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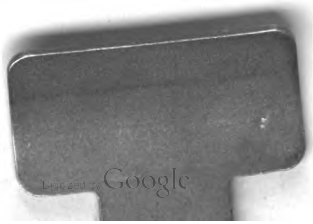
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A new order of meditation

James Porter Mills



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Wm. H. S. P.

BY THE SAME AUTHOR —
FROM EXISTENCE TO LIFE
(THE SCIENCE OF SELF-CONSCIOUSNESS)
ILLUMINATION
INSPIRATION
THE WAY

**A NEW ORDER OF
MEDITATION : BY
JAMES PORTER MILLS MD**

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JAMES PORTER MILLS

AUTHOR'S NOTE

THE following pages represent but a feeble attempt to forecast in a few words the trend of a new order of teaching. It is scarcely possible to develop the spirit or working power of the teaching in an introduction to a pocket manual of meditation. This is of necessity left, first, to the oral teaching and second, to the larger books, particularly to the text book, *From Existence to Life: The Science of Self-Consciousness, Psychological and Spiritual*. When the reader has caught this spirit, he will find it of marvelous practical value in the renewing of the mind and the reforming of the personality.

The meditations herein presented have evolved in the course of my work and have been used in my public and private classes for the awakening and drawing out of the spiritual nature into self-conscious recognition.

A NEW ORDER OF MEDITATION

THERE is a Principle of man, the mental being, upon which he is founded, and by which his mind lives and is maintained, in the same way that there is a principle of proportion by which both the body of the universe and the body of man live and are maintained.

The principle of proportion has modes, such as mathematics, mechanics, and chemistry, that are suited to man's requirements in dealing constructively with the chemical elements. So also the Principle of man, the mental being, has modes such as Life, Truth, Righteousness and Wisdom, for the fulfilling of his destiny as a self-conscious being, and these are to be translated into terms

of the man self-consciousness, just as the physical elements have been translated by his creative or divine nature into terms of physical proportion.

The divine nature is the Knowledge-nature of which the mind with its nine faculties is the instrument. We know that the mind not only cognizes facts through the senses, but that we place it in such relation with its Principle that it is able to conceive ideas that are representative of this Knowledge-Principle, which for instance in mechanical form, work out as useful scientific inventions, proving themselves to be mechanical children of the Principle by which worlds are framed.

Moreover it is by virtue of the principle of chemistry that the chemical elements have come into existence, and that the material bounties and comforts that the earth affords have been produced; so that man draws out of the Principle of Wisdom all that the mind needs for creative purposes in the struggle

with his environment. All that he requires of elements for the renewing of his body and for his support and comfort comes to him as a result of the creative activities of this same Principle functioning in the elements of the earth.

Now the Principle of man the mental being, of man in his bodily presentment, and of the universe in its body form, is one and the same Knowledge-Principle which operates and functions its Knowledge-Spirit to his mind. Man handles the elements as a master and fashions them to his desires. All the time that he is using his inherited divine creative power to deal with his environment in constructive activity in the industries, in science and art, the same Principle of All-Science is being called out by the instinctive intelligence, unconsciously to him, for the purpose of creative activities of both body and mind.

Man's body is but a device invented by subjective, instinctive man, called

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out of the Principle of his own existence, with the intent of transforming the unself-conscious man idea, or spirit, into terms of self-consciousness. The body, with its sensorium, is suited to the man transformation much as the electric bulb is suited to its office in producing light from subjective electrical substance. Whether it be man, tree, or flower, the latent constructive desire, feeling, or idea determines the form of the mechanism that shall work the transformation. The Life, the Knowledge Principle never changes, but always answers to the call of constructive feeling, whatsoever be the nature of the transforming instrument required.

The Knowledge-nature, as has been said, is the divine nature of man. It consists first of Principle, second of the man instinct inherent in the Knowledge-Principle; third, of the mental faculties officed in a mechanism,—the brain, suited to the purpose of transforming

the instinctive creative feeling in and by which the man has being, into terms of self-conscious cognition and use. In other words, it is the divine nature that translates instinctive feeling from its primary realm of the involuntary and unself-conscious, through the intermediary of a mechanism,—the body as a whole,—to the secondary state of the voluntary and self-conscious.

Man, then, real Man, is primarily subjective, and in the subjective state of his Knowledge-Principle he ever abides. The Knowledge-Principle through the divine nature, is the Life and Knowledge resource of personal man who is the offspring of instinctive action, and who now walks the earth, clothed in the elements, and self-conscious. In this personal state of existence, man through the intuitional office in the brain, is now able to receive intuitions from the instinctive side of existence, and in so doing he has already

proved himself able to deal with his environment scientifically.

But what of his own personal states as centered in the different provinces of mind and body? His emotions, sensations, thoughts,—his consciousness generally? What use has he made of the Knowledge-Principle—this inheritance through his divine nature—as related directly to his personal consciousness?

