because there is an irresistible urge in the Being of God to express Himself. We are one of the results of that urge. We exist that the Divine feeling, fire, imagination, and creativity shall be experienced through us. I believe that "now we see as through a glass, darkly"; but, we shall awake in His likeness. We are all in a certain sense asleep. To the extent we are asleep we dream, dream of unreality and the illusions of fear and the delusion of hell — all of them false. In such degree as we live in our consciousness apart from that which is the Center and Source of our being, we are traveling away from the true Self, much as the prodigal of old.

I think most certainly that every man is a center in the Consciousness of God. Man's place in creation is to manifest the consciousness of God; to reproduce in his miniature world that which God is in His major world — the

microcosm and the macrocosm.

There is one God but there are many men. There are many variations in the creation of God, but all are rooted in the unity of Life. Each one, reaching down into that unity, brings up a little different expression of that unity. Every man is an incarnation of God, but no two persons are exactly alike. If no two persons are alike, then God does something different in each one of us. If we could really know this it would heal our inferiority complexes. In order to fulfill his Divine destiny, all that a man has to be is *himself*.

God is doing something new and unique in each one of us. Every man is a genius in his individual way, or else God is a mistake. There is at the center of every man's being a unique individualization, but we are all drawn from the same Life, the same wellspring of Being, could we but see it. Every man, then, presents God in a way that no other living soul ever did or ever can. So, it seems to me, each one should feel that God is in him creatively new and fresh.

We should not try to think what somebody else thinks, but think what we think. We should not try to express an idea the way someone else said it. Our oneness with God is a unique status — our individual being. Can anything be more wonderful than this? Each is what he is because it is what God is in him. The good, and the just, and the wise have all told us to listen deeply to the Self; to be true to the Self; to trust the Self; to come to the Self to find God, for that is what God is.

This is not a philosophy of exclusion. It does not breed intellectual snobbery. It merely says that if we travel the highways and byways of human life north, south, east, and west, we will find that every living soul spends his entire time trying to discover what God made him to be. The great search is ended when we find that what we are looking for is what we are looking with.

SELF-EXPRESSION 5

Courage, then, for God works in you. In order of time you embody in outer acts what is for him the truth of his eternity.

— Josiah Royce

Most of man's spiritual ideas are perfectly all right. They were founded on an intuitive sense of God as One, and all men One with God. If we study every religion we will find great spiritual consistencies; belief in God, belief in the Divinity of every individual, and of good always triumphant over evil. But there needs to be a growth of these ideas in our lives.

No matter how disquieting conditions may be, our entire faith and thought and belief is a living thing. Dr. Alexis Carrel says faith is an illuminating and self-propelling energy. It creates a field of force. In other words, there is a Principle in nature which we may call Law, the Soul of the Universe, the Evolutionary Process — it does not matter — that responds to our belief in It, and in responding It can only do so according to our belief in It. Therefore, Its response must be mathematical and mechanical, a responding through corresponding. The response is co-response, a co-respondent, and that is what Jesus meant when he said that it is done unto us as we believe.

Emerson built a philosophy on the theory of what he called "parallels"; the invisible world is the cause of the visible, and what we see comes out of what we do not see, with mathematical accuracy. Jesus taught the same

THE SPIRITUAL UNIVERSE AND YOU

thing, and this idea is the foundation of all modern psychology and metaphysics. There is an invisible pattern for everything that is visible. These patterns God creates. For instance, there is a beautiful design in the snowflake, which shows that the Universe works from pattern out into tangible form. You and I make creative patterns in our own minds. We make them individually and collectively and are influenced by them. This is the very foundation upon which is based the idea that we can use spiritual power.

When we pray with faith, or affirm with faith, we are actually using a Law of Mind which knows how to adapt means to ends. The idea, being the Cause, though invisible, is projected into manifestation through the Law independently of any existing circumstance.

Our highest use of spiritual power is possible only in conscious or unconscious cooperation with the nature of God or Reality. Therefore, I do not believe that we could use the highest spiritual nature for destruction. If we try to use spiritual power destructively we will destroy ourselves. But if we use it in such a way as to produce only good, then good, as it comes back, cannot hurt us. That is why I have no hesitation in saying that it is my conviction that a spiritual mind treatment, or prayer, for the supremacy of right and the elimination of that which would destroy right, is right.

The thing that confuses many people in the use of the spiritual creative power of their thought leads them to ask: "Don't you think it is a materialistic concept for people to ask for material things?" No I hope they do and that they get them. Is there anybody living on earth who exists or could exist for any purpose other than self-expression? Self-expression is the sole and only purpose of Life. We do not live that God may be glorified, we live because God is glorified. What kind of God would it be that would have to be glorified by us? Such a God would be in worse shape

SELF-EXPRESSION

than we are, and that would be pretty bad.

Just remember the God that made the patterns of the snowflakes is the same God that made the vast mountain ranges and the great galaxies in space; we see a designing Mind from the least to the greatest. It would follow that if the Designer is incarnated in us, we should want to be expressed. There is nothing wrong with our desire for self-expression. The person who does not have it is sick mentally, he is maladjusted to life. The only question is, is our desire right? Would I myself be willing to experience the results of what I think of other people? If we would subject our desires to this certain test, we should never be afraid that we would dishonor God or harm man.

Let us not fall under the morbid idea that there is any God who may strike us down in order to tell us that He has power over us. It stands to reason that the more nearly we bring ourselves into conscious cooperation with the great unifying Principle of Life, of Love, of Truth, and of Beauty, the more spiritual awareness and creativity we will have.

6 DIVINE INTUITION

. . . God seems to be giving to man a spark of His own Intelligence.

— A. Cressy Morrison

We all want, and need, an inward conviction that there is a deep and real meaning to life. A man traveling across the desert looks for an oasis or the shelter of shade. A person climbing a mountain knows that there is a broad vision at the mountaintop. The scientist, working in his laboratory, is trying to uncover secrets of nature which can bring new comforts to humanity.

So it is with all of us. We are explorers seeking something that can guide us to a haven of safety and peace, seeking an assurance that will help our intellects to know and our hearts to feel that there is a Power greater than we are upon which we may rely.

I believe that there is a Power greater than we are; that heaven is within us; that every man has a Divine pedigree. The Divine Mind has placed an inner guide at the center of everyone's being, an intuition which causes us to feel, with complete certainty, that everything will be all right, if we could but know the whole story and understand its meaning.

The Bible clearly tells us that there is a River of Life, which, if followed to its source, will lead to joy, to freedom, to happiness, and to successful living. Jesus, who was the greatest explorer of all, said that he had discovered the

source of this river within himself. He not only discovered the Divine Presence at the center of his being, he also found a Power, or a Law of Mind, that he used for every constructive purpose. When they asked him what it was that he had discovered, he said, in effect: I have found God. Not afar off, not only up in the mountains or within the temple in Jerusalem, I have found God within myself. And then they asked: What is the power that you use? And by what authority do you use it? He implied: It is a Power for good; it is a Power of love and life, a Power that wishes ill toward no one.

The Divine Spirit is at the center of each one of us, and when we follow our life back to its original source, we shall find God. The Divine Presence already is within us, and in such degree as we learn to see and think and feel this Divine Presence, we shall discover that we are one with It.

Jesus likened this to the great treasure for which a man would sell everything he has in order that he might possess it. It was this treasure of life, this secret place of the Most High within, or this God who is right where we are, that Jesus was talking about — "Our Father which art in heaven."

This is the most startling claim ever made, for too often we think of ourselves as poor and weak, miserable and unhappy, forlorn and abandoned. We run here and there and everywhere looking for peace of mind, for an inward sense of security, for God. Jesus claimed that he had found God.

But the God that Jesus discovered was so different from the God people believed in that they thought he was a very unholy man, particularly when he made his great claim that God is at the center of every man's life. Ever since people have been trying to find out what he was talking about.

We all long for peace of mind; we all are looking for something that will take the fear out of life; we all need the assurance that God still is in His heaven and that all might be right with the world. The search goes on. But

THE SPIRITUAL UNIVERSE AND YOU

we find that the search will have to be individual. It seems that no one can make the discovery for us but ourselves. This is exactly as it ought to be. We are all individuals and every man will have to discover Wholeness within himself if he ever hopes to be made whole.

No matter what it looks like on the outside, no matter how far we may have wandered into the land of fear and doubt and superstition, the fact still remains that some day, like the prodigal of old, we shall need to quietly, within ourselves, think things through until the kingdom of God becomes a personal experience; then we will be on our way to our Father's house. When we arrive, we will find that everything is as it ought to be. The table of life will be spread, and the feast, which has always been prepared, will be waiting for us.

The whole thing sounds so simple, does it not? It sounds almost too good to be true. And yet, the whole search of man is after this inward kingdom. By some Divine intuition implanted within us before we were born, we already know that everything would be all right if we could only discover a secret which we feel must be here, and within reach.

This secret Jesus called the Kingdom of Heaven, and he said that this Kingdom contains everything necessary for our well-being, whether it be health and happiness, contentment and peace of mind, or security and success in life. Jesus included all these things in his teaching and plainly told us that we shall experience them when we find our true center, which is God; when we trace our pedigree back to the Divine germ of life that impregnates everything.

If Jesus had been just another theorist, or what we ordinarily call a do-gooder, he would not have made very much impression in his day, nor would his words have come down from generation to generation and be placed in the hands of each one of us as though God Himself had brought

DIVINE INTUITION

them. Jesus was more than a theorist, he was the greatest spiritual realist who ever lived. He not only said that the Kingdom of Heaven is at hand and within us — he proved it. Moreover, he told his followers that what he did they could do, if they followed the few simple rules which he laid down.

Jesus was more than a sentimentalist; there was something solid about his teaching. He did not say everything is wonderful and there is nothing to worry about, that we can do just as we want and God will take care of us. He said that there are certain laws which we will have to obey before we can discover our real Self.

Jesus said he had found a peace of mind that forever removed all confusion from his life: "Peace I leave with you, my peace I give unto you . . . Let not your heart be troubled, neither let it be afraid." He also said that if we will be alone with ourself often enough, and begin to meditate on peace — while we deliberately turn from all confusion — we will discover that there has always been peace at the center of our being. He conditioned this when he added that we will have to desert the confusion first; we will have to turn from it, and we will have to stay with the idea of peace until it sinks deep into our soul and reaches that place where peace eternally abides.

When we do this we will open up a channel through which this peace, which is eternal, will flow into everything we are thinking, saying, and doing. He added that when we have found this center within ourself, we will be able to awaken it within others.

We all are looking for this River of Life. We may be looking for fortune or fame, or we may be trying to get rid of our physical discomforts; this is good, for all these things, too, must be included in the heavenly Kingdom. But, what we really are looking for is such a certainty that it shall never again be shaken, such an assurance that doubt no longer enters, and such a sense of the triumph of the Spirit

THE SPIRITUAL UNIVERSE AND YOU

that all thought of defeat will flee from us.

