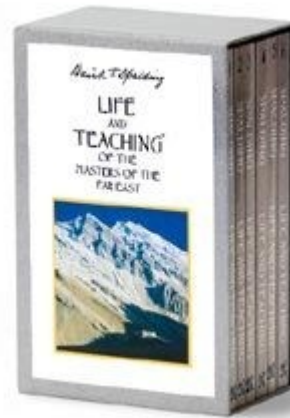


Life and Teaching of the Masters of the Far East



VOLUMES I - IV

by Baird T. Spalding

"There is no question that these people have brought the Light through the long ages and they prove by their daily life and works that this Light does exist just as it did thousands of years ago."

Baird T. Spalding

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Life and Teaching of the Masters of the Far East

Volume I

by Baird T. Spalding

FORWARD

In presenting THE LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST, I wish to state that I was one of a research party of eleven persons that visited the Far East in 1894.

During our stay—three and a half years—we contacted the Great Masters of the Himalayas, who aided us in the translation of the records, which was of great assistance in our research work. They permitted us to enter into their lives intimately and we were thus able to see the actual working of the great Law as demonstrated by them. We call them Masters, which is merely our name for them. One living the life described herein is entitled to reverence and consideration as a Master.

Records and manuscripts—our actual experience with the Masters—were preserved. Personally, at that time, I thought the world was not ready for this message. I was an independent member of the research party and I am now publishing my notes under the title LIFE AND TEACHING OF THE MASTERS OF THE FAR EAST, with the thought that the reader may accept or reject, as he wishes.

This book, which will be followed by others of the Sun series, gives the first year's experience of the expedition in relation to the Masters. It includes their teaching, which was taken by us stenographically at the time, with their permission and approved by them.

The Masters accept that Buddha represents the Way to Enlightenment, but they clearly set forth that Christ IS Enlightenment, or a state of consciousness for which we are all seeking—the Christ light of every individual; therefore, the light of every child that is born into the world.

(Signed) Baird T. Spalding

Chapter I

We had been in India about two years, doing regular routine research work, when I met the Master known in these writings as Emil. While walking along a street in the city where we were staying, my attention was attracted to a crowd. I saw the center of interest was one of the street magicians, or fakirs, that are so common in that country. As I stood there I noticed beside me an elderly man who was not of the same caste as those about him. He looked at me and asked if I had been long in India. I replied, "About two years." He asked, "Are you English?" I answered. "American".

I was surprised and very much interested to find one who spoke English. I asked him what he thought of the performance then going on. He answered, "Oh, it is a common occurrence in India. These fellows are called fakirs, magicians, and hypnotists. They are all the name implies; but underneath it all is a deeper spiritual meaning that few discern and good will come of it some day. It is but the shadow of the thing from which it sprang. It has caused a great deal of comment, and those commenting upon it seem never to have reached the true meaning, for there certainly is a truth underneath it all."

Here we parted and I saw him only occasionally during the next four months. Our expedition was confronted by a problem which gave us a great deal of trouble. In the midst of our worries I again met Emil. Immediately he asked what was bothering me and began talking about our problem.

I wondered at this, for I felt that none of our party had mentioned it outside of our little circle. His familiarity with the situation was such that I felt the whole matter was known to him. He explained that he had a certain insight into the affair and that he would endeavor to help.

Within a day or two the matter was cleared up, leaving us without a problem. We wondered at this but, with other things to occupy our time, soon forgot.

As other problems came up it became a habit with me to talk them over with Emil. It seemed that as soon as I discussed our troubles with him they would cease to exist.

My associates had met and talked with Emil but I had said little to them about him. By this time I had read a number of books on Hindu lore, selected by Emil, and I was fully convinced that he was one of the adepts. My curiosity was keenly aroused and I was becoming more deeply interested each day.

One Sunday afternoon Emil and I were walking in a field when he called my attention to a pigeon circling overhead and casually remarked that the bird was looking for him. He stood perfectly still and in a few moments the bird alighted upon his outstretched arm. He said the bird has a message from his brother in the North. This proved to be a fellow-worker who had not reached the attainment whereby he could communicate directly, so he took this means. We later found that the Masters are able to communicate with each other instantly

by thought transference or, as they call it, a force much more subtle than either electricity or wireless.

I then began to ask questions and Emil showed me that he was able to call the birds to him and direct their flight while they were in the air; that the flowers and trees would nod to him; that the wild animals would come to him fearlessly. He parted two jackals that were fighting over the body of a smaller animal that they had killed and were feeding upon. When he approached them they stopped fighting and put their heads in his outstretched hands in perfect trust, then resumed their meal in quiet. He even gave me one of the young wild creatures to hold in my hands. He then said to me, "This is not the mortal self, the self you see, that is able to do these things. It is a truer, deeper self. It is what you know as God, God within me, God the Omnipotent One working through me that does these things. Of myself, the mortal self, I can do nothing. It is only when I get rid of the outer entirely and let the actual, the I AM, speak and work and let the great Love of God come forth that I can do these things that you have seen. When you let the Love of God pour through you to all things, nothing fears you and no harm can befall you."

Every day during this time I had lessons with Emil. He would suddenly appear in my room, even if I had taken special care to lock the door before retiring. At first his appearance at will disturbed me but I soon saw that he took it for granted that I understood. I became accustomed to his ways and left my door open so that he could come and go as he pleased. This confidence seemed to please him. I could not understand all his teachings and I could not accept them fully, nor was I able, with all I saw while in the East, to fully accept at the time. It required years of meditation to bring me the realization of the deep spiritual meaning of these peoples' lives.

Their work is accomplished without ostentation and in perfect childlike simplicity. They know the power of love to protect them and they cultivate it until all nature is in love with them and befriend them. Thousands of the common people are killed annually by serpents and wild animals, yet these Masters have so brought forth the power of love in themselves that serpents and wild animals do not injure them. They live at times in the wildest jungles, and sometimes lay their bodies down before a village to protect it from the ravages of wild animals, and no harm befalls the village or themselves. When occasion requires they walk on water, go through fire, travel in the invisible, and do many other things that we have been accustomed to look upon as miracles performed only by one supposed in some way to possess supernatural powers.

There is a striking resemblance between the life and teaching of Jesus of Nazareth and those of these Masters as exemplified in their daily life. It has been thought impossible for man to derive his daily supply directly from the Universal, to overcome death and to perform the various so-called miracles that Jesus performed while on earth. The Masters prove that all these are their daily life. They supply everything needed for their daily wants directly from the Universal, including food, clothing and money. They have so far overcome death that many of them now living are over five hundred years of age, as was conclusively proved by their records.

There are comparatively few of these Masters in India, other cults seeming to be but offshoots of their teaching. They realize their number is limited and that only a few scholars can come to them. In the invisible, however, they can reach almost unlimited numbers and it seems to be the greater work of their lives to reach out into the invisible and help all who are receptive to their teaching.

The teaching of Emil laid the foundation for the work which we were to take up years later in our third expedition to these countries, during which time we lived with the Masters continuously for three and one-half years, traveled with them, and observed their daily lives and work throughout the Far East.

Chapter II

We arrived at Potal, from where the expedition was to start, late in the afternoon of December 22, 1894, and found we were to start Christmas morning upon what was to be the most memorable expedition of our whole lives. I never shall forget the few words Emil said to us that morning. These words were delivered in fluent English, although the speaker did not boast an English education, and he had never been out of the Far East.

He began by saying, "Tis Christmas Morning; to you I suppose it is the day Jesus of Nazareth, the Christ, was born; to you the thought must come that He was sent to remit sins; to you He must typify the Great Mediator between you and your God. You seem to appeal to Jesus as a mediator between you and your God, who seems to be a stern and, at times, an angry God sitting off somewhere in the place called heaven, located where I do not know, except it be in man's consciousness. You seem to be able to reach God only through His less austere and more loving Son, the great and noble One whom we all call Blessed and whose advent into the world this day commemorates. To us this day means more; to us this day not only means the advent into this world of Jesus, the Christ, but also this birth typifies the birth of Christ in every human consciousness. This Christmas Day means the birth of the Great Master and Teacher, the Great Liberator of mankind from material bondage and limitations. To us this great soul came on earth to show more fully the way to the real God, the great Omnipotent, Omnipresent, Omniscient One; to show that God is all Goodness, all Wisdom, all Truth, All in All. This Great Master, who came to this world this day, was sent to show more fully that God not only dwells without us but within us, that He never is, nor can be, separated from us or any of His creations; that He is always a just and loving God; that He is all things; knows all things; knows all and is all Truth. Had I the understanding of all men, it is beyond my power to express to you, even in a humble way, what this Holy Birth means to us.

"We are fully convinced and we hope you also will see that this Great Master and Teacher came to us that we might have a fuller understanding of life here on earth; that all mortal limitations are but man-made and in no other way should they be interpreted. We know that this greatest of all teachers came to show more fully that the Christ in Him and through whom He did His mighty works is the same Christ that lives in you, in me, and in all mankind; that we can, by applying His teachings, do all the works that He did and greater works. We believe that Jesus came to show more fully that God is the one great and only Cause of all things, that God is All.

"You may have heard it said that we believe Jesus received his early training among us. Perhaps some of us do believe. Let that be as it is. Does it matter whether His training came from among us or as a direct revelation from God, the one source where all things really exist? For when an idea from God-mind has been contacted by one man and sent out through the spoken word, cannot one, or all, again contact that thought in the Universal? Because one has

contacted the idea and sent it out, it does not follow that it is his particular possession. If he did appropriate and hold it, where would be room for receiving? To receive more we must give out what we have received. If we withhold what we receive, stagnation will follow and we will be like the wheel that generates power from the water and suddenly, of its own volition, begins to withhold the water which it is using. It will soon find itself stifled with inert water. It is only when the water is allowed to flow freely through that it is of value to the wheel to create power. Just so with man. When he contacts God's ideas he must give them out in order to receive the benefit from them. He must allow all to do the same that they may grow and develop as he is growing.

"I am of the opinion that what Jesus taught came to Him as a direct revelation from God, as it no doubt has come to our great teachers. Are not all things of God, and whatever one human being can do, cannot all do? We believe you will be convinced that God is ever willing and ready to reveal Himself to all men as He has revealed Himself to Jesus and others. The only requisite necessary is for each one to be willing to let God come forth. We believe, with all sincerity, that all are created equal; that all men are one man; that the mighty works done by Jesus can and will be done by all. You will see there is nothing mysterious about these works. The mystery is only in man's mortal concept of them.

"We fully realize you have come to us with minds more or less skeptical. We trust you will live with us and know us as we really are. Our work and the results accomplished, we leave you to accept or reject, as you will."

Chapter III

Emil sent us away with a few remarks, in which he said, "You are about to start on your expedition with these two men, Jast and Neprow, to accompany you. As you travel it will take about five days to journey to your next important stopping place, about ninety miles distant. I will tarry here for a time because it will not be necessary for me to consume that time to cover the distance, but I will be there to greet you. I wish to ask that you leave one of your party here, in order to make observations and corroborate what may happen. In this way, time will be saved and he will be able to join the expedition not later than ten days hence. We simply ask him to watch and report what he sees."

We started with Jast and Neprow in charge of the expedition and I wish to say that more business-like arrangements could not well be imagined. Every detail was complete and swung into line with the rhythm and precision of music. This harmony was maintained throughout the entire expedition, which lasted three and half years.

We arrived at the appointed village about four o'clock of the fifth day and there was Emil to greet us, as he had agreed. Can you imagine our amazement? We were quite certain we had come by the only traveled route and by the swiftest mode of locomotion in that country, except as the couriers goes. They travel in relays and go night and day. Here was a man well advanced in years, as we thought, and one we felt would in nowise be able to negotiate a journey of ninety miles in less time than it required us to do the same—yet, here he was.

Of course we all tried to ask questions at once and were eager to hear. These were his words, "I said when you departed that I would be here to greet you—I am here. I wish to call your attention more fully to the fact that man in his right domain is limitless, knows no limit of time or space. Man, when he knows himself, is not obliged to toil wearily along for five days to accomplish ninety miles. Man in his right estate can accomplish any distance, it matters not the magnitude, instantly. A moment ago I was in the village from which you departed five days ago. What you saw as my body still reposes there. Your associate, whom you left in that village, will tell you that, until a few moments before four o'clock, I conversed with him, stating that I would go to greet you as you would arrive here about this hour. What you saw as my body is still there and your associate still beholds it, although it is at present inactive. This was done simply to show you that we are able to leave our bodies and greet you at any appointed place, at any specified time. The two who accompanied you could have accomplished the journey as I have. In this way you will more readily realize that we are only ordinary humans of the same source as you; that there is no mystery but that we have developed the powers given all by the Father, the Great Omnipotent One, more fully than you have. My body will remain where it is until night, then I will bring it here and your associate will proceed on his way here as you did, arriving in due time. After a day's rest we will journey to a small village, one day off, where we will tarry one night, then return here and

meet your associate to see what his report will be. We will assemble this evening in the lodge. In the meantime, farewell."

In the evening, after we had assembled, Emil, without opening the door, suddenly appeared in our midst and said, "You have seen me appear in this room, as you would say, by magic. Let me say there is no magic about it. Here is a simple experiment which you can behold. You can see this, consequently you will believe. Kindly gather around so that you can see. We have a small glass of water which one of your number has just brought from the spring. You see that a minute particle of ice is forming in the very center of the water. You see it gather to itself, particle by particle, more ice, until now the whole of the water in the glass is frozen. What has happened? I held the central atoms of the water in the Universal until they became formed or, in other words, I lowered their vibrations until they became ice and all the other particles formed around them until the whole has become ice. You can apply this to the little glass, the tub, the pond, the lake, the sea, the whole mass of the water of the earth. What would happen? All would be frozen, would it not? To what purpose? None. You ask by what authority. I say by using a perfect law. But in this case, to what end? Nothing, as no good has been accomplished or could be accomplished. Had I gone on determined to carry this out fully, what would have happened? The reaction. To whom? To me. I know the law and what I express returns to me as truly as I express it. Therefore, I express only the good and the good returns to me only as good. You can readily see that, had I persisted in the freezing, the cold would have reacted upon me long before I had accomplished the end and I would, in reaping the harvest of my desire, have been frozen. Whereas, if I express the good, I reap the harvest of my good eternally.

"My appearance in this room tonight may be explained in this way. In the little room where you left me I held my body in the Universal by raising its vibrations and it returned to the Universal or, as we say, returning it to the Universal where all substance exists. Then, through my I AM, my Christ Consciousness, I held my body in my mind until its vibrations were lowered and it took form right here in this room and you could see it. Wherein is there any mystery? Am I not using the power, or the law, given me by the Father through the Beloved Son? Is not this Son you and I and all mankind? Wherein lays the mystery? There is none.

"Consider the faith represented by the mustard seed. It comes to us from the Universal through the Christ within, which has already been born within us all. As a minute speck it enters through the Christ, or superconscious mind, the place of receptivity within us. Then it must be carried to the mount or highest within us, the very top of the head. It is held there. We must then allow the Holy Spirit to descend. Now comes the admonition, 'Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy strength and with all thy mind.' Think! Does the meaning come? Heart, Soul, Strength, Mind. Is there anything to do at this point but to turn it all over to God, the Holy Spirit, and the Whole-I-Spirit in action? This Holy Spirit comes in many ways, perhaps as tiny entities tapping and seeking admittance. We must accept and allow this Holy Spirit to come in and unite with the minute point of light or seed of knowing and revolve around it and adhere to it just as you saw the particles of ice adhere to the central particle, and it will grow in form particle by particle, circle by circle, just as the

ice, multiply and express that seed of knowing until you are able to say to the mountain of difficulties, 'Be thou removed and cast into the sea,' and it will be done. Call this fourth dimension or what you wish; we call it God in expression, through the Christ in us.

"It is in this way the Christ was born. Mary, the Great Mother, perceived the ideal; the ideal was held in mind, and then conceived in the soil of her soul, held for a time there, then brought forth or born as the perfect Christ Child, the First Born, the Only Begotten, and the Son of God. He was nourished and protected; given the very best of the mother; watched over and cherished until He grew from childhood into manhood. It is thus the Christ comes to all of us; first as an ideal planted in the soil of our soul—the central part where God is—held in mind as the perfect ideal, then brought forth or born as the perfect Child, the Christ Consciousness.

"You who have seen what has been accomplished here doubt your own eyes. I do not blame you. I get the thought of hypnotism from the minds of some. My brothers, is there one here who feels that he does not have the power to exercise every God-given faculty that he has seen brought forth tonight? Do you think for a moment that I am in any way controlling your thought or vision? Do you think that I could, if I would, cast a hypnotic spell over any or all of you—for did you not all see? Is it not recorded in your own great Book that Jesus entered a room with the doors closed? He just came in as I have done. Do you think for a moment that Jesus, the Great Master and Teacher, needed in any way to hypnotize? He used His own God-given power as I have done tonight. Let me say that I have done nothing but what each one of you can do. Not only you, but every child that is or has been born into this world, or universe, has the same power to do just what you have seen accomplished this night. I wish to get this clearly before your minds. Let me also say that you are individuals, that you are not personalities, that you are free wills, not automatons. Jesus did not need to hypnotize and we do not need to hypnotize. Doubt us all you wish until you are fully satisfied as to our honesty. Put the idea of hypnotism away for the time, or at least let it lie passive until you have gone deeper into the work. All we ask is that you keep an open mind."

Chapter IV

We entered the little village of about two hundred inhabitants one-half hour before sunset and, when it was known that Jast was with us, I believe every villager, old and young, and every pet and domestic animal came to greet us. While we were the object of more or less curiosity, it was immediately noted that Jast was the center of interest, greeted by all with the utmost reverence. After a few moments he said a word to the villagers and all but a few returned to their usual duties. Jast turned to us and asked if we wished to go with him while the camp was being prepared for the night. Five of our party said they were tired after the day's journey and wished to rest. The remainder of us followed Jast and the handful of villagers toward the far side of the clearing that surrounded the village. After crossing the clearing we had gone but a short distance into the jungle when we came upon the form of a man lying upon the ground as though dead—that was our impression at first glance. A second glance, however, showed that the repose suggested calm sleep rather than death.

We stood staring as though transfixed for we saw that the figure lying on the ground was Jast. Suddenly, as Jast walked toward it, the figure became animated and rose to a standing position. As the figure and Jast stood face to face for an instant, there was no mistaking the identity—it was Jast. All saw that it was he. The, instantly, the Jast we had known had disappeared and there was but one figure standing before us. Of course, all this was accomplished in much less time than it takes to tell and the wonder was that not one of us questioned. The five who had been left behind at camp came running without a signal from any of us. We afterwards asked them why they came. The answers were, "We don't know. The first we knew, we were all on our feet and running to you. We simply do not know why we did it. None of us recall any signal. We found ourselves running in your direction before any of us realized what we were doing."

One of our number remarked, "My eyes are opened so wide that I see far beyond the vale of death and the wonders that stand revealed are beyond conception." Another said, "I see the whole world overcoming death. How vividly the words come back, 'The last enemy, Death, shall be overcome.' Is not this the fulfillment of these words? What pigmies are our mere intellects in comparison with this gigantic but simple understanding and yet we have dared to look upon ourselves as giants of intellect. Why, we are mere babes! I just begin to see the meaning of, 'Ye must be born again.' How true the words!"

I leave the reader to imagine our surprise or bewilderment. Here was a man with whom we had been in daily contact, and by whom we had been served daily, that was able to lay his body down for the protection of others and go on and serve so very efficiently. Could it do otherwise than recall, "He that is greatest among you shall be servant or shall serve." I think there was not one among us but from that moment lost all fear of death.

These people are accustomed to laying a body down before a village in the jungle of a country infested with marauding men and animals and that village is

as safe from the ravages of men and animals as though it were in a civilized country.

It was very evident that Jast's body had been lying where we found it for a considerable time. The hair had grown long and bushy and in it were the nests of a little bird peculiar to the country. These birds had built their nests, reared their young, and the young had flown away, thus giving unmistakable evidence of the time the body had been in that position and inactive. These birds are very timid and will abandon their nests at the slightest disturbance. This shows the great love and trust of the little birds.

Chapter V

We were up at sunrise the next morning and that day returned to the village where we had left our outfit. We arrived at the village just before dark and pitched our camp under a great banyan tree. The next morning Emil greeted us and we all began asking questions. He said, "I do not wonder at your questions and I will gladly answer all that I can at this time, leaving others until you have gone further into our work. In talking to you as I am, you fully realize that I am using your language to convey to you the one great underlying principle of our belief.

"When all know the Truth and it is rightly interpreted, truly is it not one and all from the same source? Are we not all one with the universal mind substance, God? Are we not all one great family? Is not every child, everyone born, no matter the caste or creed, a member of this great family?"

"You ask if we believe death is avoidable. Let me answer in the words of the Siddha: `The human body is built up from the individual cell, like the bodies of plants and animals, whom we love to call younger and less evolved brothers. The individual cell is a minute microscopic unit of the body. By a process of growth and division, repeated many times, this minute nucleus of a cell-unit results at last in a complete human being, built up of almost countless millions of cells. These body cells specialize for certain different functions but they retain, in the main, the characteristics of the individual cell whence they arose. This individual cell may be looked upon as the torch bearer of animate life. It passes on from generation to generation the latent fires of God—the vitality of all living beings, with an unbroken ancestry reaching back to the time when life first appeared on this planet.' This individual cell has the property of unlimited youth. But what about the group cells called the body? The group cells arose from the individual cell repeated many times, retaining its individual characteristics, one of which is the latent fire of life, or Eternal Youth. The group cells, or body, function as guardian of the individual cell only during the short span of life as you know it now.

"The most ancient of our teachers by inspirational means perceived the truth of the fundamental unity of life reactions in plant and animal. We can well imagine these teachers beneath the spreading banyan addressing their pupils as follows: `Look at this giant tree. The vital process going on in our brother, this tree, and in ourselves is fundamentally the same. Behold the leaves and the buds at the tips of the oldest banyan—how young they are—young as the seed from which the giant sprang into life. The life reactions of plant and man being alike, man can certainly profit by the experience of the plant. As the leaves and buds at the tips of the branches of the oldest banyan are as young as the seed whence it sprang, even so the group cells in man forming his body, need not gradually lose their vitality and die, but may grow young and evergreen as the ovum or individual cell itself. Indeed, there is no reason why your body should not grow as young and vital as the vital seed from which it sprang. The ever-spreading banyan, always a symbol of everlasting life, does not die except through

accident. No natural law of decay, no old age process seems to exist within the banyan tree to affect injuriously the vital energy of its cells. The same is true of the human form divine.

"There is no natural law of death or decay for man, except through accident. No inevitable old age process exists within his body or group cells—nothing that can gradually paralyze the individual. Death is, then, an avoidable accident. Disease is, above all, dis-ease, absence of ease or Santi—sweet, joyous peace of the spirit reflected through the mind in the body. Senile decay, which is the common experience of man, is but an expression that covers his ignorance of cause, certain disease conditions of mind and body. Even accidents are preventable by appropriate mental attitude. Says the Siddha: 'The tone of the body may be so preserved that it may naturally resist with ease infectious and other disease, like plague and influenza.' The Siddha may swallow germs and never develop disease at all.

"Remember that youth is God's seed of love planted in the human form divine. Indeed, youth is the divinity within man; youth is the life spiritual—the life beautiful. It is only life that lives and loves—the one life eternal. Age is unspiritual, mortal, ugly, and unreal. Fear thoughts, pain thoughts, and grief thoughts create the ugliness called old age. Joyous thoughts, love thoughts, and ideal thoughts create the beauty called youth. Age is but a shell within which lies the gem of reality—the jewel of youth.

"Practice acquiring the consciousness of childhood. Visualize the Divine Child within. Before falling asleep suggest to your consciousness, 'I now realize that there is within me a spiritual joy-body ever young, ever beautiful. I have beautiful, spiritual mind, eyes, nose, mouth, skin—the body of the Divine Infant, which now, tonight, is perfect.' Repeat this affirmation and meditate upon it quietly while falling asleep. Upon rising in the morning suggest to yourself aloud, 'Well, dear (addressing yourself by name), there is a divine alchemist within.' By the spiritual power of these affirmations during the night a transmutation takes place and the unfolding from within, the Spirit, has saturated this spiritual body and spiritual temple. The inner alchemist has caused dead and worn-out cells to fall and the gold of new skin to appear with perpetual health and loveliness. Truly divine Love in demonstration is eternal youth. The divine alchemist is within my temple, constantly coining new and beautiful baby cells. The spirit of youth is within my temple—this human form divine, and all is well. Om Santi! Santi! Santi! (Peace! Peace! Peace!)

"Learn to smile in the sweet way of a child. A smile from the soul is spiritual relaxation. A real smile is a thing of true beauty, the artistic work of the 'Inner Ruler Immortal.' It is well to affirm—'I think a kind thought for all the world. May all the world be happy and blest.' Affirm before taking up the work for the day—'Within me there is a perfect form—the form Divine. I am now all that I desire to be! I visualize daily my beautiful being until I breathe it into expression! I am a Divine Child, all my needs are being now and forever supplied!'"

"Learn to thrill yourself. Affirm, 'Infinite Love fills my mind and thrills my body with its perfect life.' Make everything bright and beautiful about you. Cultivate a spirit of humor. Enjoy the sunshine.

"You understand that I am quoting from the teaching of Siddha. They are the oldest teachers known and their teaching antedates all history by thousands of years. They went about teaching the people and showing them the better way of life even before man knew the simple arts of civilization. It is from their teaching that the system of rulers sprang. But these rulers soon wandered away from the realization that it was God expressing through them. Thinking it was themselves, the personal, who were doing the work, they lost sight of the spiritual and brought forth the personal or material, forgetting that all comes from the one source—God. These rulers' personal concepts gave rise to the great separations in belief and the wide diversity of thought. This is our concept of the Tower of Babel. The Siddha have preserved throughout the ages the true inspirational methods of God expressing through mankind and through all His creations, realizing that God is All and that it is God manifesting through all. They have never deviated from this teaching. Thus they have preserved the great fundamental Truth."

Chapter VI

The man we had left in the village to observe Emil joined us here and reported that he had conversed with Emil until nearly four o'clock of the day he was to keep his appointment with us. Then Emil said he was about to keep his appointment. His body immediately became inactive and reposed upon the couch as though asleep. It was in this position until about seven o'clock in the evening, when it gradually became more indistinct and disappeared. It was at this time in the evening that Emil came to us in the lodge at the little village.

We had made a number of short trips from our headquarters with either Jast or Neprow accompanying us and in every instance, they had shown their sterling qualities and worth. On one of these trips Emil, Jast, and Neprow accompanied us to a village where a temple called The Silence Temple, The Temple Not Made By Hands, is located. This village contains the temple and the houses of the attendants and is located on the former site of a village that had been nearly destroyed by the ravages of wild animals and pestilence. We were told that the Masters visited this spot and found a few inhabitants left of about three thousand population. They ministered to them and the ravages of the wild animals and pestilence ceased. The few villagers vowed that, if they were spared, they would, from that time on, devote their lives to God, serving Him in any way He chose. The Masters left and when they returned later they found the temple erected and attendants in charge.

The temple is very beautiful, situated on an elevation overlooking a wide expanse of country. It is about six thousand years old, is made of white marble, and has never needed repairs, as a piece chipped off replaces itself, as was proven by members of our party.

Emil said, "This is called the Temple of Silence, the Place of Power. Silence is power, for when we reach the place of silence in mind, we have reached the place of power—the place where all is one, the one power—God. `Be still and know that I am God.' Diffused power is noise. Concentrated power is silence. When, through concentration (drawing to a center), we have brought all of our forces into one point of force, we have contacted God in silence, we are one with Him and hence one with all power. This is the heritage of man. `I and the Father are one.' There is but one way to be one with the power of God and that is consciously to contact God. This cannot be done in the without, for God manifests from within. `The Lord is in His holy temple; let all the earth keep silent before Him.' Only as we turn from the without to the silence of the within can we hope to make conscious union with God. We will realize that His power is for us to use and we will use it at all times. Then we will know that we are one with His power.

"Then will humanity be understood. Man will learn to let go of self-delusions and vanities. He will realize his ignorance and littleness. Then will he be prepared to learn. He will realize that the proud cannot be taught. He will know that only the humble can perceive the Truth. His feet will feel the firm rock, he will no longer stumble, he will be poised in decision.

"To realize that God is the only power, substance, and intelligence may be confusing at first. But when man does realize the true nature of God and brings Him forth into active expression, he will use this power at all times. He will know that he consciously contacts His power at all times—when he eats, when he runs, when he breathes, or when he does the great work before him. Man has not learned to do the greater works of God because he has not realized the greatness of God's power and has not known that God's power is for man's use.

"God does not hear us through our loud and vain repetitions nor our much speaking. We must seek God through the Christ within, the invisible connection which we have within ourselves. When the Father within is worshipped in Spirit and Truth, He hears the calls of that soul which sincerely opens to Him. The one who makes the connection with the Father in secret will feel the power flowing through him as the fulfillment of every desire. For he that sees the Father in the secret place of his own soul and there abides, him the Father will reward openly. How often Jesus disclosed his individual contact with the Father. See how He constantly held Himself in conscious communication with God within. See how He talked with Him as though He were personally present. See how powerful this secret inner relation made Him. He recognized that God does not speak in the fire, the earthquake, or the great wind, but in the still, small voice—the still, small voice deep in our own souls.

"When man learns this, he will become poised. He will learn to think things through. Old ideas will drop away, new ideas will be adjusted. He will soon find the ease and efficiency of system. He will learn at last to take all the questions that perplex him into this silent hour. There he may not solve them but he will become familiar with them. Then he will not need to go hurrying and battling through the day and feel that his purpose has been defeated.

"If man would come to know the greater stranger—himself—let him enter his own closet and shut the door. There he will find his most dangerous enemy and there will he learn to master him. He will find his true self. There will he find his truest friend, his wisest teacher, his safest adviser—himself. There will he find the altar upon which God is the undying fire, the source of all goodness, all strength, all power—himself. He will know that God is in the deepest part of the silence. He will find that within himself abides the Holy of Holies. He will feel and know that his every desire is in God's mind and is, therefore, God's desire. He will feel and know the closeness of the relationship of God and man, the Father and the Son. He will realize that only in consciousness has there been any separation of these which have seemed two—just as his spirit and his body have seemed to be two—but which in reality are one.

"God fills both heaven and earth. It was this great revelation that came to Jacob in the silence. He had slept on the stone of materiality. In a great burst of divine illumination he saw the outer is but the out-pressing or expression of the image held within. So impressed was he by this that he called out, 'Surely the Lord (or law) is in this place (the earth or body) and I knew it not. This is none other but the house of God and this is the gate to heaven.' Man will realize, as Jacob did, that the real gate to heaven is through his own consciousness.

"It is this 'ladder' of consciousness, revealed in a vision to Jacob, which each of us must climb before we can enter that silent secret place of the Most High and find that we are in the very center of every created thing, one with all things visible and invisible, in and of the Omnipresence. In Jacob's vision he was shown the ladder reaching from earth to heaven. He saw the angels of God descending and ascending upon it—God's ideas descending from Spirit to form and ascending again. It was the same revelation that came to Jesus when the 'heavens were opened unto him' and he saw the wonderful law of expression whereby ideas conceived in the divine Mind come forth into expression and manifest as form. So perfectly was this law of expression revealed to the Master that at once he saw all form may be transformed, or changed in form, through a change of consciousness in regard to it. His first temptation was to change the form of stones to that of bread to satisfy personal hunger, but with the revelation of this law of expression came the true understanding that stones as well as all other visible forms have come forth from the Universal Mind Substance, God, and are in themselves true expressions of divine Mind; and all things desired, (not formed) are still in this Universal Mind Substance ready to be created or brought forth to fill every desire. Thus, the need for bread but showed that the substance with which to create bread or any other needed thing is at hand without limitation and bread can be created from this substance just as well as stones can be created therefrom. Every good desire man has is God's desire; therefore, there is an unlimited supply in the Universal God Substance all about us to fill every desire. All we need do is to learn to use what God has already created for us and this He wills to have us do that we may be free from every limitation and thus be 'abundantly free.'

"When Jesus said, 'I am the door,' He meant that the I AM in each soul is the door through which the life, power, and substance of the great I AM, which is God, comes forth into expression through the individual. This I AM has but one mode of expression and that is through idea, thought, word, and act. This I AM God Being, which is power, substance, intelligence, is given form by consciousness; and for this reason the Master said, 'According to your faith be it unto you,' and 'All things are possible to them that believe.'

"Now we see that God is within the soul as power, substance, and intelligence—or in spiritual terms, wisdom, love and truth—and is brought out into form or expression through consciousness. The consciousness which is in the infinite mind of God and in man is determined by the concept or belief that is held in mind. It is the belief in separation from Spirit that has caused our forms to age and die. When we see that Spirit is all and that form is constantly being expressed from Spirit, then shall we understand that that which is born of or brought out of Spirit is Spirit.

"The next great truth to be revealed through this consciousness is that each individual, being a concept of the divine Mind, is held in that Mind as a perfect idea. Not one of us has to conceive himself. We have been perfectly conceived and are always held in the perfect mind of God as perfect beings. By having this realization brought to our consciousness, we can contact the divine Mind and so reconceive what God has already conceived for us. This is what Jesus called being 'born again.' It is the great gift the silence has to offer us; for by

contacting the God-mind we can think with God-mind and know ourselves as we are in reality rather than as we have thought ourselves to be. We contact God-mind through true thought and so bring forth a true expression; whereas, in the past, perhaps through untrue thought, we have brought forth an untrue expression. But, whether the form be perfect or imperfect, the Being of the form is perfect God-power, substance, and intelligence. It is not the Being of the form that we wish to change but the form that Being has assumed. This is to be done through the renewing of the mind, or through the change from the imperfect to the perfect concept, from the thought of man to the thought of God. How important then to find God, to contact Him, to be One with Him and to bring Him forth into expression. How equally important is the silence or the stilling of the personal mind, that the God-mind in all its splendor may illumine the consciousness. When it does, then we shall understand how 'the sun of righteousness (right-use-ness) shall rise with healing in his wings.' The mind of God floods consciousness as sunshine floods a darkened room. The infusion of the Universal Mind into the personal mind is like the entrance of the vastness of the outside air into the impurity of that which has long been held in some close compartment. It stands alone, supreme, and we realize that we are to build but one temple. The Temple of the Living God is the blending of the greater with the lesser through which the lesser becomes one with the greater. The impurity was caused by the separation of the lesser from the greater. The purity is caused by their union, so that no longer is there a greater and a lesser but just the one good, whole, pure air. Even so must we know that God is One and all things visible and invisible are One with Him. It is separation from Him that has caused sin, sickness, poverty, and death. It is union with Him that causes one to become a whole Being or to become conscious of being whole.

"The separation from unity is the descent of the angels on the ladder of consciousness. The return to unity is the ascent of the angels upon the ladder. The descent is good, for unity then becomes expressed in diversity, but in diversity there need be no concept of separation. That which is diversity has been misconceived from the personal, or external viewpoint, to be separation. The great work for each soul is to lift the personal viewpoint to such heights in consciousness that it becomes one with the whole. When all can 'meet with one accord in one place,' that place in consciousness where it is understood that all things visible and invisible have their origin in the one God, then we stand upon the Mount of Transfiguration. At first we see Jesus and with Him Moses and Elias; or Law and Prophecy, and the Christ, (the power within man to know God); and we think to build three temples, but the deeper meaning comes. We are given to realize the immortality of man and to know that divinity is never lost, that Divine man is deathless, eternal. Then Moses—the Law, and Elias—the Prophecy, disappear; and the Christ stands alone supreme and we realize that we have to build but one temple—the Temple of the Living God within our very selves. Then the Holy Spirit fills the consciousness and the sense delusions of sin, sickness, poverty, and death become no more. This is the great purpose of the silence.

"This temple from which you may chip a piece and the scar will be instantly healed but typifies the temple of our body, of which Jesus spoke, the temple not

made by hands, eternal in the heavens, which we are to bring forth here on earth."

Chapter VII

Thursday morning the sun rose clear and beautiful but, instead of pushing on as we had expected, we were told that we would wait where we were until the trails had dried and the rivers had receded so we could proceed more comfortably. We were all fearful lest our provisions should be exhausted and one of our party voiced this fear. Emil, who had charge of the whole outfit, came to us and said, "You need not fear. Does not God take care of all His creatures, both great and small, and are we not His creatures? You will see that here I have a few kernels of corn or corn seed. I will plant them. By this act I have definitely said that I want corn. I have formed corn in my mind. I have fulfilled the law and in due season it will come forth. Is it necessary for us to await the long, arduous process that Nature in her slow growth and unfoldment will take in order to grow corn? If so, we would be obliged to wait a long, hard time to obtain it. Why not use a higher or more perfect law, given us by the Father, to produce it? All that is required is to become quiet and visualize or idealize corn and we have corn cured, ready for use. If you doubt it, you can gather it, grind it into meal, then make it into bread." There before us was corn grown and cured so that we did gather it, and grind it, and afterwards made it into bread.