The Truth is that while man has come into personal consciousness of that hemisphere of Principle by which he moulds his environment scientifically to his desire, and has become master in creative science and art, he has not entered consciously into his heritage of Principle as it is related to his manhood on the self-conscious side of existence. When awake to this other hemisphere of his Knowledge-Principle he may deal with his personal consciousness, may determine the nature of it and may call straight out of his subjectivity in the God-consciousness, thoughts and emo-

tions that make for divine personality. Thoughts and emotions that are as worthy to live and as deathless on the self-conscious side of existence as is their Substance, the subjectivity of the Omniscience in which they took their rise.

Now that this continent of Original Consciousness, just below the threshold of the mind, has been discovered, we are through the science of self-consciousness taking measures to open up the office of intuition in the brain life, in order to receive from the newly discovered hemisphere of the Substantial Life its rich treasures of latent Godhood. Through this divine nature we are now to translate these treasures into corresponding emotions and sensations in our personal self-conscious life, as did the Master.

We see then, that in common with the objective universe, objective self-conscious man has taken his rise in the subjective Principle—Omniscience.

“The Father dwelling within” here-

tofore mystical and incomprehensible to us, we now find to be divine, subjective, unself-conscious man,—the Son, ever dwelling in the bosom of the All-Father. This All-Father is original Life, the all-embracing term for Whom is Principle; the existence-term in likeness thereof in pure subjectivity, is Man the Son, who becomes the “Heavenly Father” of personal man. That is to say, this Son of the All-Father is pre-physical man, who becomes in his activities the Heavenly Father of his own offspring, individualized, self-conscious man; and also the mediator between the province of self-consciousness which he has created and the Principle.

The Son, when embodied and self-conscious of the All-Father, in the fulfilling of his office of Redeemer toward mankind who are not yet born of the Spirit, we find to be the Christ of Scripture made personal in Jesus. We also find that the Heavenly Father who feels

every action of the mind and every heart's desire of the self-conscious, personal man, his offspring, is none other than the indwelling Christ, the Son of the All-Father.

For the Absolute Principle has no correspondence to secondary life, save through the medium of the Son. It is truly said that God's eyes are too pure to behold iniquity, but through the "mediator" a way out of ignorance or sin into knowledge and holiness in self-conscious life, is provided. It is indeed the Heavenly Father "who knoweth what ye have need of" before you put it into words and who renders the equivalent of every desire in responsive emotion; and these deeds of the mind enter soul-life to become incarnated during the activities of bodily commerce. "The Father dwelling within" is in Truth the Christ to personal man, the mediator between the All-Father, the Man-Principle and personal man in his self-conscious state of existence.

These meditations are founded upon the teaching of the Master of Galilee concerning the "Father dwelling within," and also upon the findings of deductive science, namely: that from nothing, something cannot come. It is evident that something *is*, therefore something must always have been, something unlimited by time or senses, extending into another realm which *is*, and which antedates all appearance in the elements. What then precedes the appearance? What precedes the appearance of an ordinary invention, or any form of body or mechanism? The inventor through his desire first calls it out of its absolute state in Principle into concrete form in the mind. He then gives it mechanical form in the elements. Yet the substance of the invention, that which in the Principle responded to the desire of the inventor and gave it form still abides in the Principle.

So with man,—instinctive feeling or desire has called him out of his subjec-

tive state in Principle into concrete form) Yet like the mechanical invention, he coexists with his Principle both before and after he has appeared in the elements. But here the analogy ceases, for man extends his domain of original power and intelligence into the realm of his bodily existence, and further, he is capable of entering into self-consciousness of his Principle of All-Knowledge.

By meditation I do not mean intellectual meditation wherein the mind is concentrated on a particular subject, in a state of *thinking*. Spiritual meditation is very simple; so simple that at first one can hardly believe that anything is being accomplished. It consists merely in repeating the words of the meditation over slowly, just often enough to keep the mind from wandering, or from forgetting to say them; never heeding the thoughts that may, and will at first, arise involuntarily; never stopping to resist this kaleidoscope of

thought-images that presents itself, but simply carrying out your purpose of repeating the words, assured that your "Heavenly Father" (your divine nature) knows what your purpose is. In other words the desire that the meditation expresses could not have been conceived in the mind at all except through the coöperation of subjective pre-physical man and the Principle. It is, therefore, already known within. The mere act of faithfulness under the difficulties in the involuntary thought-realm where the habit of contrary desires has been established, counts mightily in bringing responsive feeling from the Principle, by virtue of which the words of the meditation were originally conceived.

We must remember that words are representative of a certain order or intent, and that the words of spiritual meditation lead straight back to Original Spirit, by which they came into existence.

In spiritual meditation "I" always

means the divine nature, in contradistinction to the "I" of personal consciousness, which has been founded on the mind's experience as interpreted through the senses

The divine nature "I" is the Christ within, on the involuntary and instinctive side of existence. It is the "I" that not only carries on all the scientific processes of bodily life and incarnation by means of its inheritance of the Knowledge Substance, but it also functions life to the mind, and the Substance-feeling out of which in due order ideas and thoughts are born. It is this "I" of creative Knowledge that ever waits below the threshold of the self-conscious office of the mind, ready to function to the intuitional office of the brain, on the one hand the creative Spirit of Knowledge nascent from the Principle, or on the other hand, race feeling and personal experience out of the soul store, in accordance with the evolution of self-

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consciousness in the individual, or in answer to the desire or necessity of the moment.