No one who is striving for power, or who is filled with personal ambition, has ever found the pathway to peace, or uncovered the Divinity within him. Arrogance cannot unlock this doorway, for the keys to the Kingdom were not wrought by the hands of man nor acquired through his foolish ambitions. The keys to the Kingdom, rather, lie in our willingness to submit ourselves to a Power greater than we are; our sincere desire to draw closer to the Presence of truth, beauty, and goodness.

We know, by some Divine instinct within us, that such a Kingdom actually exists. We are embarked on the voyage of life, and, like Columbus, have boldly set our sails across an unknown sea in search of the land of promise.

We do not claim to have gotten very far on the voyage, but this we may know with certainty, this we should accept with assurance — spiritual mind treatment, affirmative prayer, can, and surely will, prepare the way before us. This prayer no man can utter for us, but we ourselves may, through the deep inward meditation of the soul. Every man holds the key to the Kingdom in his own hand and the doorway through which he enters is himself.

We are learning to say daily: "God is guiding me. In Him I live and move and have my being. The Spirit moves upon the troubled waters of my experience and calms them. It stills the waves of fear and doubt and uncertainty. Love guides me and there is no fear in love, for perfect love casts out all fear. The Truth goes before me and prepares the way. The Law of Good accompanies me. In this Power, this Presence, and this Truth, I place all my confidence. Forgetting everything that may have happened up until now, I follow the river of my life to that Source which is God, the living Spirit Almighty."

THE POTENTIAL ⁷ WITHIN YOU

We must believe that the forces of the Spirit are stronger than any material forces; "that thoughts rule the world."

— John Elof Boodin

Whatever viewpoint we may take of life, there is one peak which stands out: The great evolutionary principle tends to produce freedom! We may think that we are very much bound and restrained, but the fact is that each succeeding generation finds a greater liberty in the whole and also in the experience of the individual. The end of evolution is to produce liberty under law.

What is the *principle* that is doing this? It is God! God is not apart from His creation, but is the sustaining Power, the directing Intelligence, the animating Principle of everything. If we watch the slow process of evolution, we see that there is a purposiveness, and that it has some form of consciousness. There is a universal Intelligence which has a conscious directiveness. It exists beyond but continues to permeate everything.

We may put it this way: God — the creative Spirit that surrounds us — is creating individualities that will have freedom, choice, and volition, but at the same time grow in their own right and are not automatons. God is the potential possibility of everything that is harmonious to the Divine nature. We must learn how Life works; and then when we cooperate with Its transcendent laws, we shall experience freedom. Consequently, knowledge alone is the

THE SPIRITUAL UNIVERSE AND YOU

key that unlocks the possibility of freedom for the individual.

Compared to the tallow candle, electricity is a transcendental law. The laws which tend to greater freedom are transcendental laws. We were surrounded by the laws which control electricity and steam, for example, before we knew anything about them. We are today surrounded by the possibility of a freedom so great that our mind in its present capacity could not understand what it would mean to experience it.

Let us consider this freedom from the viewpoint of the action that the Law of Mind must have. We believe Mind manifests as matter. We believe that the laws of physics, rightly understood, would at once merge into the great spiritual laws of the Universe. And we believe that the time must come when growing numbers of people will see that everywhere in nature they are seeing Mind manifest in form; that the laws of nature are ultimately and primarily mental and spiritual laws.

We realize that without conscious intelligence — without the ability to think and to know — nothing can be known. There can be no perception without the perceiver. Is it any wonder that the Bible starts out with no compromise and states that in the beginning there is pure Spirit and in the end there is pure Spirit; and that there is nothing between the beginning and the end but pure Spirit? The whole Bible teaches that the universe is a manifestation of the creative power of Mind, Intelligence, or Spirit, and that its rule of action is Law.

The Bible, in referring to man, says the "image" and "likeness" of God; therefore, this must mean that man's thought also is creative. The Bible says boldly that thought is creative, the word takes form. In Isaiah we read: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Man shall decree a thing and it shall be done unto him.

THE POTENTIAL WITHIN YOU

Can a man be unhappy if he will not be unhappy? or sad if he refuses to be sad? Must it not be absolutely true that the time will come when all people will be happy; that all people will know the truth, and the truth shall make them free? In the last analysis Mind is the ultimate. This does not deny the laws of physics, but extends their use. In this universe everything has its place. Form as the objective manifestation of an interior awareness is but a normal working of the Law of Cause and Effect.

The Law of Mind is a law of liberty — a law of freedom. The thought is ever father to the act. When the peoples of the world finally conceive that they do not have to fight, they will stop fighting. When they finally decide that they can live together in peace, they will. Evolution is a slow process, but it is persistent, certain — nothing can stop it. The advancement of the human race will take place just as rapidly as the human race perceives its freedom. The mind of man perceives liberty; the act of man executes it.

The individual right now can begin to create and produce freedom for himself faster than the race. The Universe appears to work with the individual who works for his own freedom. That is the result of the action of faith, prayer, spiritual mind treatment, or spiritual meditation. We must recognize that a Divine freedom does exist and let it flow through us.

How do we know but that all limitation is a compromise. Jesus said that we must seek "first the kingdom of God, and his righteousness; and all these things will be added" unto us. In other words, the eternal Spirit conspires for the liberty of the individual. It is ever trying to reveal to man that he already is free. We should not wait until everybody believes before we begin. The great possibility becomes a probability and an actual experience in direct ratio as our thought joins with the Spirit that is in us and expresses It the way It works. Out of such communion grows our religion. Religion is an effect and not a cause.

THE SPIRITUAL UNIVERSE AND YOU

The Bible is bold enough to say that "no good thing will he [God] withhold from them that walk uprightly." Man has liberty under law through conscious activity with the universal Spirit.

Brought right down to the practical, we must conceive the freedom we wish to enjoy — personal well-being, peace, abundant good of any kind. Spiritual mind treatment is embodying the freedom we wish to experience. We must believe that such freedom is here and now, and ever available. We must convince our own minds that everything is for us and nothing against us.

The law of freedom is just as much a natural law of the spiritual world as the law of gravitation is a natural law of the physical world. When the perception comes, and we are able to read the book of nature, we shall discover and learn how to use the Law of Mind. The great mystery of the Universe will then be revealed and recognized. The conscious use of this infinite law will be seen to be the natural heritage and birthright of man, ever available and ever ready to be used in our everyday experience.

ACHIEVEMENT 8

The opportunity to share with God the shaping of the conditions of life is a tremendous challenge and the great responsibility that comes with freedom.

— Arthur H. Compton

We speak of successful people as those who have faith in themselves and in what they are doing. There must be a definite relationship between a successful life and our inward thought patterns.

David Seabury, who was one of America's most popular psychologists, said that it is impossible for a person to be successful unless he mentally identifies himself with success. In other words, consciously or unconsciously one must have within himself a mental pattern for success, and must expect to be successful. In our individual experiences our own consciousness decides whether or not we shall be a success or a failure. If, through right thinking, we identify ourselves with God's right action, surely we shall become successful.

In actual practice we should realize that we are dealing with the immutable Law of Cause and Effect. If one who has lived in impoverishment will awaken to this Law and change his consciousness from lack to abundance, he will find a corresponding change taking place in his affairs. If we really wish to identify ourselves with success and happiness from this highest and most permanent viewpoint, we should start as the great teacher suggested: by first identifying the self with the Kingdom of God, which

THE SPIRITUAL UNIVERSE AND YOU

contains the potential possibility of all things.

This subtle statement of Jesus really has a hidden meaning. When he said to seek the Kingdom of God first and everything else would be added, he was telling us that there is an invisible Cause that we should ally ourselves with, and that if we really enter into conscious unity with this invisible Cause the reaction will be a more abundant life. It could not be otherwise.

If we were to have the experience of watching a person who had identified himself with confusion, unhappiness, and fear through a period of many years, quietly begin to change his inner consciousness by identifying himself with success, happiness, and peace, with poise and harmony, we would no doubt notice his outward circumstances begin to more nearly correspond with his inward mental patterns of thought. Every person and situation one encounters inevitably reacts to the inward state of his consciousness. It is not so much what he says as what he is.

Harvey Hardman once wrote: "The center of power, which acts inwardly, becomes a magnetic center of attraction which is set in motion with regard to things and to conditions." If a person were to take an inventory of his thought, of his mental reactions, of his inward emotional states, of his faiths, fears, beliefs, and hopes, he might be surprised to see how exactly they dovetail with his outward circumstances. Those who are interested in Science of Mind believe that there is an invisible Law of Cause and Effect which acts upon the thought processes. This Law is creative and always tends to project these inward states into outward manifestation. It is certain that our inward thought patterns influence everything we do in life.

The whole philosophy of modern psychiatry and analytical psychology is built upon the supposition that right self-awareness would tend to heal at least a large percent of all physical ailments. They call it becoming adjusted to life, rather than being maladjusted. If this is true in the

ACHIEVEMENT

relationship between our mental states and physical conditions, why would it not also be true relative to our mental states and those larger physical experiences which we might call the body of our affairs? Indeed it is true. If we consciously unify with the Source of abundance, we shall find a corresponding abundance in our experience.

Circumstances do not create themselves; they are always molded by our thought patterns. In the collective life they are molded by the sum total of all persons' thoughts; in our individual lives they are molded by our own personal ideas. In a passage from Psalm 91 we read: ". . . I will set him on high, because he hath known my name." This is a veiled statement of the Law of Cause and Effect. If we are mentally attuned to the highest and the best, then everything we do tends to loose a creative force into a larger field of action.

We cannot doubt that there is both an Intelligence and a Law in the universe, which, when properly complied with, could and would mold our affairs into shapes of harmony, happiness, and success. What, then, should we do? How should we proceed to consciously align ourselves with this larger possibility? It seems to me the first thing we should do would be to recognize that such a Power exists. Realizing that all forms of energy function according to law, we should next attempt to discover how the Law of Mind operates. And lastly we should strive to so use this Law that It would produce success instead of failure, abundance instead of lack. The law of electricity will become our servant when we properly use it. So will any other law in nature. In dealing with the Law of Mind we are dealing with the invisible cause of human events.

The action of the Law of Mind always responds by corresponding with our mental attitudes. This is why we are told to have implicit confidence in It; to have our whole trust and faith in It; to believe sincerely, enthusiastically, and joyfully that It is going to respond to us. This is the

essence of faith. The faith, then, which can move mountains is that type of faith which knows that there are no obstructions to the Divine Mind, Nature, and Purposiveness. Naturally, if we would enter this area of faith, which introduces an entire new set of laws into our experience, we must learn what it is and consciously cooperate with it. This is what we mean when we speak of letting God act through us.

Here is a Power which every man has, but which few use consciously. One man does not possess this Power above another, or to a greater degree. Everyone has It, since everyone lives and has consciousness. The question, then, is not: Do we have the Power? It is merely: Are we using It correctly? It would be a great surprise to most of us, would it not, to discover that the very Law which now holds us in bondage is the Law which can free us? Does not the same wind blow the boat on the reef or safely into harbor?