Then Emil went on to say, "This you have seen and believe but why not use a more perfect law and bring forth a more perfect thing or exactly what you want—bread. You will see by using this more perfect, or as you would say, more subtle law, I am able to bring forth exactly what I need—bread." And as we stood there spellbound a large loaf of bread was in his hands, nor did the supply stop until there were forty loaves upon the table before us, placed there apparently by Emil himself. He remarked, "You see there is sufficient for all; if not sufficient, more can be supplied until there is enough and to spare." We all ate the bread and pronounced it good.

Emil continued, "When Jesus at Galilee asked Philip, 'Whence shall we buy bread?' He did this to try him, for within Himself He knew full well there was no necessity to buy the bread needed to feed the assembled multitude nor to secure it through the material market then in existence. He saw the opportunity to prove to His disciples the power of bread leavened or increased by the Spirit. How often man in the mortal concept thinks as did Philip! He was calculating, as human consciousness is calculating today, from the visible supply on hand—thinking he had only so much bread or so much supply or so much money with which to buy. Jesus recognized that the one in Christ Consciousness knows no limitation. He then, in Christ Consciousness, looked to God as the source and creator of all and gave thanks for the power and substance right at hand to fill every want. He then broke and distributed, through His disciples, to those in outer need until the need was supplied and there remained twelve baskets over. Jesus never depended on the over-supply of another to fill His need nor the need of another; but He taught that our supply is right at hand in Universal Substance where all supply exists and all we need do is to create it or bring it forth. Just so when Elisha multiplied the widow's oil. He did not apply to someone having an over-abundance of oil, for had he done this the supply would have been limited.

He contacted the Universal and the only limit to the supply was that all the vessels were filled. The supply could have flowed on until this day had there been vessels to receive it.

"This is not hypnotism. None of you feel that you are in any way under a hypnotic spell. Let me say that the only hypnotism is the selfhypnotism of believing that each and every one can not do the perfect works of God, and create the desired condition or thing. For is not the need itself the desire to create? Instead of unfolding and creating as God wills us to create, you fold up in your little shells and say, 'I can't,' and you hypnotize yourselves into actually believing that you are separate entities apart from God. You simply fall short of your perfect creation or expression. You do not let God express perfectly through you as it is His desire to do. Did not Jesus the Great Master say, 'The works that I do, ye shall do also, and greater works than these shall ye do'? Was it not Jesus' true mission here on earth to show that we, as sons of God, or man in his true estate, can create as perfectly and as harmoniously as God does? When Jesus commanded the blind man to bathe his eyes in the pool of Siloam, was not this intended to open the eyes of all? All were to see that Jesus was sent by the Father to show us that the Father intended us to create exactly as He creates; all are to do the perfect work as Jesus did by recognizing the Christ in himself and in all.

"I can go one step further. This loaf I just received and held in my hand is consumed as though burned by fire. What happened? I misused the perfect law that brought forth my conception and consumed that which I brought forth, because of my misuse or not using rightly or righteously, the perfect law which is as exact as music or mathematics or any other so-called natural law. If I persisted in the misuse of the perfect law, it would consume not only that which I create but would consume me, the creator.

"Is the bread really destroyed? We will admit the form is changed for, in place of the loaf, we have a small amount of dust or ashes. Has it not in reality been returned to the Universal Substance from which it sprang? Is it not now in unmanifest form, waiting to be brought again into manifestation? Is this not the way with all forms that go from our sight either by fire or decay or in any other way? Do they not return to the Universal Substance—God—from which they sprang? Is this not the meaning of 'What descends from heaven must ascend into heaven'?

"A short time ago you saw ice formed, without any apparent cause, as you perhaps think of it. Let me say that that is the same as creating the bread. I can use the law to obtain ice as well as bread, just as long as I use either as a benefit to mankind, or as long as I am working in living accord with the law, or expressing as God wishes all to express. It is good for all to make bread, or ice, or any and all things desired; and all must press on to the stage at which they can do these things. Can you not see that by using the highest law, the absolute law of God, you may bring forth that which you need or conceive in mind as your highest idea and thus please God more fully by manifesting more fully, knowing as Jesus did that we are perfect Sons of God?

"Does not this suggest freedom from commercial bondage as well as all other bondage? As I see it, the commercial bondage will, in a few years, become the greatest bondage of all. If it goes on at the rate it is now progressing, it will dominate man, soul and body, and it cannot do otherwise than consume itself and those that are interested in it. There is no question but that the first inception of commercialism was on a high spiritual plane, but materialism was allowed to creep in until the very power used to create is the power that will consume; just as the very power used to create will always consume if not used rightly. Is not the pressing of commercialism and limitations upon us crowding us on to see that we must come up over, or overcome, these conditions? Is not this done by simply realizing that we are to do the perfect works of God, to raise our consciousness to the Christ Consciousness? Is not this what Jesus taught us here on earth? Does not His whole life exemplify this?

"My dear brothers, do you not see that in the beginning there was the Word and the Word was with God? At this time, everything to be formed later was in unmanifest form in the Universal Mind Substance—or as expressed by some, in chaos. This word in the original was actuality. This word, chaos, is misinterpreted to mean a turbulent or warring state, instead of the deep, spiritual state of actuality, always awaiting a definite, creative, spoken word through which it can spring forth into manifest form.

"When God Principle desired to bring forth the world out of Universal Mind Substance, God was quiet and contemplative. In other words, God saw an ideal world; He held in mind that substance of which the world was to be formed a sufficient time to lower its vibration; then He spoke the Word and the world was formed—or, as we might say, God visualized a mental pattern or mold into which could flow the substance needed to make the world and it came forth a perfect form, built upon the pattern which was held in consciousness.

"All these things might have been thought of by God, Infinite Power. He might have wished during an indefinite time that they were formed and made visible. Had not the definite spoken word been put forth into the formless ether, nothing would have been created or brought forth into visible form. In order to establish in visible results the thought and desires of even an Infinite Omnipotent Creator and bring orderly forms out of actuality, it took the definite, positive 'Let there be.' So must we take the definite step.

"God is holding the ideal perfect world in mind in every detail and it is bound to come forth as a heaven or perfect home where all His children, all His creatures, and all His creations may dwell in peace and harmony. This is the perfect world that God saw in the beginning and the one He is thinking into existence right now, and the time of its manifestation lies in our acceptance of it. When we can come to the one place and know that we are all one, one man, and know that we are all members of God's body as much as one member of our body is a part of the whole body, then we are in, and of, God's kingdom, heaven here on earth, now.

"To make this manifest, realize that there is nothing material in heaven. All is spiritual. Realize that heaven is a perfect state of consciousness, a perfect world here on earth now, and all we need to do is to accept it. It is here all about us,

waiting for us to open the inner eye. Through that eye our bodies shall be made light, the light which is neither of the sun nor moon but of the Father; and the Father is right here in the very innermost part of our being. We must sufficiently realize that there is nothing material, that all is spiritual. Then we must think of that wonderful God-given spiritual world which is right here now if we can realize it.

"Do you not see that God created all in this way? Did not God first become quiet and contemplative and see the light? Then He said, 'Let there be light,' and it was so. In the same way He said, 'Let there be a firmament,' and it was so; and likewise with other creations, He held each form or ideal steadfast in consciousness, then spoke the word, and the ideal was brought forth. Just so with man. God said, 'Let us make man in Our image, after Our likeness and give him dominion over all.' God, all good, created all things good; man the greatest and last, with full dominion over all. Then man saw only good, and all was good until man separated himself from God and saw duality, or two. Then he, by his thought, created two, one good and the other the opposite; for if there were two, they would be opposite—good and evil. Thus evil came through man's perfect power to express or bring forth that which he gazed upon. If man had not seen evil, evil would have been given no power of expression. Only the good would have been expressed and we would be as perfect as God sees us today. Would not heaven always have been on earth as God sees it and as we must all see it to make it manifest? Jesus had a perfect right to say that He came from heaven; for did not all come from heaven, the great Universal Mind Substance?

"Since man was created in the image and likeness of God, did not God give man the power to create exactly as He creates? And does not God expect man to use that power as freely as He uses it—and in exactly the same way? By first perceiving the need; then conceiving the good, the ideal, with which to fill the mold that we hold in consciousness and which is to be filled from the Universal Mind Substance; then sending forth the word that it is filled; that it is so, and it is good.

"Jesus, when He was crucified, gave His flesh, the outer, what we see of the body, to prove that there is really a deeper or spiritual body; and it is this spiritual body that He manifested when He came forth from the tomb. This is the body of which He spoke when He said, 'Destroy this temple and in three days I will raise it up.' He did this to show us we have the same spiritual body and that we can do all the works He did. There is no question that if Jesus had wished to do so, He could have saved Himself. There is no doubt but that He saw there was a great change taking place in His body. He also saw that those about Him were not able to see that they also could bring forth the spiritual body, as He was attempting to have them see. They still looked to the personal and He saw that if He brought forth the spiritual body without some decided change, the people would not be able to discern between the material and the spiritual; so He adopted the way of the crucifixion to bring about the change.

"Truly is not this the Christ in man, which the Great Master, Jesus, whom we all love and reverence, came to show? Did He not unfold His life here on earth to show us the perfect way to God? Can we do other than love this perfect ideal

way when we once see it, whether it be planting seed, making bread, or doing the million and one things necessary to human existence? Are not these acts mere lessons carrying us on to our unfoldment? Some day we are to realize that we are truly Sons of God, not servants; that as Sons we can and do have all that the Father has and that we can use it just as freely as our Father does.

"I admit this takes a mighty faith at first; one that usually must be taken step by step and must be practiced faithfully like music or mathematics, until we come to the place of knowing. Then we are grandly, beautifully free. Could there be a better, truer example of this life than that of Jesus? Can you not recognize the power that is in His name, Jesus, the Christ made manifest, or God manifesting through the flesh man? Jesus came to the place where He relied wholly upon His deep knowledge or understanding of God and this is how He did His mighty works. He did not rely upon His own will power or upon strong, concentrated thoughts. Neither must we rely upon our own will power nor strong, concentrated thoughts, but upon the will of God. `Tis not my will, but Thine, O God, be done.' Will to do the will of God. Do you not think that Jesus willed in all things to do the will of God or to do what God willed Him to do?

"You will note that very often Jesus is referred to as going into a high mountain. Whether He physically ascended a high mountain or not, I do not know. This I do know, that we must all ascend to the heights, the very highest in consciousness to receive our illumination. This height means the very top of the head and there, if the faculty is not developed, we must develop it by spiritual thoughts. Then from the heart, the love center, we must let love flow forth to balance all and when this is done the Christ is revealed. The son of man perceives that he is the Son of God, the only begotten Son, in whom the Father is well pleased. Then with constant love, we must realize this for all.

"Just stop and think deeply for a moment and realize the countless number of the grains of sand of the seashore; the countless number of drops of water that go to make up the waters of the earth; the countless number of life forms in the waters of the earth. Then realize the countless number of rock particles that are contained in the whole earth; the countless number of trees, plants, flowers, and shrubs upon the earth; the countless number of forms of animal life upon the earth. Realize that all are the outpicturing of the ideal held in the great universal mind of God; that they all contain the one life, the life of God. Then think of the countless number of souls born upon this earth. Then realize that each soul is a perfect outpictured ideal image of God as God sees Himself; that each soul is given the same power, expression, and dominion over all that God Himself has. Do you not think that God wills or wishes man to unfold these God-like or God-given qualities and to do the works that God does through the inheritance given man by the Father, the one great, Universal Mind in all, through all, and above all? Then realize that each person is an expression or pressing out (from the unseen, the Spirit) into visible form, a form through which God loves to express. When we can realize and accept this, we can truly say as Jesus did, `Behold a Christ is here.' It is in this way that He attained His mastery over the worldly or flesh self. He recognized, claimed, and accepted His divinity, then lived the life just as we must do."

Chapter VIII

After a delay of eight days, we broke camp on Monday morning and proceeded on our way. The afternoon of the third day out, we came to the bank of a larger river. The stream was about two thousand feet wide, running bank-full, and the current was at least ten miles per hour. We were told that this stream, in ordinary times, could be crossed at this place without any inconvenience.

We decided to camp until morning and observe the rise and fall of the water. We were informed that we would be able to cross by bridge farther up stream, but to reach this bridge would necessitate a detour of at least four days' hard travel. We felt that if the water was receding, it would be better to wait a few days rather than undertake the long detour. It had been demonstrated to us that we need not take any thought as to our provisions for, from the day already referred to, when our provisions were exhausted the whole company, consisting of over three hundred persons, had been supplied with an abundance of provisions from the invisible, as we called it. This supply was maintained for sixty-four days, until we returned to the village from which we started. Thus far, none of us had any idea of the true significance or meaning of the things we were experiencing. Neither were we able to see that these things were performed by definite law, a law that all can use.

When we were assembled for breakfast next morning, we found five strangers in camp. They were introduced and it was mentioned that they were from a party that was camped on the other side of the stream and were returning from the village of our destination. We thought very little of this at the time, as we naturally supposed they had found a boat and had crossed in it. One of our party said, "If these people have a boat, why can we not use it to cross the stream?" I think all of us saw this as a way out of our difficulty; but we were told that there was no boat as the crossing was not thought to be of sufficient importance to maintain one.

After finishing breakfast that morning we were all assembled on the banks of the stream. We noticed that Emil, Jast, and Neprow with four others of our party were talking with the five strangers. Jast came to us and said they would like to cross with the others to the camp on the other side of the stream as they had decided to wait until the next morning to see if the water showed signs of receding. Of course, our curiosity was aroused and we thought it rather foolhardy to attempt to swim a stream as swift as the one before us just to make a friendly call upon a neighbor. We felt that swimming was the only way the crossing could be accomplished.

When Jast rejoined the group, the twelve, fully dressed, walked to the bank of the stream, and with the utmost composure stepped on the water, not into it. I never shall forget my feelings as I saw each of those twelve men step from solid ground upon the running water. I held my breath, expecting, of course, to see them plunge beneath and disappear. I found afterwards that that was the thought of all our party. At the time, I think each of us held his breath until they were all past midstream, so astonished were we to see those twelve men

walking calmly across the surface of the stream without the least inconvenience and not sinking below the soles of their sandals. When they stepped from the water to the farther bank I felt that tons of weight had been lifted off my shoulders and I believe this was the feeling of every one of our party, judging from the sighs of relief as the last man stepped ashore. It certainly was an experience that words fail to describe. The seven belonging to our party returned for lunch. While the excitement was not so intense at the second crossing, every one of us breathed more freely when the seven were safe ashore again. Not one of our party had left the bank of the stream that forenoon. There was very little discussion regarding what we had witnessed, so engrossed were we with our own thoughts.

The second day the company was toiling up the steep side of a mountain with the hot sun pouring down upon us when our Chief, who had said but little during the last two days, suddenly remarked, "Boys, why is it that man is obliged to crawl and grovel over this earth?" We answered in chorus that he had voiced our thoughts exactly.

He went on to say, "How is it, if a few are able to do the things we have seen accomplished, that all men cannot accomplish the same things? How is it that man is content to crawl, and not only content to crawl but is obliged to do so? If man was given dominion over all things, he was certainly given power to fly above the birds. If this is his dominion why has he not asserted this dominion long ago? The fault must certainly be in man's own mind. This must all have come about by man's own mortal concept of himself. He has only been able, in his own mind, to see himself crawling; thus he has only been able to crawl."

Then Jast took up the thought and said, "You are perfectly right, it is all in man's consciousness. He is limited or unlimited, bound or free, just as he thinks. Do you think that the men you saw walk across the stream yesterday to save themselves the inconvenience of this trip are in any way special creations any more than you are? No. They are not created in any way different from you. They do not have one atom more power than you were created with. They have, by the right use of their thought forces, developed their God-given power. The things you have seen are accomplished in accord with definite law and every human being can use the law if he will."

Chapter IX

Located in this village was The Healing Temple. It is claimed that only words of Life, Love, and Peace have been given expression in this temple since its erection, and the vibrations are so potent that nearly all who pass through the temple are instantly healed. It is also claimed the words of Life, Love, and Peace have been used and sent out so long from this temple and the vibrations emanating from them are so strong that, should words of inharmony and imperfection be used at any time, they would have no power. We were told that this is an illustration of what takes place in man. If he would practice sending forth words of Life, Love, Harmony, Peace, and Perfection he would in a short time not be able to utter an inharmonious word. We attempted to use inharmonious words and found in each instance that we could not even utter them.

This temple was the destination of those of the company who were seeking healing. It is the custom for the Masters who are in the vicinity to congregate at this village at certain intervals for a season of devotion and instruction to those who wish to avail themselves of the opportunity. The temple is dedicated entirely to healing and is open to the people at all times. As it is not always possible for the people to reach the Masters, the Masters encourage the people to go to the temple for healing. This is the reason they do not heal those that congregate for the pilgrimages. They accompany the pilgrims to show the people that they are no different than themselves, that all have the same God-given power within. I suspect that when they crossed the river that morning they did it to show that they could rise above any emergency and that we should also rise above any emergency.

In places not accessible to this temple all who come to the Masters for help are greatly benefited. Of course, there are the curious and those who do not believe that do not seem to receive any help. We witnessed a number of assemblages of from two hundred to two thousand people and all those desiring healing were healed. A great many told us they were healed by declaring silently that they desired to be made whole. We had the opportunity to observe a large number of those healed at different times and we found that about ninety per cent of these healings were permanent, while all the healings in the temple seemed to be permanent. It was explained that the temple is a concrete thing located in one place, representing the God center, the Christ in the individual—just as all churches should typify this God, or Christ center, in the individual—and that it is always accessible to those desiring to go there. They could go to the temple as often as they chose and stay as long as they wished. The ideal is thus formed in the minds of those who come to it and the ideal becomes fixed in mind.

Emil said, "Right here comes the suggestion that has led to the idolatry of the past. Men sought to grave in wood or stone, gold, silver or brass the image of that which they idealized but any idol can only imperfectly picture the ideal. The image, the idol, is no sooner formed than men become conscious that the ideal surpasses the idol and they are shown that they must gaze upon love and

idealize for themselves that which they wish to bring forth from the within, instead of graving any idol in outer form of the ideal they would express. A later form of idolatry is to idealize the personality of the one who expresses our ideal. We should idealize the ideal which he expresses and not the personality which expresses it. This is true even of so great a person as Jesus. Thus, Jesus chose to go away when He saw the people were idealizing His personality instead of the ideal which He represented. They sought to make Him their King, only realizing that He could supply them with every outer need, not recognizing that they within themselves had the power to supply their every need and that this they must do, as He, Himself, had done. He said, 'It is expedient that I go away for if I do not go, the Comforter will not come,' meaning that as long as they looked to His personality they would not recognize their own powers. For they must look within, within their very selves.

"Another may teach or tell you, but you of yourselves must do the work, for if you look to another, you build the idol instead of bringing forth the ideal."

Chapter X

Emil talked to us on the realization of the Christ Consciousness. He said, "It is through the power of our own mind or thought action that we are able to bring forth or realize the Christ Consciousness. Through the power or process of thought we can transmute and evolve our bodies, or our outer conditions and surroundings, through recognition of this Christ Consciousness within ourselves, so that we will never experience death nor any change called death. This is done wholly through man's power to visualize, idealize, conceive, and bring forth that which he gazes upon. This is done by first knowing or perceiving or having faith that the Christ is within ourselves; seeing the true meaning of Jesus' teaching; holding our body one with God, made in the image and likeness of God and merging that body into the perfect God body just as God sees us. We have idealized, conceived, and brought forth into manifestation the perfect God body. We are 'born again' truly of and in the Spirit Kingdom of God.

"It is in this way that we can return all things to the Universal Mind Substance, from which they sprang, and bring them back or return them perfect into outer form or manifestation. Then, by holding them in their pure, spiritual, perfect state, the vibrations are lowered and the things we wish to create come forth in perfect form. In this way we can take every false belief, every old condition, every sin, all of our past life—it does not matter what it has been, how good or seeming bad, it does not matter what mountain of false belief or doubt and unbelief or fear we or anyone else have erected about us or in our paths—and we can say to them all, 'I now return you to the great ocean of Universal Mind Substance, from which all things come forth and where all is perfection, and from which you sprang, there to be again resolved into the elements from which you were created. I now return you or bring you back from that pure substance as perfect and pure as God sees you and hold you always in that absolute perfection.' We can say to ourselves, 'I now realize, in the old order of things, that I brought you forth imperfectly and you manifest imperfectly. Realizing the Truth, I now bring you forth perfect as God sees you. You are reborn perfect and "it is so.'" We must realize that the inner alchemist, God within, has taken hold of this and has transmuted, refined, and perfected that which seemed imperfect, that which we brought forth and are now returning. We should realize that it is refined, perfected, and transmuted just as our own bodies are refined, perfected, and returned to us as God's body, joyously perfect, beautifully free. Finally, we should realize that this is the perfect Christ Consciousness in all and for all. This is 'Hid with Christ in God.'"

The morning of July 4th found us at the summit of the pass. Emil had told us the evening before that he felt we had earned a holiday and that he saw no more fitting time than the Fourth to celebrate.

At breakfast Emil began by saying, "This is the Fourth of July, the day you celebrate the birth of your independence. How fittingly expressive is this day!"

"I feel that all of you must have more or less confidence in us; therefore, I am going to speak freely. In a few days we shall be able to prove to you conclusively that the statements I am making are true.

"We love to call your country `America,' and all of its inhabitants, `Americans.' You will never know the joy these few moments bring to me, on this day of such import, to be able to talk with you and see eye to eye with a small group of Americans who were, with one exception, born in that great land. Let me say that it has been the privilege of some of us to have beheld your country long before Columbus started on the memorable expedition. There had been other attempts at discovery but they had come to naught. Why? Simply because of the absence of that one God-given quality—faith. The one who had the courage and faith to see and carry out the vision had not yet awakened. The moment that soul awoke to the realization that the earth was round and there must be land on the other side equal to that already known, we could see that another great historical epoch had begun to unfold.

"Who but the great Omnipotent One, who sees all things, could have awakened that little grain of faith in the soul of Columbus? What were his first words as he stood before the Queen that day, not recognizing the higher power? `Dear Queen, I am firmly convinced that the earth is round and I wish to sail forth and prove it.' I do not know whether you recognize it but those words were God-inspired and Columbus was recognized as one who had the determination to carry out what he undertook.

"Then the long sequence of events started to unfold which was shown us years before, not in its entirety, but enough so that we have been able to follow. Of course we dreamed of the almost unbelievable wonders to be accomplished and recorded in the seemingly short span of years has passed, but those of us that have been privileged to live through it now fully realize that far greater wonders are in store for your great nation. We feel that the time has come for your nation to awaken to its true spiritual import and we wish to do all we can to help you to this realization."

It appears that their interest in us was prompted by their great desire to have America accept the Christ Consciousness and realize her possibilities. They know that her inception was truly spiritual and through that fact she is destined to be a leader in the spiritual development of the world.

Chapter XI

After the meal was finished and we were sitting around the table, one of our party asked how the room was warmed. Emil said, "The warmth that you feel in this room comes from a force that we are all able to contact and use. This force or power is higher than any of your mechanical force or power but can be contacted by man and used as light, heat, and power even to the driving of all mechanical appliances. It is what we call a universal force. If you were to contact and use this force, you would call it perpetual motion. We call it Universal Power, God Power, supplied by the Father to work for all His children. It will turn and move every mechanical device, furnish transportation without the consumption of fuel in any way, and will also furnish light and heat. It is everywhere present without money or price and can be contacted and used by all."

One of our party asked if the food had been prepared by this force. We were told that the food came prepared as we had eaten it, direct from the Universal, just the same as the bread and the other provisions had been supplied heretofore.

We were then invited by Emil to accompany the group to their home, about two hundred miles distant, where we would meet Emil's mother. He went on to say, "My mother is one who has so perfected her body that she was able to take it with her and go on and receive the highest teachings. Therefore she is living in the invisible at all times. She is doing this from choice as she wishes to receive the highest; and by receiving the highest teaching she is able to greatly assist us. In order to make this clear to you, I might say that she has gone on until she has reached the Celestial Realm, as you would call it, the place where Jesus is. This place is sometimes called the Seventh Heaven. To you I suppose this suggests the mystery of mysteries. Let me say that there is no mystery about it. It is a place in consciousness where every mystery is revealed. Those who have reached that state of consciousness are outside the mortal vision but they can return and converse and teach those who are receptive. They can come in their own bodies, for they have so perfected their bodies that they can go where they will with them. They are able to return to earth without reincarnation. Those who have passed through death are obliged to be reincarnated in order to return to earth with a body. This body was given to us as a spiritual, perfect body and we must so see and keep the body in order to retain it. Those who have left the body and have gone on in spirit now realize that they must again take up a body and go on and perfect it."

It was arranged, before leaving the table that evening, that the party should divide into five groups, each group in charge of one of the five that had appeared in the room and taken dinner with us. This would enable us to cover a larger field and would greatly facilitate our work; and at the same time it would enable us to verify such things as traveling in the invisible and thought transference. This plan would give us at least two of our men in each party and one of the five as leader. We would be quite widely separated, yet we were to keep in touch through those who were so greatly befriending us and giving us every opportunity to prove their work.

Chapter XII

The next day all details were arranged and three of our party, including myself, were to accompany Emil and Jast. The morning following found each party with its guide and attendants all ready to depart in different directions, with the understanding that we should carefully observe and record all that occurred, and should meet sixty days later at Emil's home in the village just spoken of, two hundred miles distant. We were to keep in communication with each other through our friends. This was accomplished each evening by these friends conversing with each other or traveling back and forth from party to party. If we wished to communicate with our Chief or with any other member of our party, all we need do was to give our message to our friends and in an incredibly short time, we would have the answer. In giving these messages, each would write them out in full and note the time to the minute on each message; then when the answer came we would do the same. When we came together again, we compared notes and found that all noted corresponded. Aside from this our friends would travel from one camp to another and converse with us. We kept accurate records of these appearances and disappearances; also we noted the time, the place, and the conversations and all checked fully when we compared notes later.

At times after this we were widely separated; one party would be in Persia, one in China, one in Tibet, one in Mongolia, and one in India, always accompanied by our friends. At times they traveled in the invisible, as we called it, distances as great as one thousand miles and kept us informed as to the happenings and progress in each camp.

The destination of the party to which I was assigned proved to be a small village to the southwest, located on an elevated plateau well up in the foothills of the Himalayas and about eighty miles from our starting point. We did not take any provisions for the trip but we were amply provided for at all times and had very comfortable quarters. We arrived at our destination early in the afternoon of the fifth day, were greeted by a delegation of villagers, and shown to comfortable quarters.

We noted that the villagers treated Emil and Jast with the utmost reverence. We were told that Emil had never visited the village but that Jast had been there before. The occasion of his first visit was in response to a call for help to rescue three villagers from the fierce snow-men that inhabit some of the wildest parts of the Himalayas. This present visit was in response to a similar call and also to minister to the sick who could not leave the village. These so-called snow-men are outcasts and renegades who have lived in the snow and ice regions of the mountains until they have developed a tribe that is able to live in the mountain fastnesses without contact with any form of civilization. Though not numerous, they are very fierce and warlike and, at times, capture and torture those who are unfortunate enough to fall into their hands. It proved that four of the villagers had been captured by these wild snow-men. The villagers, being at

their wits' end to know what to do, had sent out a messenger to get in touch with Jast and he had come to the rescue, bringing Emil and us along.

Of course, we were all excited, thinking we were to get sight of these wild people, whom we had heard of but supposed did not exist. We at first believed that a rescue party would be organized and we would be allowed to join, but these hopes were shattered when Emil announced that he and Jast would go alone and that they would go immediately.

In a few moments they disappeared and did not return until the second evening, with the four captives, who told weird tales of their adventures and of the strange people that had captured them. It seems that these strange snow-people go entirely naked, that their bodies have become covered with hair like that of a wild animal, and that they can withstand the intense cold of the mountain altitudes. They are said to move over the ground very swiftly; in fact, it is claimed that they are able to pursue and capture the wild animals that live in the region that they inhabit. These wild people call the Masters. "The Men from the Sun," and when the Masters go among them for the prisoners they do not resist. We were also told that the Masters had made a number of attempts to reach these wild people but these attempts had come to naught because of the fear in which the people held them. It is said that if the Masters do go among them, the snow-men will not eat or sleep, but stay in the open night and day, so great is their fear. These people have lost all contact with civilization, even forgetting that they had ever contacted other races or that they are the descendants from them, so far have they separated themselves from others.

We were able to get Emil and Jast to say but little about this strange wild tribe, nor could we influence them to take us to them. When we questioned, the only comment was, "They are God's children, the same as we are, only they have lived so long in hatred and fear of their fellow men and they have so developed the hatred and fear faculty that they have isolated themselves from their fellow men to such an extent that they have completely forgotten they are descendants of the human family, and think themselves the wild creatures they appear to be. They have gone on in this way until they have even lost the instinct of the wild creatures, for the wild creature knows by instinct when a human being loves it and it will respond to that love. All we can say is that man brings forth that which he gazes upon and separates himself from God and man, and in this way he can go lower than the animal. It would serve no purpose to take you among them. It would, instead, harm those people. We are in hopes some day to find some one among them who will be receptive to our teaching and in this way reach them all."

Chapter XIII

We prepared to return to the village where we had left my associates. I found that Emil and Jast wished to go to another small village, located in the valley about thirty miles from where our trail left the valley trail. I suggested that they go and I accompany them. We camped that night at a shepherd's lodge and were up and started early next morning in order to reach our destination before dark the next day, as we were walking. We were not able to use horses on the trip to the temple and so had left them at the village.

About ten o'clock that morning there came on a heavy electric storm and it looked as if there would be a downpour, but no rain fell. The country through which we were passing was quite heavily, thick, dry grass. The country seemed exceptionally dry. The lightning ignited the grass in a number of places and before we knew it, we were virtually surrounded by a forest fire. In a few moments this fire was raging like mad and closing in upon us from three sides with the swiftness of an express train. The smoke was settling down in thick clouds and I became bewildered and panic-stricken. Emil and Jast seemed cool and collected and this reassured me somewhat. They said, "There are two ways of escape. One is to try to get to the next creek, where there is water flowing through a deep canyon. If we can reach this canyon which is about five miles away, we can in all probability make ourselves safe until the fire has burned itself out. The other way is to go on through the fire with us if you can trust us to take you through."

Instantly all fear left me, as I realized that these men had proved true in all emergencies. Throwing myself, as it were, wholly upon their protection, I stepped between them and we proceeded on our way, which seemed to be in the direction the fire was raging the most. Then immediately it seemed as if a great archway opened before us and we went on directly through that fire, without the least inconvenience, either from smoke or heat, or from the burning brands strewn along the trail under our feet. There were at least six miles of this fire-swept area that we passed through. It seemed to me as if we were as calmly walking along that trail as though there were no fire raging around. This went on until we crossed a small stream and then were out of the fire.

While we were going through the fire, Emil said to me, "Can you not see how easy it is to use God's higher law to replace a lower one when you really need the higher? We have now raised the vibrations of our bodies to a higher vibration than that of the fire and the fire does not harm us. If senses mortal could see us now, they would think we had disappeared, when in reality our identity is as it has always been. In reality we actually see no difference. It is the concept of the mortal senses that loses contact with us. Could they see us as we are, no doubt they would think we had ascended. In reality that is what happens. We do ascend to a plane of consciousness where the mortal does lose contact with us. All can do the same as we are doing. We are using a law given us by the Father to use. We are able to use this law to convey our bodies through any space. This is the law we are using when you see us appear and disappear or, as

you call it, annihilate space. We simply overcome difficulties by raising our consciousness above them and in this way we are able to overcome or to come up over all limitations that man in mortal consciousness has placed upon himself."

To me it had seemed as if we were going over the ground with our feet just touching it. When we were safe across the stream, out of the fire, my first impression was that I had awakened from a deep sleep and had dreamed this, but I gradually awoke to the realization of it all and the real meaning of it began to dawn upon my consciousness. We found a shady place on the bank of the stream, ate our lunch and rested for an hour, then went on to the village.

Chapter XIV

We stopped in a village three days. During these days a wide vista of the past unfolded before me. I could see these teachings going back in the dim past to the very beginning whence all came forth from the one Source or Substance, God. I could see the different offshoots of these teachings being put forth by individuals, each individual adding his concept, each thinking it was his, revealed to him by God or a direct revelation from God to him alone; each feeling that he had the only true message and that he was the only one to give his message to the world. In this way the mortal concepts were mixed with that of the true revelation intended and diversity and inharmony resulted. Then I could see these people, the Masters, standing firmly on the rock of true spirituality, perceiving that man is truly immortal, sinless, deathless, unchanging, eternal, the image and likeness of God. It seemed to me that further research must prove that those great people have preserved and handed this truth down the long ages in its unadulterated state. They do not claim to have all there is to give nor do they ask anyone to accept anything, unless they can prove the words themselves and do the work the Masters do. They do not claim any authority save the actual works they do.

Quite a number of the people from the surrounding country had congregated at the village for healing, as couriers had gone out with the tidings of the rescue of the four who had been captured by the snow-men. We stopped over the next day and attended the assembly and saw some remarkable cures. One young woman about twenty years of age who had had her feet frozen the previous winter had them restored. We could actually see the flesh grow until they were normal and she walked with perfect ease. Two blind people had their sight restored. One of them we were told was born blind. There were a number of minor cases healed.

After the assembly we asked Emil whether there were many converts. He said a great many were really helped and in that way their interest was aroused. They would for a time become workers but the greater part of them soon fell back into their old ways of living, as they found it would be too much exertion to take up the work in earnest. The people nearly all live an easy, carefree life, and there seems to be about one percent of those that profess to believe that are really in earnest. The rest depend entirely upon others to help them when they get into trouble. Right here is where a great deal of their trouble lies. The Masters say they can assist every one that really desires help but they cannot actually do the work for anyone. They can tell others of the abundance in store for them but, to be actually one with and of the abundance, each individual must accept and prove it for himself by actually knowing and doing the works.

Chapter XV

We had been seated but a few moments when a man whom we judged to be about thirty-five appeared suddenly in the room. He was introduced to us and all shook hands with him. We were all spellbound at his appearance for we had imagined that he would be very old. He was above the medium height, with rugged features, but the kindest face I had ever looked upon. There was strength of character back of every move. His whole being emanated a light that was beyond our power of comprehension.

Before we were seated Emil, Jast, and the two strangers clasped hands in the center of the room and stood in perfect silence for a few moments. Then all were seated and the one who had appeared in the room so suddenly began by saying, "You have asked for this interview in order to get a better understanding of the documents that have been read and interpreted for you. I will say that these records were made and kept by me; and those referring to that great soul, John the Baptist, which seem to surprise you so greatly, are actual occurrences of the time he was with us here. These records show that he was a man of wide knowledge and wonderful intellect. He perceived that our teaching was true but he apparently never came to the actual realization for, had he done so he would never have seen death. I have sat in this room and heard John and my father converse and it was here that he received much of his teaching. It was here that father passed on and took his body with him and John beheld his passing.

"There are none of my family on father's or mother's side that have not taken their bodies with them in passing. This passing means the perfecting of the body spiritually until one becomes so conscious of the deep spiritual meaning of Life or God that one sees life as God sees it; then one is privileged to receive the highest teaching and from this realm one is able to help all. (We never descend from this realm for those who have reached this place never wish to descend). They know that life is all progress, a going forward; there is no turning back and none wish to do so.

"All are reaching out to help those that are striving for more light and the messages that we are continually sending out into the Universal are being interpreted by God's children who are receptive, in every part of the earth today. This is the prime object of reaching this realm or state of consciousness, for we are able to help all in some way. We can and do talk with and instruct those who are receptive and who raise their consciousness, either through their own efforts or the assistance of another. Another cannot do the work for you nor can another carry you along indefinitely. You must decide to do the work for yourself, then do it. Then you are free and self-reliant. When all come into the consciousness, as Jesus did, that the body is a spiritual body and indestructible, and hold themselves in this consciousness, then we shall be able to communicate with all and give out the teaching we have received to a greater number. We are privileged to know that all can accomplish all that we have accomplished and, thereby, solve every problem of life; and that which has been looked upon as difficult and mysterious will be found simple.

"I do not seem any different to you from any other man that you meet every day, neither do I see any difference in you."

We said we thought we could see something far finer in him. He answered, "that is only the mortal as compared with the immortal of man. If you would only look for the God quality and not make any comparison, you would see every human being as you see me; or by looking for the Christ in every face you would bring forth that Christ, or God quality, in all. We make no comparisons; we see only the Christ or God quality in all at all times and in that way we are out of your vision. We see perfection or have perfect vision, while you see imperfection or have imperfect vision. Until you are in contact with someone who is able to instruct you, until you can raise your consciousness where you can see and converse with us as you are now doing, our teaching seems only inspirational in nature. It is not inspiration when we are conversing or attempting to converse with one. This is only in the nature of instruction leading to the point where the true inspiration can be received. It is inspiration only when it comes direct from God and you let God express through you; then you are with us.