“I am” in meditation always means the divine nature of man, as if it were speaking from its Substance the Principle, as in one of our meditations spoken by the Master, “I am the Way, the Truth, and the Life” within thee. This is imagined to be the Christ nature passing from its involuntary office to the province of self-consciousness, in answer to the desire of the mind expressed in the meditation, thus bringing its spirit into contact with the personal consciousness of the individual,—to be interpreted into ideas, thoughts, or actions. These in turn are given back to the involuntary realm as so much heavenly treasure added to the soul store. This store increasing day by day becomes more and more an involuntary inspiration to the mind and to the vital processes of personal life, making also for health and length of days.

It is well to remember always that our meditations are not entered into by personal man, but by the divine nature; that "I am" means that the divine nature has come into self-consciousness of its Principle far enough to desire further spiritual birth.

So also with the meditations beginning "Thou art"; for example, "Thou art the Christ, the Son of the living God within me." This again is the mind acknowledging the divine nature as the man-correspondence of the Principle,—the idea being to get the mind more and more into conscious realization of its oneness with the Principle *now*; its oneness with Goodness and Wisdom and Health and Righteousness by which it may solve all the problems of personal life.

I have only attempted here to give just a running sketch of the nature of the teaching as a help to an understanding of this new order of meditation. In

my book *From Existence to Life: the Science of Self-Consciousness*, this, the greatest of all sciences, is fully set forth and formulated in a way that meets the demand both of the scholastic mind and the ordinary mind of common sense. In the present writing I have scarcely hinted at the health aspect of the teaching, but it will be readily comprehended that meditation "lays the axe at the root of the tree," generating a new spirit in which disease can find no correspondence. It is therefore the most powerful and the most fundamental method of healing, and of placing one's health on a sound basis.

Experience has shown that the intellectual comprehension of the theory of this teaching does not by any means bring with it the full working power or realization of the spirit of the same; but it does lead those who have grasped the truth of it, to hear the oral teaching in which the practical spirit seems to be more intimately conveyed.

Nevertheless there are many natures that will find great peace and illumination by following these simple suggestions.

It is often asked how often one should meditate, and how long each meditation should be continued. Ten or fifteen minutes in the morning, and the same in the evening ought to be the minimum of time to allow for the practice of communion with one's Life and Knowledge-Substance, that promises in the ultimate to yield an hundredfold more of all the good things according to sense perception, and finally Life Eternal.

Then too, it is most helpful, right in the midst of the activities of the day, to stop still even for a minute or two, and enter the meditative silence. The day will thus yield much more profit in all that counts towards life and abundance.

Those who have ample time at their command should practice as much as comes easily and naturally with inspira-

tion, remembering not to seek trance-like states of long comfortable reverie.

As to posture, experience has proved that meditations taken while sitting upright are much more virile and effective than those taken when lying down. When meditating, the attention should not be fixed upon any nerve center or upon any part of the body, even for healing. The mind belongs in the brain, let the attention center there, never below the chin.

The mind allies itself through desire with the involuntary divine nature, which is the Life and Source of all the creative activities in the body, and thus healing is induced.

Spiritual healing is induced through desire and trust, while psychological healing is more or less a matter of mental dominancy.

Synonyms for Principle

Life
Spirit
Goodness
Substance
Truth
Rightness
Wisdom
Faith
Health
Love
Omnipotence
Omniscience
Omnipresence
The Knowledge-Principle
The Knowledge-Substance
The All-Father
The Great Within
The Infinite

Synonyms for the Divine Nature

Pre-physical Man
Subjective Man

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Instinctive Man
The Christ
The Son of God
The Mediator
The Heavenly Father

Example in Self-Conscious Existence

Jesus
The Regenerate Man
The Word Made Flesh
A Man Born of the Spirit.

SPIRITUAL PSYCHOLOGY

THE intellectual perception of the truth of man's origin and continuous life in God prevalent in the advanced teaching of to-day, has led to a system of affirmation which constitutes a kind of spiritual psychology, a sort of kindergarten to the spiritual realization which should follow the intellectual perception.

These affirmations have proved most useful in time of great stress, when spiritual realization was impossible, stimulating the mind to an acute conviction or belief in God, and bringing about constructive, vital activity, thus saving the situation for the moment, but leaving the mind in a state of psychology or belief, rather than inducting it into a further knowledge of God. This for beginners is a legitimate practice, but

it does not make for spiritual advancement.

These same affirmations put as meditations, primary and secondary, introduce a safe and sure method of spiritual development, because there is no possible opportunity for the personal "I" to become deceived into thinking that it is something of itself; whereas the continual affirmation, "I am good," for instance, might become a piece of self-deception and self-stultification, making a man believe, in his relative condition of consciousness that he is absolute, while his neighbor can only too plainly perceive the contrary fact. Instead, then, of saying as an affirmation, "I am good," we put the idea either as a primary meditation: "I am thine Infinite Goodness within thee," or as a secondary meditation: "Thou art mine Infinite Goodness within me."