*One ship drives east and another drives west
With the self-same winds that blow,
'Tis the set of the sails and not the gales
Which tells us the way to go.*

Job said that the thing which he greatly feared came upon him. And with that clarity of vision which marks him as the great spiritual genius of the ages, Jesus exclaimed: "Go thy way; and as thou hast believed, so be it done unto thee." Belief is a mental attitude, and certainly faith is an exalted attitude but it is still a definite mode or manner of thinking.

Why should not we all learn to think clearly? It is within the possibility of every person to consciously use this Law for definite purposes for himself and for others. I am sure everyone would consider it a privilege and a joy to speak his word of faith for the purpose of bettering his own ex-

ACHIEVEMENT

periences in life and helping those around him. Surely the larger life is the one that includes the most; and it is logical to suppose that the one who sets the greatest good in motion will, himself, experience the greatest measure of this good. Whitman truly said that the gift is most to the giver and comes back most to him.

I am certain that we all wish to use this Law constructively for ourselves and that we have a deep and sincere desire to use It for others. In a sense we must die to the old patterns of thought in order to be born into new ones. Tennyson said it so beautifully when he wrote: “. . . More things are wrought by prayer / Than this world dreams of.”

Prayer is a mental attitude; and perhaps the highest form of prayer would be a conscious recognition that God is All in all, over all, and through all. It is the silent recognition that an infinite Spirit ever moves forward into constructive action.

We may commune with the Essence of abundance and find It responding to us. In prayer our spirit makes its great demand upon the Universe. Through faith in the invisible Source of good it claims the particular good it desires. And when our whole inner being is in continual harmony with the Source, knowing that It is ever pressing forward into expression through our acts, then it is that we shall come to have and experience an abundance of good of all that makes life worthwhile.

9 LEARN TO LIVE

. . . when a person becomes an instrumentality of the supraconscious [God], he's rising above all means and all other ends . . .

— Pitirim A. Sorokin

So often we single out some character in history or some person we know and think, "How I wish I might be like him!" And yet, this would be suicide to the real personality. Life has seen fit to make us all just a little different. If two people were exactly alike, one of them would be unnecessary in the scheme of things. Each of us is an individual. But we are individuals rooted in One Life, each drawing directly from It the power, the imagination, and the will to live as an individual, as an expression of God, and to do this in a unique and different manner.

Everyone must learn to trust himself, and, so far as possible, to give full rein to all the creative power he has. At the same time, we must all live together as members of one human family. But unity does not mean uniformity. We can live together in harmony and with cooperation without infringing on the rights of others. This is the real meaning of democracy and of personal freedom. One of the great lessons of life is for each individual to learn to be himself, to have confidence in the high impulses that come to him as an individual, and to know that a Power greater than he is has created him to be a little different from all the rest.

If each is a unique individualization of this thing called

Life, then it follows that all the Presence there is and all the Power there is, is back of each individual. There is nothing monotonous in the great scheme of Life. The ability to live and the intelligence to know what to do exist at the very center of our being. We did not put them there, and we could not destroy them if we tried. The sensible thing to do is to accept this fact and to work in cooperation with our inner Life. It is my personal conviction that there is a spirit of the infinite Self that accompanies us through life, but we are only dimly aware of It.

It was this Divine thing within him that Jesus discovered — his intimate and individual relationship to the living Spirit. It was this that gave him power. All the miracles he performed and all the wonderful signs that followed his life, were evidence enough that he had laid hold of a Power that other people knew nothing about. And yet, they already possessed this thing which they were looking for in another. Probably this is what Jesus meant when he told his followers that it was within themselves that they could discover the real kingdom, the actual spark of Life, the pattern of their own Divinity.

We have traveled far and near and searched high and low to find the *something* that can make us whole and give us joy in living. And seldom has anyone realized that the wonderful person he is looking for really is the Divinity hidden within him — God as man. Is it not true that even many of our "success stories" are weak examples of how we should imitate others? They do not really teach us that there is a deep Self which does not have to imitate anyone.

We can read Shakespeare all our life and never become Shakespeare. We can be familiar with all the poems ever written without being able to produce three verses that are original. We can imitate all the great actors and still give a poor performance. This alone should teach us that imitation is suicide. There is but one way a person can

learn to write, and that is by writing. There is only one way a person can learn to sing, and that is by singing.

You and I will have to learn how to live by living. We have lived too much by imitation. Now let us make up our minds that God, the supreme Intelligence, has hidden within each of us the very essence of His own Being, and then let us alone to discover ourselves.

First of all, we must have a conviction that there is such a real Self behind this mask we wear. How can we possibly account for those inner strivings we have, the feelings that stir within us, unless they are echoes of some deep Self wishing to reveal Itself? What we call our personality is merely the use we are making of a Presence within us that waits our greater recognition of It.

Of course, the world is full of skepticism and doubt; and many so-called "practical" people are apt to treat lightly the thought that every man is Divine in his origin. But many of us are not quite sold on the idea that you can weigh everything on a scale, or measure everything with a yardstick. We can kill a nightingale, but we will not have captured his song. The thing that produced Beethoven's symphonies was Beethoven himself; it was not some external or internal piece of mechanism. It was his own soul that projected these symphonies, and when he left this world he took his creativeness along with him, even though he left behind a beautiful echo for all to hear.

We can dissect a human body and still the Spirit that gave it life will elude us. We can analyze a brain and not find one single thought within it. Man is more than an aggregate of mechanical reactions. None of us has yet seen a typewriter that can of its own accord produce a beautiful poem, nor have we seen a printing press that can produce a Sermon on the Mount.

No intelligent physician ever thought he healed anyone. He merely uses the healing power of nature within his patient. No intelligent psychologist ever thought that a

LEARN TO LIVE

human being, or all human beings together, created man's mind. What the psychologist does is to straighten out our human thinking so that *something* greater than the human mind can dominate our mental and emotional reactions. No physicist ever created energy; he merely uses it. And no theologian created God.

Deep within us — within you and me and all people — *something* was planted by Life — *something* that is trying to come forth into fruitage through human endeavor. You and I, and all people, have our roots in a deep and abiding Reality. How shall the rosebush blossom red unless it draws its being from that Creativity in which it is rooted? And how shall one rose be different from another unless Life is imparting to each some unique, some individual expression of Its own feeling, Its own beauty, Its own fragrance?

We all would like to have a wonderful personality; we would like to be the person we have dreamed about. We have merely been looking in the wrong place. It is time for us to stop and look and listen, for we are on the cross-roads of terrific human events and everyone awaits news from the kingdom of God.

Who will bring this news? You are the only one who can bring it to yourself. I am the only one who can bring it to myself. We are the only ones who can reveal it to each other. And when I say "you" and "I" and "we" I mean that the Infinite, or God, comes silent and alone to each one of us in the stillness of our own souls.

10 CONFIDENT LIVING

We, each of us, are a distinct part of the essence of God and contain a certain part of Him in ourselves.

— Epictetus

Whether the problem which confronts one concerns health, business affairs, or relationships with others, there is the immediate necessity to do something about it. What to do? How to do it? These are all-important questions which need to be answered surely, confidently, and with knowledge that the right thing is being done. All too often a decision to act in a certain way is made at the height of emotional imbalance and mental confusion with the result that instead of mastering the undesirable situation it becomes even worse.

It is at this point that we need to have complete confidence in ourselves. This is very easy to say and not so easy to do, but it can be done! Just what do we mean when we say we must have confidence in ourselves? For our purpose let us define confidence in ourselves as spiritual self-reliance — reliance on a Power that is greater than we are. When this is done we do not rely upon our finite selves but upon that Intelligence, or Divine Presence, which is back of all that is and is at the center of our own being.

We need to remind ourselves at all times of this: *There is One Life, that Life is my life now. There is One Mind, that Mind is my mind. There is One Spirit governing and directing all things; there is One Presence and One Power*

controlling everything. I am One with God — the Infinite.

At first these statements may sound far from the truth, or seem to have little relationship to the problem at hand. But if we will take time to really analyze them we will find that they are in compliance with the natural order of things. Of necessity there must be only one ultimate Source of all things. Just as there is but one gravitational force which holds all things in place, there is also but one final Energy or Essence from which all things are made. Einstein declared there is one law which governs all other physical laws. All of this is no different from the Bible stating “. . . The Lord our God is one Lord,” or Emerson saying, “There is one mind common to all individual men.” When we affirm, “There is but One Life, that Life is God, that Life is my life now,” it is a self-evident truth, the opposite of which is unthinkable. If it were not true, what man would have wit enough to create his own body, let alone the intelligence to keep it properly functioning?

When we say there is but One Mind and that we use It, we are stating another self-evident proposition. All problems, regardless of their nature or size, resolve themselves into one basic problem: We have not accepted our full spiritual inheritance! Instead, we accept at face value the undesirable conditions and situations that pour into our experience and try to combat them at their own level and always come out the loser.

We need to develop the confidence and faith that the scientist has in the principles and laws which he uses in his work. This is a natural and normal attitude on the part of the scientist for he has come to understand that the laws of nature work with invariable certainty and he has come to rely upon them completely.

Why, then, should we not develop within ourselves the same degree of confidence in the Universe that the scientist has? Why should we not come to understand that there is an Intelligence to which we may turn and on which

THE SPIRITUAL UNIVERSE AND YOU

we may rely; One Law of Mind which will respond to us; One Divine Life which can support us? Would we but have full confidence in and reliance on the Spirit, what negative condition or situation could maintain itself against the power of Its positive action through Law?

There is always the skeptic, or half-believer, who will say we have not seen this Law, and what evidence is there of It? All that we encounter might be likened to a shadow which is cast across the pathway of our experience by the operation of laws which we shall never be able to see. Basically all scientists know and work with physical laws which are intangible to their objective senses. We need to know and work with the fundamental spiritual laws of the universe. Only the person who believes in a supreme Intelligence governing all things is rational, and only the one who believes in a direct relationship and communion with this Intelligence is finally logical.

Every man has direct and immediate access to That which is in, beyond, through, and over all things, and which is at the same time his real and essential Self. Whether we choose to accept the action of God — Mind, Spirit, Intelligence — is up to each one individually. But no one with intelligence can deny with any validity the concept that the individual may accept the action of the supreme Intelligence, in accordance with Law, for the enhancement of the good he may desire to experience in his own life. No one can intelligently deny the operation of a principle which he refuses to accept or use. This is the great negation which stares each of us in the face. We deny that which we would accept. Could we but accept, we would, with complete confidence, calmly and assuredly face any situation.

There is of necessity Something greater than we are or we would not be here. There is an Intelligence beyond all human intelligence, building and governing all things. The Presence evidenced in all things everywhere is also within

and personal to each of us. We need to awake to the fact that we are more than we think we are. We are a part of Life Itself, and as such have access to the whole of Life and all Its creative action which may be directed for good in our own sphere of experience.