"The ideal image of the flower in minutest detail is within the seed and must expand, multiply, unfold, and be wrought into the perfect flower by hourly preparation. When this inner image is complete in minutest detail, the flower comes forth beautiful. Just so God holds the ideal image of every child in mind, the perfect image through which He wishes to express. We can get more out of this ideal way of expression than the flower does if we will but let God express through us in the ideal way He has conceived for us. It is only when we take things into our own hands that the problems and difficulties begin. This is not for one, or a few, this is for all. It has been shown us that we are not different from you. It is a difference in understanding, that is all.

"All the different isms, cults, and creeds, all the different angles of all beliefs, are all good for they will eventually lead their followers to the realization that underneath all there is a deep factor of actuality that has been missed, a deep something that has not been contacted or they have failed to contact that which rightly belongs to them, which they can and should rightfully possess. We see it is this very thing that will eventually drive man to possess all. The very fact that man knows there is something to possess, which can be possessed and which he has not, will goad him on until he has it. It is in this way every step in advance is made in all things. The idea is first pressed out from God's into man's consciousness and he sees there is something ahead if he will but go on. Here man usually blunders and fails to recognize the source from which the idea came; but thinks that it came wholly from within himself. He gets away from God and, instead of letting God express through him the perfection God sees for him, he goes on and expresses in his own way and brings forth imperfectly the thing which should be perfectly wrought or manifest.

"If he should but realize that every idea is a direct, perfect expression from God and, as soon as this idea comes to him, he would immediately make it his ideal to be expressed from God, then take his mortal hands off and let God express through him the perfect way, this ideal would come forth perfect. Here we must realize that God is above the mortal and the mortal cannot help in any way. In

this way man would learn in a short time to express perfection. The one great thing man must learn is to get forever through and out of the psychic or mind forces and express directly from God, for all psychic forces are created wholly by man and they are likely to mislead."

Chapter XVI

Here the talk ended with the understanding that all should meet at breakfast. We were up early next morning and ready for breakfast at 6:30. As we left our lodging, we met our friends going in the same direction, walking along and conversing the same as ordinary mortals. They greeted us and we voiced our surprise at meeting them in this way. The reply was, "We are only men the same as you. Why do you persist in looking upon us as different? We are in no way different from you, we have only developed our God-given powers to a greater extent than you."

We then asked, "Why can we not do the works that we have seen you do?" They answered, "Why do not all we contact follow on and do the works? We cannot and do not wish to force our way upon anyone; all are free to live and go the way as they wish to go. We try only to show the easy and simple way, the way we have tried and found very satisfactory."

We went to breakfast and the conversation drifted into the ordinary everyday occurrences. I became lost in wonder. Here were four men sitting opposite us at table. There was one that had lived upon this earth about one thousand years. He had so perfected his body that he was able to take it with him wherever he desired; his body still retained the buoyancy and youth of a man of thirty-five years and this perfection had been completed about two thousand years. Next to him sat a man that was the fifth in line or regular descendant of the family first mentioned. The second had lived upon this earth for more than seven hundred years and his body did not appear to be a day over forty. They were able to converse with us the same as any other men would converse. There was Emil who had lived for over five hundred years and appeared to be about forty; and Jast who was about forty and appeared to be about that age. All were conversing together like brothers with not a hint of superiority, all kindly, simple, and yet well-grounded and logical in every word uttered, with no trace of the mystical or mysterious about them—just plain human beings in daily intercourse with each other. Still I could scarcely realize that it was not all a dream.

After breakfast, when we arose from the table, one of my associates started to pay for the meal. Emil said, "You are our guests here," and held out to the lady in attendance what we thought was an empty hand; but when we looked a second time, there was just the amount of money necessary to pay the bill. We found that our friends did not carry money with them, neither did they depend on others for their supply. When money was needed, it was right at hand, created from the Universal.

We walked out of the house and the man that was with the No. 5 party shook hands with us, saying that he must return to his party, and disappeared. We made a note of the time of his disappearance and afterwards found that he appeared with his party within ten minutes after he had left us.

We spent the day with Emil, Jast, and our friend of the records, as we called him, in wandering over the village and the countryside, our friend recounting in detail many instances which happened in the time of John's sojourn of twelve years in the village. In fact, so vividly were these instances brought to our minds that it seemed as if we were back in the dim past, walking and talking with this great soul, who, to us before this, had seemed but a mythical character conjured from the minds of those who wished to mystify. From that day on, John the Baptist had been a real living character, so real to me it seems as if I can now actually see him walking the streets of the village and countryside and receiving the instruction of those great souls about him, the same as we walked the streets of the village and countryside that day, yet not able to grasp the fundamental truth of it all.

After tramping all day, listening to the most interesting historical occurrences, and hearing records read and translated on the very spot where the incidents took place thousands of years before, we returned to the village just before dark thoroughly tired. The three friends who were with us and had walked every step of the way as we had walked were not showing the least sign of fatigue or weariness. Whereas we were begrimed, dust-laden, and perspiring, they were cool and at ease, their garments were as white and fresh and spotless as when we started out in the morning.

We had noted during all our journeys with these people that none of their clothing became soiled. We had remarked about this a great many times but had received no reply until this evening when, in answer to a remark made, our friend of the records said, "This may seem remarkable to you but it seems far more remarkable to us that one speck of God's created substance adheres to another of God's creations where it is not wanted and where it does not belong. With the right concept this could not happen, for no part of God's substance can be misplaced or placed where it is not wanted."

Then, in an instant we realized that our clothing and bodies were as clean as theirs were. The transformation, for to us it was a transformation, had taken place instantly to all three alike while we stood there. All fatigue left us and we were as refreshed as though we had arisen from bed and had our morning bath.

Here was the answer to all our questions. I believe we retired that night with the deepest feeling of peace we had experienced at any time thus far throughout our sojourn with these people; and our feeling of awe was fast giving place to the deepest love for these simple, kindly hearts that were doing so much for the benefit of mankind, or their brothers, as they call them. We began to look upon them as brothers. They took no credit upon themselves, saying it was God expressing through them, "Of myself I can do nothing. The Father that dwelleth within me, He doeth the works."

Chapter XVII

We were up the next morning with every faculty alert with interest and wonder for what that day would reveal. We had begun to look upon each day as a revelation of unfoldment in itself and felt that we were but beginning to realize the deep meaning of the things we were experiencing.

While at breakfast that morning we were told that we would go to a village higher up in the mountains and from that place we would visit the temple that was located on one of the mountains that I had seen while standing on the roof of the temple already described. We were told we would only be able to use our horse for fifteen miles of the journey; and that two of the villagers would go with us that far and would take the horses to another village farther on and care for them until we arrived. We turned our horses over to the two villagers at the appointed place and started to climb to the village up the narrow mountain trail, which at times proved to be steps hewn from the rock. We camped that night at a lodge located on the crest of a point about midway between the place where we had left the horses and the village of our destination.

The keeper of the lodge was fat, old, and jolly; in fact, he was so plump and round that he seemed to roll rather than walk and we could scarcely tell he had eyes. As soon as he recognized Emil he began asking for healing, saying, as we were told afterward, that if he did not get help he would surely die. We were told that he and his forefathers had kept this lodge and served the public for hundreds of years and that he had been in charge about seventy years. About the time he took over the lodge he was healed of what was called an inherited disease and supposed to be incurable. He had become a very active worker for about two years, then gradually had lost interest and begun to depend upon others to help him out of his difficulties. This had gone on for about twenty years and he had seemed to prosper, seeming to enjoy the best of health, when suddenly he dropped back into his old ways from which he would not make the necessary effort to arouse himself from his lethargy. We found that his case was only a fair example of thousands of others. These people live simply and easily and anything that requires an effort becomes a burden to them very quickly. They soon lose interest and their prayer for help becomes a mechanical sound instead of something uttered with deep meaning or desire.

We were up and on our way early the next morning and four o'clock in the afternoon found us at the village, with the temple of our destination perched on a rocky pinnacle almost overhead. In fact so steep were the walls that the only means of approach was by a basket attached to a rope and let down on a pulley supported by a wooden beam made fast in the rocks. One end of the rope was attached to a windlass and the other was passed over the pulley and fastened to the basket, the basket being let down and pulled up in this manner. The windlass was located in a little room hewn from the solid rock of the ledge that jutted out so that it overhung the rocky walls below. The wooden derrick to which the pulley was attached swung out so that the rope and basket just cleared the ledge, making it possible to haul the load up from below until it

cleared; then basket and load were swung in and landed safely on top of the ledge in the little rock room hewed out for the purpose. This rock ledge jutted out over the rock walls below so far that the basket would swing out in midair from fifty to sixty feet as it traveled up and down. At a given signal the basket was lowered; we stepped in and were hauled up, one by one, to the ledge four hundred feet above.

When we were landed upon this ledge we began looking about for some trail leading on up to the temple, the walls of which we could see standing out flush with the wall of rock that still towered five hundred feet above. We were told that we would make the ascent in a similar manner to that already described. As we looked, a derrick arm corresponding to the one on the ledge where we were standing swung out, a rope was let down and attached to the same basket, and we were hauled up, one by one, and landed on the roof of the temple five hundred feet above. I again felt as if we were on top of the world. The temple was located on a rocky pinnacle that stood out nine hundred feet above all of the surrounding mountains. The village we had left nine hundred feet below was located at the summit of a mountain pass used in crossing the Himalayas. We found that this temple was about one thousand feet lower in elevation than the one I had visited with Emil and Jast but it commanded a much wider outlook. From where we stood it seemed as if we could look into infinite space.

We were made comfortable for the night and our three friends told us they were going to visit some of our associates and would take any message we wished to send. We wrote messages, carefully dating them, giving our location and including the time of day. When we handed our friends these messages they shook hands with us, saying they would see us in the morning, and disappeared one by one. We made careful note of the time and of what we had written and found afterward that the messages were at their destination within twenty minutes of the time they left our hands.

After eating a hearty supper served by the attendants, we retired for the night, but not to sleep, for our experiences were beginning to make a deep impression upon us. Here we were nearly nine thousand feet in the air, with no human being near us except the attendants, with not a sound except that of our own voices. There did not seem to be a breath of air stirring. One of my associates said, "Do you wonder that they chose the locations of these temples as places of meditation? The stillness is so intense one can fairly feel it. It certainly is a place in which to meditate." He then said he was going outside to have a look around. He went out but returned in a few moments, saying there was a heavy fog and nothing could be seen.

My two associates were soon asleep but I could not sleep; so I arose, dressed, and went out on the roof of the temple and sat down with my feet hanging over the wall. There was just enough moonlight filtering through the fog to eliminate the inky blackness that would have prevailed had not the moon been shining. There was just enough light to reveal the great billowy fog banks rolling by, enough to remind me that I was not suspended in space, that somewhere way down, the earth was as ever, and that the place I was sitting upon was somehow connected with it. Then all of a sudden, it seemed as if I could see a great

pathway of light, its rays widening like a fan with the wide part extending toward me; where I was sitting seemed to be in about the center of the ever-widening ray and the central ray was the most brilliant of them all. Each ray seemed to project onward in its course until it illuminated one part of the earth. Each illuminated its own particular portion of the earth until the whole blended in one great white ray. Looking far ahead I could see all gradually converging until they ended in one central point of intense white light, so white that it seemed transparent and crystal. Then, instantly, it seemed as if I stood out in space looking at it all. Looking far, far down the white ray I could see what seemed to be specters of the far-away past marching on and on in ever-increasing numbers but in solid ranks until they reached a certain place; then they separated wider and wider until they filled the whole of the light ray and covered the entire earth. They all seemed to emerge at first from one central white point of light. They seemed to come forth from this point, first one, then just ahead were two, then just ahead of them were four; and so on until they reached the place of wide divergence, where there were about one hundred abreast in solid fan-like array. When they came to the point of wide separation, they suddenly scattered widely and occupied all of the light paths and each marched on more or less alone until they seemed to occupy the whole earth. When they had occupied the whole earth, it seemed the rays had reached their widest expanse. Then they grew gradually narrower and narrower until the rays again converged into the one point from which they first started; the cycle was complete and they entered again one by one. Before they entered they formed in solid array one hundred abreast, gradually closing up until they became one, and that one entered the light alone. I suddenly aroused myself and, thinking that this was rather an unsafe place to be dreaming, I went in and retired.

Chapter XVIII

We had asked one of the attendants to call us at the first sign of daybreak; and almost before I knew it, there came a rap at the door. We all bounded out of bed, so eager were we to see the first break of day from our lofty perch. We were dressed in no time and went rushing out on the roof like three eager school boys. In fact the noises we made so startled the attendants that they rushed up to see if we were really in our right minds. I suspect the noise the three of us made was more noise than had ever disturbed the peaceful quiet of the old temple since the days it was built and this we learned was more than ten thousands years ago. In fact it was so old that it looked a part of the rock upon which it rested.

When we arrived on the roof there was no need to ask for quiet. One look and my two associates' eyes and mouths went wide open. I suspect, had anyone looked at mine, they would have seen the same. I waited for them to speak. Almost in one breath came the exclamation, "Why, we are surely suspended in mid-air." They said the sensation was exactly like that I had experienced in the other temple. They had forgotten for a moment that there was anything under the feet and the sensation was that they were floating in mid-air. One remarked, "I do not wonder that these men can fly after experiencing this."

We were aroused from our reveries by a laugh and all turned to find Emil, Jast, and our friend of the records standing close behind us. One of my associates walked quickly up to them, tried to grasp all of their hands at once, and said, "This is wonderful! We do not wonder you are able to fly after you have been here for a time." They smiled and one said, "You are as free to fly as we. You only need to know that you have the power within to do so, then use the power." We then turned to the outlook. The fog had lowered and was floating in great billowy waves just high enough so that not a foot of land could be seen anywhere and the movement of the banks of fog all around gave the sensation that we were being carried on noiseless wings along with the fog. Standing there looking far out, one lost sense of anything underfoot and it was very difficult to believe that we were not floating in space. As I looked out, it seemed as if my body lost all sense of weight and that I was actually floating above the roof. I had so far forgotten myself that when one of the party spoke, my feet hit the roof with such force that I felt the effects of the jar for several days after.

At breakfast that morning we decided to stay over for three days, as we expected to visit only one other place of interest before going on to the appointed meeting place. Upon reading the messages Emil had brought, we learned that our Chief's party had visited this temple only three days before. After breakfast we went out and found the fog gradually clearing. We watched it until it cleared entirely and the sun came up. We could see the little village nestling close in under the cliff and the valley far below.

Our friends decided to visit the village and we asked if we might go with them. They laughed and said we could but they thought we had better use the basket as we would present a better appearance if we did than if we attempted their

mode of travel. So we lowered one by one to the ledge, then down to the little plateau just above the village. No sooner had the last one stepped from the basket than our friends were there. We went down to the village and spent the greater part of the day. It was a quaint old place, typical of those mountain districts with its houses built by digging into the side of the cliff, then closing up the opening with rock walls. There were in all about twenty of these houses. We were told that the houses were built in this manner to keep them from being crushed by the heavy snows in winter. The villagers soon began to gather and Emil talked to them for a few moments. It was arranged that a meeting should be held the following afternoon and couriers were sent out to notify those of the neighborhood who wished to attend.

We were told that John the Baptist had lived at this village and received instruction in the temple and that the temple remained the same as when John received his instruction there. We were shown where the house had been torn down. That afternoon, when we returned to the temple, the weather had cleared so that we could see a wide expanse of country and we were shown the trail that John had used in going to and from the temple and the different villages where he lived. The temple was supposed to have been built and the village established more than six thousand years before John visited there. We were shown the trail we would take when we departed and were told the trail had been in use since the temple was built. About five o'clock that afternoon, our friend of the records said he would leave us for a time. He then shook hands, saying he would see us soon and disappeared.

That evening we saw the most remarkable sunset from the roof of the temple that I have ever witnessed and it has been my good fortune to have seen sunsets in nearly all lands. As evening advanced, a light haze was gathering over a low range of mountains that bordered a wide expanse of table lands which we could look down upon. When the sun reached this rim, we were seemingly so far above it that it appeared as if we were looking directly down upon a sea of molten gold. Then came the afterglow and every mountain peak appeared to be aflame. Those in the distance that were covered with snow seemed to be blanketed with fire and, where glaciers filled the ravines, it appeared as though they were shooting forth great tongues of fire and these flames appeared to meet and melt with the different hues in the heavens. The lakes that dotted the plain below were transformed suddenly into volcanoes belching forth fires which ascended and blended with the colors in the heavens. For one moment it seemed as if we were standing on the brink of a silent inferno; then all blended into one harmony of color and the soft peaceful quiet was beyond description.

We sat on the roof until after twelve that night asking Emil and Jast questions. These questions pertained principally to the people and the history of the country in general. Emil quoted liberally from their records. These records proved that this country was inhabited thousands of years before our history began. Emil went on to say, "While I do not in any way wish to disparage or make light of your history or of those who wrote it, I will say that at the beginning of this history the historians did not go back far enough, but took for granted that Egypt meant what the name implied, outer darkness or the

wilderness. It really meant a wilderness of thought. At that time as now, a large portion of the world was in wilderness of thought and they did not go back of it to get the deeper meaning. They accepted what they saw or heard or what appeared on the surface, recorded it, and your history began. It is quite difficult to correlate the two and I would not attempt to say that you must take ours as authentic. I would suggest that you choose for yourselves."

The moon then appeared over the far-off mountains. We sat and watched it round and full until it rose nearly overhead. It was a beautiful sight with an occasional light cloud passing by at an elevation just above us. When these clouds went drifting by it seemed as if the moon and clouds were standing still and we were drifting past them. This went on for an hour when, suddenly, there was a noise as of some object thrown to the roof behind us. We started to our feet and looked around. There stood a middle-aged lady, smiling and asking if she had startled us. Our first impression was that she had jumped from the parapet to the roof but she had only stamped her foot to attract our attention. The stillness had been so intense we had greatly magnified the sound.

Emil stepped forward quickly, greeted her, and introduced us to his sister. She smiled and asked whether she had intruded on our dreams. We then sat down and in a short time the conversation drifted into reminiscences of her experiences. She has three sons and a daughter that had been raised in the work. She replied that the youngest two were always with her. We asked if we might see them. She replied that they could come there that evening; and immediately two figures, a man and a woman, appeared. They greeted their uncle and their mother, then came forward and were introduced to the three of us. The son was a tall, erect, manly fellow, whom we took to be about thirty years of age. The daughter was not tall, rather slight, with very fine features; she was a fine, well-poised girl, whom we judged about twenty years of age. Afterwards, we found that the son was one hundred fifteen and the daughter was one hundred twenty-eight years old. They were all to be present at the meeting the next day and soon went below.

After they had retired we passed complimentary remarks about the son and daughter. The mother turned to us and said, "Every child born is good and perfect. There are no bad children. It does not matter whether they are conceived in the perfect or immaculate or through the sense or material way. The one conceived in the perfect way will soon recognize his Sonship with the Father, that he is the Christ or Son of God; then he will develop and unfold quickly and he will see only perfection. The one conceived through the sense way may also immediately recognize his Sonship, perceive that the Christ is in him, and may realize his perfection by idealizing the Christ. He gazes upon that ideal, loves and cherishes it until he manifests or brings forth that which he gazes upon, the Christ. He is re-born and is perfect. He has brought forth perfection from within himself, that perfection which was always there. The one held to the ideal and was perfect; the other perceived the ideal and unfolded that ideal, and regained perfection. Thus no child is bad; all are good and from God." Here one of the party suggested that it was bedtime, as it was past twelve o'clock.

Chapter XIX

Five o'clock the next morning found us all assembled on the roof of the temple. After the regular morning greetings, we gathered around and, as is the usual custom, a selection was read. The selection this morning was from the records of the temple. Jast translated them and we were surprised to find that the translation closely corresponded to the first chapter of St. John in our Bible, and the second reading corresponded to the first chapter of Luke. After the reading, we asked if we might get our Bible and compare the versions. They readily consented and, with the assistance of Jast, we made the comparison and were surprised at the similarity. We had scarcely finished when the breakfast call sounded and all went in. After breakfast we prepared to descend to the village and, for the time, the comparison left our minds.

When we arrived we found quite a number congregated from the near-by country and were told by Jast that they were nearly all shepherds that pastured their flocks in the high mountains in summer, and the time for leaving the lower regions was fast approaching. We were told that such a meeting as would take place that afternoon was always called just before the people departed.

As we walked through the village we met Emil's nephew and he suggested we go for a short walk before lunch. We accepted the invitation readily as we wished to see some of the country around. While we were on this walk, several places were pointed out in the valley as being of special interest. The names, when translated, very closely resembled those of the earlier Bible names, but the real significance of all this did not present itself until we had returned, had lunch, and were seated among those that had assembled.

There were about two hundred in this assembly, when the rest of our friends from the temple appeared. Then Emil's nephew arose and approached two men holding what looked to us like a large book. When this was opened it proved to be a box in the form of a book. He selected a package which consisted of flat leaves like those of a manuscript; then the box was placed on the ground. The package was handed to one of the men. He opened it and handed the first leaf to Emil's nephew. When the reading of each leaf was finished, it was handed to the other man who placed it in the box. The reading proceeded, with Jast as interpreter. It had not gone very far when we saw that it bore a striking resemblance to the Book of St. John, carried out much more in detail. Then followed one similar to that of Luke, then one similar to that of Mark, and the final one was like that of Matthew.

After the reading the people collected in little groups and we, with Jast, sought Emil, for we were curious to know the meaning of it all. We were told that these records were read each year at the meeting and that this place was the center of the country where these scenes were enacted long years ago. We remarked the similarity of these happenings with those chronicled in our Bible and were told that there was no question but that some of the earlier scenes as chronicled in our Bible were taken from these records; but those happenings of a later date, such as the Crucifixion, took place elsewhere, the whole reaching its climax in

the Birth and Life of Christ. The foremost thought of it all was the search for the Christ in man and to show those who had wandered away from the ideal that the Christ lived in them as He always had. Emil went on to say it does not matter where the scenes were enacted, it is the underlying spiritual significance which we wish to perpetuate.

We spent the balance of the afternoon and the next day making comparisons and taking notes. Space will not permit the inclusion here of these notes and comparisons but the spiritual meaning will be understood by reading these chapters mentioned above. We found that the father of Emil's nephew who read the records to us was born in the village and was a direct descendant of John and that it was the custom for some member of the family to come to this place at this time and read these records. The temple above us was the one where Zacharias and John both had worshipped.

We found that our friends wished to be on their way, so it was arranged that Jast would stay with us and the others would go on. We finished with the records the next day, then left the temple early the morning after. Although the hour was early, nearly all the villagers were up to bid us "God-speed."

Chapter XX

The next five days our trail led us through the country that John had traveled. The fifth day brought us to the village where our horses were waiting for us. Here Emil met us and from this time on the traveling was comparatively easy to the village where Emil lived.

As we neared this village we could see that the country was more thickly populated and the roads and trails were far better than any we had traveled. Our way led along the fertile valley and we were following this valley to what happened to be a level plateau. We noticed that the valley was gradually getting narrower as we went on and at last the walls came in so close on each side of the stream that they formed a canyon. About four o'clock of the day we reached the village we came suddenly to a perpendicular bluff over which the stream fell in a drop of about three hundred feet. The road led to a level place at the foot of the cliff, near the falls. We found that there was an opening cut in the sandstone on an angle of forty-five degrees to the plateau above and steps had been hewn in the floor of the upraise so that the ascent was an easy one. Great stone doors had been so arranged that they could be closed into the opening at the foot of the cliff, thus presenting a formidable barrier to an intruding foe. When we reached the plateau above, we found the stairway up the incline was the only means of egress or ingress that the creek afforded. At one time there had been three means of access but the walls that surrounded the village had now been rebuilt in such a way as to bar all possible access. A great many houses in the village were built so that one wall formed a part of the wall that surrounded the village. We noted that, when the houses formed part of the wall, these houses were usually three stories high and there were no openings for windows in the wall until the third story was reached. At every opening a balcony was built large enough for two or three people to stand upon comfortably. These, we judged, were arranged so that a lookout could be kept at all times. We were told the district was once inhabited by a native tribe that isolated themselves from the others until as a tribe they had disappeared, a few having been assimilated by the other tribes.

This was Emil's home and the place where we were to meet the members of our party who had divided into small groups in order to cover more territory. Upon inquiry we found we were the first to arrive and that the others would be in the next day. We were assigned to one of the houses built into the wall of the village. The windows of the third story looked out over the rugged mountainous country to the south. We were made comfortable and were told that supper would be served on the first, or ground floor. We went down and found Emil, his sister, her husband, and the son and daughter that we had met at the temple a few days before, seated at the table.

We had no sooner finished supper than we heard a commotion in the little square which the house faced. One of the villagers came in and announced that our Chief and his party had arrived. They were made comfortable; then we all proceeded to the roof.

The sun had gone down but the afterglow still lingered. The view we looked out upon resembled a large basin at the confluence of a number of streams coming down in deep gorges from the higher mountains. These streams all entered the larger stream before it flowed over the steep wall of rocks into the valley below, thus forming the waterfall. This larger stream emerged from a deep canyon and ran over the level plateau but a few hundred feet before it plunged over the precipice. A number of smaller streams flowed over the perpendicular walls of the canyon cut by the larger stream, forming perpendicular falls and in some cases, roaring torrents. Some fell in sheer drops of one to two hundred feet while others had cut their way into the canyon wall and fell in a succession of cataracts. Far up in the mountains the gulches were filled with glaciers and these glaciers projected like giant fingers from the great snowcap that covered the top of the entire range. The wall to protect the village had been joined to that of the larger gorge where it jutted out upon the level plain, then ran out to the cliff where the water dropped into the valley below. Where this wall joined the wall of the gorge the mountain rose perpendicular for two thousand feet, thus creating a natural barrier as far as the eye could see. We were told that the level plateau extended for sixty miles east and west and in some places was thirty miles north and south; and the only other means of access was at the widest part of the plateau where a trail led over a pass; and this pass was guarded by a wall similar to the one where we were.

While we were talking over the advantages of the location for defense, Emil's sister and her daughter joined us and a little later Emil, his sister's husband and son, came up. We noticed an undercurrent of excitement and were soon told by Emil's sister that they expected a visit from their mother that evening. She said, "We are so happy that we can hardly contain ourselves, for we do love mother so. We love all that have gone on to the higher attainments very dearly, for they are so fine and noble, and helpful, but our own mother is so sweet and adorable, so helpful and loving, we cannot help loving her a thousand times more. Besides, we are of her flesh and blood. We know you will love her as we do." We asked whether she came often. The reply was, "O yes, she always comes when we need her, but she is so taken up with her work that she comes only twice a year of her own accord and this is one of her semi-annual visits. She is to stay a week this time and we are all so happy we scarcely know what to do."

Here the talk drifted to experiences of our associates while we were separated and we were deep in this discussion when, suddenly, stillness came over all and almost before we realized it we were sitting perfectly silent, without a suggestion from anyone. The evening shadows had gathered until the far-off mountain's snowcap looked like a great white monster just ready to loose its icy fingers and reach out over the valley below. From the stillness came a gentle swish like that of a bird alighting and it seemed as though a slight mist were gathering on the eastern parapet. The mist suddenly took form and there stood a woman, wondrously beautiful in face and form, with an intense radiant light about her that we could scarcely look upon. The family started to their feet and advanced rapidly toward her with outstretched arms, exclaiming "Mother," almost as one voice. She stepped lightly down from the parapet to the roof and embraced each as any fond mother would, then was introduced to us. She said,

"Oh, you are the dear brothers from far-away America that have come to visit us. I certainly am overjoyed to welcome you to our land. Our hearts go out to all and we feel that if they would only let us, we would just put our arms out and embrace all as I have embraced these I call mine, just now. For we are in reality one family, sons of the one Father-Mother God. Why can we not all meet as brothers?"

We had remarked just before that the evenings were growing chilly, but when this lady appeared the warmth emitted from her presence made the evening seem like that of midsummer. The air seemed laden with the perfume of flowers, a light like that of the full moon seemed to pervade everything, and there was a warmth and glow over all that I cannot describe. Yet there was no hint of display; just that deep, simple, kindly, childlike way.

It was suggested that we go below and the mother with the other ladies led the way to the stairs, with our party following and the men of the household bringing up the rear. Then we noticed that, although we seemed to be walking in the usual way, our feet made no sound upon the roof or the stairs. We were not trying to go quietly; in fact, one of our party said he deliberately tried to make a noise and could not. It did not seem as if our feet came in contact with the roof or stairs. We went into a beautifully furnished room. As soon as we entered and were seated we noticed a warmth and glow and the room was filled with a soft light that none of us could explain.

All maintained a deep silence for a time. The mother asked if we were comfortably located and cared for and if we were enjoying our trip. The talk led to general everyday subjects and she seemed familiar with them all. The talk then led to our home life and the mother gave us the given names of fathers, mothers, sisters and brothers, and we were surprised at the detailed description of each of our lives that she gave without asking us one question. She told us the countries we had visited, the work we had accomplished, and where we had failed. This was not told in a vague way that we would be obliged to piece together but every detail stood out as plainly as if we were living the scenes over again. After our friends bade us goodnight, we could but wonder, when we realized that not one of them was less than one hundred years old and the mother was over seven hundred years and six hundred of that time she had lived on earth with her physical body. Yet all were as buoyant and light-hearted as though they had been twenty, and nothing was assumed. It was as though youthful people were with us. Before they departed that evening we were told there would be quite an assembly in the lodge the next evening and that we were all invited to be present.

Chapter XXI

Before noon of the next day all of the parties had arrived. We spent the afternoon in comparing notes and these notes checked to the letter. That evening, after we had finished with our notes, we were invited to go directly to the lodge for dinner. When we arrived we found about three hundred people—men, women, and children—assembled and seated at long banquet tables. They had reserved places for us at one of the end tables so we could look down the whole length of the room. The tables were all covered with beautiful white linen and set with china and silverplate as for a real banquet; yet there was but one dim light burning in the hall.

After we had been seated for perhaps twenty minutes, there was a deep stillness and in a moment a pale light flooded the room. The light grew stronger and stronger until all the room was aglow and everything in the room sparkled as if thousands of incandescent lamps had been cunningly hidden and turned on gradually until all were fully lighted. We were to learn afterwards that there were no electric lights in the village. After the light came on, the stillness lasted for about fifteen minutes, then of a sudden, a mist seemed to gather and there was the same gentle swish like the sound of wings that we had heard the evening before when Emil's mother appeared before us. The mist cleared and standing in the room at different points were Emil's mother and eleven others; nine men and three women.

Words fail to describe the radiant beauty of that scene. When I say that, although they had no wings, they appeared like a troop of angels, I am not exaggerating. They stood for an instant as if transfixed. All bowed their heads and waited. In a moment there came music from unseen voices. I had heard of heavenly voices but I had never experienced them until that night. We were fairly lifted from our seats. Toward the close those that had appeared walked to their seats and we again noticed that, though they made no effort to walk quietly, their feet did not make the slightest noise.

When the twelve were seated in their respective places the same mist appeared again and when it cleared there stood twelve more. This time there were eleven men and one woman and among these was our friend of the records. As they stood there for a moment another song burst forth. When the song was nearly ended the twelve walked to their respective places without the slightest noise.

They were no sooner seated than the haze again filled the room. When it had cleared there were thirteen standing, this time across the far end of the hall, six men and seven women; three men and three women on each side of the woman in the center. The center one appeared to be a beautiful girl in her teens. We had thought every woman that appeared was very beautiful but this one surpassed them all. They stood with bowed heads for a moment and the music again burst forth. This music floated out for a moment then the choir of voices began. We arose to our feet. As the tones rolled on, it seemed as though we could see thousands of mystical forms moving about the singing as with one voice and through it all there was not one sad refrain, not one minor key. All was

a joyous, free burst of music that came from the soul and touched the soul, lifting it up and up until we felt as if we were losing all contact with the earth.

As the singing ceased, the thirteen walked to their respective places and were seated. Our eyes were fairly glued on the central figure as she advanced toward our table, with a lady on either side. She was seated at the head of our table. As she sat down, the places were quietly stacked at her left hand. The lights grew dim for a moment and around each one of the thirty-seven there was that same light that so puzzled us and the most beautiful circle of light just above the head of our honored guest. We were the only ones in that assembly that were greatly moved. Those assembled with us seemed to take it as a matter of course.

After all were seated, the silence was maintained for a time; then every voice in the room burst forth in a glad, free chant led by the thirty-seven that had appeared. When this was finished, the lady at the head of our table arose and held out her hands. On them appeared a small loaf of bread about two inches square and about fourteen inches long. Then each one of the other thirty-six arose, came forward, and received a similar loaf from her hands. They passed around to all the tables and gave to each one a portion of the bread. Our lady passed around and gave each one a portion of her loaf.

As she handed each of us our portion she said, "Know ye not that Christ dwells within you and in all? Know ye not that your body is pure, perfect, young, ever beautiful, divine? Know ye not that God created you an exact image and likeness of Himself and gave you dominion over all things? You, of yourself, are always Christ, the perfect Son of God, the only begotten Son of God, in whom the Father-Mother is well pleased. You are pure, perfect, holy, divine, one with God, all Good, and each and every child has a right to claim this Sonship, this Divinity." When all had been given a portion, she returned to her seat and the loaf was the same length and size as it was when she broke the first portion from it.

After this ceremony was over, the edibles began to arrive. They came in large covered containers. These containers just appeared on the table before the lady as if they were placed there by unseen hands. She lifted the lids, set them aside, and began serving. As served, the plates were passed, first one to the lady on the right, then one to the lady on the left; and they in turn passed them on until all were served generously.

The meal had not progressed far when our Chief asked the lady what she considered the greatest attribute of God. Without a moment's hesitation she answered, "Love." Then she went on to say, "The Tree of Life is located in the midst of the paradise of God, the very depth of our own soul, and the rich, abundant fruit that grows and ripens to the fullest perfection, the most perfect and life-giving, is Love. Love has been defined by those who perceive its true character as the greatest thing in the world. I might add that it is the greatest thing in the world. I might add that it is the greatest healing force in the world. Love never fails to meet every demand of the human heart. The Divine Principle of Love may be used to eliminate every sorrow, every infirmity, every harsh condition, and every lack that harasses humanity. With the right understanding

and use of the subtle and illimitable influence of love, the world may be healed of its wounds and the sweet mantle of its heavenly compassion may cover all inharmony, all ignorance, and all mistakes of mankind.

"With wings outstretched, Love searches out the arid spots of the human heart, the waste places of life, and with seeming magic touch redeems humanity and transforms the world. Love is God, eternal, limitless, changeless, going beyond all visions into infinitude. The end we can only envision. Love fulfills the law of its own, consummates its perfect work, and reveals the Christ within the soul of man. Love is ever seeking an inlet whereby it may flow forth into the soul of man and pour itself out as all good to him. If it is not disturbed by man's perversity and discordant thinking, God's eternal, changeless current of love flows ever onward, carrying before it, into the great universal sea of forgetfulness, every appearance of inharmony or ugliness which disturbs the peace of man. Love is the perfect fruit of the Spirit; it goes forth, binding up the wounds of humanity, drawing nations into closer harmony, and bringing peace and prosperity to the world. It is the very pulse of the world, the heartbeat of the universe. Humanity must be charged with this current of love from the great Omnipresent Life if it would do the works of Jesus.

"Does life press heavily upon you? Do you need courage and strength to meet the problems that confront you? Are you sick or afraid? If so, lift your heart and pray to Him who leads the way. The imperishable love of God enfolds you. You need not fear. Did He not say, 'Before they call I will answer and while they are yet speaking I will hear'? Approach this throne of grace boldly, not as you have thought of beseeching and groveling attitude, but with the prayer of understanding faith, knowing that the help you stand in need of is already yours. Never doubt. Do more—ask. Claim your birthright as the child of the living God, as Jesus did. Know that in the Invisible, Universal Substance, in which we all live and move and have our being, is every good and perfect thing that man can desire, waiting to be drawn forth by faith into visible form or manifestation. Read in your own great Book what Paul says of love in 1 Corinthians, Chapter 13, using the word, 'love,' instead of charity, as was intended.

"Consider Solomon, when in the night of his experience he allowed his radiant love nature to expand to that universal plane of consciousness where he asked to be of service and not for self. This brought to him wealth untold and added to this was life and honor beyond his power to ask. He recognized the wisdom of Love and Love released its boundless wealth upon him. 'Silver was counted as naught in the days of Solomon.' Even the drinking vessels of this mighty king of love were of pure gold.