The following formula of spiritual psychology is offered as an aid to the

beginner. It should be committed to memory, and such parts of it as seem to be adapted to the situation of the moment should be repeated over and over with great conviction until the threatened condition is overcome. Then when the mind has risen to its proper dominion, one should make good with a suitable spiritual meditation, confirming in Truth the vital action already set in motion.

REALIZATION IN SPIRITUAL PSYCHOLOGY

THERE is no life, substance, or intelligence apart from Thee, Thou Knowledge-Substance by which the worlds were made. I would acknowledge Thee, and Thee only as my Life, my Health, my Strength, and my Eternal Wisdom.

God works in me to will and to do all that my wisdom leads me to do.

I, in my Divine Nature, came forth from God, by His Power and by His Wisdom. I am formed of His Substance; God is my Divine Inheritance; I live and move and have my being in God; I will acknowledge Him in all my ways.

I will walk only in the ways of God my Life; I will acknowledge only the Good; I will love only the Good.

I will stay my mind on the Good, so shall I be delivered from the thrall of sense, and the bondage of superstition and fear. With my mind stayed on God there is nothing to fear; there is no fear in God and there is no fear in His likeness which I am, in my divine nature.

I acknowledge God through my Divine Nature as my only working Power and Wisdom.

The elements have no power over me; God never gave the air dominion over me to give me cold or discomfort; I will therefore not bow down to the air nor be enslaved by it.

Food has no power to put me in bondage; I will make use of food to the honor and glory of my Life. Neither heat

nor cold has dominion over me; I will not have them to rule over me. I will arise to the dominion God has given me, by creating me of His Own Omnipotent Substance.

I will not bow down to, nor serve emotions of fear, nor any other emotion that bears no likeness to God; I will arise and go to my Father.

I now affirm the freedom that I have inherited through my Divine Nature, as I also deny any bondage to past experience or human heredity.

I praise Thee, I bless Thee, I venerate Thee, O my God, my Father, my Life.

Thou wilt never leave me nor forsake me. Let me never leave Thee, nor forsake Thee, O Most High.

God is my Health, God is my Strength,
God is my Life.

SPIRITUAL MEDITATIONS

1. Infinite Goodness.
2. Omniscient Goodness.
3. Infinite Holiness.
4. Omniscient Principle.
5. Infinite Spirit within me.
6. I am Spirit.
7. Teach me, Spirit, righteous thinking.
8. Infinite Life within me.
9. Infinite Consciousness within me.
10. Infinite Goodness, I would Thee know.

11. The Divine Love is within me.

12. I am thy Original Feeling within thee.

13. Wisdom, Wisdom, Omniscient vital Wisdom.

14. Peace, Peace, Omniscient vital Peace.

15. Oh God! give me Knowledge.

16. Oh Life Omniscient within me, give me Knowledge.

17. I am thy Holy Knowledge-Substance.

18. In my deep Origin I am perfectly divine.

19. I am thy Omniscient Knowledge-Substance within thee.

20. I am thy Holy Spirit of Righteousness within thee.

21. I am thy Original Spirit of Knowledge, thy High Counsellor within thee.

22. I am thy Creative Power and Principle within thee.

23. Be still and know that I within thee am God.

24. I am thy Almighty Protection and Bounty within thee.

25. I am thy Holy Principle of Faith, and thy Involuntary Self-control within thee.

26. Faith in God; have faith in God.

27. I am Light, and in Me is no darkness at all.

28. I am thy Holy Spirit of Truth within thee.

29. I am thine Omniscient Principle of Life, Faith, Love within thee; trust

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thou in Me, for I will never leave thee nor forsake thee.

30. That I may know the Truth within me.

31. My Creator and I are one.

32. The Father and I are one.

33. Faith in Omniscient Life.

34. I would know Thee, oh Most High within me, that I may abide realizingly in Thee.

35. Let not the will of finite experience, but the will of the Infinite Spirit be done in Me.

36. Infinite Health within me.

37. Let the Kingdom (or Spirit) of Health within me come.

38. I am thy Holy Spirit of Health and thy Involuntary Self-control within thee.

39. I acknowledge Thee and Thee only, as my Health-producing Power and Wisdom.

40. Be still and know that I within thee am God, I will have Health and not disease; I will have Knowledge and not ignorance; I will have Peace and not turmoil.