Developing confidence in ourselves, in our ability to meet and handle all undesirable situations, requires that we must have confidence in that Something which is greater than we are. Then we will have spiritual self-reliance. When this is done the lesser must always submit to the greater. Weakness will give way to strength, despair will turn to hope, hate will become love, failure will become success, and sickness will dissolve into health. The action that takes place is not one of despotic or overruling harshness, but one that moves in harmony, love, beauty, warmth, and order, quietly transforming all that is unlike it.

How can we know these things to be true? The answer can only be given by one who has tested them. No one can deny that which he refuses to investigate, or the existence of a law he refuses to use. The businessman will never encounter success as long as his thoughts are directed toward failure. Health will never be experienced by the person whose mind continually dwells on sickness. Harmonious relationships will never be established or maintained by the person whose emotions are flooded by envy or hate. What we think, we are and experience. Consciously or unconsciously the healthy, happy, successful person complies with the great Law of all life.

The great art of the world is not the result of a brain-storm brought on by emotional disturbance, neither is the great literature of the world the result of confusion in a type foundry. There are those who have seen, felt, and heard That which is the common denominator of all human aspirations. It makes no difference what others might say to the one who knows and experiences the

flow of That which is beyond his own intellect.

There is within each one of us an Intelligence which may be called upon, utilized, and experienced. Blessed are they who having not seen, in confidence believe, and recognize that in themselves the Creator of all things has poured forth a supreme gift — the ability to choose for themselves what they shall think and thus create for themselves a life filled with all the good they can envision.

TO LOVE IS TO LIVE 11

Love is the . . . substantial bond . . . between . . . the universal and the individual, the divine and the human . . . Love makes man God and God man.

— Ludwig Feuerbach

Love is more than a sentiment; it is a need, a hunger, a thirst which is perfectly natural. Anyone who thinks he can live and be happy without it does not really know what he is talking about — psychologically, emotionally, physiologically, or spiritually. Love is the beginning and end, the one sentiment in nature that will not be denied.

Let us think back beyond the individual to the Source of all life. I believe that the whole universe is the givingness of the creative Spirit — to the delight of Its own Being — into the creation *which is Itself in that creation*; and endowing all things that are conscious and sentient with a capacity to consciously reunite with the Source of their being in a cooperative partnership. There is no God who ever rejected His own creation. We can better understand the Infinite by contemplating the nature of the physical universe. There is no energy known to science that will destroy itself, or discriminate in favor of this person or that one. The law of gravitation works for a person at the age of nine and is still holding the man or woman of ninety upon the Earth.

Life is self-perpetuating. Love is the principle of Life, for it is the nature of everything to give. Only the one who loves so much that there is no longer any room for hate

THE SPIRITUAL UNIVERSE AND YOU

will ever arrive at the place where if there may be hate he will never know it. This we may find to be difficult; we have so limited our love to a few people that we are afraid we shall love the few less if we include the larger number. We are afraid of greatness because we are so tied down to littleness. We clutch the littleness anxiously, enviously, jealously but so precariously to our hearts.

Our love in friendship is the greatest gift of Life to have and to give, but it calls for flexibility. There is no fear in love, and, I believe, not much criticism. I think it is kind and tolerant and sees beyond the littleness to something bigger. But none of us is as perfect in expression as we ought to be. It is easy to be critical and to find fault and to condemn. So the challenge to each of us is to be great enough to rise in love, in charity, through understanding and compassion. It takes a lot of living to discover that perhaps the man who lies drunk in the gutter is, in his own way, trying to find his lost treasure even as the one who kneels in ecstasy before the altar in adoration of God. Jesus understood — “Neither do I condemn thee . . .” Love is the lodestone of life. It has security in it. Children have this security when they are loved. We are happy if we love people and feel love; for being a principle in nature, love will respond to love.

I do not believe people are made to live alone in isolated splendor. Life is meant to be spontaneous and happy and self-expressive, and not doleful; but we limit it. Jesus did not say to love ourself and to hate our neighbor, but to love our neighbor also; to love ourself and our neighbor. Everything of necessity will respond to love. Flowers will, plants will, animals will, children will, and adults will — perhaps reluctantly at first for fear that they will surrender what they think is a great big intellect. But the greatest people have given a lot of music and love and joy and sweetness to the world.

I have said to soloists that if they only knew what people

respond to they would sing sweet, simple songs in which the heart speaks to the heart; songs that make an audience feel someone is putting an arm around them, someone who reveals that which is beyond ordinary things. Because deep, deep in the heart and mind of every person is a little child, still more or less frightened with life, still more or less hungering, stumbling on the stage of his own actions and falling down. Back of all the bragging and loud-mouthed aggressiveness is a torrent of tears, a sense of not belonging to the Universe.

How are we going to heal ourselves and others? By first becoming convinced that love is a principle of nature. We have ample evidence scientifically, logically, and intuitionally that there is no need for anyone in the world today to speak of love as a mere idle sentimentality. We need to fall so deeply in love with Life that we will surrender the egotistical, intellectual concept that man lives unto himself as an individual. No one achieved life by himself nor can he sustain himself without others. God is the self of everyone, the mind and soul of every individual. We have to practice the Presence of God as love, as friendship, as peace, as joy, if we would know the fullness of the adventure of living.

It is a terrible burden to dislike people and to be critical. All it does is to cover up a perpetual pain in our own heart; it is a whistling in the dark to keep up our own courage. It is so much easier to love people, to learn to forgive than to hold grudges. We should never go to bed at night until we have cleared our mind of every animosity. Let the nonsentimentalist, the so-called strong man, who would destroy through knowledge without wisdom, say that love is an idle sentiment. The only hope we have for the future is that people will learn to be physically, mentally, and emotionally sound by being loving.

Love is the greatest healing agent on earth for our body as well as for our affairs. It will discharge the tensions of

THE SPIRITUAL UNIVERSE AND YOU

fear and hate, the loneliness of an empty heart, the congestion and infection to which lack of real self-expression has surrendered. We have tried so hard to protect our distraught emotions; they have been stepped on so much and we have been so hurt that it may have seemed natural to live unloved and unloving. But to be a friend is the greatest thing on earth; just to have compassion is greater than to own a kingdom; to know how to surrender to the givingness of God's own nature within us is to be in league with the highest force in life.

Love alone shall discover the heart of God at the heart of man; love alone shall reveal the Self to the self, and find enthroned in the high citadel of the secret place of God in our own heart that beneficence which embraces the whole world. When love's activity is no longer confined to the littleness that restricts, but extends to everything and everyone, then shall we hear its song sung throughout the circuits of our lives.

THE GREAT 12 SURRENDER

*. . . the more the Soul lives in the light of the Spirit,
"turned towards" that which is above itself, the more
creative it becomes.*

— Plotinus

We have to think of God, and our relationship to God, I believe, in a very definite way which is also very simple.

In the sixth chapter of Deuteronomy one of the ancient Hebrews wrote: "Hear, O Israel: The Lord our God is one Lord" — just one, not two. There is only one God. This is one of the ideas of the Mohammedan religion: "There is no God but Allah and Mohammed is his prophet." It is also the concept of the ancient Hindus: one Presence and one Power existing everywhere, diffused in everything, animating everything. They spoke of the mind that is in the mineral, the plant, and the animal.

I never knew the great Luther Burbank, but Mrs. Burbank told me that he used to tell his plants what he wanted them to do. I asked her why he did this, and she said, "He believed that there is one Intelligence in everything that responds to intelligence." I asked, "Did It respond?" and she said, "Yes, It did." Perhaps this is why certain people who like plants get better results with them.

It is the same with animals. I knew Larry Trimble who trained the dog Strongheart for the motion pictures. Larry had the greatest knowledge of dogs of any man I ever knew. He told me that at one time he actually slept with a pack of wolves in Canada. They were in captivity but they

were wild. I asked him if he thought it would have been safe for most people, and he said, "No, but I talked to them. They understood me. They weren't afraid of me, because they knew I wasn't going to hurt them. I can do the same with horses, no matter how wild they are. I talk to them, communicate with them. You know, there is only one Life-Principle."

God is one, and oneness means inclusion; that is, everything is in God. Why does the average person go through life afraid of the Universe? Well, there appear to be certain fundamental needs that every human being has. He has to express life. He has to find accomplishment in life. He has to have confidence in people, in his own destiny, and in his estimate of everybody; and he cannot do it unless he believes there is a Divine Presence and Principle greater than he is.

Every man has a fundamental need to express Life. We would not have it if Life were not always pressing against us. It has been called the Divine urge, the expression of Life in us, the very nature of our being. It is the aim and end of our existence.

What is Life, in Its broadest sense? It is the impartation of the Spirit in us, the Source of everything we are, or hope to be, or have; and It gives in joy and without reservation, in complete abandonment. Life is a universal quality that is shared alike by all animate things, and in the human reaches its highest degree of expression. Everything in the universe lives only because it has a Divine spark incarnated in it; and we might say this spark appears to have different degrees of expression. It makes the grass grow, the bird sing. It is the genius in the artist, the dance of the dancer, the message of Jesus. The conclusion that God is all there is means that all that is is God-occupied, God-personalized, God-individualized, God in everything as that thing. God is the givingness!

We have a vast estate in the Universe which we have

THE GREAT SURRENDER

not even ventured into for fear we would be lost like a bird that has spent its life in a cage and is then released outdoors. Everything is too big for it to comprehend. There is a Life we long to experience, as blind men long for light, because somehow or other without a fuller awareness of It we are missing the wholeness of things. We ought to uncover this God-nature within us so that the subtle invisible force of Life would flow more fully between us and all whom we meet.

Let us consider, then, that if God is one, the one God is wherever we are because God is not divided into a lot of fragments. All of God, like the principle of mathematics, is present wherever we are. Each can say: "There is only one God and that is my God; all that God is is my God. Some of that God is in me or I would not exist. Since God is not divided, as much of God as I recognize I can experience."

I believe this to be true because every great thinker who has ever lived has taught it. It is what all the great spiritual thinkers and all the great poets have taught. It is so simple. God is all there is, and God is Love, Givingness, an impartation or Self-surrender to His creation.

In everything, then, there is a Life-Principle that responds to us. This is why Larry could sleep with wild animals; this is why Daniel was just as safe in the lion's den as Nebuchadnezzar was in his palace — much safer, in fact, because Daniel did not have dreams that disturbed him for he knew Life. If Life is incarnated in everything, then there is a Principle in everything. Everybody that approaches It will find Its response to be mathematical; there is no question about this. This Presence, this Reality, which is Life, is in everyone, but no more in one than in another. Plotinus said that this is something everybody has, but which very few people use. The Bible says to "stir up the gift of God, which is in thee."

We have what is called a state of consciousness; the way we think and feel inside. Everything we encounter

THE SPIRITUAL UNIVERSE AND YOU

responds to us at the level of our state of consciousness. It seems as though the experiences we have are but reflections of the content of our minds. If there is antagonism in our mind toward life, and we meet a person who is antagonistic, this will arouse our own antagonism to the level of his, whether or not we are conscious of it. It explains why some people we meet, even for the first time, upset us.