"To love is to release God's unlimited storehouse of golden treasure. If we love we cannot help giving, and to give is to gain, and the law of love is fulfilled. Then, by giving, we set in operation the unfailing law of measure for measure. With no thought of receiving, it is impossible to avoid receiving, for the abundance you have given is returned to you in fulfillment of the law, 'Give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give unto your bosom. For with the same measure that you mete, withal, it shall be measured to you again.'

"If we work in the spirit of love, we must have God present in consciousness. To be one with Life, Love, and Wisdom, is to consciously contact. To consciously contact God is to have abundance pressed upon us the same as abundance of food has been pressed upon us tonight. You see there is an abundance for all and none need want in the presence of God's abundance. This thought of abundance must lift the mind far beyond the bounds of limitation. To conceive abundance, one must relinquish all thoughts of things in particular. This concept is so large that it will not permit the thought of detail. To hold it in mind, consciousness must swing far out into the Universal and revel in the joyousness of perfect freedom. This freedom must, however, not be taken for license, for we are held responsible for every thought, every act. Our consciousness cannot attain to this freedom in an instant. The breaking of the last vestige of limitation may be accomplished in an instant but the preparation for the glorious event has gone before; the preparation in minutest detail has been accomplished from within, just as every petal of a flower is perfected in every detail within the bud. When the perfection is complete, the bud bursts its sepal shell and the flower comes forth beautiful. Just so man must break the shell of self before he can come forth.

"God's laws are changeless, the same as they have ever been. While they are immutable, they are beneficent, for they are good. When we live in conformity to them, they become the very foundation stones on which we build our health, our happiness, our peace and poise, our success and attainment. If we abide fully in God's law, no evil can befall us. We do not need to be healed. We are every whit whole.

"How well we realize that in the great heart of humanity there is a deep homesickness which never can be satisfied with anything less than a clear consciousness or understanding of God, our Father. We recognize this hunger as hearts cry after God. There is nothing the human soul so longs for as to know God, 'Whom to know aright is life eternal.' We see people ever shifting from one thing to another, hoping they will find satisfaction or rest in some accomplishment or in the possession of some limited, mortal desire. We see them pursuing and gaining these things only to find themselves still unsatisfied. Some fancy they want houses and lands; some, great wealth; and some, great learning. We are privileged to know that man has all these things within himself. Jesus, the Great Master, attempted to have all see this. How we do love Him! He stands out so beautifully triumphant because of His attainments. We love all who have reached the heights or high places in consciousness that Jesus has. We not only love them for their attainments but because of what they really are.

"Jesus never allowed Himself to dwell in the external after His illumination. He always kept His thoughts at the central part of His being, which is the Christ. In Jesus, the Christ or Central Spark which is God in us all, living in everyone today, was drawn forth to show itself perfectly ruling the material body or flesh man. It is in this way that He did all His mighty works, not because He was in some way different from you. He had no greater power than all have today. He was not in some way a Son of God and we only servants of God. He did these works because this same Divine Spark, which the Father has implanted in every child

born, was fanned into a brighter flame by His own efforts in holding Himself in conscious communion with God Himself, the source of all Life, Love, and Power.

"Jesus was a man the same as all men are today. He suffered, was tempted and tried, just as you suffer because of temptation and trials. We know that during His residence on earth in the visible body Jesus spent hours of every day alone with God and we know that, in His early manhood, He went through just what we have gone through and what you are going through today. We know that every man must overcome the mortal, the fleshly desires, the doubts and fears, until he comes to the perfect consciousness or recognition of the indwelling Presence, this `Father in me,' to whom Jesus ascribed the credit of all His mighty works. He had to learn as we had to learn and as you are learning today. He was obliged to try over and over again as you are doing. He was obliged to hold fast as you are obliged to hold fast today, even with clenched fist and set teeth and saying, `I will succeed, I do know the Christ lives within me.' We recognize that it was the Christ within which made Jesus what He was, and is today, and that the same attainments are for all. In all this we would in no way detract from Jesus for we love Him with a love unspeakable. We know He went through the perfect crucifixion of self that He might lead His people to God; that He might show them the way out of sin, sickness, and trouble, that they might manifest the Father in them; that He might teach all that the same Father lives in all and loves all. None that follow Jesus' life and teaching closely can help but love Him. He is our perfect elder brother.

"But if we sell our birthright, if we disregard or treat with contempt the beneficent laws of God, and by so doing turn our backs on the Father's house and wander into a far country, as did the prodigal son, of what avail is the peace and plenty, the abundance of warmth and cheer that abides within the house? When you are tired of the husks of life, when you are weary and homesick, with faltering steps you may retrace your way home to the Father's house. This may be done over the road of bitter experience or by a joyful letting go of all material things. It does not matter how the understanding and knowledge is gained, you will eventually press on toward the mark of your high calling. With each step you will grow strong and bolder until you will no longer falter nor hesitate. You will look within you for your illumination; then in your awakened consciousness you will realize that home is here. It is the Divine Omnipresence in which we all live, move, and have our being. We breathe it with every breath. We live it with every heartbeat.

"Do not think you must come to us. Go into your own home, your church, your house of prayer, alone, anywhere you choose. Jesus the great love Master can help you; all those that have passed and are receiving the highest teachings can help you and are endeavoring to help you where you are now and at all times. How plainly we see Jesus and all the others always ready to help those who call. You need but make the call and they answer before the call is even finished. They stand and walk beside you every moment. What you must do is to raise your consciousness so that you can see and know that you walk beside them; then you will not falter. They are holding out their hands and saying, `Come unto me and I will give you rest.' This does not mean `Come after death'; this means `Come now, just as you are.' Raise your consciousness to our consciousness and

behold, you stand where we are tonight, above all mortal limitations, abundantly free.

"Peace, health, love, joy and prosperity are here. These are the fruits of the Spirit, the gifts of God. If we look unto God, no harm can befall us, no evil can come nigh us. If we look to Him wholly, we are healed of our infirmities, in the transcendent name of the Law, or Jesus.

"God is in the midst of you, child of infinite, immortal Spirit. There is naught to make you tremble or despair, naught to make you fear. From the bosom of the Father you came; the breath of Almighty God created you a living soul. 'Before Abraham was, you were. Beloved now are we Sons of God, joint heirs with Christ.' The same power is in you that is in Jesus. This is called the mantle of the Spirit. With the right concept of this, it is found that there is no decay, no disease, no accident, no death, nothing that can take your life in any way. You can draw this mantle so closely around you that nothing can penetrate it, nothing can touch you. All the destructive agencies or forces ever created by man may be directed at you; yet you will come forth unharmed. If by any chance the outer form should be destroyed, it would immediately return as spiritual in the same form. This is an armor better than any armor plate ever devised by man and you can use it at all times without money and without price. You can stand forth as you are, the child of the living God.

"Jesus recognized this, and He could have saved Himself the Calvary experience. Had He wished to use His power, his enemies could not have touched Him. He saw there was a great spiritual change taking place in His body and saw that, if this was brought about among those He knew and loved, without some outward change, a great many would not recognize the spiritual import but would still cling to the personal. He knew that He had the power to overcome death and He wished to show those that He loved that they had the same power; so He chose the Calvary way, the way they could see; and seeing, they would believe. He also wished to show that He had so perfected His body that, should His enemies take His life (as they looked upon life) and place His body in the tomb and roll a great stone thereon (the last limitation that man could put upon it), still He, the true Self, could roll away the stone and raise His real or spiritual body above all mortal limitations. Jesus could have taken His body and disappeared but He chose to show that, when the spiritual body is developed, no material accident or condition can destroy it, not even the taking of the life by another.

"After the Crucifixion and Ascension His body was so highly developed spiritually that Jesus was obliged to raise the consciousness of those about Him to a plane where they were able to see Him, just as we are obliged to raise the consciousness of nearly all those about us tonight. When the women came to the tomb that morning and found the stone rolled away and the grave clothes lying by, even they did not know Him until He had raised their consciousness to the plane where they could behold Him. Then later, when two were on the road to Emmaus, Jesus drew near and conversed with them, yet they knew Him not until He broke bread with them. At that time their consciousness was raised to the plane where they could behold Him. Just so, when He appeared to others, He even walked and talked with them, yet they did not recognize Him because their

consciousness was not functioning on the plane where they could see Him. The moment their consciousness did rise or function on the plane with His, they saw Him. Then some perceived the spiritual import of actuality. They saw the deep meaning underlying it all. They knew. Yet with all this a great many did not believe in Him because they had not yet attained a plane in consciousness where they could see or perceive the underlying spiritual meaning.

"Then the veil of mystery drawn by man's mortal perception was removed. 'And the veil of the temple was rent in twain from the top to the bottom.' The consciousness was attained that death had been overcome; and that not only death, but all man-made mortal limitations could and would be overcome, by coming up over them or raising our consciousness to the plane on which they can no longer be seen and, therefore, do not exist. If this consciousness is loved and cherished it will come forth.

"This was the revelation that came to Jacob as he lay upon the hard stone of materiality. It was revealed to him that that which is gazed upon is brought forth and his realization of this released him from his material bondage. It was this which prompted him to put spotted sticks in the cows' drinking water, thus causing them to bring forth spotted offspring.

"We can so definitely put forth our ideal into the formless that it is formed direct from the unformed, that which appears invisible to mortal consciousness. The drinking water of the cows but typifies the mirror through which the image held in mind is reflected to the soul, the innermost, and then conceived and brought forth. It is the same with the friends assembled here tonight; only a few of the earnest ones perceive and they go on, unfold, and do the real work of God. Others make a good beginning but it soon requires too much exertion to surmount the first wall of materiality. They find it much easier to drift with the tide and they drop out. We have all lived in the visible, mortal plane on this earth. In fact, we have never left the earth. We are now invisible only to those that are in mortal consciousness. To those that are on a higher plane of consciousness we are always visible.

"Every seed idea placed in the soul becomes a conception and is given thought-form in mind, later to be experienced in physical form. Ideas of perfection produce perfection. The reverse is equally true. Just as the sun and the earth produce with equal willingness the mighty tree or the frailest flower, when their respective seeds are planted, so Spirit and Soul respond to man and that which he desires or that for which he has asked, believing, he receives.

"Those that have passed from the visible through death are manifesting on the same psychic plane as when they left the body, for the mortal mind functions on the psychic plane. This is the cause of the great psychic realm which lies between the material, or visible, and the true spiritual, and through which all aspiring to the true spiritual must force their way before the spiritual is perceived. In order to perceive the spiritual, we must forge through the psychic directly to God. Death releases the soul only to the psychic plane and it manifests on the same spiritual plane it was in when the soul was released from the body. The one so passing has not perceived that there is but one Spirit, one Mind, one Body and that all came forth from this One and must return to it. The

Spirit sent forth from this One and given a perfect body is as much a part of the One Spirit as our arm is a part of our whole body; and is never separated from it any more than any member of our body is a separate part, but is one with the whole body and must be fitly joined with it to make up the whole. So must all spirit or expression be fitly joined together to be complete and perfect.

"`They shall all be gathered together in one place,' means that we shall be conscious that we are one expression of the Divinity and all from the same source, God. This is the atonement, the at-one-ment, knowing we are all created in the image and likeness of God, exactly like Him, an image through which He may and can express the ideal He has conceived for us.

"To be willing that God shall express perfectly through us the highest ideal He has conceived is the meaning of, `Not my will, but Thine, O God, be done.' None can rise above mortal thoughts without doing the will of God whether he does it consciously or unconsciously."

Here the talk dropped for a moment and one of our party asked about the Relativity of Matter. She went on to say, "The real world is Substance, the Relativity of Substance. Let us consider for a moment the five kingdoms: the mineral, the vegetable, the animal, the man, and the God kingdoms. We will begin at the mineral, the lowest. We find every particle of the mineral kingdom expressing the one life, the life of God. The disintegration or division of the particles of the mineral, combined with elements of air and water, has formed soil, every particle still retaining the original life, the life of God. This gives place to the vegetable kingdom, the next higher expression of God to come forth. Then the vegetable, every part of which contains this one life, has taken up a part of this life from the mineral, has increased and multiplied it, and is expressing it one step higher toward the God kingdom. This gives place to the animal, the next higher expression of God. Then the animal, every part of which contains the one life, has taken up a part of this life from the vegetable, has increased and multiplied it, and is expressing one step higher toward the God kingdom. This gives place to the man kingdom, the next higher expression of God. Then the man kingdom, every part of which contains the one life, has taken up a part of this one life from the animal kingdom and, in expressing it one step higher, gives place to the God kingdom, the highest expression through man. When man has attained this kingdom, he recognizes that all have come forth from the one Source, that all contain the one life, the life of God, and he has gained the mastery over all material things. But we need not pause here, for all is progression. When he arrives here he will find there are new worlds still to conquer. Now we come to the place where we recognize that all space or magnitude contains the one life, the life of God, that all is from the one Source and Substance. Then all substance becomes relative or related, does it not?"

Here the talk ended, the dinner was finished, and the room was cleared of tables and chairs. There followed a time of frolic and fun, including dance and song with the music furnished by the invisible choir, and all enjoyed a good time together. The evening finally ended in music and song; the invisible choir became visible, walked among those assembled, and at times floated just above their heads. The final ending was one outburst of music, song, and laughter, with

all participating. Taken altogether, it was the most impressive scene that we ever witnessed.

We were told that if we would become quiet, we could hear the music at all times, but it is only on an occasion like this that the chorus accompanies the music. We tried this a number of times afterward and found that we could hear the music. It was always low and beautifully sweet but it never had the glad free ring of that one evening unless there were a number of the Masters congregated. We were told that this music is what has been called the angel choir. They call it "the symphony of souls in accord."

We stopped in this village three days and during that time saw a great deal of our friends. The evening of the third day they bade us goodbye and, saying they would meet us at our winter quarters, disappeared.

Chapter XXII

The next morning we left the village with only Emil and Jast accompanying us, our objective being the village we had decided upon for our winter quarters. The winters in this part of the country are quite severe and we felt that we wished to make certain of comfortable quarters before the cold spell set in. In this as in a great many other matters our fears were not well grounded for when we arrived we found comfortable quarters all ready for us.

Our trail from the village led across the plateau, then up a long winding canyon to the divide where the second fortified village that guarded the plateau we had crossed was located. The canyon walls were from two hundred to five hundred feet perpendicular and joined the mountains which rose to an elevation of two thousand feet above the crest where the trail crossed the divide. At the top of the divide two great rock ridges jutted up on either side of a level space about five acres in extent. These two ridges were about six hundred feet apart. A wall forty feet high had been built across the open space, thus connecting the two ridges of rock and forming an effectual barrier. This wall was sixty feet wide at the bottom and thirty feet wide at the top and was so constructed that the top formed a runway over which huge rocks could be rolled, then dropped to the ground on the outer side of the wall where the ground sloped sharply and connected with a steep declivity, down which the trail passed on the way to the other side of the divide.

There were chutes arranged along the wall at intervals of one hundred feet so that the rocks would gain headway enough to clear the base of the wall before they struck the ground. When they did strike they would roll down the slope, then over the declivity and on down the canyon for about four miles before they would stop, if they did not fly into pieces from their own momentum. In all, this formed an effectual defense, as the canyon was not over fifty feet wide at any place in the four miles, and it was steep enough to give great momentum to the rolling rocks. There were also two places on each side of the canyon where rocks could be loosened and would roll down. These places were connected by trails cut along the mountain side from each end of the wall. There were a number of rocks, each about twelve feet through, placed along the top of the wall ready for an emergency. We were told that it had not been found necessary to use any of them, as there was but one tribe that had ever attempted to gain access to the village uninvited, and this tribe had been all but annihilated by rocks released from the four stations in the canyon walls. The first rocks released in their downward course had released others until an avalanche swept down the valley, carrying all before it. We were told the rocks on top of the wall had rested where they were for over two thousand years, as there had not been a war in that country during that time.

We found that the six houses comprising the village were built into the wall, three stories high, with the roofs level with the top of the wall. Access to it was thus gained by stairways leading up through each story to the roof of each house. Openings for windows were left in the wall at the third story. These

windows overlooked the canyon below. The trail could be seen from these windows and the top of the wall, as it wound around the mountain side, miles away.

We were made comfortable for the night in the third story of one of these houses and, after an early dinner, we went to the roof to see the sunset. We had been there but a few moments when a man apparently fifty years of age came up the stairs to the roof. After being introduced by Jast he joined in the conversation. We soon found he lived in the village we had selected for our winter quarters and was on his way there. We supposed he was traveling as we were and invited him to join our party. He thanked us and said he was able to make the distance much more quickly than we could, that he had stopped in the village to see a relative, and would be home that evening. The conversation then turned to the temple the three of us had visited with Emil and Jast. This man spoke quietly and said, "I saw you sitting on the parapet of the temple that night." Then he went on and gave the dream or vision just as it came to me and as it has been set forth in this book. This came as a surprise to me and my associates as I had not mentioned the occurrence to them. This man was a perfect stranger to us, yet he recounted the dream as vividly as it had appeared to me.

Then he went on to say, "You were shown just what we are shown, that man comes forth in unity just as long as he has consciously realized this and used the power and dominion rightly; but the moment he, in his mortal self, conceived dual powers, he began to see dual, he misused this power, and brought forth duality, for man is a free will agent and brings forth that which he gazes upon. Then diversity and wide separation resulted and this has followed him all over the earth. But a change is coming. Diversity has about reached its limit and mankind is recognizing that all came forth from the one Source. Recognizing this, men are now coming closer and closer together. Man is beginning to realize that every other man is his brother instead of his enemy. When man does fully realize this, he will see that just as all came from the one Source, all must return to that Source or become as brothers in reality. Then he will be in heaven and will recognize that heaven means the inner peace and harmony created by man right here on earth. He will then see that he makes his heaven or hell just as he chooses. This heaven has been conceived rightly but misplaced geographically. He will know that God dwells within him and not only within him but in everything about him, every rock, every tree, every plant, every flower, and every created thing; that God is in the very air he breathes, the water he drinks, the money he spends; that God is the substance of all things. When he breathes, he breathes God as much as he does air; when he partakes of food, he partakes of God as much as he does of food.

"It is not our wish to form new cults, or sects. We feel that the churches that are established today are sufficient and they are the logical centers to reach out and help the people to the realization of God, through the Christ in all. Those associated with the churches must realize that the church but typifies the one thing, the Christ Consciousness in all mankind. If they realize this, where can the diversity lie but in the concept of man's mortal mind and not in the church? Wherein then is one church or society different from another? The diversity

thought to exist today must be wholly in man's mortal mind. See what this diversity has led to, the great wars, the intense hate engendered between nations and families and even individuals, and all because one church organization or another has thought that its creed or doctrine was better than that of another. Yet all in reality are the same for they all lead to the same place. It would not be possible for each to have a heaven of its own; for if it did, when a fellow man finished with his particular brand of church organization and was ready to receive his reward, he would be obliged to spend the remainder of his existence looking through the maze of heavens for the particular one he is destined for. The church organizations and those associated with them are coming closer each day and the time will come when they will be united as one. When all are as one, there will be no need of organization.

"Yet the fault does not lie wholly with church organizations. Few people have awakened to the realization of what life really holds for them. We find the greater majority drifting through life, dissatisfied, dazed, crushed, or uncertain. Each must learn to lay hold of life and begin to express, from his own life center, with purposeful, definite action, the gifts that God has given him. Each must unfold his own life. It is not possible for one to live for another. No one can express your life for you and none can say how you must express your own life. 'As the Father hath life in Himself, so hath He given unto the Son to have life in Himself.' A soul cannot realize this and just drift, for the whole purpose of life reveals itself in the privilege and opportunity of expressing the God self within. That man is and shall be the divine image and likeness of Himself is God's purpose for man. To express that which God has conceived for him should be man's great purpose in life. When Jesus was on the mountain top and His disciples came to Him, see what words of wisdom He spoke unto them. His consciousness was awakened to this realization and He had become established in this high resolve, that man can unfold in the fullness of power only when he has a true ideal, a real purpose in life. A seed can begin to grow only when it is firmly fixed in the ground. The God power within can bring forth a true desire only when it is firmly fixed in the soul of man. We must all know, as Jesus did, that the first spiritual impulse toward expression is the definite desire to express.

"Jesus said, 'Blessed be the poor in spirit,' realizing that any limitation in life that can create a desire in the individual to rise superior to the limitation and free himself from it is good. He realized that need is the prophecy of fulfillment. He looked upon every need as soil prepared for a seed. If the seed were planted, then allowed to grow and come forth, it would fill the need. Need or desire, in the unfoldment of life, is misunderstood. That it must be crushed out of the heart is taught by some great teachers. Jesus said, 'Woe unto you who are satisfied.' If you are satisfied, you are at a standstill. In order to contact life fully, we must seek each moment to express life fully. Desire for this is the urge toward it. Weary of crawling in the dust of the earth, man yearns to fly, and this longing invites him to find the manifestation of law that will enable him to rise above his present limitations. Finding it, he is able to go where he will, without thought of time or distance. It has been said that man proposes and God disposes. The reverse is true, for God proposes and man disposes; if man is so

disposed, he can do all that God does. Cannot the Son do what the Father has done?

"The failure of outer things to satisfy leads the soul to seek the power within. Then the individual may discover that I AM, he may know that within him lies all power to satisfy the soul, to fulfill its every need and desire. This knowledge may not come until the individual is driven by the buffetings of the world to seek this inner plane of peace and calm. When he knows I AM is the fulfillment of his desire, the desire is filled. To look outside the God self for the fulfillment of his desire is folly. To unfold, the self must do the unfolding.

"Then what a realization, what an awakening to know the I AM; to know that within is the power, substance, and intelligence from which all forms take form; and to know that the moment a definite and true idea of desire can be intelligently formed, the power, intelligence, and substance of spirit must flow to it and bring it forth. Are these not treasures in heaven that we have not beheld? Here, in the unformed, lie boundless treasures hid within ourselves. How clear this is to the one that has found the pearl. Then think, 'Seek ye first the Kingdom of God and His righteousness (right-use-ness) and all these things shall be added unto you.' The reason they are added is that they are made out of the very essence of Spirit. The consciousness must first find the Spirit before it can form the desired thing.

"The awakened one perceives the creative principle within; then he sees and his realization is his life opportunity. He has a vision or becomes aware of his possibilities or the possibilities that lie before him. With the knowledge that the creative power lies within, he recalls his heart's desire; this becomes an ideal, or mold, that draws forth power and substance to fill the mold. I SEE is the soul's conception; it is the Promised Land, the dream come true, toward which the soul may look in faith. Although it may not yet be consciously possessed, it must come forth into visible form as he fulfills the law. A wilderness of experiences may have to be met and overcome. This but makes the soul worthy of atonement. Understanding the vision as a Land of Promise, an ideal that is to be realized or to become real, the soul now sees only the good, the object of its desire. Here there must be no doubt, no wavering, no hesitation, for this would be fatal. One must be true to the vision and press on. This vision is typical and as necessary as the plans and specifications of a building. One must be as true to the vision as the builder is true to the plans and specifications the architect has furnished. All but the truth must be eliminated.

"All great souls are true to their vision. Everything brought forth was first a vision, a seed idea planted in the soul, then allowed to expand and come forth. These souls never allow the unbelief of others to influence them. They are willing to sacrifice for their vision, they are true to it, they believe in it, and it is to them as they believe. Jesus remained true and steadfast to His vision. He adhered to His plan, even when those nearest and dearest to Him were unbelieving and untrue. It was unto Him as He believed and it is so unto all.

"When the individual starts for the Promised Land, the land of darkness must be forsaken, forgotten. He must leave the darkness and start toward the light. It is impossible to go and stay at the same time. The old must be forsaken, the new

adhered to. He must forget the things he does not wish to remember and remember only the things he wishes to retain. One is as essential as the other. The vision only must be remembered if he wishes it fulfilled. He must remember by holding in mind the vision he wishes to reproduce. He must disremember or refuse to remember the thing he does not wish to reproduce. Every idea, thought, word, or act must be true to the vision in order to bring it forth. This is true concentration, the concentration of devotion, the centering of the forces upon the essential. This is loving the ideal. It is only through love that an ideal can be given expression. Love makes the ideal become the real.

"If at first he fails, he must be determined and press on. This is the exercise of the will, the cry of self-confidence, the expression of faith directing the power toward the ideal. This ideal could never be attained without this conscious direction of power, this exercise of the will; and yet it would be fatal to the ideal if the will, too, were not ideal. The will must possess the same quality as the ideal to serve. If the will does not possess the desire to serve, the power the will wishes to direct cannot be released from the soul. THE WILL TO BE SERVED TURNS THE LIFE CURRENT AGAINST SELF. THE WILL TO SERVE KEEPS THE LIFE CURRENT FLOWING THROUGH SELF AND KEEPS THE SELF IN RADIATION. To serve gives purpose to vision; it releases love in life. How can love be expressed unless it flows through the one expressing life? If it flows through the consciousness, the whole organism responds; it thrills every cell with the love it expresses. Then the body becomes harmonized; the soul becomes radiant; the mind becomes enlightened; the thought becomes keen, brilliant, alive, definite; the word becomes positive, true, constructive; the flesh is renewed, purified and quickened; affairs are adjusted and all things assume their true position. The I AM is expressed through the ME and the ME is no longer allowed to suppress the I AM. If the body is not obedient to Spirit, how can it express the Spirit? The conscious mind must seek and want the Spirit in order to learn the power of the Spirit. In this way the individual learns to know that Spirit is the fulfillment of the need. In no way can it be given higher expression than when it is allowed to fill the need of others. It is the flowing forth to others that opens the storehouse of Spirit. It is the 'I will to serve' that opens the unlimited storehouse of God to all and brings its realization to the soul.

"The soul has returned to the Father's house as soon as it has willed to serve. The prodigal who is serving becomes the feasted son; the hireling feeding on the husks becomes the prince of a royal household, the household of his own possibilities. He knows the love of God and understands and appropriates his Father's gift. None but a son can receive this gift. No servant, no hireling can enter into the joy of the son's inheritance. The servant is always seeking to attain; the son has already inherited all that the Father has. When we know that we belong to the Father's household and that we are heir to all that the Father has, then we can begin to live as the Father wishes us to live. 'Behold now are we Sons of God.' The Son consciousness causes the fulfillment; the servant consciousness causes the lack. We will find every desire of the heart fulfilled by the Father as soon as we act the part of the Son in thought, word, and deed. We will find that the Sons of God are free."

Here the speaker arose, bade us goodnight and, with the remark that he hoped to see us when we arrived at winter quarters, departed.

Chapter XXIII

We left the village the next morning. For three days the trail led through a rough mountainous country so sparsely populated that we were obliged to pitch our tents each night. No provisions had been taken along for this trip, yet when food was needed it was there. No sooner were the arrangements made for a meal than an abundance of food was right at hand to be partaken of; and at no time did we see it all consumed; there was always a little left.

The evening of the third day we reached the head of a wide valley, through which valley we were to travel to reach the village of our destination. From this time on our road led through a fertile, well populated valley. We had selected this village as our winter quarters for the reason that it was located in the very heart of the country we were visiting and we felt that it would give us the opportunity we desired to come in daily contact with the people for a longer period of time. A great many of the people we had met in the different places we had already visited lived in this village and they had all extended cordial invitations to visit them. We felt that, by staying in this village for the winter, we would have ample opportunity to observe their daily life more closely.

We reached this village November 20th and made a number of short trips from there until the snow came on and travel was made difficult. We were housed in very comfortable quarters, the people were very kind, and we prepared to enter into the life of the village. All the homes were thrown open to us and we were told that the latchstrings were always out and that they considered all men brothers.

At this time we were invited to share the home of one of the remarkable women that lived in this village, whom we had met before. We felt that we were comfortable and that it was not necessary to trouble her. She insisted that it would be no trouble; so we moved in, bag and baggage, and made her home our home during the remainder of our stay. I shall never forget the first time we met her. It was in a small town near the border. When she was introduced we thought she was not a day over eighteen and we all thought her beautiful. What was our surprise when we were told she was over four hundred years old and one of the most loved of teachers. Her whole life was spent in the work. When we first met her we had been thrown in daily contact with her for nearly two weeks but her true self did not show forth until we saw her in her own home. After living in her home and being in daily contact with her, we could readily see why the people loved her as they did. It was impossible for anyone to do otherwise than love and respect her. We lived at this lady's home and ate at her table from the last of December until the following April. We had ample opportunity to observe her home life and the home life of a number of others in this village and we found their lives ideal. The more we saw all these people the more we loved and respected them. We had ample opportunity to corroborate all that they told us regarding their ages, by records that could not be contradicted, any more than our records can be contradicted.

Chapter XXIV

Time went on until the last of December and the year was drawing to a close. We had noticed that a number of persons were congregating for the one ceremonial event that the Masters participate in practically alone. Each day we were introduced to strangers. All spoke English and we began to feel that we were a part of the village life. One day we were told that the event would take place on New Year's Eve and we were invited to be present. We were also told that, while this event was not for outsiders, it was in no way a secret meeting, that none of their meetings were private. The assembly was for those who had commenced the work, had taken it up in earnest, and had gone far enough to realize that they wanted to live the life; those who had accepted the higher consciousness and realized what this meant in their lives. It was called by some the "Feast of the Passover." These gatherings were usually held at some stated location at this time of year and this place had been chosen for the occasion this year.

The morning of the day appointed for the assembly dawned bright and clear, with the mercury well below zero. It found us all eager for we felt that this evening would add to the many interesting experiences of the trip. We arrived at the appointed place at eight o'clock that evening and found about two hundred assembled. The room was lighted in the same way as the one mentioned before and was very beautiful. We were told that the beautiful young lady who once before had been our hostess would have charge of the services. A few moments after we were seated she entered the room and we all marveled at her youth and beauty. She wore a beautiful white gown but there was no attempt at display.

She stepped quietly to the small platform and began her address. "We are gathered here this evening with the desire to enter into the fuller meaning of passing from a lower to a higher consciousness and we welcome those of you who are prepared for this. At first you followed us, led by your interest in the things you have seen us accomplish, which you at first looked upon with awe and wonder, thinking of them as marvelous. We know you have at this time learned to look upon these things as the everyday occurrences of a life lived as it should be lived, a natural everyday life that God would have us live at all times. By this time you are satisfied that we have not performed any marvels. You realize the true spiritual meaning of what you are doing. The consciousness that functions from the true spiritual plane always interprets all forms in terms of the ideal underlying them; then the great inner meaning is revealed and there is no mystery, consequently no marvel, no miracle. This passing over from a lower to a higher consciousness means putting away the material, where all is discord and inharmony, and taking up and accepting the Christ Consciousness, in which all is beauty, harmony, and perfection. This is the natural way of living, the way God sees us living, and the way so beautifully exemplified by Jesus here on earth. The other is the unnatural, the self way, the hard way. When we realize it, it is so easy, so natural to live the Christ way. Then we come into the Christ Consciousness.

"We have tables spread. This is the only occasion on which we congregate for a feast. It is not a feast such as those in mortal consciousness might think. It is a feast of realization and accomplishment, symbolizing the passing from the mortal to the Christ Consciousness, and so greatly misunderstood throughout the world today. We believe that all of God's children will sit down to such a feast some day with the true realization of its meaning.

"We shall have with us, tonight, a few of those that have so perfected their bodies that they are able to take them into all the Celestial Realms and there receive the highest teachings. They have all lived a certain time here in visible form, then passed on and taken their bodies with them, to a place in consciousness where they are not visible to mortal eyes; and we must raise our consciousness to the Christ Consciousness to converse with them. But those that have so perfected the body that they can take it to this Celestial Realm can return to us and go away at will. They are able to come and instruct all who are receptive to their teaching and appear and disappear at will. It is these that come and teach us when we are ready to receive instruction, sometimes intuitively and at time by personal contact. There will be five of these to break bread with us tonight. Among the five is one especially beloved by us, as she is the mother of one of us and has dwelt among us. (This proved to be Emil's mother.) We will now gather around the tables."

The lights were dimmed for a moment and all sat perfectly quiet with bowed heads. Then the lights came on and the five stood in the room, three men and two women. They were all dressed in white and were radiantly beautiful, with a soft glow of light about each one of them. They walked quietly forward and each took a place left vacant at the head of each table. Emil's mother took the place at the head of our table, with our Chief at her right and Emil at her left. After the five were seated, the edibles began to arrive. It was a simple meal of vegetables, bread, fruit and nuts, but very palatable. The talks that followed were chiefly instructions to those who had assembled for the occasion. They were given in the native tongue and were translated by Jast. I will not include these talks, as the greater part has already been given.

Emil's mother, the last speaker, used perfect English and her voice was clear and concise. These were her words: "We use forces every day that man in the mortal concept laughs at. We who are privileged to see and use these are doing all that we can to have men see and know what they are keeping out of their lives by the thoughts they are holding of the perfect things that are right at hand ready and waiting to be taken hold of. As soon as these forces are taken hold of or appropriated by man, they will be far more real and living than those things that man clings to so desperately in the mortal—clings to because they can be seen, felt, and handled or contacted through the limited mortal senses. You will note that all our comforts in this room and those you are occupying, such as light and heat and even the things you have eaten, are prepared by one of these forces. You may call it light rays or what you will. We see it as a great universal power or force, which, when contacted by man, will work for him far more effectually than steam, electricity, gasoline, or coal; yet we call it one of the least of the forces or powers.

"This force will not only furnish all the power needed by man but it will also furnish heat for all his needs, at all times and in all places, without the consumption of one pound of fuel of any kind. This force is perfectly noiseless; and if man will contact and use it, it will stop a great deal of the noise and confusion that now seems unavoidable. This power is right at hand all about you, waiting for man to contact and use it. When he does contact and use this force, it will be far simpler than steam or electricity. As man is able to do this, he will see that all modes of power and locomotion that he has devised are but makeshifts that he has brought forth in his own mortal concept. He has thought that he, himself, has brought them forth; and he has in this way brought forth only that which he could contact with the mortal senses. He has brought forth imperfect things; whereas if man would see that all is of God and from God expressing through him, all things that he brings forth would be perfect. Man, having free will, has chosen the hard way; and instead of realizing his Sonship with God and using all that God has, he will go on in the hard way until he is driven to realize that there must be, and really is, a better way. He will eventually know that God's way is the only way. Then he will express the perfection that God sees him expressing right now.

"Do you not see how you must be centered in the Father within you, drawing the whole of your good from Him; and how every force of your nature is to operate from the divine self? In the beginning of all expression is God, the Father, within; else God could not be expressed or brought forth."

Here one of our party asked what power or force our thoughts and words had upon our lives. She held out her hand and in a moment a small object was lying in it. She said, "Let me drop this pebble into this bowl of water. You see that the vibrations caused by the pebble's coming in contact with the water radiate from that center in ever-widening circles until they reach the rim of the bowl, or outer edge of the water; where, to the eye, they seem to lose their force and stop. What really happens is this. As soon as the vibrations have reached the limits of the water, they start on their return journey back to the place where the pebble entered the water; and they do not tarry until they reach that center. This exactly represents every thought or word we think or speak. The thought or word sets in motion certain vibrations that go out and on, in ever-widening circles, until they compass the universe. Then they return as they went forth, to the one that sent them out. Every thought or word we think or speak, be it good or bad, returns to us as certainly as we send it forth. This returning is the Day of Judgment spoken of in your Bible. 'Every day will be a day of judgment thereof.' The judgment will be good or evil, just as the word or thought sent out is good or evil. Every idea is sent out, planted in the soul (held in mind), becomes a conception later to be brought forth or expressed in physical form. thoughts or ideas of perfection bring forth perfection; thoughts or ideas of imperfection bring forth imperfection.

"The sun and earth combined will produce, with equal willingness, the mighty banyan or the smallest flower if the seed is planted. It is in this way that the Soul and Spirit respond to the call of man; and that for which he asks by word or thought, he receives. The only thing that has separated man from heaven is a mist of material thought that man has created around heaven; and this has

given rise to the mysteriousness that surrounds all things divine. This veil of mystery is gradually being pulled aside and it is found that there is no mystery. Those establishing their different church organizations have found it expedient to surround the things of God with mystery, thinking to get a closer hold upon the people. But all are now finding that the deep things of God are the real, simple things of life. If not, of what avail are they? All are perceiving that the church but typifies the Christ Consciousness in man, the God center of humanity. They are perceiving the ideal instead of worshiping the idol which has been built by mortal thought. Look at the vast number of heterodox organizations springing up on every hand. Though widely diversified now, they are bound to lead to the one. Has not this one thing come forth to bring the churches to the true realization?

"We who have so perfected our bodies that we are able to take them where we will are privileged to see and be in what is called the Celestial Realm. This realm is known to a great many as the Seventh Heaven. This realm is thought to be the very mystery of mysteries. This again is where man in mortal thought has erred. There is no mystery; we have only reached a place in consciousness where we are able to receive the highest teachings, the place where Jesus is today. It is a place in consciousness where we know that by putting off mortality, we are able to take on immortality; where we know that man is immortal, sinless, deathless, unchangeable, eternal, just as God is and as God sees man. A place where we know the real meaning of the Transfiguration; where we are able to commune with God and see Him face to face. A place where we know that all can come, and receive, and be as we are. We know that, before long, the consciousness of all will be raised to the plane where we can talk with them face to face and see eye to eye. Our withdrawal from their sight is but the raising of our consciousness above that of the mortal and by this we become invisible only to those in mortal consciousness.