41. I am He that inhabiteth Eternity within thee.

42. I am He that inhabiteth the Omniscience within thee.

43. He that dwelleth in the secret place of the Most High shall abide under the protection of the Almighty.

44. Behold the Lamb of God that taketh away the sin of the world.

45. I am the Resurrection and the Life within thee.

46. I am the Resurrection-Principle, the Life-Substance within thee.

47. My Grace is sufficient for thee.

48. I am thy Creative Life within thee; trust thou in Me; abide in Me and live.

49. I am thy Spirit of Peace and Power within thee.

50. I am meek and lowly in heart.

51. I am the Christ, the Son of the Living God within thee.

52. Lo, I am with you always, even unto the end of the world.

53. I am the Way, the Truth, and the Life within thee.

54. This is my Beloved Son, in Whom I am well pleased, hear Him.

55. I can of my own self do nothing; the Father that dwelleth within me, He doeth the works.

56. I am thy Holy Spirit, thy Comforter, thy Principle of Love and Peace within thee, trust thou in Me.

57. Arise, shine, for thy Light is come.

58. There is a Spirit in man and the breath of the Almighty giveth them understanding.

59. Ye shall know the Truth and the Truth shall make you free.

60. Thou art my Divine Spiritual Protection within me.

61. I am thy loving Life within thee. I will satisfy all the desires of thy heart.

62. I will both lay me down in peace and will sleep, for Thou, Lord, alone, makest me to dwell in safety.

63. I will both lay me down in peace and will sleep for Thou, alone, oh my Divine Nature within me, makest me to dwell in safety.

64. Holy Son of God within me, I go to sleep in Thy care, let me awake feeling Thy Love.

65. Holy Divine Nature within me, offspring and likeness of the Infinite Knowledge-Substance, I go to sleep in Thy care, let me awake feeling Thy Love.

66. Let there now appear in my active feeling-nature, the great and luminous calm of oneness with Thee, O Most High within me, Thou Almighty Partner of my self-conscious life.

67. Inspiration (repeat about six times)

Infinite Spirit of Inspiration within me.

Inspiration of Life.

Inspiration of Knowledge.

Inspiration of Goodness.

Inspiration of Wisdom.

Inspiration of Health.

Inspiration of Truth.

Inspiration of Omniscient Love.

Inspiration of Eternal Life.

(Repeat over for ten or fifteen minutes
with expectancy.)

68. Holy Son of God within me,
teach Thy self-conscious child of Thy
Father, that I may abide in Thee, even
as Thou dost abide in Him.

69. Principle, Principle, Principle.

Infinite Principle, Infinite Principle.

Principle is all that I have.

Principle is all that I need.

Principle is all that there is.

Principle is always with me.

Principle is always for me.

Principle never fails.

Principle always succeeds.

Principle is my Life within me.

Principle is my inheritance.

I was conceived in Principle.
 I was born in Principle,
 I am environed by Principle,
 I live and move and have my being
 in Principle.

Principle, O Thou Infinite First, I
 would acknowledge Thee as my Life.

There is no principle or power of evil,
 There is no substance or intelligence
 apart from Thee, O Thou Principle Most
 High within me.

Thou art the Life of my body,
 Thou art the Life of my mind,
 Thou art the Life of all the experience
 I have had which I would now re-
 deem unto Thee.

Thou art the Life of my hearing,
 Thou art the Life of my seeing,
 In all the ways of sense, in all the ways
 of mind, I would know Thee O Thou
 Holy Spirit of Knowledge within me.

To know Thee is Life Eternal.

70. That I may know the Principle
 by which I came into existence.

71. That I may know the Principle of my mind.

72. That I may know the Spirit of the Substance-Spirit, the Spirit of Omnipotence, the Spirit of Omniscience.

73. Let the Kingdom of Omniscience within me come, let the will of the Omniscience within me be done in the psychical and physical nature as it is in the Kingdom of Spirit.

74. That I may be directed by my Divine Nature in all the ways of my life to-day; let the Divine Nature within me come forth.

75. Let the Divine Nature come forth and direct me in all my relations with people.

76. Let the Divine Nature come forth and direct me in all my business relations.

77. Let the Divine Nature come forth and direct me in all the ways of my self-conscious life.

78. That my self-consciousness may be one with the Principle of my Life, and not opposed to it.

79. I thank Thee that Thou hast heard me, and that Thou dost always hear me.

80. I am thy Knowledge-Nature, the Son of the Principle of All-Knowledge within thee; learn of me.

81. I am thy Divine Nature within thee; no man cometh unto the Knowledge-Principle, the Omniscient Substance, but by me.

82. I am thy Holy Principle of All-Knowledge by which thou hast come into existence; learn of Me and be wise.

83. Thou art the Holy Spirit of All Knowledge by which I came into exist-

ence; I would know Thee, that I may abide in Thy Wisdom.

84. I am thy Holy Knowledge-Substance, and the involuntary controlling Power of thy mind.

85. That I may know the Omniscient Principle of Creation, upon which my conscious life subsists.

86. I must keep faith with my Knowledge-Principle, for my Knowledge-Principle is my Life-Substance, my Love-Substance and the Substance of my entire personal presentment. So I must get into self-conscious relation with my Life-Principle, that I may enter into my divine inheritance of Life, Health, Wisdom, and Love.

87. That I may know Thee, O my Life-Knowledge-Love-Substance; while I am coming to know Thee, O Most High within me, let me abide in loving trust of Thee.

* 88. Teach me thy Way, O Man of Knowledge within me; I would walk in Thy Truth.