But people who get along with others are themselves not subconsciously antagonistic and therefore not antagonized. They pour oil on troubled waters because they do not meet antagonism with antagonism; they have a healing effect on others. The head of one of our larger corporations was asked what was the most important thing to be considered in choosing men for high offices in his organization. He answered, "Well, you would think that technical knowledge and skill would be, but we count that only twenty-five percent. Seventy-five percent is human relations. Do they get along with people?"

All of us are carrying around a consciousness of the nature of Life, of fellowship, of friendship; or, a consciousness of disunion, dislike, antagonism, resistance, resentment. These attitudes act with mathematical accuracy, drawing or repelling, attracting or pushing away, building up or tearing down, whether or not we are aware of it. But to sit with someone who is not afraid, who has a lot of love, who has balance and poise, and who is free from condemnation, is like sitting in the sunlight and being bathed by its warm embrace.

To me the word God is a synonym for Love, Life, Truth, Beauty, Reality, the Absolute, the Divine Presence, the universal Spirit. Because God is universal, God is in each of us or else we could not be. But as we also are born with a human consciousness, we are subject to its frailties, fears, and morbidities which early in life make us feel rejected and isolated, and precondition us, as the psycholo-

THE GREAT SURRENDER

gists say, for the trouble that we encounter later. I accept all that the psychologists have discovered. But back of all this, nothing could heal us if there were not already something in us that responds to it. We need to recognize the perfect nature of Life — God — as inherent in us. There is That within us which is already whole and It does respond to that which is like It.

And that which came by fear must finally be surrendered to the understanding of Life as Love. Only Love will ever heal the wounds of the world. People can hate until it kills them, but the more they love the better off they are. We see that people who love animals need not be afraid of them; that people who love life and are not afraid of it can enter more fully into it. Even in ordinary conversation something dynamic, enveloping, all-compelling flows from them.

When our conversation is more nearly heavenly, all which isolates us from each other and from nature and God will be removed. In such degree as we do this now, we shall find joy and health in our living. Life must be expressed in some way or other, else its energy creeps back upon the self; and that which was intended to express and liberate temporarily inhibits the pure stream of its own being, like water that becomes stagnant because it does not circulate.

If God has implanted His nature in everything He did not make a mistake. We humans may be foolish, but God is not. Love is the highest Principle that Life has to give us because It is Life acting in unity with Itself. It can never act any other way. We act contrariwise and build up liabilities, stifling the healing currents of that Power, which is the healing Power in the world. Why? Because we are afraid that it is not practical to love — to love one another.

The greatest gift of God is also the most practical thing on earth. Schweitzer has found it to be so. Jesus, Socrates, and Lincoln knew it, too. If we love we cannot fail, but we

THE SPIRITUAL UNIVERSE AND YOU

isolate it and express only a little of it. Now this is the surrender we have to make: We must love everybody; we must not be afraid of anything. Then we will know that Life as Love is an all-conquering Power, carrying healing for all things. Psychiatrists believe that if a consciousness of love is restored there will be a healing of a neurosis, because with the restoration will return the natural flow of the original creative energy within us. We call it God. We can be both scientific and religious, for we cannot go any deeper in thought than to know that God is the Reality of our life.

So, without fear we must be willing to surrender our entire self to a greater influx of Life. It does not matter how much we surrender the self to the expression of Life, the self will ever be enhanced. Flowing through it and around it are the vast eternal resources of the living God.

God is Life. Why don't we try to experience more of Its action as love? This is the most practical thing in the world. Out of all of man's despair and chagrin and disillusionment, out of all the disunion and hate that project man's own unconscious rejection into his experience, the echo of Reality ever flows to the surface of consciousness — a cry perpetually arising for more recognition, and we dare not refuse It.

We mistakenly have looked to the wise, to the sages and saints and saviors, especially to Jesus, as the way. But they have all been wayshowers pointing to God as the way. That way is in us. Let us awake from this deep mesmeric slumber, this hypnotic spell which has cast the morbid shadows of an introspection of defeat across the pathway of our evolution, and cast up on the shores of our experience the idols of fear and doubt and hatred; let us break these idols, and set on the altar of our highest hope the image of Love — " . . . a love so limitless, deep, and broad that men have renamed it and called it — God."

ADJUSTING TO LIFE 13

. . . we, when we are most human, most rational, most aware of love and beauty, reflect and represent the spirit of the universe.

— N. J. Berrill

What is it we are afraid of? We are afraid of pain; we fear poverty; and all too many persons have an inner fear of being hurt through contact with others. And there is a still deeper fear abiding at the center of consciousness in the lives of many people: the fear of death and of the hereafter.

The psychologists tell us, and rightly, that there are four great adjustments which a person must make if he is to live a well-integrated life; one in which there is inner harmony, a sense of security, a feeling of being necessary, an inner sense of worthwhileness. The first adjustment is with the self, the next with those immediately around one, the third with society as a whole, and the fourth with the Universe.

Let us analyze these adjustments, beginning with the self. How many people lack self-confidence! They feel as though they were out of place; as though they did not belong; as though they were not worthwhile; they lack a proper degree of self-esteem. One of man's greatest needs is to have self-confidence or self-esteem; but, of course, he should have it without arrogance. The way to overcome this particular maladjustment is to realize what the self really means.

THE SPIRITUAL UNIVERSE AND YOU

The self is an offspring of the Spirit of God. But the self is always one with its Source. Therefore, the first adjustment is to realize that we are necessary to the Universe; we are beloved of It with tender care and solicitude. Everyone is an individualized center of God-Consciousness. The Divine has set the stamp of eternal individuality upon each one; therefore, each is necessary. No one else could possibly take another's place. Emerson realized this when he said, "Trust thyself." Shakespeare must also have realized this when he wrote, "to thine own self be true."

The *real* self is spiritual, and, I believe, in a certain sense universal. The real self, being one with God, of a necessity must also be unified with all other selves. Therefore, each is not only necessary to his own being, he is necessary to others. This understanding will give us a true sense of self-esteem; not, of course, an egotistical sense, but rather a calm inner and abiding sense that there is something about us which is real and permanent; something Divine and therefore wonderful.

The next adjustment is to the family life, to those immediately around us: to our business associates; to our social and personal contacts. Are we meeting others in happiness? Is our attitude toward others one of partnership on a basis of equality? Or are we suspicious, moody? Are we sensitive to criticism? If so, a healing must take place. We must realize that life is a partnership, a Divine partnership. Now, here is a very subtle point to remember: While our physical body is definitely outlined and has a definite extension in space (and a very small extension), our thought body, the realm of our feelings and emotions, the realm of our consciousness, is not so limited. That thoughts are not encompassed by space or time, but seem to radiate like waves, impinging on all about us, is a point we must not overlook. If we think unkindly or antagonistically about others, it is very probable that their reaction to us will be of like nature; but if we think

ADJUSTING TO LIFE

with love, with tolerance and understanding, it changes our whole attitude, and with it a changed reaction from others. To be rightly adjusted to those around us is to come to understand that people are friendly; that the average man wishes us well. Here again, love and understanding constitute the medicine that heals the wounds of indifference.

How, then, are we going to make this second adjustment? The answer is by realizing that every man is rooted in God. It is the Divine in us that meets the Divine in others, and overlooking all shortcomings penetrates the circumference and discovers the center. This is to bestow the essence of love upon others. There is nothing more necessary to a well-integrated personality than to feel sympathy and understanding with everyone he meets; to realize that there are no strangers. This will heal all coldness and indifference.

The next adjustment is with society as a whole. We must come to see that the whole world is striving and struggling upward and onward. We must come to find a meaning in passing human events. The world is going through adjustments all the time. People will have to learn to live together in peace and in mutual cooperation. This is the meaning of the freedom we are hearing so much about today, the real nature of which man is not yet fully aware.

The final adjustment is with the Universe. Do we believe that fate is against us? Have we thought of God as an infinite Being of limitless givingness, or do we believe that our destiny is tied up in the cold operation of a mechanistic universe? Perhaps this adjustment is the most difficult of all to make, and yet it should be the most natural. We must come to sense the soul of things. Emerson said: "How dear, how soothing to man, arises the idea of God, peopling the lonely place, effacing the scars of our mistakes and disappointments!"

THE SPIRITUAL UNIVERSE AND YOU

It is impossible for a person to live happily unless he believes in the integrity of his own soul and in its union with the Over-Soul. Sensing the Divine Presence in everything as the essence of life and givingness, he will not be afraid of others nor of the universe in which he lives. He will know that it is not the stars nor external powers which decide his destiny. It is, rather, his own silent communion with the Invisible.

The greatest single fear that men have, from any facts that I have been able to gather, is the fear of the uncertainty of the hereafter. We must come to believe that we not only have a soul; we must also sense that this soul is immortal, eternal, deathless. If we are some part of the Infinite, then we are necessary to It, and It could not destroy any part of Itself. This calls for faith. Remember that faith is natural, and that fear is unnatural. The essence of religion is to sense the complete union of the soul with God; to have no fear either of the here or of the hereafter.

Every man may sense the atmosphere of God if he permits himself to. It would be unnatural for one to doubt either the Presence of God or the certainty of immortality. The very word "religion" means "to tie back," to be related to God. This is why every man, thinking rightly, is of necessity religious. However, I do not mean there is a necessity for him to be dogmatic about his religious concepts.

There is a mystical, inner sense which we all have. We should not be afraid of it. The Bible says that God "left not himself without witness." This witness is some interior awareness that everyone possesses. It may have been covered up by confusion, uncertainty, and fear, but it is always within us.

If we will take the time to believe, we will sense something solid and secure at the center of our own being. We will sense a Divine relationship between ourself and the Universe. We will know that the Divine Spirit,

ADJUSTING TO LIFE

even though of necessity being universal, is still personal to us. A new confidence, a calm trust, an inner faith will be awakened. We will commune with the Invisible as naturally as we commune with others.

As William Cullen Bryant wrote:

*To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings, with a mild
And healing sympathy that steals away
Their sharpness ere he is aware.*

It is this conscious act of blending the self with the Over-Soul which provides the right adjustment to the Universe, and without which it is impossible to have that certainty, that faith and confidence in his destiny which alone frees man from the thralldom of fear, disillusionment, and despair.

14 SPIRITUAL HEALING

If . . . Spirit is limitless creative power, it can provide an inexhaustible reservoir of help and strength from which man can draw freely at his will.

— Edmund W. Sinnott

We need to have communion, a conscious sense of definite union with the Infinite. There is always such communion, I believe, when we are listening to the song of a bird, or thinking about anything that is real. But we can commune more specifically than that. For instance, I read of a prominent man who some years ago found that he definitely was able to create a number of different musical combinations. He did not know how he did it. He was quite frustrated. Then he came to the conclusion that there must be a pool, a universal pool we will say, containing the possibility of every musical combination. He found that when he wanted to compose for any particular occasion the music seemed to flow through him.