"We have to look upon three events. One that happened long ago, the one that typifies to you the birth of the Christ Consciousness in man, the birth of the Babe Jesus. Then the one we can see coming when your great nation accepts and realizes the Christ Consciousness. Then we love to turn to the third and last, the greatest of all splendors, the second and last coming of the Christ, when all know and accept the Christ within, and live and unfold in this consciousness and grow as the lilies grow. This is the Atonement (At-one-ment)."

As she finished, the invisible choir began to sing. The room was at first filled with music which ended in a solemn dirge. Then there was silence for a moment and the choir again burst forth with one glad riot of music, with each measure ending in a boom like the stroke of a great bell. This continued until twelve had been sounded and we suddenly realized that it was twelve o'clock and the New Year was here.

This ended our first year with these wonderful people.

ADDENDUM

In presenting these notes of experiences with the Masters, I wish to emphasize my personal belief in the powers of these Masters and in their demonstration of a great Law—a Law that must carry a profound message to the whole human race. They proved conclusively that there is a Law that transcends death and that all humanity in its evolution is slowly moving forward to understand and use it. The Masters say this Law will be brought forth in America, will be given to the world, and then all may know the way to Eternal Life. This, they acclaim, is the unfoldment of the New Age.

None of the manifestations referred to in these notes were the materialization of the ordinary séance—far from it. It was the higher expression making the body visible and invisible at will—a glorifying and spiritualizing of the flesh. There is a God Law and human beings will soon inherit it, become illumed, and use the body with understanding in full Masterhood.

There is no question but these people have brought the Light through the long ages and they prove by their daily life and works that this Light does exist just as it did thousands of years ago.

B.T.S.

Life and Teaching of the Masters of the Far East

by Baird T. Spalding

Volume II

Chapter I

"This day is to you the beginning of a new year, the old having passed out as it were, from your life, never to return, except possibly in thought, as the memory of its pleasures, its sorrows and cares, and the more engrossing thoughts of business come flooding back. Aside from that, it is forgotten, gone; to you a page torn from the yearbook of your life. We look upon it as a period of attainment and added triumph, an ongoing, a span carrying us on to a more glorious development and achievement; a time of greater promise and enlightenment; a time when we can be of greater service; when we can be younger, stronger, and more loving from each succeeding experience. Your thoughts is, 'Why?' Our answer is, 'to draw your own conclusion, choose your own life.'

Our chief said, without any thought of intruding, "We wish to see and know."

Our friend resumed, "From this time on, there are definite lessons for those who do not see and know or grasp the full meaning of the goal of life well lived. This does not mean a life of asceticism and austerity, and aloofness or sadness. This means a life of accomplishment in joy and gladness, where all sorrows, all pain, are banished forever."

Then, in a lighter and more whimsical mood he said, "You have expressed a desire to see and know. The desire is no sooner expressed than it is fulfilled. The thought expressed in a verse in your Bible comes to me as I look over this assembly, 'Where two or three are gathered together in My Name, there will I be also.' How often that verse has been looked upon as a mere play upon words, instead of being applied and made really true. The great error you have made with Jesus' teachings is, you have consigned them to the dim and misty past, looking upon them as mythical and mystical, pointing to something that may be gained after death, instead of knowing that they can be applied in the daily lives of all, right here and now, if you only will.

"We wish it to be understood that we are not putting forth the claim that Jesus, as the Christ, represented a plane or condition of life in his own realization that had not been brought forth to a greater or lesser degree by a great many seers and prophets of other times and peoples. We wish to emphasize his life because that life is the one you can understand more fully. The specific reference to his own life can have but one purpose and meaning and that was the faith-inspiring fact that his life and experience was the living demonstration of his teachings. The speculative dogma of vicarious atonement, which has biased Christian thought for centuries, can not be charged to the author of the Sermon on the Mount or the Parable of the Prodigal Son.

"The leaders of Christian thought have diverted the followers of Jesus and his teachings from their practical application and the study of the God power. They have taught them to look upon his teachings as the experiences of the Apostles after his time, instead of teaching them that the law upon which those teachings

were based was an exact science which could be understood and experienced in the lives of all.

"The Orientals have made the scientific phase of their religion the supreme object of their study and attainment. In this they have gone to the other extreme. In this way both have consigned their religion to the realm of the miraculous and supernatural. The one has become absorbed in the wholly ethical, while the other has become absorbed in the scientific side only. Thus both have shut out true spirituality.

"The monastic life of retirement, asceticism, and seclusion from the world, whether in Buddhistic or Christian monasteries, is neither a necessity nor is it the true method of attaining spiritual enlightenment nor the realization of the perfect life of wisdom and power as brought forth by Jesus.

"These monastic systems have been in existence for many thousands of years, yet they have in no wise accomplished as much for the uplift of the common people as did the teachings of Jesus in the few short years of his time here on earth.

"It is very well known that he embraced all their teachings, going through the initiations and studying the so-called sacred mysteries, the ritualistic forms and ceremonies, until he came to the teachings of Osiris. These were interpreted to him by a priest who had held himself aloof from all the ritualistic, monastic, and materialistic forms of worship.

"This priest was a follower of King Thoth, of the First Dynasty of the Egyptian Kings. When King Thoth declared Egypt an empire, he did it under the power of a dictator and usurper of the people's rights. Centuries before these people had built up and maintained a glorious civilization of unity and brotherhood under the guidance and direction of Osiris and his followers. These people were the pure white race and were always known as the Israelites, of whom the Hebrew race is a division. Thoth ruled wisely and attempted to maintain the Osirian teachings but, after his day, the dark and material concept crept in, as the Egyptian or dark hordes from the south, who had swept him into power, gained sway. The succeeding dynasties fell away from Osirian teachings, gradually took up the dark concept of the dark race, and finally practiced black magic entirely. Their kingdom soon fell, as all such kingdoms must fall.

"After Jesus had listened attentively to this priest and his teachings, he recognized their deep, inner meaning. He also saw, through the insight which he had received from Buddhistic teachings, that there was a great similarity underlying the two. He then determined to go to India, over the old caravan route maintained at that time.

"There he studied the Buddhistic teachings which had been preserved with a reasonable degree of purity. He saw that, in spite of the ritualistic forms and dogmas that had been imposed by man, religion had but one source and that was the God within, Whom he designated as his Father and the Father of all. Then he threw all forms to the winds, as it were, and went directly to God, went straight to the heart of this loving attainment. He soon found that this did not take long years of weary plodding through dogmas, rituals, creeds, formulas,

and initiations which the priesthood were foisting upon the people in order to hold them in ignorance and, therefore, in subjection. He realized that that for which he was seeking was right within himself. He knew that in order to be the Christ he must declare that he was the Christ. Then with pure motive of life, thought, word, and deed he must live the life he sought, in order to incorporate it within his physical body. Then, after perceiving this, he had the courage to go out and declare it to all the world.

"It did not matter from whom or where he got his realization. It was the work that counted, not what someone else had done but what he did, that counted. The common people, whose cause he sponsored, heard him gladly. He did not borrow his precepts from India, Persia, or Egypt. Their teachings were but the outer that brought him to see his own Godhead and the Christ, the representation of it, that was in every one; not in a few but in all.

"Osiris was born in Atlantis more than thirty-five thousand years ago. The chroniclers of his life, long after his time, called him a god because of his wonderful works. He was direct descendant of those of higher thought who had kept their concepts clear in the Motherland of Man.

"It was so of the great portion of all the mythological characters that have been brought down to us. Their works and characters have been distorted by repetition and translation of the stories concerning them. Their works and attainments were looked upon as supernatural by those who would not give the time and thought to go into the deeper meaning and find that they were divinely natural to man in his true dominion.

"The chroniclers deified Osiris, then they began making images of him. These images only represented what he stood for, at first. Then, gradually the images became fixed in the mind, the ideal was forgotten, and the empty idol remained.

"Buddha was another who was deified by the chroniclers long after his time. Note the images of him that have been set up, with the result that the image is worshipped instead of the ideal. Again the empty idol. It is the same with signs and symbols.

"The teachings that Buddha received came from the same source as did those of Osiris but in a different way. The teachings that Buddha contacted came from the Motherland direct to Burma, brought there by the Naacals. Osiris' teachings came direct to him, as his forefathers lived in the Motherland and when he was a young man he had gone to the Motherland to study. After finishing his studies he returned home, became the leader of the Atlanteans and brought the people back to the worship of the God within, as they were gradually slipping back to the dark concept, influenced by the dark races about them.

"Moses was another leader whose followers and chroniclers deified him after his time. He was an Israelite and contacted the records of the Babylonians, receiving his teachings from them. These records form a part of our Bible. What Moses saw and learned from these records was written by him in the exact form and words. The facts which he put down were badly distorted by translators. I could go on and recall many more.

"Jesus saw and contacted all their teachings, then, in his characteristic manner, went to the heart of all these. He went one step further than any of them did, by glorifying his body to the point where he could allow it to be crucified; yet he brought it forth in a triumphant resurrection.

"Studying the teachings of Osiris, Buddha, and Jesus, you will find many similarities; in fact, at times you will find the same words used. Yet did any of them copy? The teachings showed them the way from the outer to the inner. Then they must have dropped all teaching, all copying, and must have gone beyond it all. Had any of them just copied and studied what they saw and were taught and then had not been able to see that all was from the God right within themselves, they would have been studying yet and their lives and experiences would never have been recorded.

"They all went through the same experience in that their followers wanted to crown them kings of temporal kingdoms; but to this they would not listen, each expressing the same thought in almost the same words, 'My kingdom is not of the material, it is spiritual.' With Osiris it went so far that the later chroniclers placed him as an Egyptian king."

Here the talk ended and we all walked to the temple. As we arrived in the lower room, our friend began, "In ascending from room to room of this temple, please remember that no man can confer any rights upon another. By developing your understanding you will find that you are the equal of any man and he who attempts to confer his rights or what he has upon you is not consistent, as he is attempting to give what he cannot. One may point the way to his brother, that he may extend his vision to incorporate the good, but he cannot confer that good which he himself has, upon him."

By this time we had arrived in the second room, where four of our friends from the village had preceded us. After a few moments of general talk, all were seated and our teacher resumed. "There is not a character in all your history that stands out as Jesus does. You count your time before and after his birth. He is idolized by a majority of your people and that is where they err. Instead of the idol, he should be the ideal; instead of being made into a graven image, he should be real and living to you, for he actually lives today in the same body in which he was crucified. He lives and can talk to you just as he could before that event. The great error with so many is that they see his life ending in sorrow and death upon the cross, forgetting entirely that the greater portion of his life is that portion after the resurrection. He is able to teach and heal, today, far more than he ever did before. You can come into His presence at any time, if you will. If you seek, you will find him. He is not a king who can intrude his presence upon you but a mighty brother who stands ready always to help you and to help the world. When he lived upon the mortal, earthly plane, he was able to reach but a few. Today he is able to reach all who will look to him.

"Did he not say: 'Where I am, there you are also'? Does that mean that he is away in a place called heaven that you must die to attain? He is where you are and he is able to walk and talk with you. Lift your sight a little higher and let it extend to a wider horizon; and if your heart and thought are sincerely with him, you will see him. You may walk and talk with him. If you look closely you will find

the scars of the cross, the spear and the thorns, all healed, all gone, and the radiant love and happiness about him will tell you that they are all forgotten, forgiven."

Our friend stopped talking and all was deep silence for the space of about five minutes. Then the room lighted up with a brilliance that we had not seen before. We heard a voice. At first it seemed a long way off and indistinct. After our attention was attracted to it and our thoughts directed to it, the voice became very distinct and rang out in clear bell-like tones.

One of our party asked, "Who is speaking?" Our Chief said, "Please be silent. Our dear Master, Jesus, is speaking." Then one of our friends said, "You are right, Jesus speaks."

Then the voice went on, "When I said 'I am the way, the truth and the life,' I did not intend to convey the thought to mankind that I, Myself, was the only true light. 'As many as are led by the Spirit of God, they are Sons of God.' When I said, 'I am the perfect Son, the only begotten Son of God in whom the Father is well pleased,' I fully intended to convey the thought to all mankind that one of God's children saw, understood, and claimed his divinity; saw that he lived, moved, and had his being in God, the great Father-Mother Principle of all things; that seeing this, he then spoke forth the word that he was the Christ, the only begotten Son of God, and with true heart and steadfast purpose lived the life, becoming what he claimed to be. With his eyes fixed upon that idea, he filled his whole body with that ideal, and the end sought was fulfilled.

"The reason so many have not seen me is that they have put me upon a shrine and placed me in the unapproachable. They have surrounded me with miracles and mystery; and again, they have placed me far from the common people, whom I love dearly. I love them with a love that is unspeakable. I have not withdrawn from them. They have withdrawn from me. They have set up veils, walls and partitions, mediators, and images of myself and those so near and dear to me. They have surrounded us with myth and mystery until we seem so far removed from these dear ones that they do not know how to approach. They pray and supplicate my dear mother and those that surround me, and thus they hold us all in mortal thought. When truly, if they would know us as we are, they would and could shake our hands. If they would drop all superstition and creed and know us as we are, they could talk with us as you do. We are no different at any time than as you see us. How we would love to have the whole world know this. Then what an awakening, what a reunion, what a feast!

"You have surrounded us so long in mystery, it is no wonder that doubt and disbelief have become dominant. The more you build images and idols and surround us with death and make us unapproachable, save through some other than ourselves, the deeper the doubt and shadow will be cast and the chasm of superstition grow wider and more difficult to cross. If you would boldly shake our hands and say, 'I know you,' then all could see and know us as we are. There is no mystery surrounding us or those we love, for we love the whole world.

"So many see only that part of my life which ended on the cross, forgetting that the greater part is as I am now; forgetting entirely that man still lives, even after

what seems a violent death. Life cannot be destroyed. It goes on and on and life well lived never degenerates nor passes. Even the flesh may be immortalized so that it never changes.

"Dear Pilate, when he washed his hands and said, 'Away with him and crucify him yourselves, I find no fault in him,' how little he knew of the history he was making or of the prophecy he was fulfilling. He, with the multitude, has suffered far more than I have suffered. That is all passed and forgotten, forgiven as you will see by our all standing here in one place together."

Two figures came forth and were embraced by Jesus. As they stood with his hand on the shoulder of one, he said, "This dear brother has come all the way with me. While this one," pointing to the second one, "saw many more trials before his eyes were opened. But after they were fully opened, he came quickly. He is just as true and we love him with the same love we do all others."

Then another advanced slowly and stood for a moment. Jesus turned and with outstretched arms said, "Dear Pilate." There was no mistaking the comradeship of the embrace.

Then Pilate spoke and said, "I labored and suffered many weary years after the verdict which I pronounced that day so lightly when I cast from myself the burden. How few of us while in the material realize the needless burdens we heap upon others in the attempt to shift the responsibility from ourselves. It is only when our eyes are opened that we realize the more we attempt to shirk and shift our burdens upon others, the greater the burden bears down upon us. It took many weary years before my eyes were opened to this fact; but since the day they were opened, how I have rejoiced."

Then the invisible choir burst into full song and the melody beggars all description. After a few bars, Jesus stepped forward and said, "Do you wonder that I have long ago forgiven those that nailed me to the cross? Then why have not all forgiven, as I have? With me the forgiveness was complete when I said, 'It is finished.' Why do you not see me as I am, not nailed to the cross, but risen above all mortality?"

This was not a far-off, hazy, nearly invisible scene. Neither was it set on a stage far away from us. All were actually present in the room, for we talked with them, shook hands with them, and photographed them. The only difference that we could see between them and ourselves was the peculiar light about them and this appeared to be the source of the light in the room. There were no shadows anywhere. To us there seemed to be a peculiar translucent quality about the flesh, for when we touched them or clasped their hands, the flesh seemed like alabaster. Still, it had a warm, friendly glow and that same warmth pervaded everything about them. Even after they had walked out, the room we were in retained the same warmth and light. Every time we entered the room afterward, some of the party would remark about it.

Our party waited while the others filed from the room. As Pilate started to leave, he motioned our Chief to join him and together all descended the stairs, down to the lower room through the passageway to the crevasse and down the ladders,

one by one, until all had descended. Then all dispersed in the usual manner, as if the meeting were a common occurrence.

Chapter II

The next morning, after we had gathered for breakfast, we questioned our hostess and found it was not an uncommon occurrence for Jesus to come as he did; and she said he often came and joined the others in their healing work.

After breakfast we found that our hostess and two other ladies were to accompany us to the temple that day. As we left the house, two men joined the party. One told our hostess that there was a sick child in the village who was asking for her. We followed the men to the home of the child and found it very ill. Our hostess walked forward and held out her hands. The mother placed the child in her arms. Instantly the little one's face brightened. Then it snuggled up close for a moment and in a few minutes was sound asleep. Our hostess returned the child to the mother and we proceeded to the temple. On the way she remarked, "Oh, if these dear people would only see and do this work for themselves, instead of depending upon us. It would be so much better for them. As it is, they let us entirely alone until some emergency arises, then they call for us, which is quite all right, except that it does not give them any self-reliance whatever. We would much prefer to see them self-reliant but they are child-like in every way."

...our Chief asked if a desire could be fulfilled as soon as it was expressed. Our hostess answered that if the desire were put forth in true form it would be fulfilled. She then went on to say that desire is but a form of prayer, that it was the true form of prayer which Jesus used, as his prayers were answered; that prayer which is always answered must be true prayer, therefore must be scientific and, if scientific, must be according to fixed law.

Continuing, she said, "The law is 'As you know, your prayer is granted,' and 'What things you desire, when you pray, know you receive them and you shall have them.' If we know positively that whatever we have asked for is ours already, we may know that we are working in accordance with the law. If the desire is filled, then we may know that the law is fulfilled. If the desire is not filled, then we must know that we have asked amiss. We should know that the fault is with us and not with God.

"Then the instructions are, 'You shall love the Lord, your God, with all you heart, with all your soul, with all your mind, and with all your strength.' Now go deep, deep down within your own soul—not with forebodings, fear and unbelief, but with a glad, free, thankful heart, knowing that that which you stand in need of is already yours.

"The secret lies in getting the at-one-ment; getting the consciousness of it and then holding firmly and never deviating, though all earth should oppose. 'Of myself I can do nothing,' said Jesus, "The Father that dwells in me, He does the work.' Have faith in God. Have faith and doubt not. Have faith and fear not. Now remember there is no limitation to God's power. 'All things are possible.'

"Use positive words in making your request. There is naught but the perfect condition desired. Then plant in your soul the perfect seed idea and that alone.

Now ask to manifest health and not to be healed of disease; to express harmony and realize abundance—not to be delivered from inharmony, misery and limitations. Throw these off as you would discard an old garment. They are old and only outgrown things; you can afford to discard them joyfully. Do not even turn to gaze upon them. They are no-thing—nothing.

"Fill the seemingly blank spaces about you with the thought of God, Infinite Good. Then remember the word God is a seed. It must grow.

"Leave the how, when, and where to God. Your work is merely to say what you want and to give forth blessings, knowing that the moment you have asked, you have received. All the details of this bringing forth is the work of the Father. Remember, He does the work. Do faithfully your part; leave and trust God's part to Him. Ask. Affirm. Look to God for what you want; then receive God's fulfillment.

"Keep the thought of God's abundance always in mind. If any other thought comes, replace it with that of God's abundance and bless that abundance. Give thanks constantly, if need be, that the work is done. Do not go back again to the asking. Just bless and give thanks that the work is done, that God is working in you, that you are receiving that which you desire, for you desire only the good that you may give out the good to all. Let this be in silence and in secret. Pray to your Father in secret, and your Father who sees the secret of your soul will reward you openly.

"When the demonstration is complete, you will look back upon the time faithfully given as one of your greatest treasures. You will have proved the law and you will realize the power of your word spoken in faith and blessing. Remember that God has perfected His plan. He has poured out and is continuously pouring out, lovingly and lavishly upon us, all good and every good thing that we can desire. Again He says, 'Try Me and see if I will not open the windows of heaven and pour out such a blessing there will not be room to receive it.'

With All My Heart

"In the heart of my being, Father, I am one with You, and I recognize You as Being, the Father of all. You are Spirit, Omnipresent, Omnipotent, Omniscient. You are Wisdom, Love, and Truth; the power and substance and intelligence of which and through which all things are created. You are the life of my spirit, the substance of my soul, the intelligence of my thought. I am expressing You in my body and in my affairs. You are the beginning and the end, the very All of the good which I can express. The desire of my thought which is implanted in my soul is quickened by your life in my spirit; and in the fullness of time, through the law of faith, it is brought into visibility in my experience. I know that the good I desire already exists in Spirit in invisible form and but awaits the fulfillment of the law to be made visible and I know that already I have.

With All My Soul

"The words which I now speak outline to You, my Father, that which I desire. As a seed it is planted in the soil of my soul and moved upon by Your quickening life in my spirit. It must come forth. I allow only You Spirit—Wisdom, Love and

Truth—to move in my soul. I desire only that which is good for all and I now ask You, Father, to bring it forth.

"Father, within me I ask to express Love, Wisdom, Strength, and Eternal Youth. I ask to realize Harmony, Happiness, and Abundant Prosperity; that I may have the understanding direct from You, of the method of bringing forth from the Universal Substance that which will satisfy every good desire. This is not for self, Father, but that I may have the understanding so that I may be of service to all Your Children.

With All My Mind

"That which I desire is already in visible form. I form in mind only that which I desire. As a seed begins its growth underground in the quiet and in the dark, so does my desire now take form in the silent, invisible realm of my soul. I enter my closet and shut the door. Quietly and confidently I now hold my desire in mind as already fulfilled. Father, I now await the perfect outpicturing of my desire. Father, Father, within me I thank You that now in the invisible the fulfillment of my desire is always established and I know that You have poured out lovingly and lavishly to all an abundance of Your treasure; that You have filled every good desire of my life; that I may partake of Your opulent supply; that I may realize my oneness with You; that all Your children may realize the same; and that whatever I have, I may pour out to help all Your children. All that I have I give to You, Father.

With All My Strength

"No act or thought of mine shall deny that I have already received in Spirit the fulfillment of my desire and it is now brought forth into perfect visibility. In spirit, in soul, in mind, in body, I am true to my desire. I have perceived my good in Spirit. I have conceived it as a perfect idea in soul and I have given true thought form to my desire. I now bring into visibility, or true manifestation, my perfect desire.

"I thank You, Father, that I now have Love, Wisdom, and Understanding; Life, Health, Strength and Eternal Youth; Harmony, Happiness and Abundant Prosperity; and the method of bringing forth from the Universal Substance that which will satisfy every good desire.

"`Said I not unto you that, if you would believe, you should see the glory of God?'"

"Understand that, if it is not finished and your desire is not now visible, the fault is within yourselves and not with God. Do not go back again to the asking but like Elijah, persist, hold out the cup until it is filled; pour out blessings and thanks that it is done now, though every mortal thought of error beset you. GO ON, GO ON, IT IS HERE NOW, AND BELIEVE ME YOUR FAITH IS REWARDED; YOUR FAITH BECOMES KNOWING.

"We will suppose it is ice you desire. Would you begin by speaking out the word, `ice,' all about you indiscriminately? If you did, you would scatter your forces in all directions and nothing would come to you. You should first form a mental picture of what you desire, hold it directly in thought just long enough to get the

image, then drop the image entirely and look directly into the Universal God Substance. Know that that Substance is a part of God and, therefore, a part of you and in that Substance there is everything you need; that God is pressing that Substance out to you just as fast as you can use it; and that you can never deplete the supply. Then know that everyone who has created that supply has brought forth from this Substance, whether they have done it consciously or unconsciously. Now with your thought and vision fixed on the one central atom, God, hold that atom until you have imprinted your desire upon it. You will lower the vibration of that atom until it becomes ice. Then all the atoms surrounding that one will hasten to obey your desire. Their vibration will be lowered until they will adhere to the central particle and in a moment you will have ice. You do not even need any water about you. You need only the ideal."

"The founding of America portrays the white race's homecoming, as that land is their former home and one of the places where the great early spiritual enlightenment was brought forth. Thus it is the land where the greatest spiritual awakening will take place. In a short time you will be far ahead of the whole world in physical and mechanical development. You will go on and develop the physical and mechanical until it is perfected to such a degree that you will see there is but one more step to the spiritual. When that time comes, you will have the courage to take the step. There is a saying in your country that necessity is the mother of invention. Necessity placed you in a position where you were obliged to do that which seemed impossible. Your mode of accomplishment has made you a very material nation. With your mode of living, this has been necessary in order to survive. When you, as a nation, do touch the spiritual realm, the strides that you have made in the material will seem like child's play. With the strong physical bodies and quick perception you have developed, your race will become a light to all other nations; and you will look back and wonder, as you are now looking back and wondering, why your forefathers used the stagecoach and the tallow candle when steam and electricity were all around them, just as it is around you today. Had they abided by the law, they would have received and benefited as you have and will.

"You will find that the spiritual surrounds and is above the material. You will find that in the spiritual there is a higher law and, when you abide by that law, you receive the benefit; for the spiritual is just above and around the mechanical or material. You will find there is no more mystery in the spiritual than there is in the mechanical or the material. The things that appear difficult to you now will be simple, and you will surmount them just as readily as you are now surmounting the mechanical and material. It is the continual striving that does the work."

"The great error which many people make is that they do not look upon lessons as a means of attaining a given end. They do not realize that, when that end is attained and fully recognized, the lessons are to be discarded and the attainment is to be followed. Then, if they still wish to go on, they may pause for a moment and place what they have accomplished in their storehouse (sometimes called the subconscious); and after this step, the lessons leading to the further attainment which they seek may be taken up. But as soon as the goal is reached they must again discard the lessons. In this way they may go on,

step by step, to the highest attainment. You will find that lessons are but steps in the stairway; and if you were to attempt to carry all the steps you have used, to reach the top, the load would soon crush you. Besides, there would be no steps for your brother to use as he follows on. Leave the steps for him to use if he chooses. They have assisted you to reach the top. You do not need them any longer. You may pause a moment for breath or for a fresh inspiration to go on. The moment that inspiration has come, you can place your foot upon the next step and again place the attainment in the storehouse. Let go of all the lessons that brought you there and there is nothing to encumber or hold you back. But, if you look back to the lessons and do not hold your vision on the goal, you will, before you realize it, have fixed the lessons instead of the ideal the lessons would convey.

"This may cause you to waver and look back and say, 'Did my ancestors accomplish in the way I have accomplished?' When I look far back I can say they did but, when I look into the immediate future I say they did not; for they accomplished by the sweat of their brow, while you are using your own God-given power. If you look back to your ancestors, you will, before you realize it, be worshipping them; for, with your creative ability you will have brought forth that which you have gazed upon. You will be living by their standards instead of your own. You will begin to look like your ancestors but you will not accomplish what they have accomplished. You will begin to drop back for, if you live by another's ideal, you cannot accomplish that which the one who conceived the ideal accomplished. You must either go on or return. There are no half-way measures. This ancestor worship is one of the direct causes of nations' degenerating. Because of your lack of ancestor worship we see a great nation in store for you. You had, in the first place, very little pride of ancestry; you had no ancestors to worship and you had no foundation save that which you made. Your ideal was a free country and you brought forth your ideal. The country you acquired had been free from king or ruler. To you it did not matter how your grandfather had accomplished. It was how you, your own individual self, would accomplish. Then, you united with the many to accomplish one purpose and the individual self in you, the creative power that gives you life (God), held you in direct communion with your ideal power to create. Then, with your eyes steadfastly fixed on the attainment, you are going on to the realization of your ideal."

Our hostess turned to the tablet and resumed, "On these tablets it is recorded that God was called Directive Principle—Head, Mind—and was symbolized by the character which is like your letter M, which was called M-o-o-h. This translated into your language would be DIRECTOR or BUILDER.

"This Directive Principle was over all and controlled all. The first Being He created was called the expression of the Directive Principle; and He was created in form just like the Principle, as the Principle had no form but His own to express by or through. This Being which the Directive Principle created, was the outer expression of the Principle, Himself. He was created in the image of the Principle, as the Directive Principle had no other form to pattern after. The Directive Principle gave to His creation every one of His attributes and this creation had access to everything that the Principle had. He was given dominion over every outer form. He had the form of His Creator, the attributes of His

Creator, and the power to express all of them in the perfect way that the Creator expresses, so long as the creation held itself in direct accord with the Principle. None of the attributes of the created being were developed but the Creator, having in mind the ideal or perfect plan which His creation was to express, placed His creation in ideal or perfect surroundings where all the conditions for its perfect development were complete. When these conditions were complete, this Being was placed among them and named Lord God and the location where He was placed was called M-o-o-h or M and afterward became known as the cradle or mother. I wish you to observe that I am putting this into words in your language so that you can understand them. You can go into the details later after you have learned to translate the tablets yourselves. I wish to bring these points out so that they may become the principle from which we shall work in translating these records. I do not wish you to think that I am attempting to change any conclusions you have already formed in other ways or through other thoughts or studies. I am going to ask you to lay them all aside for the time. When you have gone deeper into these studies, you are at liberty to take up all others again, if you wish. I do not wish to influence you in any way. All lessons are but the outer, a way of arriving at a conclusion. If the conclusion is not reached or the aim sought is not attained, the lessons become driftwood, extra baggage, nothing."

Chapter III

Day after day for two months, with the old man as our instructor, we gave our whole attention to a set of tablets which dealt entirely with characters, symbols, and their position, plan, and meaning. One morning early in March we went to the room in the temple, as usual, and found the old gentleman lying on the couch as though asleep. One of our party walked over and placed a hand on his arm to arouse him, then started back and exclaimed, "He is not breathing. I believe he is dead." We gathered around the couch and were so absorbed in our own thoughts of death among these people that we did not hear anyone enter. We were aroused from our reverie by a voice saying, "Good morning." We turned toward the door and there stood Emil. We had supposed that he was a thousand miles away and his sudden appearance had startled us. Before we had time to compose ourselves he had walked over and was shaking hands all around.

In a moment, Emil walked to the couch on which the old man was lying. Placing his hand upon the old man's head, he said, "Here we have a dear brother who has departed from this earth but has not been able to finish his work among us. As one of your poets has said, 'He has wrapped his mantle about him and has lain down to pleasant dreams.' In other words, you have pronounced him dead. Your first thought is to get an undertaker and a coffin, to prepare a grave to hide the mortal part of him while it dissolves.

"Dear friends, kindly think for a moment. To whom did Jesus speak when he said, 'Father, I thank Thee that Thou hast heard me.' He was not talking to the outer self, the me, the shell. He was recognizing and praising the Inner Self, the One Infinite, the All Hearing, All Knowing, All Seeing, the Great and Mighty Omnipresent God. Can you not see where the eyes of Jesus were turned as he stood at the tomb of Lazarus? Did he, like you, look into that tomb and see a dead and dissolving Lazarus? While your vision was upon the dead, he held his vision upon the living, the only begotten of God. His vision was fixed upon unchangeable, eternal, omnipresent Life and that Life transcends all. Now, with our vision held steadfastly toward the ever-present reality of God, we can behold His finished work.

"Here is a dear brother who never relied wholly on God but went on partially in his own strength, until he has reached this stage and given up and made the mistake which so many are making today, the mistake you look upon as death. This dear soul has not been able to let go of all doubt and fear and thus he has relied on his own strength and has not been able to finish the work set before all. Should we leave him thus, his body will dissolve and he will be again sent forth to finish his mortal task, which is all but complete. In fact, so nearly complete is it that we can help him to finish and we feel this to be a great privilege.

"You asked if he can again be awakened to full consciousness. Yes, he can and so can all others who have similarly passed. Though he has passed, as you look upon it, we who have shared a part of his life with him can help and he will be

able to understand quickly so that he may take his body with him. It is not necessary to leave the body to so-called death and dissolution even after one has apparently made the great mistake."

Here the speaker stopped and, for a moment, appeared to be lost in deep meditation. In a very short time four of our friends from the village walked into the room. They gathered close together for a few moments as though in deep thought. Then two of them reached out their hands and motioned us to join them. We stepped up close and two placed their arms around two of our party and we in turn placed our arms around each other until the circle was complete. The circle extended around the couch that the form of the departed was lying upon. As we stood there for a moment without a word being spoken, the light in the room became brighter. We turned and Jesus And Pilate were standing in the room together, a few steps away. They came forward and joined us.

There was another deep silence. Then Jesus stepped forward to the couch and, raising both hands, said, "Dear ones, will you just step through the vale of death with me for a moment? It is not forbidden ground as you think. If you will just step through as we have done and view it from the other side, you will see that it is only what your thoughts have made it. There is life there, the same life that is here." He stood for a moment with outstretched hands. "Dear friend and brother, you are with us and we are with you and we are all together with God. The sublime purity, peace, and harmony of God surrounds, embraces, and enriches all. This perfection now manifests so vividly to you, our dear one, that you may arise and be received unto your Father. Dear one, you see and know that it is not dust to dust and ashes to ashes, but it is Life, pure Life, Life Everlasting. Your body need not be left to mortal dissolution. You now perceive the glory of the Kingdom from which you come forth. You may now arise and go to your Father and the shout goes up, `All hail, all hail, the new born one, the risen Lord, the Christ among men.'"

Dear reader, words are but a travesty when the mortal attempts to picture the beauty and purity of the light that filled that room and, as that form arose, the light seemed to penetrate every object so that nothing cast a shadow, not even the form of our friend or our own bodies. The walls seemed to expand and become transparent until we seemed to be looking into infinite space. The glory of that picture cannot be told. Then we knew that, instead of standing in the presence of death, we were standing in the presence of Eternal Life, Life unspeakably grand, never diminishing but going on and on eternally.

What could we mortals do but stand and stare? In the uplift of those few moments we were carried, for a time, far beyond our most sanguine imagination of heaven and the beauty of it all. It was not a dream, but real. Thus the real can be greater than any dream. We were privileged to see through and beyond the shadow.

The beauty and tranquility of that scene and the great faith we had already placed in our friends carried us completely over the divide that day and today that divide is but a level plain. Yet in some way it was made clear that each one, for himself, must first scale the heights before the beauty beyond can be seen.

With every vestige of age gone, our friend, whom we looked upon as raised from the dead, turned toward his associates and, in a moment, began to speak. These are his words, as he stood facing our friends. It is as though they were cast in raised gold upon a tablet which stands always before me. The voice came forth with a majesty that I cannot express. There was no affectation, just a clear, deep note of sincerity and strength.

He said, "Dear ones, you cannot know the joy, the peace, the great bliss you have given me in awakening me as you have. Just a moment ago it was all dark; I stood, fearing to go on and yet I could not return. The only way that I can explain it is I seemed engulfed in a great blackness from which I suddenly seemed to awaken and now I am again with you." Here his face became so radiant with joy that there was no mistaking his sincerity.

Then he turned to us and said, "Dear ones, how I love to think of our association. You can never know the joy it has given me to have clasped your hands; the great joy it has given me to see and know and feel the sincerity with which you have accepted these, my dear helpers, who at this moment I am able to call divine. Could you see through my eyes at this moment, you would be able to know the bliss that I am experiencing. The greatest joy of all is to know so fully that each of you will stand and know, just as I am standing and knowing. That joy you will know only when you stand as I stand. I can say that it is well to have lived a full life, to be able to enjoy one moment of this. Then to think that I can see all eternity unfolding. Do you wonder when I say that my eyes are almost blinded and I am dazed with the revelation? Do you wonder at my great longing to unfold this vision to you, and not only to you, but to every brother and sister in the whole wide universe of God? Dear brothers, if I could lay a transforming hand upon you and lift you to where I stand, it seems that my joy would be multiplied manyfold at this moment. I am shown I must not do that. I am shown that you, yourselves, must stretch forth this transforming hand, and when you have stretched it forth you will find God's hand ready to clasp yours. You will be able to walk and talk with Him, and God will eternally bless you as He does all. The greatest joy of all is, I am shown that it does not matter what the caste or creed of church, all are welcome."

In a moment he had disappeared from our view, just faded away, it seemed to us. Was this an ethereal vision? All my associates concluded that it was not, for two of them had clasped this man's hand. I leave it to the reader to decide.

Then one of our friends from the village turned to us and said, "I know that you are doubting but won't you understand that this was not staged for your benefit. This is but one of the emergencies in our lives and, when the emergency does arise, we are able to come up over the emergency. This dear one had not been able in his own strength to quite surmount the divide, as you call it. In fact, as you see it, he had passed on. The soul had left the body behind and one so enlightened can be helped at the crucial moment, so that the soul returns and the body finishes its perfection; then the body can be taken along. This brother longed too ardently to pass on and he left his body when just a few more steps, as it were, helped it over the divide and the perfection was complete. The help extended was our great privilege."