89. In the Kingdom of Knowledge there is no prejudice, there is no judgment, there is no condemnation. Let the Kingdom of Knowledge within me come.

90. In the Spirit of Knowledge there is no prejudice, no judgment, no condemnation, nor is there any other malignant spirit, of any sort or kind, in the Infinite Spirit of Knowledge. Let the Infinite Spirit of Knowledge within me come.

* In those meditations where certain denials appear in contrast to the subsequent affirmation, it is well to repeat the denials over and over many times in the spirit of the affirmation, making sure not to entertain a spirit of condemnation towards that which you are denying, but to abide all the time in the creative consciousness of the spiritual affirmation.

91. In the Spirit of Knowledge there is no ignorance, there is no fear, there is no weakness; there is only Infinite Faith. Let the Spirit of Knowledge within me come.

92. In the Spirit of Eternal Life there is no deception, there is no ignorance, there is no disease, there is nothing perishable. Let the Spirit of Eternal Life within me come.

93. In the Kingdom of Righteousness there is no deception, there is no evil, there is no fear, there is only Infinite Wisdom. Let the Kingdom of Righteousness, the Spirit of the Omniscient Substance, within me come.

94. Thou art opening my heart to Thy Holy Spirit of Truth, that I may live a normal, intuitive, spiritual Life.

95. I thank Thee that Thou art opening my heart to Thy Holy Spirit of

Truth, and that I am more and more each day realizing the spiritually inspired life.

96. While I in my personality am coming to know Thee, O Most High within me, let me learn to trust Thee, to trust Thee implicitly.

97. Thou wilt reveal to me the deceptions of my present state and wilt give me wisdom to know, and grace to follow in, the Way of Regeneration—the Way of Life.

98. Thou wilt cleanse my feeling-nature of all sadness, condemnation, resentment, and regret, and of all dependance upon any other than Thee, O Most High within me, and Thou wilt feed my mind and heart with the Bread of Life straight from Thine own Omniscient Substance, and wilt enable me in my personality to express my divine inheritance of Health, Wisdom, and Love.

99. I thank Thee that all sadness, condemnation, resentment, and regret are being melted away by the incoming of Thy Divine Love to my personal consciousness.

100. That my personal consciousness may be inspired by the Holy Spirit of Wisdom, and that out of this chrysalis of human personality my Divine Manhood may be brought to birth.

101. O Thou Divine Nature, Christ of my soul, Mediator between my personality and the Holy Life within, regenerate this mask of human consciousness which I have called myself, that it may fitly represent the Divine Substance—the Father dwelling within.

102. O, Thou Infinite Divine Christ-Nature, Son of God within, as yet unborn to me, Thou wilt reveal Thyself, that I may create a noble character and consciousness which shall be fashioned out of Thine own Divine Substance,

44 A NEW ORDER OF MEDITATION

and shall testify of Thee, not only in my own regeneration, but in that of others, and in the hundred-fold that shall be added because of the lifting up of the Son of Man within.

103. That I may love the Lord my God with all my heart, with all my mind, with all my soul, and with all my strength, and in this Spirit of God-Love may I meet and enjoy my neighbor.

A MEDITATIVE REALIZATION

104. I am the Christ, the Son of the living God within thee. By thy desire I am come to regenerate thy consciousness.

I will keep thy feet from failing, I will keep thy heart from quailing; I will inspire thee with Truth, with knowledge of Me.

I will heal thee of all ignorance of soul, and of its likeness in the flesh.

I will enable thee to form a new personality within the chrysalis of the one that thou hast called thyself, a personality which shall have loving dominion over all the earth-consciousness.

Fear not, I am always with thee. Call upon Me and I will answer thee. Thou art in My keeping, in Me there is nothing to fear.

I am the Health-Spirit within thee, the Healing Spirit. Call upon Me in time of need.

Trust in Me at all times and I will cause great signs and wonders to appear. At thy word the lame shall walk, the blind shall see, the ears of the deaf shall be unstopped, and all manner of sickness shall be healed.

Trust thou in Me, in Me there is nothing to fear. Trust thou in Me.

NOTE.—Meditations are most effective when they are first thoroughly learned by heart.

Number 104 will not only be found to have great regenerative power, but also a quieting, comforting quality, and when used during a wakeful night it induces sleep.

Much could be said of the different meditations, but experience will discover it all.

To speak generally, it is better for those who have had little or no teaching, to use first the shorter and simpler meditations, and not to change too often to others.

NOTES FROM A MEDITATION CLASS

LET us first invoke the Spirit of Health. "Thou art my Holy Spirit of Health within me."

This is the acknowledgment of God as the Spirit of Life, and of the Health which must come into our self-consciousness in order for us to be able eventually to realize God as the Spirit of Health. We realize something of the spirit of chemistry, and of mechanics, which works out our bodily problem, and also the state of normal-mindedness, as we account normality, but the Spirit of the Health-Substance we do not realize. We realize facts, and enjoy the fact of being well, but the conscious mind does not realize that the health of the body

depends on the mind being imbued with a certain Spirit, which is the Health Spirit. So let us meditate for a while saying the words over, as if they were from the Infinite, within ourselves,—“I am thy Holy Spirit of Health within thee, trust thou in Me.”