Whether we call it inspiration, intuition, or whatever, something responded to him. There is a pool of Mind around us always, which has the potential possibility of doing through us anything that is ever necessary for us to do. Henry Ford spoke of ideas all around us. I think that every inventor listens to them. There is a communion with infinite Intelligence. It always speaks in a language that corresponds with our approach to It.

We each are surrounded by a possibility — Divine Mind — which, whenever we expect It to do something for us,

SPIRITUAL HEALING

automatically knows how to do that something. But It can only do for us what we believe It can do, because our believing is the nucleus of Its doing. Whether it is healing the sick or demonstrating some particular objective good, we must believe it can be done.

Jesus said that it is in ourself that we meet the Divine, and as much of that which is Divine flows into expression through us as we permit by conscious recognition. Jesus would never have imparted this idea unless it made sense, and when we study his ministry we find it does make sense. Much has been injected into it — such as conjecture about heaven, hell, and future punishment. But the philosophy of Jesus is very direct: God is; each person has immediate contact with God, for God is not only where each is, but what each is. And if anyone recognizes the Power by which he lives, then what he thinks and does cannot have one iota of destruction in it.

It is such a very simple teaching that it is hard to grasp. So obvious that when we look at it we do not see it. We search for that which we are, and look at that which we see without belief, because it does not seem possible that the Divine could be there.

Jesus stressed the word "believe." How are we going to believe? Well, there are different ways. Inspiration is one. We all have some inspiration, not too much, and yet by inspiration comes some inner intuition which gives rise to faith. We feel Reality. That is good, and we should try to develop that inspiration, that intuition, that communion with the Infinite. We should feel it as a thing of joy, of beauty, and of power, and of course know that there is nothing in it that can hurt.

Then there is the way of reason and logic. Reason tells us that if the Divine were evil It would destroy Itself. And logic tells us that "Truth crushed to earth shall rise again." Where truth is known, the radiance of its light destroys everything that is not the truth. Jesus inspirationally

taught that there is Something that will scientifically prove itself to be true. Probably the greatest single saying that has ever been given to the world, so far as man's hope of a greater possibility is concerned, is this: "And ye shall know the truth, and the truth shall make you free."

All the knowledge that has come to the human mind has come through inspiration, logic, faith — the faith which arises from intuition — and through searching and testing things scientifically.

By logic we may know that the truth could not destroy itself, and by the same logic it would have to destroy that which is not so. Just as darkness has no resistance to light, so evil has no intrinsic, essential power no matter how long it has been believed in, because it never was true and never will be true. But it appears to be true because our consciousness accepts it into our experience, and we experience what we are conscious of.

Jesus revealed Divine Love and explained the Law of Cause and Effect. People accepted the Love, but did not understand the Law. Today there are still some very beautiful souls who say, "If it is God's will that I prosper, then I will prosper." That is sincere, but not clear thinking. For if we believe that it is God's will that we suffer, we would never go to the dentist or doctor, or take any constructive action about our welfare.

God's will could not be different from God's nature. If we want to find out what the will of God is, we must find out what the nature of God is. If the nature of God is Wholeness, the will of God is Wholeness. If the natural order is Beauty, we will discover that the will of God is toward the beautiful. It is toward living and not death, because the nature of God is Life. "God is not the God of the dead, but of the living." The will of God is Truth, Beauty, Love, Happiness, Wholeness. Therefore, our intelligence bears witness that our inspiration is true.

Next we must try a scientific test and prove it; that is,

a spiritual mind treatment to be followed by a demonstration. When we speak of treatment we do not deny the beauty of communion; we do not deny the worshipful attitude; we do not deny the prayerful approach to the Divine. We merely say that on top of all of these there is something else that we can add: the conscious use of the Law of Cause and Effect, the Law of Mind, for definite purposes. This Principle, this Law, is so powerful It can do anything, and we can use It.

We ought to be more surprised when people are not healed by spiritual mind treatment than when they are. Why are we not? I think it is because we are so prone to believe the other way. We have certain accepted ideas that have been in our mind so long and are so very comfortable they want to remain undisturbed. Can we get ourselves to believe that that which ought to be *is*, even though it does not appear to be? Jesus laid down the great principle: "Judge not according to the appearance, but judge righteous judgment." We must see through the inertia of our thought patterns. We have to understand what these patterns are and know that they do not have to be. Conviction is a great thing. Most of us do not have enough spiritual conviction. ". . . if a house be divided against itself, that house cannot stand" was the simple, direct, yet so profound teaching of Jesus.

If we already believe there is a Power to heal, what next do we have to believe? We must believe that we are using It and that It will do the healing because we are using It; and that It will do it in the manner we specify because we know It is going to do it. We must connect the Good that God is with the operation of our everyday affairs, else it is an Energy not used. It is still there, all of It, but only as much of It can flow to us as we believe in. In our spiritual mind treatments, then, we must train ourselves to believe in more and better possibilities; to believe that the good we desire is already done, or being done, *now*.

Hence, we find that the science of expressing Divine Mind for definite purposes involves inspiration and the scientific application. We already have inspiration — all people do, not only Christians but those of all religions. We have faith because we have intuition. We have intuition because God is. And when we stop to figure it out logically, we know that the highest inspirations of man are of reason; they make sense; they add up, as we say.

In the scientific application of that Power greater than we are we need to know that we live and move and have our being in the One Infinite Being. We must know that this Being lives and moves through us in eternal union, in everlasting peace, and in perpetual joy. From the center of this radiant recognition we speak our word, declare the good we desire, as one having authority, and that Power which sees in secret surely does reward all of us openly.

HOW PRAYER WORKS 15

I am apt to regard [prayer]. . . as all that we yet have for setting into motion that relationship between mind and matter as yet but little understood. . . .

— W. F. G. Swann

All prayers probably have some effect, but some prayers have a complete effect. A university experiment has proved that affirmative prayer gets better results than the ordinary prayer, no matter how fervently it may be prayed. Without respect to creed, color, or education, they found that when people prayed affirmatively they achieved seventy percent better results. This is the most valuable piece of spiritual information, in my estimation, that ever came from a university in the entire history of the educational development of the world.

They proved it; now you and I want to know why affirmative prayer, spiritual mind treatment, is so effective. If prayer is answered at all, and it is, then theoretically all prayers ought to be answered. There is no God who knows one race or creed as better than another. I do not think there is a God who worries about our little idiosyncrasies. Tennyson said that "Our little systems have their day; / They have their day and cease to be; / They are but broken lights of thee, / And thou, O Lord, art more than they."

Jesus said that when we pray we are to believe we receive and we shall receive. Prayers that are answered are prayers that are affirmative and are accepted by the one praying.

THE SPIRITUAL UNIVERSE AND YOU

I occasionally visit a school for boys from ages ten to eighteen. It is a private organization and the boys are taught to pray and believe they will receive. They pray for what the school needs, and they make what we call demonstrations. Not long ago they all prayed for a gymnasium, and someone came along and built it for them.

There is a definite record of a man in Boston years ago who had some remarkable results from prayer. One time he was on a boat going to Halifax to keep a speaking engagement. A heavy fog started to roll in and the speed of the boat had to be cut considerably. The man, feeling that the boat would never make the harbor on time at that rate, told the captain he would go below and pray. He did; and when he came back on deck the fog had cleared away. The captain called it a miracle.

We must believe that there is a Power greater than we are, to begin with, whether we call It God, Divine Principle, or infinite Intelligence. We are surrounded by a Divine Presence and a universal Law, the Law of Mind. It is creative, intelligent, and acts upon us through our thought in such a way as to bring into our experience that which we affirm in prayer.

But we must remember this: If once in a while we can pray affirmatively and get a result, what is happening all the rest of the time we think? In a sense, all that we think is some kind of prayer, for we are voicing a belief. If I say, "My poor head, my poor heart," isn't it a kind of prayer?

There is an Intelligence that responds to us. To meditate is good, but unless we change our thought in doing so, it will be useless. It is of no use to sit for ten minutes and say, "I am surrounded by prosperity; everything I do shall prosper," and then for the rest of the day to think that nothing is good. In effective meditation, prayer, or spiritual mind treatment we focus our thinking, and fully accept the answer to our prayer.

I met a woman not long ago who was about sixty years

HOW PRAYER WORKS

old. She appeared so healthy and vital; yet, she said she had been a hopeless cripple with arthritis the year before — she could hardly walk, her hands were knotted, and every joint in her body ached. I asked her what she had done to regain her health, and she said she had tried practically everything. "Finally," she said, "I just made up my mind that there is an intelligent Principle everywhere and It flows through me and I can talk to It. I began to praise It and to tell each joint in my body what I wanted it to do and how wonderful I thought each was. And you can see what has happened."

Let us not be confused because of the utmost simplicity of the idea that there is Something that responds by corresponding to, or reflecting what we believe; but let us grasp it. Let us get a sound concept of it and let us know it works mathematically. We are thinking centers in a universal Mind that reacts through Law to our affirmation and acceptance. If this can be proved in a university, it certainly should be proved in a church. At the university it did not matter what their religious beliefs were; if people prayed believing, they had results. This is the most feasible explanation as to why any prayers were ever answered. Since we know this, let us pray specifically and definitely.

So, the simple basis of how prayer works is that there is a Power that responds to us creatively, and apparently mathematically. The whole universe seems to operate mathematically, because it is born of cosmic Intelligence. The thing we have to learn is that we personally and individually are able to decide what the response is going to be.

We believe that heaven is now, God is now, that there will never be a day in eternity better than the day in which we are living or any different from it — it is a continuation. What most people hope to get later, we would like to have now and keep later. We believe it ought to be possible to enter the kingdom of heaven now, for as Jesus said, it is

“within” us. So when we pray we are to believe that we have.

I would like to consider the degree of fulfillment, because even in our field we find some people are able to pray more effectively than others. I do not mean that they are better people or more sincere, but they have what we call a greater “consciousness.” I measure everything in our work with a measuring rod of consciousness and nothing else. The inner feeling and acceptance of a person is what we call this consciousness. It has nothing to do with age, race, color, creed; nothing to do with the I.Q. as it is measured in school. It has to do only with the capacity to believe, and using that belief at a certain level of understanding.

I have noticed that the people who have the greatest awareness of God can pray most effectively, but they still have to pray affirmatively. For instance, a man who has a great consciousness of peace is not afraid of anything. His calm trust in God is complete; he knows the Universe is not against him but for him. Such a person treating or praying about a discordant condition has more of an understanding of peace as a background for his affirmation than someone who is confused. His prayer will be more effective even though it will still follow the law of all prayer — it is done unto us as we believe.

Having made our spiritual mind treatment, or prayer of affirmation, the next thing is to keep from denying what we affirm. I think this is very hard to do. No one ever heard me say this is easy. I say it is simple — as fundamental things usually are; but I do not think it is easy to control our thinking. However, we can learn to do it through love. I believe love is the greatest healing, motivating power in the universe, because love is givingness. I do not think we can pray an effectual prayer or be a good human being without great love. It is the only thing that unbinds the captive, penetrates the wall of obscurity, and sets the cap-

HOW PRAYER WORKS

tive free from the prison of his own creation.