Chapter IV

After we were comfortably seated, Jesus proceeded with the conversation.

"When we stand one with the sum of all Intelligence, and recognize ourselves as an actual part of that Intelligence, and know conclusively that this is the Great Principle, God, we shall soon find ourselves conscious of the fact that all intelligence throughout the whole cosmic Universe is working with us. We also realize quickly that the intelligence of all great genius, as well as the little mentality of the single cell of the body, is working with us in perfect harmony and accord. This is the One Great Intelligent Cosmic Mind that we are positively allied with. Indeed, we are that very Mind; we are the self-consciousness of the Universe. The instant we feel this very thing, nothing can keep us from the Godhead.

"From this Universal Consciousness we can draw all knowledge; we know that we can know all, without studying and without process of reasoning, not going from one lesson to another nor from one point to another. The lessons are necessary only in order to bring us to the attitude in which we can step forth into this thought. Then we become comprehensive and include all thought. There is a complete stream of motivating thought that is irresistible and we know that nothing can divert us from true accomplishment. We are with the whole; thus we move on irresistibly with the whole. It is impossible for any condition to keep us from our accomplishment. The drop of water is only weak when it is removed from the ocean; replace it and it is as powerful as the whole ocean. It matters not whether we like it or whether we believe it. It is Intelligent Law and we are that very thing.

"The sum of all Truth is the Great Principle, God. Everything from Eternity to Eternity, whether we think it is a great truth or a little truth; every true word, thought or spoken; is a part of The Great Truth, One Great All, One Universal Truth, and we are that very thing. When we realize this oneness and stand absolutely with Truth, we have the whole of Truth back of us and our irresistibility is increased. It is the force of the ocean back of the wave that gives the wave its power; that, too, is but a portion of God-force which man also is.

"The sum of all Love is the Great Principle, God. It is the sum of every affection, every fervent emotion, every loving thought, look, word, or deed. Every attracted love, great or small, sublime or low, makes the one infinite love stand forth and nothing is too great for us. As we love unselfishly, we have the complete ocean of Cosmic Love with us. That which is thought least is greatest as it sweeps on to absolute perfection; thus the whole Universe of Love is consciously with us. There is no great power on earth or in heaven than pure love. Earth becomes heaven; heaven is Humanity's true home.

"Finally, the sum of every condition, every form, every being is the One Infinite Cosmic Principle, God, whether it be individuals, worlds, planets, stars, atoms, electrons, or the most minute particles. All together make One Infinite Whole, the body of which is the Universe, the Mind, Cosmic Intelligence; the soul,

Cosmic Love. Woven together as a whole, their bodies, minds, and souls are held together with the cohesive force of love; yet each one functions in eternal individual identity moving freely in its individual orbit and octave of harmony, attracted, drawn, and held together by the love of that universe of harmony. We constitute that Great Being that nothing can thwart. It is made up of every unit of humanity as well as every unit of the Universe. If a portion of one unit excludes itself from the whole, it makes no difference to Principle Being but it makes a vast difference to the unit. The ocean is not conscious of the removal of the drop of water but the drop is very conscious of the ocean when it is returned or reunited with it.

"It is not enough for us to say that we are close to the Great Cosmic Principle, God. We must know definitely that we are one with, in, and of, and amalgamated entirely with, Principle; and that we can not be separated or apart from God, Principle. Thus we work with the principle of power which is all power. It is the Law that in Principle we live, move, and have our being. Thus, when we wish to come in contact with God, we do not think of something away from us and difficult to attain. All we need know is that God is within as well as all about us and that we are consciously within the presence of God and are present in God and in command with full power. Thus we need not pause, we need not ponder; we take the path directly to God within. Here the Christ stands steadfast and supreme and with God we endure forever.

"Thus we arouse our dead selves into the realization of the life within and that life resurrects us from the dead; we return to life immortal, unchanging. We are convinced of life and of our right to live that life fully and perfectly. The Christ within stands forth and says, 'I come that you may have complete life and live that more abundantly.' This must be a true resurrection in our consciousness—an uplifting of our dead senses into a higher vibration of life, truth, and love. As all nature is awakening about us, let us arouse ourselves and see the dawn of this approaching day. Thus, we get up and out of our grave clothes, up and out of all sense of limitation in which we have bound our bodies. We roll the stone of materiality completely from our consciousness, that heavy weight of thought that has separated the life within from the life without; and which has held the life form in death and denied it life because we have not recognized its right to life. Let us get up and out of death—that is what the resurrection means. It is an awakening to the full realization of life here and now—and that life omnipresent, omnipotent, omniscient; nowhere absent, nowhere powerless, nowhere unconscious; but everywhere present, everywhere powerful, everywhere conscious, in fullness, in freedom, in gloriously radiant expressive, expanding action. When our hearts flame to this thought and our whole being glows with this life within, we can readily extend our hand and say 'Lazarus, come forth! Get out of your grave, you do not belong in death! Come to life! Awake from your delusion! Wake now and here.' Thus we are awakened to the Master consciousness and we shall weep because of the density of thought of those that watch the awakening. Thousands of years of this awakening have been presented to humanity, yet many sleep. But their sleeping does not justify us in doing so. It is because of what we do that humanity is awakened to that rightful heritage.

"As we awaken to our rightful heritage, we shall awaken to the beauty and purity of the age-old message that our bodies are eternally beautiful, pure and perfect. They are always beautiful, pure, spiritual bodies, most magnificent and divine, the true temples of God. This awakening also convinces us that our bodies have never descended from that high estate. We see that it was only a human concept wherein we thought they had descended. As soon as this thought is released, our body is released to its true inheritance of divinity. Then the fragrance of a warm summer evening suffuses all nature and our bodies begin to take on this effulgence. Soon pure rays of white light appear within our bodies; they become aglow with this light; and this soft, yet brilliant, living light invades the clear atmosphere around us like a white-gold vapor. This light increases steadily until it covers and permeates everything about us. Bathed in this radiance, there appears a pure crystal white light, dazzling and scintillating with a radiance greater than that of the purest diamond, yet it is emanating from our bodies and they stand forth ablaze with pure light, radiant and beautiful. Here we stand together on the Holy Mount of Transfiguration, with bodies luminous and glowing, radiant and beautiful, immersed wholly in Divine Life. The Son of man has become the Christ of God and the Kingdom of God is once more among mankind and more vital because others have accepted and brought forth the Kingdom in full dominion. The light of the God Kingdom grows stronger because of the acceptance.

"This is the true body which Humanity has always had and which all have today. Such a body always has existed and always will exist. It is a body so luminous that no germ of old age or decay can find lodgment therein. It is a body so alive that it can not die. Such a body can be crucified a thousand times and, because of such a crucifixion, come forth more triumphant. Such a body stands forth as the Divine Master of every situation. Such a body is eternally resurrected.

"This is a new-age message to you, the same as it seemed to be a new-age message two thousand years ago. It is the same today as it was then; it is but the resurrection of the age-old message. This message was told thousands of centuries ago in language so simple that babes could read. The message is that man of his own free will shall leave the man-made kingdom and evolve to the God Kingdom. The son of man is to realize his divinity, reveal this divinity in his body and affairs, and become the Christ of God in the Kingdom of God. `Know ye not that ye are gods?'

"Within you, know that this Kingdom of God is the most natural thing in the world. You have but overlooked the fact that if man be in Christ he is a new creature. `It is the Father's good pleasure to give you the Kingdom, and every man passeth into it.' The question is asked, `When?' The answer always is, `When the without is as the within.'

"The great oak tree that sleeps within the acorn became aroused throughout the whole acorn before the tree could develop. `Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive of the things that God hath prepared for them that love him.'

"God knows that in the great structure of the universe there is a splendid place for every human being and that each has his individual place. The structure can

stand only because each is in his right place. Does not this message lighten the burden of everyone and adorn each countenance with a smile, even those of the weary ones who think they labor like dumb, driven cattle? Thus I say to you, you are an especially designed creation, you have a particular mission, you have a light to give, a work to do that no other can give or accomplish; and if you will open your heart, mind, and soul wide to spirit, you will learn of it in your own heart. There you find that your very own Father speaks to you. No matter how wayward or thoughtless you have thought yourself, you will find that your Father loves you devotedly and tenderly the instant you turn to God within. The anointing which you have of God abides in you and you need not the teaching of any man. Is this not a resurrection from the old thought? `Ye need not that any man teach you.' It is only necessary to receive the anointing from God that has always been yours. You may accept others as brother helpers but you are always instructed and led from within; the truth is there for you and you will find it.

"That truth always teaches that humanity is a complete unit; not a unity, but a great unit; combined with God they are the Great One. Humanity is more than a brotherhood. It is One Man, just as a vine and its branches are one vine. No one part or one unit can be separated from the whole. The Christ's prayer is `That they all may be One.'

"`He that hath done it unto the least of these my brethren, hath done it unto me.' Now you know the Christ for whom the whole family in heaven and on earth is named.

"The Truth is, `All is One'; One Spirit, One Body, the Great Lord Body of all humanity. The Great Love, Light, Life of God completely amalgamates that body into One Complete Whole."

Chapter V

At one time, conversation led on to a point where one of our party asked where hell was and what the devil meant. Jesus turned quickly and said, "Hell or the devil has no abiding place except in man's mortal thought. Both of them are just wherever man places them. With your present enlightenment, can you place either in any geographical position on earth? If heaven is all and surrounds all, where could hell or the devil be placed ethereally? If God rules all and is All, where could either be placed in God's perfect plan?"

"If we take the science of things, we know there is a legend told here that all the heat and light and many other natural forces are contained right within the earth itself. The sun, of itself, has no heat or light. It has potentialities that draw the heat and light from the earth. After the sun has drawn the heat and light rays from the earth, the heat rays are reflected back to the earth by the atmosphere that floats in the ether. The light rays are drawn from the earth in about the same manner and are reflected back to the earth by the ether. As the air extends only a comparatively short distance, the effect of the heat rays varies as you leave the earth's surface and ascend toward the outer limit of the atmosphere. As the air becomes less dense, there is less reflection; consequently as you ascend into the higher altitudes the heat becomes less and the cold increases. Every heat ray, as it is drawn out and reflected, drops back to the earth, where it is regenerated. When you have reached the limit of air, you have reached the limit of heat. It is the same with the light rays. They are drawn from the earth and reflected back by the ether. As this ether extends much farther from the earth than the air, the light rays extend much farther before they are all reflected. When you have reached the limit of ether, you have reached the limit of light. When you have reached the limit of heat and light, you have reached the great cold. This cold is far more solid than steel, and it presses down upon the ether and the atmosphere with almost irresistible force and holds them together. Hell is supposed to be warm and his Satanic Majesty abhors cold; so you could not find any lodging place out there for them.

"Now that we have disposed of them above, let us take the other scientific legend and go below. According to this legend, the earth a short distance from the surface is a molten mass. It is so hot that it will melt any substance. This molten mass at the center revolves more slowly than does the crust at the outer, and the belt where the two meet is the place where the natural forces are generated and there, again, the hand of God rules all. So there is no place for His Satanic Majesty or his home there; for, if he attempted to live in either the hottest or the coldest place, he would find it very uncomfortable, since cold will consume as well as heat. We have searched every place and we can not find him a home; so we must assume that he is right where man is and has all the power that man gives him.

"It was only the personal adversary that I cast out. Do you think for a moment that I would cast the devil out of any man and then allow him to enter a heard of swine that cast themselves into the sea? I never saw the devil in any man, save

he brought him there himself. The only dominion I ever gave him was that which man himself gave him."

Later the talk led to God and one of our party said, "I would like to know who or what God really is." Then Jesus spoke and said, "I believe that I understand the motive of the question you would like to clear up in your own mind. It is the many conflicting thoughts and ideas that are puzzling or disturbing the world today without reference to the origin of the word. God is the principle behind everything that exists today. The principle behind a thing is Spirit; and Spirit is Omnipotent, Omnipresent, Omniscient. God is the one Mind that is both the direct and the directing cause of all the good that we see about us. God is the source of all the true Love that holds or binds all forms together. God is impersonal principle. God is never personal except as He becomes to each individual a personal loving Father-Mother. To the individual He can be a personal, loving, all-giving Father-Mother. God never becomes a great being located somewhere in the skies in a place called heaven, where He has a throne which He sits upon and judges people after they die; for God is the Life itself and that life never dies. That is but a misconception brought about by man's ignorant thinking, just as so many malformations have been brought about and you see them in the world around you. God is not a judge or a king who can intrude His presence upon you or bring you before the bar of justice. God is a loving, all-giving Father-Mother, who, when you approach, puts out His arms and enfolds you. It does not matter who or what you are or what you have been. You are His child just the same as when you seek Him with a true heart and purpose. If you are the Prodigal Son who has turned his face from the Father's house and you are weary of the husks of life that you are feeding to the swine, you can again turn your face to the Father's house and be certain of a loving welcome. The feast ever awaits you there. The table is always spread, and when you do return, there will not be a reproach from a brother that has returned before you.

"God's love is like a pure spring that gushes from a mountain. At its source it is pure but as it flows on its course it becomes clouded and polluted until it enters the ocean so impure it does not even resemble that which emerges from the source. As it enters the ocean it begins to drop the mud and slime to the bottom and again rises to the surface as a part of the glad, free ocean, from which it again can be taken up to refresh the spring.

"You can see and talk with God at any time, just as you can with father, mother, brother, or friend. Indeed, He is far closer than any mortal can be. God is far dearer and truer than any friend. God is never wrought up, nor angry, nor cast down. God never destroys, nor hurts, nor hinders one of His children or creatures or creations. If God did these things, He would not be God. The god that judges, destroys, or withholds any good thing from his children or creatures or creations is but a god that is conjured up by man's ignorant thinking; and you need not fear that god unless you wish to do so. For the true God stretches forth His hand and says, 'All that I have is yours.' When one of your poets said that God is closer than breathing and nearer than hands or feet, he was inspired by God. All are inspired by God when that inspiration is for the good or the right and all can be inspired by God at all times if they only will.

"When I said, 'I am the Christ, the only begotten of God', I did not declare this for myself alone, for had I done this I could not have become the Christ. I say definitely that, in order to bring forth the Christ, I, as well as all others, must declare it; then must live the life, and the Christ must appear. You may declare the Christ all you will and, if you do not live the life, the Christ will never appear. Just think, dear friends, if all would declare the Christ then live the life for one year or five years, what an awakening there would be. The possibilities cannot be imagined. That was the vision that I saw. Dear ones, can you not place yourselves where I stood and see as I saw? Why do you surround me with the murk and mire of superstition! Why do you not lift your eyes and minds and thoughts above these and see with a clear vision! Then you would see that there are no miracles, no mysteries, no pain, no imperfection, no inharmony, and no death, except that which man has made. When I said 'I have overcome death,' I knew whereof I spoke; but it took the crucifixion to show these dear ones.

"There are a great many of us joined together to help the whole world and this is our lifework. There have been times when it has taken our combined energies to ward off the evil thoughts, of doubt and disbelief and superstition that have nearly engulfed mankind. You may call them evil forces if you wish. We know that they are evil only as man makes them so. But now we see the light growing brighter and brighter as the dear ones throw off the bonds. The throwing off of these bonds may for a time sink mankind into materiality; but even so, it is a step nearer the goal, for materiality does not hold one as superstition and myth and mystery hold one. When I stepped upon the water that day, do you think that I cast my eyes downward into the great depths, the material substance? No, I fastened my eyes steadfastly on God Power that transcends any power of the deep. The moment I did this the water became as firm as a rock and I could walk upon it in perfect safety."

Jesus stopped talking for a moment, and one of our party asked. "While we are talking, does it not hinder you from going right on with your work?"

Jesus answered and said, "You cannot hinder one of our friends here for a moment and I believe I am included as one of them."

Someone spoke and said, "You are our Brother." Then Jesus' face lighted up with a smile as he said, "Thank you, I have always named you Brothers."

One of the party then turned and asked Jesus, "Can all bring forth the Christ?" He answered, "Yes, there is but one end of accomplishment. Man came forth from God and he must return to God. That which from the heavens descended must again ascend unto heaven. The history of the Christ did not begin with my birth; neither did it end with the crucifixion. the Christ was when God created the first man in His own image and likeness. The Christ and that man are one; all men and that man are one. As God was his Father, so is He the father of all men and all are God's children. As the child has the quality of the parents, so the Christ is in every child. For many years the child lived and realized his Christhood, his oneness with God, through the Christ in himself. Then began the history of the Christ and you can trace this history back to man's beginning. That the Christ means more than the man Jesus goes without contradiction. Had I not perceived this, I could not have brought forth the Christ. To me this is the pearl

without price, the old wine in new bottles, the truth which many others have brought forth and thus have fulfilled the ideals that I have fulfilled and proved.

"For more than fifty years after that day on the cross I taught and lived with my disciples and many of those I loved dearly. In those days we gathered at a quiet place outside Judea. There we were free from the prying eyes of superstition. There many acquired the great gifts and they accomplished a great work. Then, seeing that, by withdrawing for a time, I would be able to reach and help all, I withdrew. Besides, they were depending upon me instead of upon themselves; and, in order to make them self-reliant, it was necessary for me to withdraw from them. If they had lived in close association with me, then could they not find me again if they desired to do so?

"The cross was, in the beginning, the symbol of the greatest joy the world ever knew. The foundation of the cross is the place where man first trod the earth, therefore, the mark that symbolizes the dawn of a celestial day here on earth. If you will trace it back, you will find that the cross disappears entirely and that it is the man standing in the attitude of devotion, standing in space with arms upraised in blessing, sending out his gifts to humanity, pouring all his gifts forth freely in every direction.

"When you know that the Christ is the fitting life within the form, the rising energy that the scientist glimpses, yet does not know whence it came; when you feel with the Christ that the life is lived so that life may be given freely; when you learn that man is obliged to live by the constant dissolution of forms, and that the Christ lived to give up the thing that the body of sense craved, for the good that he could not at the moment enjoy—you are the Christ. When you see yourself a part of the greater life but willing to sacrifice yourself for the good of the whole; when you learn to do right without being affected by the outcome to help; when you learn freely to give up physical life and all that the world has to give (this is not self-abnegation or poverty, for as you give of God you will find you have the more to give, although at times duty may seem to demand all that life has to give. You will also know that he who will save his life shall lose it) then you will see that the pure gold is at the deepest part of the furnace where the fire has fully cleansed it. You will find great joy in knowing that the life you have given to others is the life you have won. You will know that to receive is to give freely; that, if you lay down the mortal form, a higher life will prevail. You have the glad assurance that a life thus won is won for all.

"You must know that the Great Christ Soul can go down to the river and that the stepping into the water but typifies the sympathy you feel for the world's great need. Then you are able to help your fellow men and not boast of virtue; you can pass out the bread of life for the hungry souls that come to you, yet that bread never diminishes by the giving; you must press on and know fully that you are able to heal all that come to you, sick or weary or heavy laden, with the word that makes whole the soul; you are able to open the eyes of those blinded either from ignorance or from choice. It does not matter how low the blinded soul may be, he must feel that the Christ soul stands beside him and he must find that you tread with human feet the very ground he treads. Then you will know that the true Unity of Father and Son is within and not without. You will know that

you must stand serene when the God without is put away and only the God within remains. You must be able to withhold the cry of love and fear as the words, `My God, my god, why have you forsaken me?' ring out. Still, at that hour you must not feel alone for you must know that you stand with God; that you are nearer to the heart of the loving Father than you have ever been before. You must know that the hour you touch the deepest sorrow is the hour in which your greatest triumph begins. With all this you must know that sorrows cannot touch you.

"From that hour your voice will ring with a great, free song, for you fully know that you are the Christ, this light which is to shine among men and for men. Then you will know the darkness that is in every soul that cannot find a helping hand to clasp as he journeys on the rugged road before he finds the Christ within.

"You must know that you are truly divine and, being divine, you must see that all men are as you are. You will know that there are dark places you must pass with the light that you are to carry to the highest and your soul will ring out in praise that you can be of service to all men. Then, with a glad free shout, you mount to your very highest in your union with God.

"Now you know that there is no substitution of your life for other lives or of your purity for others' sins; but that all are glad, free spirits in and of themselves and of God. You know that you can reach them while they cannot reach each other; that you cannot help giving of your life for the life of each soul, that it shall not perish. Yet you must be so reverent of that soul that you will not pour into it a flood of life unless the life of that soul opens to receive it. But you will freely pour out to it a flood of love, life, and light, so that when that one does open the windows the light of God will pour in and illuminate him. You will know that in every Christ that arises, humanity is lifted one step higher. Then, too, you must know full well that you have everything that the Father has; and having all, it is for all to use. You must know that as you rise and are true, you lift the whole world with you; for as you tread the path it becomes plainer for your fellow men. You must have faith in yourself, knowing fully that that faith is God within. Finally, you must know that you are a temple of God, a house not made with hands, immortal in the earth and in heaven as well.

"Then will they sing of you, `All Hail, All Hail, He comes, He comes, the King; and lo, He is with you always. You are in God and He is in you.'"

Jesus arose, saying he would be obliged to leave us, as he was to be at the home of another Brother in the same village that evening. The whole company arose. Jesus blessed all and, with two of the gathering, walked from the room.

Chapter VI

After we were again seated, one of our party turned to Emil and asked if all could acquire the art of healing. He said, "The power to heal can be obtained only as we learn to trace things out from their source. Supremacy over every discord can come only in the degree that we understand that they do not come from God.

"The divinity that shapes your destinies is not a mighty person molding you as a potter molds his clay but a Mighty Divine Power—within and all around you and around and in all substance—which is yours to use as you will. If you do not realize this, you cannot have confidence in yourselves. The greatest cure for inharmony is the knowledge that it is not from God and that God never did create it.

"The brain has the quality of receiving and recording the vibrations of any object that the eye conveys to it. The vibrations of the lights and shades and colors are all recorded. It also has the quality of reproducing these vibrations and projecting them out again, this time through the inner vision; then we again see the picture the eye has conveyed. You are reproducing this in your camera every time you expose a sensitized plate. That plate receives and records the vibrations that the object you wish to photograph sends out. After the vibrations are received and recorded on the plate, you must fix the results on the plate, if they are to become permanent so that you can see them. It will be only a short time before you will find that the movements and colors of the objects that you photograph can be recorded and projected by first fixing and then returning or projecting the lights and colors at the same rate of vibration at which they were received and fixed.

"It is the same with thought and word and act. Each selective set of brain cells takes up and records its corresponding set of vibrations and, when these vibrations are repeated and projected, they can be reproduced just as they took place, if the cells are held directly to their duty.

"There is also another set of selective brain cells that can receive, record, and fix the vibrations of the thoughts, acts, motions, and pictures that other bodies or forms send out. These vibrations can be again reproduced and projected and you can so arrange these cells that you can reproduce the words and motions of these bodies or objects and even the thoughts of those that send them out. Through these cells you can assist others as well as yourself to control their thoughts. It is through these cells that accidents and calamities are brought about, such as wars, earthquakes, floods, fires and all the trouble that mortal man is heir to. Someone either sees a thing happen or images it as happening; the corresponding vibration is fixed in the cells, sent out to be impressed on the corresponding cells of other brains, then again projected back, until the thing is so fixed that it happens.

"All these things can be avoided if the thought that sustains them is immediately withdrawn and the vibrations are not allowed to be fixed upon those brain cells,

so that those particular vibrations cannot be again projected. It is through this set of cells that all calamities are foretold.

"There is still another set of selective brain cells that receive, record, and fix the vibrations of the thoughts and activities of Divine Mind, wherein all the true vibrations are created and sent out. This Divine Mind, or God, pervades every substance and is always sending out divine and true vibrations and, if we hold these cells to their true office, we are able to receive and send out the same true and divine vibrations that we receive from Divine Mind. We do not have the Divine Mind but we have the cells that receive and project the vibrations of the Divine Mind."

There was a pause and deep silence, then a picture appeared upon the wall of the room. It was still at first but, in a moment, it became animated and after the lapse of another moment, the scene began to change. Scenes that could represent those enacted in any or all of the more prosperous business centers of the world came flooding in. While they were changing very rapidly, there was sufficient time for us to recognize and name many familiar places; and one in particular, a reproduction of the scenes enacted when we landed in Calcutta in December, 1894. This was long before we had even heard of the cinema or motion picture. Yet these pictures depicted and brought out all the movements of the human form and other objects. These pictures continued to pour in at intervals of about one minute's duration, for nearly an hour.

While these pictures were passing, Emil said, "These pictures represent the conditions that exist in the world today. You will note the air of general peace and prosperity that prevails over a greater portion of the earth. There is a reasonable amount of contentment; the people seem undisturbed and generally happy. But underneath, there is a seething caldron of discord, generated by man's own ignorant thinking. There is hate, intrigue, and discord among nations. Men are beginning to visualize great military establishments, the like of which were never before known on earth. While we are doing everything in our power to bring out the good, our combined efforts will not be sufficient to sway those who are determined to rule in their own might. If they are able to perfect and launch their diabolical plans—and this we fully expect they will do, for people and nations are sleeping just when they should be awake and thinking—within a few years you will see enacted pictures like these." Then ten or twelve war scenes came trooping by. They were scenes that we never dreamed could actually take place and we gave them but little thought. Emil continued, "We are hoping almost against hope that these can be averted. Time will tell and these conditions are what we are hoping will prevail." Then scenes of beauty and peace beyond all description came trooping past, and Emil said, "These are scenes which all of you will see enacted but we wish you would, in so far as possible, put the second series of pictures out of your minds, as that will help us more than you think."

After a short pause one of our party asked what the words "Lord God" implied, and Emil continued. "The 'Lord God' was used to designate the Perfect Being that the Divine Principle, or God, created to bring out His qualities here on earth. This Being was created in the image and likeness of the Divine Principle and had

access to, and could use, everything that the Divine Principle had. This Being was given power and dominion over every condition that existed upon the earth. This Being had all the potentialities of the Divine Principle and the power to bring them forth as long as He cooperated with the Divine Principle and developed the faculties that had been given Him, in the ideal way that the Divine Principle had planned or was holding in mind. This Being was afterwards called `Lord God,' which meant expression in creative action or the Law of God. This is the Perfect Being that the Divine Principle holds in mind for man to express. This is the Divine and Only Man that the Divine Principle created. Man, or the spiritual side of his nature, has access to and can become this Lord God or One Man. This Divine Man afterwards became known as the Christ. He had dominion over heaven and earth and all things therein. Then the Lord God, using His power to create, did create other beings like unto Himself. These beings were afterwards called sons of the Lord God and their Creator was called Father and the Divine Principle was called God."

Chapter VII

We had been occupied in this work for about two weeks when we went to the temple one morning and found our friend Chander Sen, who had apparently died and been resurrected, with not a vestige of old age about him. There was no mistaking him. As we came into the room he arose and came forward with a hearty greeting and handshake. You can imagine our surprise as we gathered around and began to ask questions. We were like a gang of schoolboys turned loose, all attempting to ask questions at the same time. But the fact remained, there he was, with the unmistakable form and voice but with not a trace of old age about him. Even the voice had regained the vibrant quality of middle age and everything about him showed the quality of a well-developed life, buoyant and keenly alive. The expression of the eyes and face was far beyond anything that I could put into words.

In the first few moments we could do nothing but picture to ourselves the contrast. When we had first seen him, he was a decrepit old man, leaning on a long staff for support, with long snow-white locks, halting step, and emaciated form. One of our party had remarked when we first met him, "Here we find among these great souls one so aged that he seems ready to pass to the great beyond." Of course, the transformation which we had witnessed just a few days previous had left its impression, but his sudden disappearance had rather taken him and the incident out of our minds, as we did not think we would ever see him again. It was more than a rejuvenation. I can compare it only to the transfiguration of the One we love and respect so dearly. That soul was surely reborn, judging from the contrast between his appearance the first time we met him and the way he looked this morning. It is true that we had known him only a short time but we had been thrown in daily contact with him for a sufficient time to see and know that he was an old man. He was with us for nearly two years after this, acting as our guide and interpreter across the great Gobi. Years after, when two or three of the party would meet and our experiences were recalled, the experience of that morning would be the first subject brought up.

In recounting these events, I am not going to attempt to follow our whole conversation and record it word for word, for we consumed the greater part of two days in just talking and I believe a detailed account would be tedious reading. Therefore, in this instance I shall bring out only the main points.

After the first excitement had abated somewhat, we were seated and he began, "As the body represents the lowest degree of thought activities, so the Spirit represents the highest thoughts of Divine Mind. As the body is the outer expression of the thought, so the Spirit is that in which the form takes its initial impulse direct from the Divine Mind. It is the immortal and real Self, in which reside all the potentialities of Divine Mind.

"The thought atmosphere is a real, substantial thing and has in it all that makes the body. So many people consider the things that they cannot see as unsubstantial; and although they are told, over and over that they cannot conceal themselves, they go right on believing that they can. Did Adam and Eve

conceal themselves when they were hiding from the Lord, or Law of God? It is well for us to know the truth that we carry around with us the open book of our lives, out of which all men read whether we realize it or not. Some people are good thought readers, while others are dull; but all can read a little and we cannot conceal ourselves. Also, our thought atmosphere is constantly precipitating its slowly cooling words on our body and there it is seen by all men. We can, with a little practice, feel the thought force of this atmosphere that surrounds us and gradually gain a realization of its existence as real as that of the outer world.

"I have learned that just as man may touch the earth with his feet, so on the wings of aspiration may he soar to celestial heights. Like those of old, he may walk the earth and talk with God and the more he does so, the more difficult it will be for him to discover where Universal Life ends and where individual existence begins. When man forms an alliance with God through spiritual understanding, the boundary line between God and man disappears. When this point is reached, man will know what Jesus meant when He said, 'I and my Father are one.'

"The tendency to personalize all things has degraded that which is called the Blessed Trinity into the impossible conception of three in one, when it can be best understood as the Omnipresence, Omnipotence, Omniscience of the Universal Mind, God. As long as men consider the Blessed Trinity as three persons in one and as something that must be accepted even though it cannot be explained, they will dwell in the wilderness of superstition and thus, of doubt and fear.

"If the triune nature of God is spiritual rather than physical, then the trinity in man must be seen from a mental rather than from a material point of view. One of the wise philosophers has said, 'Despising everything else, a wise man should strive after a knowledge of Self, for there is no knowledge that is higher, or that brings more satisfaction of power, than a knowledge of his own being.' If a man knows his real Self, he cannot do otherwise than discover his latent possibilities, his concealed powers, his dormant faculties. Of what avail, if a man should 'gain the whole world and lose his own soul?' His soul is his spiritual self and, if he truly discovers his spiritual self, he can build a whole world if he is serving his fellow men by so doing. I have learned that he who would attain the ultimate goal must search the depths of his real Self and there he will find God, the fullness of all good. It is because man is a trinity in unity—composed of spirit, soul, and body—that, in a state of spiritual ignorance, he has the tendency to think on a level with the lowest degree of his nature, which is the physical.

"The ignorant man looks to his body for all the pleasure he gets and there comes a time when he gets from the senses all the pain that he can stand. What he does not learn through wisdom he must learn through woe and, after repeated experiences, he will not deny that wisdom is the better way. Jesus, Osiris, and Buddha said that with all our understanding, we must get wisdom.

"Thought, operating on the plane of the intellectual, raises the vibrations of the body to a point which corresponds to liquid. On this plane, thought is neither wholly material nor wholly spiritual. It is vibrating like a pendulum between

materiality and spirituality but there comes a time when one must choose which one he will serve. If he chooses materiality, a world of confusion and chaos awaits him. He may choose the spirit and, if he does so choose, he may ascend to the dome of the temple of God in man. This state of thought can be compared to the gaseous in matter, which is elastic and tends to expand indefinitely. God always leaves it for man to say whether he will control his fluidic stream of thought in the direction of those celestial heights which bear him above the fog line of doubt, fear, sin, and sickness or let it sink to the sordid depths of the animal in man.

"If, in thinking of man as a trinity of spirit, mind, and body, we consider him principally from the standpoint of mind, or soul, we shall see that he occupies a position between two great extremes of mental activity, the lower of which is the body, and the higher, the spirit. Mind is the connecting link between the visible and invisible. Operating on the plane of the senses, the mind becomes the seat of all the animal appetites and passions. It is the serpent in man's Garden of Eden which beguiles him into partaking of the poisoned fruit. When Jesus said, 'As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up,' he was not referring to the raising of his body on the cross but to the elevation of the soul or mind above sense delusions. Standing between spirit and body, though separated from neither, the soul or mind is capable of thinking even lower than the brute thinks; or it may enter into conscious union with pure spirit where there is an abundance of peace, purity, and God Power.

"When the son of man is lifted up to that realm in which he rises above the fallacies of the physical realm, he thinks and acts on the plane of pure intelligence. There he discriminates between those instincts which he shares with every other animal and those divine intuitions which he has in common with God. I have been shown that when man thinks on a plane with pure spirit, the soul enters consciously that realm wherein it perceives the ideal of things, rather than the things themselves. It is no longer dependent upon the senses but, with clearer vision, it sees the broad horizon's grander view. It is here that truth is revealed by Divine Intelligence and speaks the inspiring and health-giving message.

"When the son of man has been lifted from the depth of his material world and has been surrounded by pictures of tranquil beauty and refinement of the mental world, after a time he is seized with a healthy dissatisfaction and the ever-upward urge of the soul bears him to higher realms. There he no longer sees the pictures of tranquility but dwells in the land of tranquility, surrounded by perpetual beauty. He has glimpsed the inner and to him that has become the all; and the outer has become the inner. He lives in a world of causes where before he moved in a world of effects.

"The spirit of triune man is pure intelligence, that region of his being where neither sense testimony nor human opinion has any weight against ascertained truth; it is the Christ within, or the Son of God in the son of man, the discovery of which sets at rest doubt and its discouragements. It is from this pinnacle of his being that man views all things with the clear vision of the educated soul. He

beholds more things in heaven and upon earth than are dreamed of in any philosophy. When he has learned that he is not body with a mind which is ruled either from within or without, but that both can be made obedient servants to his real spiritual self, he has brought into expression that God-given dominion with which he was originally endowed.

"Spirit is the supreme essence of man's being. It is never diseased and never unhappy for, as that great soul, Emerson, says, 'It is the finite that suffers. The infinite lies stretched in smiling repose.' Job of your Bible told you that man was Spirit and the breath of the Almighty gave him life. It is, indeed, the Spirit in man which gives life and that Spirit rules his lower activities. Spirit issues commands with authority and all things become subordinate to righteous rule.

"A new era, wrapped in the garment of approaching day, is dawning in the hearts of men; and soon again will the virgin Spirit of God shine forth from the heart and the door again will open, by which all who will may find entrance to a larger and fuller life. Young, vibrant, with perennial youth and hope and endeavor, the soul of man stands on the threshold of a new era, more glorious than any other that has brightened the sky since Creation's dawn. The Star of Bethlehem shone brighter at Jesus' birth than it had before but soon its brightness will be like a noonday sun, for this new light foretells the day when the Christ is born in the hearts of all men."

Chapter VIII

The next morning Chander Sen continued his talk. "I have been shown beyond a question of doubt that the human intelligence can be transmuted into Divine Intelligence. As this was made plain to me, I found that I could enter the Kingdom of God and that Kingdom was right within. Now I know that God is the only power, Omnipresent and Omniscient; and that sin, discord, sickness, old age, and death belong only to a past experience. I now perceive the reality and know that I had been lost in the mist of illusion. Time and space have completely disappeared and I know that I now dwell in the subjective and that it belongs to the objective world. Had it been possible for me to have held to the promptings and the glimpses the finer senses have revealed from time to time, how many weary and anxious hours would I have been saved. While in youth I, like the greater portion of humanity, decided that there was but one life to live and that was the gratification of self in every way, so I determined to get the most out of that life. I made self-seeking the principle aim in life and I gave the animal passions full sway, with the result that I dissipated the life fluids of my body until it was but the empty shell that you first saw. Let me bring forth a picture that will more graphically illustrate my thoughts."

He sat silent for a moment and a picture like those already described appeared upon one wall of the room. This was the picture of himself as we had seen him a short time ago. It was that of an old man, tottering along, leaning on his wooden staff. Following this was the likeness of the man as he appeared this morning. He continued, "The first represents the one who has dissipated the energies and life fluids of his body until nothing but the empty shell remains. The other represents the one who has conserved his energies and the vital life fluids within his body. You look upon this in my case as a complete and entire rejuvenation, which is true. But I look at it from another angle. How many could be as fortunate as I was, to have the help, sympathy, and assistance of those dear ones as I have had?"