In the old Scriptures we have the terse laconic record, “Asa was diseased in his feet, his disease was exceeding great, yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers.”

I want to get a lesson of healing out of this. What does this record mean to us? Why was Asa singled out to have the fact of his disease, his seeking help from the physicians, and his death, recorded for posterity? Does it mean that it is wrong to go to the physicians? This record, coming as it does from religionists, may perhaps be looked on as one-sided, but it certainly tells us something about Asa. He must have had a higher idea than to go to the phy-

sicians or he would not have been held up in this way for taking their advice.

The record presupposes therefore, that Asa knew better, that he had within himself a higher perception, but did not live up to it in the moment of need, and was lured away from it by some old adversary in his mind. There were the physicians on the outside, but he knew a higher way of getting health and healing, of getting it from within, from "the Lord." If he had not known this there would be no point in the record. He did not live up to the Truth he had perceived, but in the hour of his temptation he fell. The first obstacle he met, he gave in to, and ceased to meditate on "the Lord," for this is what "seeking the Lord" means.

Since God is subjective, is Omniscience, we must turn the mind to considering this Subjectivity, as in meditation. Asa could not send for the Lord, objectively, as for the physicians, so instead of sending his mind to the Lord in

meditation, he sent for the physicians, and thus changed the character of his meditation from the divine to the human.

We find ourselves prone to do the same thing. We change the character of our meditation very frequently in the hour of temptation when the mind meets with some obstacle to our higher idea. For instance, we go into a room for the purpose of meditating, and something which we profess not to enjoy nearly as well as our meditation engages our attention, and we too, in a mental sense, "sleep with our fathers"—we "sleep" to the spiritual idea. Why do we do this? Because the mind is not trained to stay with our meditation. There is a hurdy-gurdy in the street, we go off and attend to that; someone is coughing, and that rivets us and we are asleep spiritually. We "sleep with our fathers."

Now this Truth that we are following means everything to us if we abide in

it, but we need not be discouraged. If we cannot abide in it to-day we may hope to do so to-morrow. You know that if we cannot learn a given lesson in one day, we go on and on, and so progress along the lines of ordinary mundane knowledge in our struggle with our environment. We do not jump up and down in the same place for months and months, but we progress by steady earnest effort. So too it must be with our spiritual progress, and thus we shall attain to the knowledge of our Health-Spirit, Health to the soul, and the corresponding health of body which grows out of it.

In the New Testament we have another terse direction: "Agree with thine adversary quickly whiles thou art in the way with him, lest at any time the adversary deliver thee to the judge . . . and thou be cast into prison."

Now we know something of the Master's teaching, and may therefore be very sure that this does not mean that we

are to capitulate or submit to the adversary's terms.

The teaching of Jesus is a teaching regarding the bringing forth of the Divine Nature. "Agree with thine adversary quickly . . . lest the adversary deliver thee to the judge . . . and thou be cast into prison." The adversary and the judge and the prison are all within. They are metaphors. All this is metaphysical teaching of how to attain to Divine Manhood, and to understand this teaching we must know what are the terms of agreement which we have to make with the adversary within.

The Son of God comes forth from God, and this coming forth means the coming into self-consciousness. The self-consciousness of the Divine Man must therefore be a true representation of the Source from which He came. This is the sole meaning of the Christ existence in self-conscious life.

Agree with thine adversary—come to an understanding with him. Does that

mean resist him? No, resistance is not in this teaching. We can see that Jesus does not mean that we should resist, for he says, "Whosoever shall compel thee to go a mile, go with him twain." On what terms then shall we come to an agreement? It can only mean that our adversary must be healed by the Son of God within, must feel the Good we are functioning, and agree on the terms of the Good, through the feeling subtly awakened in him by our abiding in the Spirit of All Good. Continue to abide in the Good through the whole transaction, for only in this manner can the birth of the Christ into the realm of the self-conscious personality go on continuously.

We are now being taught to abide with God no matter what happens on the outside, and by so doing all our adversaries will melt into agreement with their in-dwelling Christ. We are Sons of God being born, and we must not personally resist evil, but trust to the

Christ. Nature to overcome evil with Good, since all Power is given to the indwelling Man. In this way, and on these terms we actually come into a oneness with God. If we abide in the Good the adversary lays down his arms, he meets the Spirit generated in the personal realm by our abiding, which dissolves the spirit of fight. Remember all this transaction of coming to an agreement takes place first in the meta-physical realm, and then becomes manifest in the outward presentment and conduct of the personal being.

In all the events of our life we must remember to abide continually in the Good, to be in constant touch with our Most High, and let all vexed questions be settled in the involuntary realm by the in-dwelling Son of God.

Now in our high moments of perception and feeling we have accepted the great teaching of the Master as our guide in dealing with our daily affairs.