It is normal to have faith; it is natural to believe in God. It is right to love people and good to praise everything, because hidden in everything is a seed of Perfection. The great experiment is in our own mind. Here in the integrity of our own soul, in the simplicity of our own heart, we can prove what the ages have longed for, lived for, and prayed for; that at last, though we have not known it and the world has not suspected it, Divinity has temporarily clothed Itself in humanity.

16 THE HEALING FORCE OF FAITH

Science today confirms what religion has intuitively known from time immemorial, that faith, love, and hope can work miracles of healing and restoration.

— Joseph H. Krinsky

What faith is, why it is what it is, and how it works are fundamental considerations if we are to make conscious use of it. We have so much evidence of the reality of faith that no sane person can deny it is a power. A man might believe that faith is simply psychological, but no intelligent and observing person can possibly deny the salutary effects of faith.

Now, what is faith? Somebody will say, "A belief in God." Another will say, "Faith is a belief in oneself." Another might say, "It is a belief that you can do a thing." But, what is faith itself? If we are going to construct a fundamental principle of faith, we shall have to accept that it is a positive mental attitude which can be accepted by both the intellect and the emotions.

Faith, then, is a belief; but it is a certain kind of belief. It is a mental attitude placed on the affirmative side. If a person has faith in God, he has faith in God about something — about the welfare of his own soul, the final outcome of truth, healing himself, and so on. It is a certain affirmative way of thinking or mental agreement with the object of his desire, whatever that object might be, and the conviction that through his faith in God's action it will become manifest. So, when a man has faith, he believes that that

THE HEALING FORCE OF FAITH

which has no objective existence at the present moment will be created and projected into his experience by the invisible Power which he calls God.

The history of human experience proves that faith is potent and powerful in varying degrees. It is manifest in the life of every living soul. We see in the lives of all great people that indomitable spirit, that fire, which refuses to become extinguished. Talent, though well-meaning, without virile faith often flounders; while the genius of faith is that it never will stop and ask how strong the enemy is; it does not know that there is an enemy!

Such faith produces results. We have seen it through the ages, whether in the healing of a disease, the building of an empire, the promotion of a great philanthropy, the projecting of a new philosophy of life. Every great institution started with faith. Why is this so? The analysis of how that which is true works is what we call science. The inquiry as to the reason it works that way is what we call philosophy. The union of our own lives in a spiritual sense with that reason is the essence of religion, which is unification, not theology.

What is back of this faith that works in everybody's life? We see around us a great universal manifestation of things. They do not create themselves, so it is certain that there is a universal Principle manifesting in and through them as them. The very fact that we have self-consciousness, and can think and reason, is positive proof that there is a universal Intelligence; we cannot get something out of the Universe that is not there. The very fact that faith is a power in the life of any individual, and has been in the lives of countless millions of individuals, is proof that faith itself is a universal Principle which we did not create, and acts as a Law. It springs spontaneously into action through our belief, which acts as a channel through which It may flow.

Faith is the use, largely unconsciously, of this universal

THE SPIRITUAL UNIVERSE AND YOU

Principle which is part of the nature of the Divine Mind. The reason why effective faith must of necessity be affirmative, never negative, is that infinite Intelligence cannot argue. That is a profound thought; one of the deepest we can consider. For instance, we cannot imagine God saying, "I have decided that I would like to do this certain thing tomorrow, but it will all depend upon who is president, or whether or not the stock market happens to be going up." That is why our Bible says that God's language is "Yea" and "Amen." God is the Absolute, the Self-sufficient — That out of which all things are made.

The greatest souls who have lived have plainly announced that the proclamation of the Infinite is a mandate. We find that the announcements of these great people are always in line with universal necessity. The great truths which have been given to the world all unite and unify in this cosmic Principle. Plotinus said that if he were to personify nature he would say: "I do not argue, I contemplate." And our Bible says: "Be still, and know that I am God" The very knowledge of being in God produces becoming — that is, projecting. It is a tremendous concept, but fraught with the possibilities which we all desire, because it is here within us that the Infinite operates.

The reason why faith is an affirmation, then, is that God's language is only an affirmation and not a denial — *Yea and Amen*. The Infinite's Power is absolute, not comparative. Its Word is Its Law. Hence, unlike so many of us, the great soul is one who has not listened to that which denies his faith. If we could uncover his consciousness, we would find there is a place where there is no opponent, nothing against him; or if there had been, it had been overcome. How careful we should be about having a right faith. In its working out we should test it to see if it be of God. That affirmation which is the most nearly in accord with righteousness (rightness) has the most power.

THE HEALING FORCE OF FAITH

Faith is a mental attitude because it is a certain way of thinking. It is a necessity in the universe because the universe is a positive unit. But we have all heard people affirm some things which subjectively they do not believe. Every affirmation is not backed by faith, but all true affirmative statements are ones of faith. If we analyze this more carefully, we shall find that before there can be a genuine faith in any man's mind the subjective content of his intellect and conscious concept must be in agreement. The inner mind must no longer contradict what is affirmed.

The average man can only believe that which seems to him to be true. He may say, "I believe that goodness is all there is," Then the experiences which he has had of evil, the things he has read about evil, the inner fear and race concepts of evil, may make him say, "Perhaps good is all there is, but there is a lot that isn't good, too."

In such a way, each of us may find an argument entering into our minds. So it takes time to acquire faith, because faith must become subjectively rooted before it can be objectively and intellectually accepted. The faith which we seek to demonstrate is that God is not far off, but within; that that which appears to be outside is in the greater Whole. We have to establish this faith in what we call subjective thought, thus weeding out the unbelief, the fear, the doubt, the uncertainty.

When his disciples came to Jesus, asking why they were unable to cure a man's son, Jesus said: "Because of your unbelief . . . Howbeit this kind goeth not out but by prayer and fasting." Jesus did not mean they were not to eat a certain thing. That is not the kind of fasting he was talking about. It must be that he meant the abstaining from all but that which one desires. If a man will give up all of his other ideas to one idea, that idea is alive. That is why "Genius does what it must, and talent does what it can."

"Lord, I believe; help thou mine unbelief" is a cry we each have uttered. It is the unbelief that ails us, and it is

THE SPIRITUAL UNIVERSE AND YOU

a psychological factor. It is not a thing of itself. It is an argument, a way of thinking. Hence, we gradually acquire faith as we show ourselves why we may have faith. Faith is the great, positive, affirmative attitude of mind, and it is powerful because it is in agreement with God. Faith can be creative only when it is thus completely unified.

The great spiritual power such as men like Jesus have had, a true spiritual genius, could not have been used other than the way it was used. So we need never say it is impossible for a man to enter into the consciousness of a unity with God. But he can do so only in such degree as he stops thinking of duality. A man cannot be good while he is being bad.

We want to acquire a faith that will make us happy; that, insofar as we can understand human well-being, will provide well-being; that, insofar as we can understand life, will provide physical healing. We wish to enter into a greater fullness of life; and we shall find that this comes to us in such degree as we let go of the lesser. There is Something in the universe which honors our approach to It, and honors it affirmatively.

We open and close the door of this Reality through our own mind:

*For mind is the power that molds and makes.
And man is mind, and evermore he takes
The tool of thought and shaping what he wills,
Brings forth a thousand joys, a thousand ills.
He thinks in secret, and it comes to pass;
Environment is but his looking glass.*

USE THE LAW OF LIFE! 17

All forces are potentially present in man and the universe continues the creative process through him.

— Sarvepalli Radhakrishnan

The Law of Mind may be referred to as the Law of Cause and Effect, or the Law of Action and Reaction. Just as everything in the universe follows a circuit, whether it is a planetary system or the seasons, so in our daily living everything we think, say, or do finally comes back to us.

Our chief concern, then, should be not in what is coming back to us, but in what is going out from us. Are our thoughts and our acts generous, kind, and loving? are they friendly, happy, and optimistic? Do we really have an enthusiastic interest in life? If it is true that what goes out will come back in accordance with a natural law, the Law of Mind, then we can know that the seasons of our own fear or faith, doubt or belief, follow in the course of our own inward thoughts and feelings, our actions and reactions to life. If we like people they will like us and they will know without our ever telling them whether we like them or not, for our patterns of thought are reflected in others.

If we feel unfriendly, we have some forlorn and disconsolate sense of being separated from life, of not agreeing with it. One of the first things we have to do is to accept life with good-natured flexibility. We have to

THE SPIRITUAL UNIVERSE AND YOU

accept it anyway, no matter how much we struggle against it. This does not mean that we accept the inevitability of evil, bad fortune, or disease, but that we do not spend all of our time resisting life.

A great psychiatrist of our day has written a book in which he says that all of our physical troubles are due to the stress and strain we experience in daily living. It is his belief that most diseases have a relationship with the way we think and feel and if there were never excesses of strain or stress there would be very little disease. We seem to surround ourselves in a subtle way with the atmosphere of our mental and spiritual and emotional reactions to life. It is very difficult to always be swimming against a strong current and moreover it is contrary to the laws of nature. Stress and strain and fear, antagonism and resistance and resentment — all such attitudes, whether we seek to conceal them or not — most certainly are felt by those around us.

A person who arrives at a place where he would rather be alone with his sorrow or his trouble or his confusion than associate with others, isolates himself from society. It is only a few steps from this to a sort of psychological regression. He retreats back in his own mind where he falsely feels emotionally secure, and stays there. Our mental institutions have thousands of such people who could not adequately meet the strain and the stress of life and who did not know how to feel happy and whole.

If we are interested in using the Law of Mind in such a way that we attract only happiness, we must begin, then, to mentally embody only happiness. Right here someone might think that that would be impossible because he is so unhappy much of the time. This is a problem each of us must face, and each must find some sense of security, some faith, some conviction in his own consciousness that will make him happy. I know of nothing more likely to do this than a faith in life; a faith in people, in oneself, in

USE THE LAW OF LIFE!

the Universe, and in God — a God who both gives and forgives, who is good and kind and just.

If we are to experience happiness, then what we think must be happy. To deliberately want people to like us we must continuously express a sense of contentment and peace and trust and ease so that when people are with us they feel a sort of confidence, a sense of wholeness. Then we have to have a certain positive center in our own minds that does not take on the thoughts and feelings and depressions of other people. And it is very simple — just close the door to such negations. Now, this is not unkind, nor is it ungenerous. If you find a man who has fallen into a mud puddle and you wish to help him, you have to stand out of the mud to pull him out. It will not help him one bit to get in and wallow around in the mud with him.

So it is with all of our attitudes toward life. If we expect that every person we meet is going to be tolerant and kind, we shall find the majority of them are just that, provided we ourselves are not trying to make a bargain with life. It is not a question of influencing people or getting them to do what we want them to do. It is a question of having the right attitude in one's own mind; an attitude of cheer, of faith, of confidence, a belief that everything is going to come out all right.