"In order that you may get my thought, let us follow the life of a person from birth to the end, as so many look upon death. The child is born. It is unconscious of the life-carrying fluids which course through its body, as they are inactive because the organs that generate life fluids are inactive and not yet developed. During this stage of development, if the child is normal, it is beautiful, active, and bubbling over with life. The life fluids are built up stronger and stronger, until the child reaches the stage of development where the life fluids are active, and they may be dissipated. If this dissipation takes place, in a few years the child begins to show age. The eyes lose their luster, the body its activity and grace. The features become set. In a few more years the brain loses its power of coordination with the muscles and the body is that of a decrepit old man or woman, but the empty shell of the former self.

"Then take the person who has conserved all the life fluids and allowed them to circulate in their natural course through the body, and see how strong and vigorous that one is. Should that one go on always conserving the life fluids,

even though he did not perceive any higher idea of life than to be born, live a short time upon this earth, then pass on, the span of that life would be extended from three to four times that of a person who has dissipated the life fluids. If he does perceive that there is a greater scheme in God's plan for him, he will at all times conserve the life fluids in the body, as he soon finds that they are a necessary adjunct for perfect development.

"It was only a short time ago that your learned men began to know of the delicate system of arteries and veins composing the circulatory system of your bodies. It is still left for them to determine that there is a far more delicate and subtle circulatory system throughout the body, which carries the life force to every atom. Through your nervous system this life force is sent to a set of cells in the brain. These cells, in tern, act as a distributor for the force and it is sent out to every atom of the body along the nerves, for which it has an affinity. It also acts as a protection for the nerves. If the life force is dissipated, the cells become set and cannot change for the new cells (that are formed to take their place) and the new cells are thrown off instead of the old ones, which gradually decompose and die. If the life force is conserved, the cells change as readily at five hundred years as at ten.

"It will be found that when all the life force is conserved, the body can be so charged with life that you can speak life into all forms. You can paint a picture, model a statue, or take any of your handiwork that expresses your ideal and breathe the breath of life into it and it will become alive. It will speak to you and to others who can see the life inspiration that you have spoken into it; and it will be active because you, the Lord God of you, has spoken and it is as He wills. But those forms will not assume the human, unless you carry them to the God Life. If you do give them life you must carry them through to the pure God Life; then they are perfect forms, as you are perfect, and you have fulfilled your responsibility. This you will find is true genius.

"There is one vital error that I wish to point out. The genius, as you consider him, as he begins to develop, has consciously or unconsciously acquired the ability to conserve and send the life forces in their purity through their natural channels; this condition has animated his body and the creative faculty and he sees that there is something higher for him to express than the ordinary. While he conserves the life forces and gives them free rein, he will go on to more and more glorious achievements; but if he allows sex lust to creep in, he quickly loses his creative power. The body has been first built up by conserving the life forces until the cells are of a finer texture than the lower order of person who has dissipated the life force. By this time the genius has risen to fame and, not having developed his deeper perceptive or God power, is carried away by self-glory. He forsakes his guiding light because he has not been fully awakened; in the urge for greater excitement, he begins to dissipate the life forces and quickly loses all power. For if man does raise his thought above the animal passions and conserves the life forces until the body has begun to take on the finer texture, then allows himself to fall back, he will go back much more rapidly than one that has not been thus awakened.

"When one has been awakened so that he will conserve all the life forces and let them be distributed to the nerves in the natural way, then let them go coursing along the nerves to every atom of the body, without deforming it with thoughts of sex-lust or passion, the exhilaration will be permanent and the sensation will far transcend that of sex. the serpent will be lifted up and will need to crawl on its belly through the murk and mire of lust and passion.

"If man could understand that this life fluid is many times more vital than a corresponding amount of pure blood, he would conserve instead of dissipate it. But he shuts his eyes to this fact (he may be entirely ignorant of it) and goes on, either in blindness or ignorance, until the Reaper arrives. Then a wail goes up, for he does not admire the harvest.

"You look upon old age with veneration and snow-white locks as a crown of honor, which I would not detract from in any way. But as you look upon the picture, I leave it for you to decide which is the more to be honored, he with the snow-white locks, who has by ignorance or direct perversity brought decrepitude upon himself or the one who, in maturity, becomes more vital, strong, and better equipped to meet the advancing years and because of them is more kind and generous. I recognize that the one who reaches the end through ignorance is to be pitied, while the one who knows and reaches the same end, is unspeakable."

Chapter IX

During the preceding September we had arranged to meet a party in the Gobi Desert and they were to accompany us to the site of three of the ancient ruined cities, the locations of which are given by some of these records. While we had not, as yet, seen these records, we had been told of their existence. Those which we had previously seen and which had aroused our curiosity were but copies of the records we had before us. Both of the sets place the dates of these cities back two hundred thousand years. It is claimed that the inhabitants were in a high state of civilization, as they knew the arts and crafts and were able to work with the metals; that gold was a very common metal, so common that they used it in making drinking vessels and for shoeing their horses. It is claimed that these people had a good command over all the natural forces as well as their own God-given powers. In fact, the legends—if legends they are—as told therein are quite similar to those of Greek mythology. If the maps are correct, this huge empire covered the greater portion of Asia and extended into Europe as far as the Mediterranean Sea, where France is now located, and the greatest elevation was about six hundred feet above sea level. It is claimed that this was a great plain area, very productive and well populated and a colony of the Motherland. There is no question that, if the remains of these cities can be found and uncovered, some very valuable history will be disclosed, as the description the records gave of this country far out-shone that of ancient Egypt for pomp and splendor during the dynasties of its seven kings. Even before the reign of these kings, it is described as being far more prosperous. The people ruled themselves; there were no wars and no vassals or slaves. They unquestionably named their ruler, "Directive Principle," and they loved and obeyed that Directive Principle. These records state that the first king of the first dynasty usurped the rule from the Directive Principle and set himself upon a throne as ruler.

Time had passed rapidly. We were busy getting everything in readiness to join the expedition, as we were obliged to be on our way in order to keep our appointment in May at the meeting place agreed upon, where we were to replenish our supplies and equip the main expedition for the final journey.

Words absolutely fail me when I undertake to record my thoughts and feelings as the time for our departure drew near. Every hour of our stay had been a joy, not one being dull.

Although we had been with these people and shared their homes for more than five months, the time had passed so rapidly that it seemed but a few days. Yet a world of possibilities had been opened to us. It was as though the door had been thrown wide open. Everyone felt the boundless possibilities—and still we hesitated to step through the door, just as we hesitated to leave these magnificent people whom we looked upon as brothers.

I believe there is a time in the life of every mortal when he or she can see the door fully opened—just as each of us saw it that beautiful April morning—and each and every one can see the vast possibilities that may be attained. (I am

going to ask the readers to throw aside all prejudices for a time and, if they are able to do so, see as we saw. I do not expect you to believe but I do want you to understand that it is one thing to write about these people and an entirely different thing just to sit at their feet and listen.) It seemed that if we would walk boldly up and step through the door, all attainment would be ours—yet we hesitated. Why was it so? Because we did not fully believe; we allowed tradition to drag us back and close the door; then we said the hand of fate had closed it to us. But we must come to realize there is

no fate save that which we ourselves allow.

Here were a kindly, simple, yet most magnificent people, some of whom for generations and perhaps always have lived just through that door and that life is practical to them. There is no precedent nor tradition here, nothing but a pure, honest life, well lived and lived right here on this earth. I leave it to the reader to make the contrast.

We did hesitate to leave these dear kindly souls to whom we had become so attached in the last few months, yet we know that other things awaited us and we looked forward eagerly to them. We bade our friends good-bye that beautiful April morning, with cordial handshakes and salutations, amid hearty invitations to come again. With a final good-bye and Godspeed, our faces were turned northward, this time actually to cross the great Gobi, with its tales of terrible hardships as dim visions in our imaginations; but we were unafraid, for Emil and Jast were again with us, and Chander Sen in Neprow's place.

To us, who had visited many lands, as the company swung along the trail it was but a part of the day's work. Everyone in our little band was glad to be there. Not one but recognized that a new world had begun to open and unfold. All recognized the remoteness of the country and the hazards of an ordinary trip of this nature, yet there was that irresistible urge to go on. With the absolute confidence we had in our great friends, all fear or thought of inconvenience for self was thrown to the winds and we entered into the zest of the thing with the enthusiasm of schoolboys.

We were accustomed to the remote places of the earth, but never had we experienced a country so remote yet one where we could travel with the freedom and ease that we were experiencing here. Do you wonder that we were infatuated with the country and our benefactors? We felt that we could go right on north until we had negotiated the polar regions and conquered them. We had not gone far when one of our party remarked, "If we could travel as those fellows can, this part would be easy. Just because we cannot travel as they do, they plod along with us."

All went well until the evening of the seventh day out. At about five o'clock that afternoon we were just emerging from a deep ravine which we had followed down in order to gain access to the more open country below, when one of the party called out that there were horsemen in the distance. We turned our glasses upon them and counted twenty-seven horsemen who seemed to be fully armed. We reported this to Jast and he said they probably were one of the roving bands that infest the country. We asked if they were one of the bandit

bands and he said that he suspected they were, as they did not appear to be tending any flocks.

We left the trail and proceeded to a clump of trees and made camp for the night. While the camp was being prepared, two of our party crossed the stream near which we were camping and climbed to the top of a ridge that would give them an outlook over the rolling country. When they had gained the summit they stopped and, placing their field glasses to their eyes, stood for a moment, then turned and hurried toward camp. As soon as they came within hailing distance they reported that the party of horsemen was not over three miles away and was riding toward our camp. At this time someone remarked that he believed it was going to storm. We looked and, sure enough, there was a heavy bank of clouds gathering in the northwest and fog was drifting in from every direction. We became very uneasy as we could now see the band of horsemen through the approaching storm, coming down a rolling slope directly toward our camp. We were very much disturbed about the appearance of this band. Although there were thirty-two in our party, we did not have a firearm of any description.

At that moment the storm broke upon us with all the fury of a blizzard. For a few moments the wind lashed and roared and drove the fine particles of snow around us with the fury of a seventy-mile gale and it looked as if we would be obliged to move our camp to escape the falling limbs that were being broken from the trees by the storm. Then everything became calm where we were, and we thought for a moment that it had been only a squall, such as often happens in that country, and that it would soon blow over.

Since there was a dim half light which enabled us to see, we turned to and set the camp in order. We were occupied with this work for about half an hour and had not given a thought to either the storm or the supposed bandits who had caused so much uneasiness a short time before. As we stopped a moment for breath, our Chief walked to the entrance of the tent and looked out, then turned and said, "The storm seems to be raging a short distance away, but where we are there is scarcely a breath of air stirring. Just look, the tents and trees around are hardly moving and the air seems warm and balmy." A number of our party followed him outside and we stood for a moment wondering. While we had been in the tent and occupied, we had been half conscious of the noise the storm was making but we supposed it had blown over and was traveling up the ravine, as some of the storms in that country come on like a cyclone and travel for miles before they expend their fury and after they have passed there is a dead calm. This was not the case here. The blizzard was raging with all its fury within a hundred feet of us but where we stood the air was still and warm. Our former experience had been that the cold was intense and pierced one through and through, while the wind drove the icy needle-like particles of snow around and along with it in blinding fury until one was nearly suffocated.

Suddenly the circle lighted up as if by magic. As we stood wondering, we thought we heard shouts of men above the din of the storm. Supper was announced; we went in and sat down. While we were eating, one of the party wondered what had become of the horsemen we had seen descending the slope. Another said, "We thought we had heard shouts while we were outside

and wondered if we could not be of some assistance in case they were lost in the blizzard." Jast stated that these men belonged to one of the most notorious bands of bandits which roamed the nearby country. He added that they did nothing but rob and plunder villages and drive off the herds of sheep and goats. After supper, during a lull in the storm, we could hear shouting and the lunging and snorting of horses, sounding as though they would break from control. Although they seemed but a short distance away, we could now see them, so dark and dense was the snow that was whirled along by the wind; neither could we see any sign of a camp fire.

In a few moments Emil arose and said he would invite them to our camp. Unless they were well prepared, it would be impossible for man or beast to survive the storm until morning, as the cold was growing intense outside. As he was preparing to leave the tent, two of our party asked to be permitted to accompany him. Emil seemed pleased; he accepted and they disappeared in the storm. After about twenty minutes had elapsed they reappeared, followed by twenty of the bandit band leading their horses. They told us afterwards that seven had become separated from them and were probably lost in the storm. Those who gathered in our circle were a unique and motley lot of half-wild looking creatures. The moment they entered the circle of light they became suspicious that there was some plot to capture them. They showed their alarm until Emil assured them they were at liberty to go any time they wished and showed them that we had no mode of defense if they wished to attack us. This, their leader said, they had prepared to do when they saw us emerge from the ravine before the storm came on. After the storm came, they had become bewildered and lost their way so they did not know where their camp was located. When Emil and the two from our party had found them they were huddled together against a cliff about a hundred yards downstream. The leader said if they were driven out they would certainly perish. Emil assured them that this would not happen.

They made their horses secure for the night among the trees, then gathered in a group by themselves, sat down, and began eating dried goat meat and yak butter which they had taken from their saddle pouches. While they were thus occupied, they kept their arms near at hand and would start and listen at any increased sound. They talked and gesticulated freely. Jast told us they were wondering at our equipment and the light; why the wind was not blowing, why it was warm within the circle, and why the horses were so content. One of the party, who was doing most of the talking, had heard of our friends before. He was telling the group that these people were like gods and could destroy them (the bandits) in an instant if they would. Jast also said that some of the party were attempting to influence the others to take everything we had and go on, as they thought it was a plot to capture them; but that this one man was standing firm that we should not be molested. He was telling them that if they did harm us they would all be destroyed. After the talk had gone on for considerable time, eight of them arose and came over to us and told Jast they would not stay; that they were very much afraid and were going to try and go to their camp, as it was located on the same stream but a few miles below. They had been able to

get their location from the clump of trees where we were encamped. They then mounted their horses and rode away downstream.

In about twenty minutes they all returned, saying the snow had fallen so deep their horses could not travel and face the storm, which was the heaviest they had experienced for many years. Then they began making themselves comfortable for the night.

One of our party said, "Well, I suppose they will be more comfortable here even if they are afraid, than they would be out in the storm." Jast turned to us and said, "The Father's house is where you are abiding; if you are within that house and do there abide, you are in the glad spirit of the Father. Of what avail is the warmth and cheer that abides within the house if you are not of the house, or know not the warmth and cheer that abides therein? You may invite those that remain just without and they will not enter, for they know not where you abide. These dear ones here, while they feel the warmth, will not come nearer for the reason that they have always preyed upon their fellow men and they cannot understand that those same men whom they have looked upon as legitimate prey should befriend them without some reason for doing so, especially as they do not belong to their band. They do not know that within the snow or cold, or heaviest storm, the Father abides; and that those who make His home their home and therein abide cannot be harmed by storm or wind or tide. It is only when you are out of contact with God that the winds, the storms, and tides sweep over you.

"It is when one can stand steadfastly and unwaveringly with his eyes fixed directly on God, knowing and seeing no other, that he can accomplish what you now see. Our thought is, 'I stand steadfastly with my eyes fixed on You, O Father; knowing naught but You, Father; and I see naught but God in all things. I stand firmly on the Holy Mount, knowing naught but Your Love, Life, and Wisdom. Your Divine Spirit pervades me always. It surrounds me and abounds within and without me always. I know, Father, that this is not for me alone, but it is for all Thy children. I know, Father, that I have naught but that which they have and there is naught but God for all. I thank Thee, Father.'

"The real peace may be found even in the heart of the storm; but deep in the heart of the man who has found himself, is the true calm. On the contrary, man may be in the remote wilderness alone with the twilight and the vast silence of nature and yet be torn by the winds of passion or shaken by the thunders of fear.

"Nature, carelessly observed, seems to have given brute strength, greed, and capacity for shedding weaker animals' blood an incomparable advantage; but notice the following simple facts that few have thought about.

"There are more lambs in the world than lions. That is not an accident. Nature is not a blind, blundering thing. Nature is God at work and God neither wastes material nor does He blunder in His building. Does it not strike you as a strange thing that in the melting pot of Nature's primal forces the lion had not eaten up the lamb before man appeared upon the scene? The lamb has literally whipped the lion in the struggle for existence. Nor is it man's siding with the lamb against

the lion that explains the result. In all probability man began his career of slaughter by killing the docile first. It is certain that he kills more lambs than lions. It is not man but Nature that pronounces condemnation of lion's kin. Reflect a moment and you will see that Nature cannot give distinctive strength in opposite directions to the same animal. The lion is a great fighter but a slow breeder. All the strength of his fine body goes to fighting form. Having young is detrimental and becomes the incident of his life. The lamb, on the other hand, is not a fighter and, therefore, is weak. The lamb spends no energy in fighting and accordingly is a better breeder. Nature acknowledges that in creating the lion she made a mistake. She is correcting that mistake. The lion and all other animals whose instinct is to kill are disappearing.

"There are no exceptions to this sentence of extinction pronounced by Nature's immutable law against all beings of the preying kind. Nature rules according to an eternal equity and, by the very law of the universe, the fighter fights a losing battle, always has and always will, whether he be the animal or the animal man, in the forest or in the city, now and forever. The lion loses. He loses when he wins. He dies when he kills. He is by the very nature of things eating his own kind when he rends the warm flesh of the lamb he tore from the flock. When the first lion struck his prey with his mighty paw and growled through his bloody chops the delight he felt, he was singing, not the death of the helpless that he was eating, but the funeral hymn of his own kind. Savagery is a poor rallying point. Lions do not herd. Bears do not go in flocks. Savages among men form small groups and fight each other. Wildness turns on its own kind among beasts or men and is a source of weakness.

"In the analogy of things wild beasts must go. No great soldier ever really conquered anything. His victories are all illusions. Soldiers' empires, if they rest on nothing more substantial than the sword, swiftly fall to pieces. In the end, the soldiers must repudiate force and resort to justice and reason or their empires crumble. The beast of prey, whether he is brute or human, is solitary, hopeless, and helpless, irrevocably doomed, for gentleness is the real strength. Gentleness is the lion, with all of the lion's attributes, except the taste for blood and slowly all life is coming beneath its all-conquering rule.

"Man is made or unmade by himself. In the armory of thought he forges the weapons by which he destroys himself. He also fashions the tools with which he builds for himself heavenly mansions of joy, strength, and peace. By the right choice and true application of thought, man ascends to the Divine Perfection. By the abuse and wrong application of thought, he descends below the level of the beast. Between these two extremes are all of the grades of character and man is their maker and master.

"These bandits are the remnants of a once great and prosperous people. Their forefathers inhabited this country when it was a beautiful, thriving, industrial empire. They knew the sciences and arts. They also knew their own origin and power and they worshipped that origin and power only. There came a time when they began to look to the body for pleasure and in time the body failed them. Then a great cataclysm swept over the land, devastating it and leaving only a

few scattered people on the higher ground. These developed into communities and became the larger races of Europe.

"The region where we are and that of the Gobi were cut off and raised bodily until nothing grew. The people were so nearly destroyed that there were only a few isolated communities and, at times, only one or two families left. These gathered in bands and are the ancestors of the present people. They cannot prosper, as they are continually at war with each other. While their history and origin have been forgotten, their religion and legends can be traced to the one source. Wherever you find them you will find some of the fundamentals alike, although their forms differ widely."

When we were leaving, two of the men asked if they could join our party. As we were, expecting to recruit a number of helpers in the next large village, about seventy miles farther on, we gladly accepted them and they were with us until we returned that fall.

Chapter X

One morning the party which relieved our Chief's party reported that there were horsemen approaching our camp from the north. When we reached the surface we found they were headed in our direction and it looked as though they were another bandit band, since their were evidently following the trail we had made on our way there. As we stood looking, Jast came up and said, "they are a party of bandits who are determined to loot the camp but I do not think we need fear." We waited for them to approach and they came on to within five hundred yards of our camp, then halted.

After a short interval two of the men rode up and, after exchanging greetings, asked what we were doing there. They were told we were attempting to find a ruined city. To this they replied they did not believe a word of what we said. They suspected we were looking for gold and they had come to take our equipment and supplies from us. We asked if they were government soldiers, to which they replied they did not recognize any government, as the strongest party was the one that won in that country. As they saw no evidence of firearms, I believe they came to the conclusion that there must be a larger force than was evidenced by what they could see. They returned to their band to talk over the situation.

After a time the two came back and told us that if we submitted peacefully they would not harm any of us but if we did not they would advance and shoot everyone who showed resistance. We were given ten minutes to decide and after that time they would advance without further preliminaries. To this Jast replied that we would neither resist nor surrender. This seemed to anger them and, wheeling their horses, they started back toward the band, waving their arms. Then the whole band came toward us at full gallop. I confess that I was badly frightened but almost instantly we seemed to be surrounded by a number of shadowy forms on horseback, galloping around us. Then these forms became more lifelike and increased in numbers. Evidently our visitors had seen what we were witnessing, for their horses were either reined in quickly or stopped of their own accord as they began to rear and plunge and get beyond control of their riders. In a moment there was wild confusion among the band, which numbered about seventy-five horsemen. The horses began plunging right and left, beyond all control of the riders and this ended in a wild retreat, with our phantom horsemen, as we called them, in close pursuit.

After the excitement was over, our chief and two of the party, including myself, walked out to where the main band had halted and could find no tracks except those made by the robbers themselves. We were very much mystified at this since the relief had looked as real to us as did the bandits and the rescuers had seemed to have come from all sides. We fully expected to find the tracks of their horses in the sand, as well as the tracks of the horses the bandits were riding.

When we returned, Jast said, "the phantom horsemen, as you call them, were only pictures, made so real that you, as well as the bandits, could see them. In a word they were the pictures of other occurrences that we were able to produce

in so lifelike a manner that they could not be distinguished from the real occurrence. We are able to produce them for our own protection as well as for that of others and no one has been harmed. Where a definite purpose is served, there is no harm in the outcome. A doubt had arisen in the minds of the bandits. It was not logical that an expedition like this would venture so far away without some protection and we were able to take advantage of this to frighten them. They are very superstitious and always on the lookout for trickery. That type is the most susceptible to fear and they saw just what they expected to find. If we had not used this method, we should in all probability have been obliged to destroy a number of the band before they would have left us in peace. As it is we shall hear no more of them." We were not molested again.

The beautiful lady continued: "If you could only see that the tragedy of Jesus' life ended with the crucifixion, that the joy of the Christ life began with the resurrection, and that the goal of every life should be the resurrection rather than the crucifixion. In this way all may follow him into the more abundant life of the Christ in them. Can you think of a more joyous and abundant life than to be one with this Mighty Power, this power of the Christ within? It is here you may know that you were created to have dominion over every form, thought, word, or condition. In living this life, which is the fulfillment of every need, you will find that you are living an exact, scientific life.

"Jesus increased the few loaves and fishes the little lad had, until he was able to supply ample for the multitude. You will observe that he bade them sit down in an orderly expectant attitude, ready to receive the increased supply by fulfilling the law. If you are to find joy and satisfaction in the life of Jesus, you must fulfill the law of his life by acting in harmony with his ideals. You cannot stand and worry as to how you are to be fed. If Jesus had allowed this, the multitude never would have been satisfied. Instead, He quietly blessed and gave thanks for that which he had and the supply was increased in sufficient measure to meet every need.

"Living did not become a difficult problem until man disobeyed and refused to listen to the Inner Voice. When he returns and again learns to listen to that Inner Voice he will cease to labor for the means of a living, but he will work for the joy of creating. He will enter into the joy of creating and he will create under the law of the Lord or Word of God. Through His Word he will find that he can move upon the all-loving and all-enfolding substance of God and bring into visibility every ideal he holds in thought. It was in this way, step by step, that Jesus mounted to the heights and proved the supremacy of the Christ in Him over the limited concept of mortal thought. When this is realized, work becomes a joyous quality of one's being. Jesus proved that the truly spiritual life is the only joyous life. He became clothed with dignity and glory because of his victory; yet that victory left him as free as a little child. Although the world is not wholly awake to its desire, it is this desire of joy and great blessing that it is seeking. Man may seek satisfaction in the pursuit of personal things, unmindful of the law that says he shall lose that which he seeks for selfish gain. But through the losing he soon finds that the fall of the personal but marks the ascent of the spiritual. He realizes that MAN'S EXTREMITY IS GOD'S OPPORTUNITY.

"You must know that you are entitled to every good and perfect gift of God, and you must prepare to receive those gifts through the knowledge of God as your Divine nature. IF YOU SEPARATE YOURSELF FROM GOD IN THOUGHT, YOU WILL ALSO SEPARATE YOURSELF FROM HIM IN MANIFESTATION. In order to enter fully into the joy of life, you must seek life and joy, for the fullness and joy that that life gives to all humanity.

"The laws for the establishment of heaven here on earth, which Jesus taught and which you have seen applied in a very small measure, are exact and scientific. Man, being the son and true likeness of God, contains within himself the true spirit of God, his Father. He can discern and use the laws of his creative parent and bring them into full operation in his world of affairs, if he only will." Then she said they would be pleased to answer any questions he might like to ask.

Ray said he did not have any questions to ask, for he had been too deeply stirred to want to ask questions. He just wanted to think. He said he had some things he wanted to say and he hoped they would not take offense, for offense was not intended in any way. He continued. "We came here, as we supposed, to find the remains of a people long since dead and gone. Instead, we find a people living a far more wonderful and active life than can be comprehended. If this thing that we have seen could be heralded abroad, you would have the whole world bowing at your feet." The three ladies said they did not wish the world to bow at their feet but they longed to see all mankind bowing at God's feet. They went on to say that mankind already had too many idols. The ideal was the thing really needed.

Here the visitors, with the exception of the one who had called at the door of the tent, arose, saying they must be on their way. With hearty handshakes and Godspeed and invitations to visit them at any time, they disappeared as suddenly as they had come, leaving Ray and his party staring at the place where they had stood. After a moment he turned to the man who had remained and asked his name. He was told that it was Bagget Irland.

Then Ray said to him, "Do you mean to say that you are able to come and go at will, without any visible means of conveyance, as we have just seen, defying every known law of gravity and physics?"

Bagget Irland answered, "We do not defy any law, neither do we harm a single law of man or God. We cooperate with and work according to all laws, both of Nature and God. The means of locomotion which we use, although invisible to you, are perfectly visible to us. The trouble is you do not see them; consequently you do not believe. We see, believe, and know and we are able to utilize them. When you open your understanding to know and see and use them, you will soon find that the law which we use is definite and far more capable of being put to greater uses for mankind than the limited laws which you see and use. Some day you will find that you have only touched the surface of man's possibilities. We are always pleased to assist you in any way we can."

Chapter XI

As we stood watching the sunset, on the eve of our departure, one of the party said that he had begun to wonder how old civilization and religion really were and whether the two had really come hand-in-hand down the long ages of time. Jast replied, "That depends upon what you mean by religion. If by the use of the word, `religion' you mean creed, dogma or sect, or perhaps superstition, it is very young and does not antedate twenty thousand years. But, if by the word you mean a reverence for the true philosophy of life, a true reverence for life itself, thus a true reverence for the sublime purity of God, of the great Creative Cause, then you may trace this back beyond all history, all mythology, all allegory, to the time of man's first advent upon earth. Before kings, emperors, or man-made rule held sway in the heart of the first man there burned or shone forth the greatest reverence for the source of all life and the beauty of that life; the beauty and reverence of that pure soul shines undimmed through the long ages and so it will shine on undimmed through all eternity.

"When man first took up life, he knew full well the source. He had the deepest reverence for that source and that reverence you now know as the Christ. But, as we come on down the dim corridors of time, we find them divided into the innumerable sects, creeds, and dogmas until those corridors are divided into such a network that they present a veil of disbelief and superstition. Who, I ask, divided them—did God or man? Who is responsible for the great vortex of sin and inharmony this division has caused? Will you pause for a moment and think deeply, then ask yourselves, is it God or man that is responsible? Then think, does God sit somewhere in the sky looking down on this great web, altering a condition here or a condition there, interfering here or smoothing out a life there, praising one or condemning another, holding up the hands of one while he tramples the other? No, if there be a true giver of life, he must be Omnipotent, Omnipresent, Omniscient, far above, around, and in all, pouring out his life to all, through all and above all, else he is not a true giver of all life. Thus you may differentiate this idea into the innumerable varieties of form but, when you reach the final one, you will find that you reach the one at the beginning also; and the two become a cycle with no beginning also; and the two become a cycle with no beginning and no end. Were this not so, there could be no basis, no hypothesis, no truth."

Here someone asked, "Do you attempt to overcome death?" The answer was, "Oh, no, we rise up over death by letting life express to its absolute fullness. Thus, we do not know even what death is. To us there is nothing but more abundant life. The great error of the majority is that they attempt to hide their religion behind some veil or secret instead of throwing it open to the broad expanse of God's pure sunlight."

Someone of the party asked whether Jesus abode with them, meaning Jast's people. He replied, "No, Jesus does not live with us. He is only drawn to us by the thoughts we have in common, the same as he is drawn to all by the thoughts they have in common. Jesus abides only to be of service, as all great souls do."

He went on to say, "It was while sojourning in northern Arabia that Jesus had access to the library that had been collected from India, Persia, and the Trans-Himalayan region. Here Jesus first contacted the secret teachings of the Brotherhood. These teachings only served to drive home more firmly the conviction already forming, that the true mystery of life was God expressed through the Christ in the individual. He saw that, in order to express this fully, he must withdraw from all forms of worship and worship God expressing through the individual, and God alone. He saw that, in order to demonstrate this fully, he would be obliged to withdraw from those who had taught him, even though by withdrawing he should incur their displeasure. This did not deter him for a moment, so steadfast was he in his devotion to his cause and the great service he saw he could render to the world by that devotion.

"He saw that if man ever arose to the lofty power of that mighty Indwelling Presence; if a mighty Son of God, one in whom the Divine Wisdom abode in fullest measure; one rich in the outpouring richness of all of God's treasures, the fountain of the outpouring waters of life, the Lord, or law of compassion and wisdom; was actually to take flesh upon earth, he must come forth and claim these possessions. Then, with pure motive he must live the life and he would bring forth that life, to which manifest Presence the name of the Christ has been given.

"He stood forth and boldly proclaimed that the Christ that abode in him abode in all; that the celestial voice that proclaimed him the Beloved Son proclaimed all sons of God, joint heirs, and brothers all. This epoch is marked at his baptism when the Spirit was seen descending from heaven like a dove upon him and it abode with him. He also said all are God's, manifest in the flesh.

"He boldly taught that ignorance is the cause of all sin. He saw that, in order to practice forgiveness or the science of forgiving, man must be enlightened to the fact that man has the power to forgive all sin, discord, and inharmony; that it is not God who forgives sin, for God has nothing to do with the sin, sickness, and inharmony of man; that man, himself, brought these into being and man is the only one who can erase or forgive them. He saw that man must learn that ignorance is disregard and lack of understanding both of Divine Mind as the Creative Principle and of his relation to that Principle. He saw that man may have all intellectual knowledge and be versed in worldly affairs, yet if he does not recognize the Christ as the living, vitalizing essence of God within him, he is grossly ignorant of the most important factor governing his life. He quickly saw the inconsistency of asking a perfectly just and loving Father to heal a disease or sin. He taught that disease is the effect of sin and that forgiveness is an important factor in healing; that sickness is not punishment sent from God, as many believe it to be, but is the result of man's misunderstanding of his real being. He taught that it is the Truth which sets free. The purity of his teachings has caused them to outlive those of his teachers.

"When Peter said that he forgave seven times, Jesus' answer was that he forgave seventy times seven, then went on forgiving until the act was universal. In order to forgive hate, he centered his attention on love. This was not only when it touched his life, but when he saw it manifest in the world about him.

This Truth was the inherent light that he saw in all, which would lead them out of darkness when applied with understanding. He knew that every overcomer was covenanted with his Lord to be continually forgiving sin, in meeting every inharmony with Truth; and this was his way of being about his Father's business. He saw and understood that in no other way could the earth be transformed and peace and harmony prevail among men and he said, 'If you forgive men their trespasses, your heavenly Father will also forgive you.'

"In order to appreciate the full value of this statement, you may ask, 'What is the Father?' The Father is Life, Love, Power, and Dominion and all of these attributes belong to the child by rightful inheritance. This is what Paul meant when he said we are joint heirs with Christ to the God Kingdom. This does not mean that one has more than another. This does not mean that the eldest son gets the larger portion and the other half is divided by measure to the remaining children. To be a joint heir, with Christ, to the Kingdom means to be an equal participant in all the blessings of the God Kingdom.

"Sometimes others accuse us of making ourselves equal with Jesus. That is because they do not understand what is meant by joint heirship. I am quite certain there is not one among us that would say he was on the same plane of enlightenment as the great Master, with his great white purity. This joint heirship means to have the possibility of the same power, the same strength, the same degree of understanding. And yet there is not one among us that does not realize the full truth of the promise of Jesus to all of God's children, to every true disciple, that they may be full participants in all the qualities of the Godhead as fully as he is. We fully recognize his meaning when he said, 'Be ye perfect even as your Father in heaven is perfect.' We know full well that that great soul never for a moment asked of his disciples a mental or moral impossibility. When he saw and asked perfection of man, he knew that he asked only that which man can live up to. A great many have taken false comfort in the belief that they never can be as perfect as the Master is perfect. They argue that he was Divine and that, because of his divinity, he did marvelous works which no other member of humanity could possibly do and that, therefore, it is absolutely useless to try. They say they are here with nothing better or more skillful or scientific with which to carve out life's destiny than mere human will power. The great Master made it clear that, while it did take some human will power to start, THE MERE HUMAN WILL IS NOT A GREAT FACTOR IN THE CASE, THE GREAT FACTOR BEING DIVINE UNDERSTANDING. How many times did he say, 'You shall know the Truth and the Truth shall make you free.'

"Let us reduce this to the simple physics of the world about us. The moment men become fully acquainted with the truth of anything in the physical world about them, that moment they become free of their ignorant concept of that particular thing. The moment men became acquainted with the fact that the world was round and that it revolved around the sun, they became free from the antiquated idea of a flat earth and the rising and setting sun. The moment men become free from the belief that they are mere human beings, subject to human laws of life and death and the limitations which human beings have imposed, that moment they will see that they are free from all human limitations and may become Sons of God if they will. The moment they realize they are Divine, they

are free from all limitations and possessed of the strength of divinity; and man knows that this divinity is the place where being comes most directly in contact with God. Man is beginning to see and know that this divinity is not something to be injected into each from without. He is beginning to know that it is the very life of each and every man.

"We know that the ideals we see in the lives of others take root in our lives and in compliance with the Divine Law, bring forth after their kind. As long as we believe in the power of sin and see the effect of sin as a reality, the punishment of that sin will be vital in our own lives. But, as we give to ourselves and others truly righteous thoughts for all inharmonious ones, we are making ready the harvest of a great spiritual feast which is certain to follow the seedtime. Thus forgiveness has a two-fold mission. It frees both the erring and the loving one, for back of the application of forgiveness is a deep and radiant love, a love founded on principle, a love that desires to give for the joy of giving with no thought of regard save that of the Father's approval in the words, 'this is My beloved Son in whom I am well pleased.'

"These words are just as true for us as they are true of Jesus. Your sins, sickness, or discord are no more a part of God, or your true self, than fungi are a part of the plants to which they attach themselves. They are the false excrescences which have gathered upon your bodies as the result of wrong thinking. The thought of the disease and the disease are merely the cause and the effect. Erase, forgive the cause and the effect disappears. Erase the false belief and sickness vanishes.

"This was the only method of cure that Jesus ever resorted to. He erased the false image in the consciousness of the one to whom he ministered. He first raised the vibrations of his body by connecting his own thoughts with those of Divine Mind and holding his own thoughts steadfastly in accord with those of the perfection of the Divine Mind for man. Then the vibrations of his body became equal to the vibrations in Divine Mind. Having thus raised the vibrations of his own body by his steadfast thought of the Divine Perfection, he was able to raise the vibrations of the body of the applicant with the withered arm to the point where he could erase the image of the withered arm from his own consciousness. Then Jesus could say to him, 'Stretch forth your hand.' He stretched it forth and it became whole. Thus Jesus raised the vibrations of his own body by seeing the Divine Perfection for all and this enabled him to raise the vibrations of the one he healed until the image of imperfection was entirely erased; then perfection was instantaneous and the forgiveness was complete.

"You will soon find that, by fixing your thoughts and attention steadfastly on God and His divine perfection, you can raise the vibrations of your body so that they will blend so harmoniously with those of the divine perfection that you are absolutely one with the divine perfection and thus one with God. You are then able so to influence the vibrations of the bodies of others with whom you come in contact that they see the perfection that you see. Thus you may fulfill the divine mission and your part is complete. Or you may see imperfection and thus lower the vibrations until imperfection is the result but if you do this, you cannot escape reaping the harvest of the seed you have sown.