Shall we then, as heretofore, take up arms, visible or emotional, and sally forth against our enemy as though he were without? The enemy to our peace, to our progress in Truth is our own store of emotion within, which we are mistakenly directing towards another, while all the time it abides as a canker in our own souls, joining forces with the old personality formed by past education and experiences while living from sensuous premises. Each personality differs, and if two are not in accord, the one that knows the most must abide in the Truth. While the Spirit of Truth brings about this agreement, we should remember that this is not done by the voluntary man, but by the involuntary man, that is to say, measures are taken by the voluntary man which bring about in the involuntary realm that feeling which results in agreement.

Now we have all spent some years in working out of old conditions with what faithfulness we could, and yet perhaps

some of us have not realized that we have only one great adversary, and that is within ourselves. We must deal with that adversary by abiding in God, and if he be not overcome at once we had better pray that the condition that is disturbing us may not let us off, until we have done with it, because it is the very thing that is calling for our trust in the Divine Nature, which is able to overcome the whole gamut of emotions which this stumbling-block represents. When we have overcome the enemy by abiding in God we shall be more able in our daily life to meet the various contingencies which have tripped us up before, and to overcome them by thus abiding. The time to learn to abide is not so much in the turmoil of life, as in your own chamber, or in the meeting-place where special opportunities of overcoming are provided.

We give the enemy reality if we resist, for we treat it as though it had power apart from the great Principle (or in

religious language Omniscience) in which we are abiding. Do not resist, just abide like a little child, while the condition resolves. It may take a little time to generate the feeling that shall be great enough to forgive the sins of the race and our own sins up to the moment we are having our temptation, which is what "the enemy" represents.

But abide. You say it is not easy to abide at such a moment, but it is easier than you think. If you start out with the feeling that your life depends on your overcoming and that you are not to overcome by fighting, but are to abide and let the result be brought about as unconsciously as the beating of the heart takes place, it will not be so hard. You will fall at once into the attitude of meekness and lowliness, knowing that your life depends on your abiding in that attitude. Realize that you can do nothing, but that your Life can do this just as it beats your heart—in this way you will surmount your stumbling-block.

For instance, a temptation is offered to be angry. Now in cold blood we know that there is a better way of settling matters than temper, but when the temptation comes we do not always remember this.

Because we are invited by some personality or by our own education to be angry or to condemn shall we do it? No, we have not to answer for another. We have simply to abide, and we can perhaps give that other a little help on the way by thus abiding. Let us remember that we are ourselves a complete world of personality and each one has this overcoming to do, of changing that personality and bringing out another. Are we going to fail, or to overcome by abiding? We can help others most not by talking and arguing but by abiding. Do not go away to-day simply feeling that you have had a wonderful time which you have enjoyed, but go away and the first adversary you meet, just abide. You say you cannot do

this? Just let go. Abide. Do not fight, but abide, and trust the Power that has brought you along to help you to abide.

Knowledge is meek and lowly in heart, it never thrusts itself forward, it does not come like a mighty flood and sweep us away, it does not crush itself into us, but it comes in moments of divine harmony and offers itself to us. Knowledge is the door of Life Eternal and Life Eternal does not manifest in discord, ignorance, and bodily disturbance, but is always peaceful, still, and great. It does not argue, there is no ground for argument, but when one is not in the arguing spirit and is abiding, it will come and sup with us.

Our only full salvation is knowledge of God. Abide then in God. If there is anything higher than knowledge of God, go to it quickly but if there is anything lower, then drop it.

Abide now and get your healing. I do not ask you to remain poverty-

stricken, but to come into wealth and get your healing by abiding in the Spirit of Health and let transmutation take place in your bodies from terms of sense to terms of mind. This will be accomplished not by abiding in the thought of wealth or gain of any kind, but by abiding in that great Spirit out of which those things are born into the universe.

But this transmutation of body into terms of mind all depends on the mind being at a working oneness with its Principle. Just so much of the Spirit of Health as we are able to open to, so much healing shall we get. This Spirit can enter through the sound realm, by means of the spoken word, and it can enter through the soul realm—silently. The one meets the other and enters the personality.

The Great Master said: "Say not lo here, nor lo there, the Kingdom of Heaven is within you." I want to remind you of a converse fact. / Your whole kingdom of enemies is within: |

Say not lo here, nor lo there, for enemies—all your enemies are within. Looking through sense we may think we see our enemies on the outside—it is all a deception—they are within—personalities only call them out into objective form. Your kingdom of hell is within, it is not vested in any other person, so we know just what we have got to do, we have to rebuild our world of personality. Jesus said that He could call ten legions of angels and escape from His enemies through fighting physically, but it was not his purpose to do so, He chose to abide. On another occasion He “hid himself and went out of the temple going through the midst of them, and so passed by.”

When we have redeemed the self within we need not live in the world of enemies any longer. We can look on and see what people are and form our opinions of them calmly and quietly—but we shall not dwell in a world of enemies any more. If they are harmo-

nious we enjoy them and abide, and if they are inharmonious we are able to recognize that, and to abide none the less, thus raising them by the greater spirit which grows out of abiding steadfastly in the Good ourselves.

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