We cultivate this positive attitude by just thinking that way. We are so constituted that our consistent thought patterns become what we call unconscious or subjective. They seem to sink down into some deeper realm of mind — the realm in which most mind-body relationships are established — and gradually take on a characteristic of their own so that they work automatically and we no longer have to think about them. But the only way we can tell if we have established them is whether or not the unhappy or morbid or antagonistic thoughts, thoughts of resistance, keep arising within us.

It is said in psychology that if other people arouse

THE SPIRITUAL UNIVERSE AND YOU

antagonism within us, the amount of antagonism that they arouse measures our own sense of inferiority. It is only because we have an unconscious sense of inferiority and of not being worthwhile that other people can antagonize us, because what goes out from us will come back again by a law of its own nature and on a circuit of its own action. Action and reaction always equal each other and they are simultaneous and continuous.

So the sum total of our patterns of thought is attracting or repelling what we desire. Our ideas always evolve into tangible experience. Our job is not to try to make the Law of Mind work, not to make things happen, not to influence people, not to be aggressive; but rather, with a sort of nonresistant flexibility, to meet life as it comes with some sense of power, and a consciousness of love and joy and an expectation of good that we have developed deep within.

We are living right now in a spiritual Universe, in a Universe governed by laws of Intelligence. Emerson said that we are begirt or surrounded by spiritual laws which execute themselves. We do not have to sit around wishing or willing or longing for the Law of Mind to act. Here is the simple fact: This Law is as a mirror, reflecting as our experiences the patterns of thought presented to it.

When we stand in front of a mirror it reflects our image automatically, does it not? The reflection is identical and completely corresponds with the object in front of it. The reflection in the mirror did not put itself there. We cannot rub it out. We could deny it or affirm its opposite, or will or wish or pray or supplicate for it to go away, but as long as we stand in front of the mirror that object will be exactly reflected. However, as the object changes, the reflection changes.

It is just that way in our lives and in our experiences. The object is our thought, the mirror is as the Law of Mind. If there are those things in our lives which ought not to be,

USE THE LAW OF LIFE!

they are what we have given to the Law of Mind and we are receiving back their correspondents or reflections. So we have to get busy and *change the object* — the pattern of our own thinking, our inward state of awareness.

We will always be experiencing the effect of the way we think and act, there is nothing that can change that. But we can change the content of our subjective thought to the affirmative side. We have to learn to change all of the sad and morose images of thought. And it is not as difficult as it sounds. It takes persistence; it takes the will to do it, the faith to believe it can be done, the hope to expect it is happening, the enthusiasm to enjoy it; and we can make it a game and let it be fun. Just as certain as we do this, something good will happen. Let us look forward to our greater good and expect it, for life can be that way!

How are we going to do it? The ultimate is to discover God within the self and learn to sing the song of Life, a hymn of praise:

Thou, God, approveth of me. God is happy, not afraid, nor poor, nor weak, nor uncertain. All the Energy, all the Power, all the Love and Wisdom and Intelligence and Beauty there is in the universe is within me because there is One Life, that Life is God, that Life is my life, that Life is perfect in me now; and there is nothing contrary to It. All the enthusiasm and joy and sense of well-being and vitality of that Life is flowing through me now.

18 CONTINUAL GROWTH

Human thought is an integral part of the universe, of the cosmos

— Lecomte Du Nouy

The storehouse of nature is filled with infinite good waiting the touch of our awakened thought to spring forth into manifestation for us, but the awakening must be on our part and not on the side of Life. We stand at the gateway of limitless opportunity in the eternal and changeless now. If we are in harmony with the great progressive expression of the Spirit, there is nothing that can hinder our advancement; if we oppose it, somewhere along our pathway we will be crushed. He who understands this will take the position of one who wishes to work in union with the creative power of God; and to such a one will come all the power that he can conceive of and believe in. His word will become in expression as the very Word of God, and he must realize it to be all powerful.

We have within us a Power that is greater than anything that we shall ever contact in the physical world, a Power that can overcome every obstacle in our lives and set us free, satisfied and at peace, healed and prosperous, in a new light and a new life.

Since all is Mind, and it is done unto us as we mentally conceive, all life is simply an activity of consciousness. In our life the Power flows through us. If we provide a big receptivity, It will do a big thing for us; if, on the other hand, we only believe in a small way, the activity must be

CONTINUAL GROWTH

a small one. Unless we are able to provide the consciousness, Spirit cannot make the gift.

Few people have a great consciousness, and this explains why so few excel. The Power behind all things of Itself is without limit; in us It has to become what we think into It. Realizing, then, that while the Power is limitless It must become operative through our own thought, we see that what we need is not some greater power, but what we really need is a greater consciousness, a deeper realization of life, a grander concept of being. We must unify ourselves with the greater Whole.

To acquire the larger consciousness is no easy task. All that we have believed in which contradicts the perfect Whole must be dropped from our thought, and we must come to realize that we are now living in a perfect universe, peopled with perfect spiritual beings, each of whom is complete within himself. We must see that we are one in the great One, for then we will not separate or divide, but unite and add to, until in time we will find that we are living in an entirely different world than we have known.

The best way to arrive at the highest consciousness is to have a great faith in the willingness and the ability of Spirit to do all for us by working through us. We must believe in the inherent goodness and all-powerfulness of the Spirit. We must let every path lead us back to the point where we realize the inner presence of the great Reality. There, through the door of our own thought, we enter into the universal Consciousness, into a complete realization of life and truth, of love and beauty.

We must reason only from that Cause which is spiritual, and weed out all thought that would deny Its power in our lives. The race thought seems to say that man is poor, man is limited, and there is a lack of opportunity. All such thoughts must go, and we must realize that we are an active center in the only Power there is — infinite Intelligence.

A great many people are controlled by outer suggestion and not by inner realization. Ordinarily, man accepts what he sees others do and hears others say. We must learn so to control the inner life that negative outside experiences do not make an impression upon our minds. As we are thinking beings, and cannot help thinking, we cannot avoid making things happen to us, and what we need to do is so to control our thought processes that our thinking will not depart from the realization of That which is perfect.

In the Divine purpose there are no mistakes. No souls are lost. "For in him we live, and move, and have our being." Too long have we believed in the negative simply because we have allowed ourselves to become hypnotized by a few strong-minded people and by those who have imposed upon the race a mass of false philosophy. We must get the perfect vision, the perfect concept. We must enlarge our thought until it realizes all good, and then we must use Divine Power for definite purposes.

We should place ourselves absolutely under Divine guidance and trust in the Spirit at all times, in all places, under all conditions. In order to do this we do not have to seclude ourselves from the world; to do so would be an open confession of our own weakness and lack. There are moments when it is best to be alone in communion with the Presence. From these moments we gather strength. But we should walk, talk, and live with the human race, hand in hand with all people and unified with all events.

Not alone in the silence but in the busy throng must all of us find the way of life. Our every thought creates. For the majority of us our thinking is concerned with everyday affairs, some of which are trivial, but these too are important to the complete life of the individual. We have missed the whole point unless we have learned so to control our thought that time and place make no difference.

We should be alive to all that is useful. Filling our place in the events of the human race, we should take part in its

CONTINUAL GROWTH

labor and in its joy. Pessimism must be relegated to the scrap heap. There is no place among the living for the dead. We should not hesitate to enter into the game of life with a zest and enthusiasm that overflows with power and usefulness.

We should develop a happy attitude toward life. The world has too many sad faces. The man who is always glad will surround himself with people who are happy, and life will be a continual enjoyment. This robs no one. It does not create a race of irresponsible people; it creates a world of joy, a world that is good to live in.

We should find fault with no one, and more than this, find no fault with ourselves. People are looking for a more abundant expression of life, not for depression and fault-finding. We should get over the thought of condemning people and things. People and things are all right if we view them that way. This very attitude will cheer and uplift the people we contact, and a new life will enter into them.

We should learn to live in the present. Life is for us today. There will be no change in tomorrow unless we do the changing today. Today we are setting in motion the kind of life we are to live tomorrow. The one who learns to live in the great gladness of today will never weary of life but will find that he is living in an eternal here and now, and the good things of life are his today.

We should learn to see God in all manifestation, in all people, through all events — the Divine Mind at work molding into expression what It feels Itself to be — life, color, form, and beauty. What do we see when we look upon the human form? Flesh and blood and bone? Indeed, these may be an expression, but what of the idea? What of the reality of the body? The physical body is the temple of the living God, and should be so thought of.

We should expect the best to happen, not sit around waiting for trouble, which is no part of the Divine purpose. One who has learned to trust will not be surprised even

when he finds things coming from the most unexpected sources. All things are man's to use. We should open up our whole consciousness to the greater possibilities of life, and when we speak our word expect it to manifest. This will not be fooling ourselves, it will simply be using the Law as It is meant to be used.

If, knowing the infinite Power flowing through us, we still remain sick and unhappy, miserable and poor, we cannot blame God, or say it is of the devil. It is our own fault! Every time we say *I am*, we are recognizing the action of infinite Power through our thought, and that is why we bring upon ourselves the thing we fear, and why we bring to ourselves the thing we want.

All things come to us through the use of our thought. Unless we are constantly expanding our thought we are not growing. Growth is the Law of Life and it is necessary. We cannot stand still. But if we want to do a new thing, we must first get a new concept. We must get over the old idea of limitation, overcome all precedents, and set ourselves in the new order of things.

When fifty-one percent of our thinking is of health and abundance and joy, that day the fifty-one percent will erase the rest. The day that any one of us, as an individual, through fifty-one percent of our thought, passes beyond the perception of limitation, we will draw out of the spiritual Universe everything good that we desire. The day we think fifty-one percent of happiness, misery shall depart and never return. Is it not then worth our time and effort, and should it not be the greatest purpose in life to so express the Spirit within as to emancipate ourselves?

Majestic and calm, waiting with eternal patience, the infinite Presence is ready to give to us all that It has, working through our thought as we believe and accept, according to Law. Our part is to cast from us everything that hinders Its complete expression through us, let go of all struggle and strife, and sense a unity with the spiritual Universe.

THE SPIRITUAL UNIVERSE AND YOU

The universe, the planet Earth and all that we encounter, is very much as real and tangible as it appears to be. But there is something more!

That which appears did not make itself, any more than you made yourself and maintain your body as a human being. Back of every effect there must be a cause, even though we may not be able to weigh and measure it.

All that exists shows evidence of intelligence, purposefulness, and functioning according to law. These are the intangibles that are the creative factors of the manifest universe.

The seen world springs from an unseen realm. Science, religion, and philosophy do not always agree on what to call it, but it has been described as Ultimate Reality, Infinite Intelligence, First Cause, Divine Mind, and God. They all imply that there is a spiritual reality, a spiritual universe back of the one that does appear.

The mind of man is yet but in the infancy of its evolution. There are undreamed of worlds to be discovered and explored. Man's great process of discovery of the source of what he is.



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