"God works through all to carry out His perfect plan and the perfect, loving thoughts continually going forth from the hearts of all are God's own message to His children. It is these thoughts that keep the vibrations of our bodies in direct touch with the divine and perfect vibrations; and this seed is the Word of God that finds lodgment in every receptive heart, whether man be consciously aware of his divine nature or not. We are approaching more fully to our divine inheritance when we can keep our thoughts so fully upon our divine perfection and the divine perfection of all, as held in the Mind of God, that the vibrations of our body are in direct harmonious accord and one with the divine vibrations sent out from the Mind of God. But, in order to bring forth the abundant harvest of spiritual understanding, our thoughts must continuously vibrate with, and lay hold of, the perfect harmonious thoughts from Divine Mind, or Mind of God, to man, His beloved son. We soon find we have the power to enslave or to free ourselves, as well as to forgive every sin of the whole human family through our attitude of thought, word, or deed and, through the vibrations thus released, to the whole world. Once having chosen to shape our thoughts along definite lines, we soon find that we are sustained by Omnipotence itself and find, as we go through the discipline necessary to assure ourselves of mastery, that it is a glorious privilege—this power which we have to free ourselves and our fellow men from bondage through the process of divine thinking.

"All of Jesus' healings were on the basis of removing the mental cause. So we find that it is necessary to reduce the idealism of Jesus to practical demonstration and, by so doing, we find we are only doing that which he enjoined us to do. Many sins vanish at the first few rays of light shed into the dark concept, while others more firmly rooted in consciousness require patience and perseverance to overcome. The forgiving love of Christ must prevail if we do not obstruct but give it full sway. True forgiveness purifies and blesses all and begins in the heart of the individual. This is, at first, a thought reformation and thus, a resurrection. Realizing that God is the only Mind and this mind is pure and holy will do much to keep one holding steadfastly and worshippingly the Truth that the Mind of Christ is having its perfect way in you and establishes you in these harmonious constructive thought-currents. You become aware that you are always in the ever-flowing stream of the loving thoughts which God is pouring out to His children.

"You will soon know that you are fast approaching a period in which you will be living in a world of thinkers. You will know that thought is the most potent agency in the universe. You will soon recognize that thought is the mediator between Divine Mind and every bodily ailment or discord in the world. If you practice looking immediately to the Divine Mind, the Kingdom within, when discord or inharmony arise, you are immediately united with Divine Ideas and you will find that Divine Love is ever ready to give its healing balm of pure love to those who seek.

"Jesus lives today to wipe out of human consciousness the power and reality of sin and its effects. Fresh from the heart of Love, he came understanding the relation between God and man; and in his fearless, free recognition of Spirit as the only power, he proclaimed the supremacy of Divine Law which, when understood and applied to every act of living, will transform suffering men into

radiant beings and usher in the only real kingdom of perfect citizenship, the Kingdom of Heaven upon earth." Here Jast ceased talking.

Chapter XIII

The Governor of the village, through an interpreter, welcomed us, telling us we were to dine at his house, and were to start immediately. We filed out of the room, led by the Governor with a guard of two soldiers, one on each side, as was the custom of the country. Next came the leader with our hostess and our Chief with the beautiful lady. Then came Emil and his mother. I walked with them, the rest of the party following.

We had proceeded but a short distance when a poorly dressed child stepped from the crowd which had assembled and asked in the native tongue if she might speak to Emil's mother. The Governor brushed her aside unceremoniously, saying that we could not be bothered with such as she. Emil's mother grasped our arms and the three of us stepped out of the ranks to hear what the girl had to say. As we did this, our hostess hesitated and as she stepped out of the ranks the whole company stopped. Emil's mother spoke to the Governor, saying she would like to have the rest go on and get seating arrangements completed and that by that time we surely would be there.

Meanwhile, she was holding the girl's hands in hers. As the company moved on, she knelt down and, putting her arms around the little girl, said, "Dear one, what can I do for you?" She found that the child's brother had fallen that afternoon and they thought his back was broken. The child begged the lady to go with her to see if she could not help him as he was in great pain. Emil's mother arose, explained the situation to us and told us to go on, that she would go with the child, then come in later. The leader said that if it was permissible, he would like to go along. Emil's mother invited us all to go; so we turned aside and followed her and the girl as they walked hand-in-hand, the girl fairly leaping with joy. Our hostess told us that the girl was certain her brother would be healed by the great lady. As we neared the house, the girl bounded ahead to tell her family we were coming.

When we came up to the door, we saw that the house was but a mud hut of the lowest order. Emil's mother must have interpreted our thoughts, for she said, "Although it is a hovel, warm hearts beat within." At that moment the door was thrown open, a gruff masculine voice spoke, and we stepped inside. If the hut looked wretched from without, it was doubly so from within. It was scarcely large enough for us to crowd into and the ceiling was so low that we could not stand erect. A dim witch light burned and cast a weird light upon the hard faces of the father and mother as they sat amidst their squalor.

In the far corner, on a mass of musty straw and vile-smelling rags, lay a lad not more than five years old, his face drawn and ashen pale. The girl knelt beside him, holding his face in both of her hands, one pressed against each cheek. She was telling him that he was going to be perfectly well again, as the beautiful lady was already there. She removed her hands, moved aside to give him a clearer view, and for the first time she saw the rest of the party. Instantly her expression changed and a great fear seemed to pervade her whole form. She dropped her face in her folded arms and her form shook with a convulsive sob as

she cried out, "Oh, I thought you were coming alone." Emil's mother dropped on her knees beside her, put both arms around her and held her close for a moment. She became silent and Emil's mother said she would send us away, if the girl wished to have us go. The girl said she was only surprised and frightened; that we need not mind her, as she was only thinking of her brother.

Then Emil's mother said, "You love your brother dearly, do you not?" The girl, who could not have been more than nine years old said, "Yes, but I love everyone." The conversation was interpreted to us by Emil, as none of our party spoke the language. Emil's mother said, "If you love your brother so much, you can help to heal him," and she told the girl to take the position she had been in and to place her hands on each side of his face. Then Emil's mother moved so that she could place her hand on his forehead. Almost instantly the moans ceased, the boy's face lighted up, his little form relaxed, a perfect calm settled over the whole scene, and the child slept quietly and naturally.

Emil's mother and the girl sat as they were for a few moments; then, with her left hand the lady gently removed the girl's hands from the boy's face, saying, "How beautiful he is, how strong and fine." Then Emil's mother removed her hand ever so gently and, as I happened to be standing near her, when she extended her left hand I reached out my hand in order to assist her to her feet. As her hand touched mine such a thrill went through my whole body that it left me perfectly helpless. She sprang lightly to her feet and said, "For a moment I forgot myself. I should not have taken your hand as I did, for momentarily I seemed to be overwhelmed, so great was the power that was flowing through me." I recovered my composure almost instantly. The others did not notice as they were all deeply engrossed in what was going on around them.

The girl had suddenly thrown herself at Emil's mother's feet and, clasping each in one of her hands, was frantically kissing the coverings. Emil's mother reached down and with one hand turned the fervent tear-stained face upward, then knelt and clasped the child to her and kissed her eyes and lips. The child put both arms around the mother's neck and both were motionless for a moment; then that strange light began to pervade the room and it grew brighter and brighter until every object seemed to be suffused with the light and nothing cast a shadow. The room seemed to be expanding. The father and the mother of the two children had sat on the dirt floor in stony-faced silence thus far. They arose and the expression on their faces changed to blank dismay, then to fright, and the man bolted through the door, nearly upsetting the leader of the expedition in his haste to get away.

The mother of the household threw herself prostrate at the side of Emil's mother and sobs shook her frame. Emil's mother placed her hand on the woman's forehead, speaking in a low voice to her. Presently the sobs ceased, she drew herself to a half-sitting, half-kneeling position, and saw the transformation that had taken place in the room. The expression on her face changed to one of terror; she rose hastily to her feet and started to run from the room. Emil reached out his hand, and took one of her hands while the beautiful lady took the other. They held her hands thus for a moment and the frightened expression changed to a smile.

We looked around and, in place of the hovel we had entered, we were in a moderately comfortably furnished room with seats, table, and a clean bed. Emil walked over and picked up the boy, still sound asleep, from the heap of musty straw and rags, placed him tenderly on the clean bed and drew the covers over him. As he did so he stooped and kissed the child's forehead as tenderly as any woman could have done.

Emil's mother and the girl arose and walked to where the mother of the household stood. We all gathered around them. The mother sank to her knees and, grasping the feet of Emil's mother, began kissing them and entreating her not to leave. Emil stepped forward and, stooping down, took the woman's hand and drew her to her feet, all the time speaking quietly to her in her own language. As she stood erect, the old soiled garments she had been wearing were changed to new ones. She stood in mystified silence for a moment, then threw herself into the outstretched arms of Emil's mother. They stood in this attitude for a moment, when Emil reached out and, placing his hands upon their arms, separated them.

Then the girl rushed forward with outstretched hands crying, "See, see, my things are new." She turned to Emil's mother who stooped and picked her up. The child put her arms around her neck with her face close to her shoulder. The leader of the expedition was standing just back of Emil's mother, and the child reached out her hands over the mother's shoulder toward him, lifted her face, and gave him a happy smile. The leader stepped forward and held out his hands. The child clasped them, saying that she loved us all but not as much as she did this dear lady, meaning Emil's mother.

Emil said he would go and find the father. He returned in a few moments, bringing the frightened and half-sullen father with him. Still, we could see that underneath the sullenness there was a deep appreciation. We prepared to leave and as we left, the mother of the household asked if we would not come again and was told that we would see her again the next day.

We hurried away to the Governor's house, fearful lest we had kept the party waiting. Although the time had seemed hours, we could not have been away more than thirty minutes. I am certain it all happened in much less time than it has taken me to write about it. We arrived at the house just as the rest of the party were taking their seats at the table. The leader of the expedition asked if he might sit by our Chief and it was so arranged. It was easily seen that he was very much agitated and the Chief said afterwards that the man was so moved by what he had seen that he could scarcely keep quiet. The seating arrangements were: the Governor at the head of the table, at his right Emil's mother, then Emil, the beautiful lady, our Chief, and the leader of the expedition. On the Governor's left sat our hostess, then Emil's son and his sister. I mention these arrangements because of what happened later.

After we all were seated, the meal progressed very nicely until it was about half concluded. The Governor addressed Bagget Irand, asking him if he would not continue a talk he had started a short time before, which had been interrupted by the arrival of a governor from a larger village. Bagget Irand arose and said they had been talking of the similarity of the lives of Buddha and Jesus. With our

permission he would continue the talk but it would be necessary to speak in a language that the host understood, as it was not customary to have an interpreter unless the speaker did not speak the language of the people. Jast volunteered to act as interpreter but, when the Governor understood the situation, he insisted that Bagget Irand should speak in English and Jast would interpret to him, as the greater majority spoke and understood English.

Then Bagget Irand went on to say: "We can compare in our own thoughts what the power of man would be if all the attributes of true Spirit dominated his every action, deed, and thought; or, as Jesus said, 'When the Holy Spirit has come upon you.' In this he referred to the time when the God Power should fully determine the lives of all His children. This means God manifest in the flesh. In reality, do we not see this spiritual unfoldment for all people coming through the lives and teachings of the seers and prophets in a greater or lesser degree, in proportion as their spiritual unfoldment approaches the perfect development of God manifesting throughout all his children?"

"It is quite evident that those who have followed steadfastly the true ideals of life which they have perceived as coming directly from God—and thus connecting God with man—have made the greatest attainments toward nobility of character, purity of soul, and moral grandeur of life. Should those who seek to follow them by incorporating their ideals in individuality be able to accomplish as they have accomplished, the world must finally accept that the lessons they gave out, as their lives, presage the undeveloped possibilities of all God's children.

"Still none of these has claimed that they have reached the ultimate perfection which God has chosen for His children; for Jesus said, 'He that believes in me, the works that I do shall he do also, yet I go unto the Father.' Both Jesus and Buddha said, 'You shall be perfect even as your Father in heaven is perfect.'

"These sons of God are not mythical persons but their lives and work have spoken definitely in the lives and hearts of men all down through the historical ages. There have been myth and tradition woven about their lives. The effective test is for one who is interested in their lives and characters personally to accept and apply their teaching in his everyday life. The fact that the ideals expressed by these great men are those held as the ideals that govern all truly great people is a further proof of their truth. If one attempts to refute the lives of these great men, one may as well ask why great religions exist. It is most certain that they are the foundation and bear the footprints of an irresistible instinctive urge, or instinct, which has presaged the great depth and true basis of the betterment of mankind; and they outlive and outshine any other possible attempt to relieve the human family from limitation and bondage.

"The records of these men's lives are preserved for us and their lives become a legitimate source of inquiry and research if we will but open our hearts, pursue this inquiry with an open mind, and make their lives, teaching, and ideals our very own. In no other way can we enter in and become one with their lives. This has been the inspired message of every true seer since the world's history began. Two, at least, of these spiritually enlightened men, Jesus and Buddha, brought to fruition the great possibilities they taught. They have said, in almost

the same words, 'I am the way, the truth, and the light of life for all men.' In the divinity of their attitude they assumed they could truly say, 'I am the light of the world. He who follows me, who walks and lives as I have lived, shall not walk in darkness but shall have Eternal Life and shall be abundantly free from all limitations.' Both, in nearly the same words, said, 'To this end was I born and for this cause came I into the world, that I should bear witness unto the Truth. Everyone that is of this Truth, hears my voice.' These words must have had a direct bearing upon the true unfoldment of the Christ life in every child of God.

"Do not all the religions of the world reveal a higher power in man that is struggling to be free from the limitations of sense? The scriptures of the different races are outward expressions of this intelligence. The Book of Job in your Bible antedates all your history. It was written in this country and its mystical meaning has been preserved through all the changes that have taken place, although it has been nearly smothered by the addition of folklore. Though the people were nearly all consumed, the mystical word of Job will never be consumed, for he that dwells in the secret place of the Most High dwells in the shadow of the almighty One. Another thing we must see is that ALL SCRIPTURES CAME FROM RELIGION AND NOT RELIGION FROM THE SCRIPTURES. The scriptures are a product of religion, not the cause of it. The history of religion came out of experiences, while the gospels came out of all religions.

"You will soon find that unity of purpose and effort will be the most potent means to attain any desired end. Instead of numerous people thinking in all directions and pulling in as many, they will think as one. Then man will know what it means to give a long pull and a strong pull and a pull all together. Then you will see that when the unity of will is set in motion all things are possible. When man casts the selfish satanic thoughts from his consciousness, the battle of Gog and Magog will cease; and this will not be accomplished by any outside deity.

"When Jesus said, 'My words are spirit and they are life,' he touched that inner word that created all things; and he knew that his word was filled with a life essence and the moving power that would produce the thing he desired. If these words would ring through the souls of all men and nations, they would know that they have access to the fountain of Eternal Life which flows from God.

"Some may express the Christ by seeing the Christ enthroned just back of the heart, the seat of love. From this throne see the Christ directing every activity of your body in perfect accord with God's immutable law and know that you are cooperating with Christ in the ideals received direct from the Divine Mind. Then see the Christ seated on His throne, expanding and including every atom, cell, fibre, muscle, and organ of your whole body. In fact, He has expanded until your whole body is the pure Christ, the only begotten Son of God; the pure temple where God is at home and loves to dwell. From this throne you can call upon every center of your whole body. You can say to those centers that you are positive, loving, powerful, wise, fearless, a free spirit. You are pure with the purity of Spirit. No mortal thought or desire or impurity can come near you. You are immersed in the pure Christ. the Spirit of life in the Christ makes you the

pure temple of God. Here you may pause and say, 'Father, in this as well as in all things, reveal the Christ, Your perfect Son to me.' Then bless the Christ.

"When you have realized the Christ, you may hold out your hand and, if it is gold you want, the gold will be there." Here he held out his hands and there was a circular disc of gold somewhat larger than an English sovereign in each hand. He passed them to those sitting at his right and left and they, in turn, passed them on until the discs had made the rounds of the whole table. (We preserved them and had them examined by experts, who pronounced them pure gold.)

"If you wish to assist others, see the Christ enthroned in them as he is in you and speak to the Christ in them as though you were talking directly to them.

"If you want to get a clearer view of any subject than you have at present, let the Christ speak mentally to the abstract soul of that subject or thing. Then ask the intelligence within the thing to tell you about itself.

"God's children are just as necessary to Him in the carrying out of His perfect plan as any plant, flower, or tree is; and it is necessary for them to cooperate in the perfect way which He sees. It was the withdrawal of man from this perfect plan to cooperation that threw the world out of balance and caused great waves to sweep over and destroy the greater portion of His children. It is the perfect thought of Love cooperating with Poise and Power in the hearts of God's children that holds the earth in balance. When they dissipated that force in thoughts of sin and lust, it swung so far out of balance that the great waves rushed over and nearly annihilated man and the work he had accomplished. At that time man had accomplished far more than he has today. But God cannot control man's thoughts of love and balance, or hate and unbalance; they are for man to control. When the thought force that threw the earth out of balance was dissipated by the great cataclysm it had brought on, then God in His mighty power could restore the earth to its proper equilibrium or balance; but as long as man's thought held sway, God was powerless to act." Here Bagget Irand ceased speaking and took his seat.

We had noticed that our host, the Governor, had betrayed signs of uneasiness and considerable excitement; and when Bagget Irand took his seat, our host's excitement burst forth in an exclamation which carried the meaning of "Dog, dog of a Christian, you have defamed the name of our fair Buddha and you shall suffer!" At this he pulled a cord that hung from the ceiling near him. Instantly, three doors flew open at the opposite end of the room from where he was sitting and in rushed thirty soldiers with drawn swords. He had risen from his seat at the table and the two guards who had accompanied him and were standing just back of his chair during the meal stepped forward to his side. Raising his hand, he gave an order. Ten of the soldiers came forward and arranged themselves along the wall back of where Bagget was sitting; two stepped forward and took their stand just back of and on each side of his chair. The commander walked forward and stood at attention a short distance from where the Governor and his two guards stood. Not a word had been spoken by any of the company and scarcely a move had been made. We sat completely overcome by the suddenness of the change.

Then a deep silence seemed to fall and a strong light blazed forth in the room at the head of the table just in front of where the Governor stood. Every eye was upon his face as he stood with upraised hand, as though about to give another order, but his face was ashen pale and a look of horror had come over it. A dim form seemed to be standing on the table before him. All heard the word, "Stop," pronounced clearly and very forcefully and the word itself stood out in flaming letters between the dim form and the Governor. The Governor seemed to understand, for he stood as though transfixed and as rigid as a statue. By this time the dim form had taken definite shape and we recognized it as that of Jesus as we had seen him before. But the thing that amazed us was that another dim form was standing beside him and it was this form that was holding the attention of the Governor and all the soldiers. They seemed to recognize and to fear the dim form that stood by the side of Jesus far more than they did Jesus. As we looked around they were standing perfectly rigid. As the second form grew more distinct, it raised its right hand as Jesus had done and at this every sword fell from the soldiers' hands, clattering to the floor. The room re-echoed with the sound, so deep was the stillness. The light seemed to glow with a far greater intensity; indeed, so intense did the light become that we could scarcely see.

The commander was the first to recover. He stretched forth his hands, exclaiming, "Buddha, our Buddha, the Sublime One." Then the Governor exclaimed, "It is indeed the Sublime One," and threw himself prostrate on the floor. The two guards stepped forward and assisted him to his feet, then stood silent and immovable as statues.

A shout went up from the soldiers, who had arranged themselves at the far end of the room. They rushed pell-mell along each side of the table and crowded together at the head, shouting, "The Sublime One has come to destroy the dogs of Christians and their leader." At this Buddha stepped back upon the table until he could look them all in the face and raised his hand with the words, "It is not once that I say `Stop!' not twice that I say, `Stop!' but three times that I say, `Stop!'" Each time when he pronounced the word it appeared in flaming letters as it had when Jesus had pronounced it; and the words did not disappear—they remained.

The crowd of soldiers again stood and stared as though transfixed, some with their hands in the air, some with one foot from the floor, in the attitude in which they happened to be at the instant Buddha had raised his hand. He again walked to where Jesus stood and, placing his left hand under Jesus' raised arm, said, "In this as in all things I support the upraised hand of my dear brother here." Then he placed his right hand upon Jesus' shoulder and they stood in this attitude for a moment; then both stepped lightly from the table, while Governor, commander, guards, and soldiers fell back, staring at them with blank, ashen faces. The Governor sank into his chair that had been moved back until it was against the wall of the room and every one of the company gave vent to a sigh of relief. I think scarcely one of us had drawn a full breath during the few minutes it took to enact this scene.

Then Buddha locked his arm in that of Jesus and the two walked directly in front of the Governor. In words that were thrown from him with such force that they

seemed to rebound from the walls, Buddha said, "Dare you for one moment call these, our dear brothers, Christian dogs? You, who but a short time since, ruthlessly cast aside a little child who was pleading for help for a loved one. This dear, great soul here turned aside and heeded the call." Here he dropped Jesus' arm, turned, and with hand extended toward Emil's mother, stepped toward her. As he continued, he turned half-way around so that he could look from the Governor to Emil's mother. It was plainly seen that he was deeply stirred. He fairly flung the words from him as, looking at the Governor, he continued, "You, who should have been the first to respond to the call of that dear child, shirked your duty; and then you call the one that did respond, a Christian dog. Go and see the restored child, whose body but a moment before was torn and writhing in anguish. See the comfortable home that has been reared from the hovel that your acts are partially responsible for thrusting upon these dear ones. See the miserable heap of filth and rags that this dear soul," turning to Emil, "raised that child's body from. See how tenderly he raised him and placed him in a clean, neat couch. Then see how, after he had raised the little body, the filth and rags disappeared. And you, licentious bigot that you are, were sitting at ease in the purple that is to be worn only by those that are pure. You dare to call these that have in no way harmed you or another, Christian dogs; and you call yourself the follower of Buddha, the High Priest of the temple here. Shame! Shame! Shame!"

It seemed that every word would hit the Governor, the chair, and the draperies about him and rebound. At any rate, they were sent with such force that the Governor trembled and the draperies fluttered as though they were blown by a strong wind. There was no question of an interpreter; the Governor did not need one. He understood perfectly, although the words were spoken in the purest English.

Buddha turned and walked to the two men who had received the gold pieces and asked if he might have them. They handed the discs to him and, with these in his open hand, he walked back to the Governor and addressed himself directly to him, saying, "Put forth your hands." The Governor did so but they were trembling so greatly that he could scarcely hold them out. Buddha dropped a disc in each hand and almost instantly it disappeared. Buddha said, "See, even pure gold will fly from your hands"; and the two discs landed almost simultaneously on the table before the two men that had first received them.

Buddha reached out both hands, placed them on the Governor's outstretched hands and, in a mild, calm voice said, "Brother, you need not fear. I do not judge you. You are only judging yourself." He held his hands thus and stood quietly until the Governor became calm. Then he removed his hands and said, "You are quick to fly with your swords, to redress what you judge to be a wrong. But remember, when you are judging and condemning other men you are judging and condemning yourself."

He returned to Jesus' side as he said, "We who know, stand together for the common good and brotherly love of all mankind." He again linked his arm with Jesus' and said, "Well Brother, I think I took this affair out of your hands entirely. It is all in your hands now." Jesus replied, "You have done nobly and I cannot

thank you enough." They turned and bowed, then arm in arm walked through the door and disappeared.

The room at once broke into a hubbub of voices. The Governor, commander, soldiers, and guards all crowded around to shake our hands. Everybody was trying to make himself understood at the same time. The Governor spoke to Emil and he raised his hand for silence. As soon as he could be heard, he said the Governor would like us again to be seated at the table.

When all had resumed their seats and quiet had been restored, we saw that the commander had drawn the soldiers back into formation at each side of the table and back of the Governor's chair which had been drawn near the table. The Governor arose and, with Emil acting as interpreter, said, "I allowed my zeal to get the better of me, for which I am heartily ashamed and doubly sorry. I do not think it is necessary for me to say this after what has happened. I believe you can see by my attitude that I have changed and I wish to ask Brother Bagget to arise and accept my most humble apology. Now will the whole company arise?" After they had risen, he said, "I ask you all to kindly accept my most humble apology. I extend to you all a most hearty welcome and, if you so desire, I hope you will stay among us always. If you wish a military escort at any time, which I judge you do not, I shall—and I know the commander here will also—deem it a high honor to be of service to you. I cannot say more. I bid you all good night. Before you go, I wish to say that everything I have is at your command. I salute you and the soldiers salute you also; and they will escort you to your quarters. Again I bid you good night and salaam to you in the name of the Great Buddha, the Celestial One."

The commander, making profuse apologies and saying that he was certain we were in league with the Celestial One, with five of his soldiers escorted us to our quarters. As they left they gave us a salute, which is executed by forming a half circle around the commanding officer and presenting their swords so that their points just touch the point of their commanders' sword. Then they turned quickly, swept off their hats, and salaamed very low, touching one knee to the ground. This salute is given only on great state occasions. We accepted the salute as best we knew how and they departed. We went into the house, immediately took leave of our friends and host, and prepared to go to our tent. There were so many of us that the rest house had not accommodated all; so our camp had been set up in the enclosure at the rear of the house.

Chapter XIV

When we were summoned to breakfast that morning, the leader was the first one up. He hurried through his morning toilet like an eager schoolboy. After he had finished, he urged everybody to more haste. We finally went in to breakfast and found Emil and Jast. The leader went over and sat between them and asked questions throughout the meal. The moment we finished eating he arose from the table and wanted to rush off again to see the house that had grown in fifteen minutes, as he expressed it. He put his hands on Jast's shoulders and said that if he had two like Emil and his mother what fun he would have going around and growing houses for poor people. Then he said, "But would I not make the landlords in New York look sick? I pay rent to those fellows." Then Emil said, "Suppose they would not let you grow houses for them?" "Well," he said, "I would do it anyway and, after I had grown them and they would not use them, I would pick them up bodily and put them in and chain them." All of us laughed heartily over these things.

As our party was so large, it was thought best not to go in a body to see the little house. It was arranged that we were to go in groups of five or six. The personnel of the first group was to be Emil, the leader, one or two of the ladies, and myself. We started out and Emil's mother and our hostess joined us. We walked on until we came in sight of the house. The little girl came running out to meet us and threw herself in Emil's mother's arms, saying that her brother was strong and fine. As we reached the house, the mother of the child came out, dropped to her knees in front of Emil's mother and began telling how she adored her. Emil's mother put out her hands and assisted her to her feet, telling her that she must not kneel to her; that what she had done for her she would do for anyone; that she was not to praise her, but the Great One, for the blessing she had received. The little boy opened the door and the mother motioned us to go in. We followed the ladies in, with our hostess interpreting for us. There was no question that the house was there; it contained four rooms and was very comfortable. It was surrounded on three sides by the most miserable hovels. We were told that the occupants of the hovels were going to move away, as they thought the house was of the evil one and might destroy them if they stayed.

Chapter XV

Emil told us that there would be a meeting that evening somewhat like the one we had attended at his home village the year before and invited us all to attend. We accepted with keen delight.

Just before the appointed time for the meeting, Emil, his mother, and I went to the child's house for the mother and sister, as they had asked to go with us. On the way from the house to the meeting place, we passed a number of dilapidated mud huts. The little girl stopped before the door of one of these, saying that a blind woman lived there and asked Emil if she might go in and bring her to the meeting if she wished to come. This he gave her permission to do. The girl opened the door and stepped into the hut, while we stood waiting outside. In a few moments she reappeared in the doorway and said the woman was afraid and motioned for Emil to come to her. He went to the door and they conversed for a few moments. Then both entered the place.

Emil's mother said, "That child will yet be a power for good among these people for she has the ability and determination to carry out whatever she undertakes. We have decided to let her handle this in her own way, except that we direct and assist her, guided by what we perceive as the thing best suited to give her more confidence in herself. Let us see the method she takes to induce this woman to be present at the meeting. The fear that these dear ones hold toward us is beyond belief. Many are moving away from the vicinity of the little one's home, when you would think they would besiege us to assist them in obtaining homes like it. This is the reason we are obliged to be so careful of their feelings. While we desire to lift them all from their surroundings, as we did those dear ones, they flee from us at the first sign of our approach."

I asked how she was able to help the child and her parents as she had.

She answered, "That was through the attitude of the child and through her we could help them all. She is the balance wheel in that household and through her we will reach this dear soul and many more here," indicating the huts that were about. "It is these that we love to bring close to our hearts. That little home was not brought forth in vain."

Here Emil and the girl appeared, saying that the woman wished the girl to wait for her and they would come on in a short time. We went on, leaving the girl with the blind woman.

When we arrived at the meeting place, nearly everyone had assembled and we found that the High Priest of the monastery was to be the head spokesman of the evening. We were told that Emil had met this Lama about eighteen months before and a warm friendship had been formed at that time. This meeting had been arranged and we were there at the Lama's special request. This had been the occasion for their visit to us the last day on the desert. We were also told that the Governor was next in authority under this man. A number of the surmises of our leader were confirmed but our friends showed no fear whatever.

Emil said that both of these men were going to be their close friends from that time on and that it was seldom they were able to reach those as high in authority as these two, but they were content to let matters move on slowly. We were told that the preceding evening was the third time that Jesus and Buddha had appeared visibly to help them and they seemed pleased that we had been there to witness the scene. They did not seem to look upon it as an added triumph but as an opportunity to enable them to cooperate and work with these people.

At this time the girl entered, leading the blind woman. She found a seat for her charge, a little to the rear and at one side of the room. After the woman was seated, the girl stood facing her, holding both of her hands and, in a moment, she stooped forward as though she were speaking to the woman in a low voice. Then she straightened up and, letting go of the woman's hands, placed her little hands over the woman's eyes and held them there for two or three moments. This movement seemed to attract the attention of everyone in the room, from the High Priest down. All arose and stood looking at the child and the woman, while the High Priest walked rapidly over and placed his hand upon the child's head. As he did this the child's frame shook visibly but she did not change her position. The three remained thus for a few moments, then the child removed her hands and cried out joyously, "Why, you are not blind at all, you can see." She pressed her lips to the woman's forehead, then turned and walked over to our Chief.

She seemed somewhat bewildered and said, "I spoke in your language. How did I do that?" Then she said, "Why does not the woman see she is not blind any more? She can see."

We looked again at the woman; she had risen and, clasping the robe of the High Priest in both her hands, she said in the native tongue, "I can see you." Then she looked around the room with a half-dazed air, saying, "I can see you all." She let go of the Priest's robe and burying her face in her hands, sank back into the seat she had been occupying, sobbing, "I can see, I can see, but you are all so clean and I am so dirty. Let me go away."

Then Emil's mother stepped forward. Standing directly back of where the woman was sitting, she placed both her hands on the woman's shoulders. The Priest raised his hands but not a word was spoken. Almost instantly, the woman's garments changed to clean new ones. Emil's mother removed her hands from the woman's shoulders. The woman arose and in a dazed, perplexed way looked around. The Priest asked what she was looking for and she replied that she was looking for her old clothing. Then the Priest said, "Do not look for your old clothes. See, you are clad in clean new garments." She stood for another moment as though wrapped in perplexed thought; then her face lighted up with a smile, she bowed very low and resumed her seat.

We were told that this woman had been blind for more than twenty-five years and that the blindness had been caused when the eyeballs were pierced by fine shot from a gun in the hands of one of a band of robbers.

The excitement had been so great that our party had crowded around. The leader, meanwhile, had worked his way to the little girl, and they were conversing in low tones. He told us afterwards that the child spoke English very well. Our hostess had interpreted when the conversation was carried on in the native tongue.

Someone suggested that we should be seated at the table. As we began taking our places, the woman arose and told Emil's mother, who had stood quietly at her side, that she would like to go. The child stepped forward, saying she would go with her and see that she arrived home safely. Here, the High Priest asked the woman where she lived and, upon being told, said she must not go back to that filthy place. The girl said she was expecting to have the woman stay at her house and, arm in arm, they left the room.

When we were all seated, the dishes were placed on the table as though by unseen hands. At this, we saw the Priest start and look around in wonderment. But when the edibles began to arrive in the same way, he turned to Emil's mother, who was seated at his right hand, and asked if this was a regular occurrence with them, saying that he had never been privileged to witness this before. He turned to Emil, who was interpreting for us, as though he would like some explanation. Then Emil explained they were able to use the same power that was used to heal the blind woman, to bring forth all that they needed. It was quite plain that he was still puzzled but he said no more until the meal was well under way.

He arose and, with Jast acting as interpreter, said, "I believe I can see more deeply than I imagined human beings could be privileged to see. Although my whole life has been spent in the Order of the Priesthood, in which, as I supposed, I was serving my fellow men, I observe now that I was but serving self far more than I was serving my brother. How this brotherhood has been extended tonight—and my vision has followed that extension! I am just now allowed to see what a narrow life we are living; that we have lived despising everyone but our own people. This vision allows me to see that you are of the sublime as well as we and what a celestial joy that vision allows me to behold."

Here he paused with his hands half upraised, while a look of surprise and pleasure flooded his countenance. He stood in this position for a moment, then he said, "This is nonsense. I can and will speak in the language you speak. Why can I not do this? I see what your thoughts were when you told me that there was no limit to man's ability to express. I find that I can speak directly to you so that you may understand."

He paused for a moment as though to pick up the thread of thought, then spoke without the aid of an interpreter. We were told afterwards that this was the first time he had spoken in English. He continued, "How beautiful it is to be able to speak directly to you in your own language. With the broader vision this has given me, I am consumed with wonder as to why men look upon any of their brothers as enemies. It comes so clearly that we all must be of the same family, the same source, the same cause. Would that not determine that there was room for all? If one brother chooses to see differently than we do, why should we say that he must perish? I see we cannot interfere for, if we interfere, we but

retard our own development and isolate ourselves. If we do this our house will fall and crumble about our own heads. Now I see, instead of a limited race, a universal, eternal, limitless All—All coming from the One and returning to the One.

"I see that your Jesus and our Buddha lived by the same light. There lives, as well as all others who live in and by that same light, must merge into the One. I am beginning to see where it all converges. The crystal clear light is shedding its radiance over me. I believe that man elevates himself to a regal position but often, when he has gained that position, he can no more see his brother as regal. He wishes to be regal himself and his brother to be the serf.

"Why did that child place her hands on the eyes of that dear one whose eyes were closed? I see now that it was because that child saw more deeply than I, who should have had more knowledge. It is what you call a mighty love. It is the same which caused Jesus and Buddha to stand together; at which I did wonder but I wonder no longer. Now I see that it does no harm to include you all for, as we include you, we have the good that you have and that can but benefit us. I can see that the power which will always protect you will protect me. The armor that protects me will in the same way protect you. If it protects you and me, it must protect all. The dividing line has disappeared. What a celestial truth! I see your thought when you say the world is God's world and the near and far places are His. If we see the near and far places together, they will be the same to us. We live in a place surrounded by our own world, not seeing the fact that outside our little world the whole wide world surrounds us; and that world will help us if we will let it. Then to think that God surrounds one and all!

"I now see the Holy Brother's thought when he said the doors are to be thrown wide to those who are ready to receive. It is said that man shall not only give ear but he shall become that which he claims to be and, sinking self, he shall be immersed in the Brotherhood of Man. It is deeds, not fine words, that endure. I can see that the way of progress is not only barred by the creeds of others but by those of ourselves. Each is directly claiming the graces of the Most High; each attempting to build up his own by dismantling and tearing down all others. Instead of using energy to tear down, that energy should go to consolidate the whole. The most High not only made one nation of one life but of one life all the nations of the earth. The time is now come when we must choose between creeds and the Brotherhood of Man. Creeds are but the conjurings of man. The faith that moves mountains still slumbers in the seed of the plan. The height and grandeur are still there for man to attain. The law of enlightenment has preceded that of miracle. This law of enlightenment is the higher law of Love and Love is the Universal Brotherhood.

"I now see that all that is needed is for each to return to the fountain of his own religion, to remove all false interpretations and cast out all selfishness. In each will be found the pure gold of the alchemist, the Wisdom of the Most High; your God and my God, not many gods of many people, just one God. It is the same God who spoke to Moses from out of the burning bush; the same God of whom Jesus spoke when he said that through prayer he could summon legions to sustain him in his hour of mortal struggle in doing the work the Father had given

him to do; the same God to whom Peter prayed when he was released from prison. I now see the mighty power that can be summoned to the aid of those who will cooperate in the Brotherhood of a consecrated life."

Here he raised a glass and held it for a moment in the palm of his hand. He became very still and the glass crumbled to dust. Then he continued, "The armies before Jericho knew of this power when they blew their trumpets and the walls of the city fell. Paul and Silas knew of it when they released themselves from prison."

Again he stood for a moment in perfect silence. The building rocked and swayed, great tongues of lightning flashed, and two great masses of rock became detached from the mountainside about a mile away and came rumbling down into the valley below. The villagers came running from their houses in terror and we could scarcely restrain ourselves from doing the same, so violently did the building rock and sway.

Then he lifted his hand, all became quiet, and he continued: "Of what avail are armies or navies, when man knows that God has this power and that His true sons may use it? You can sweep an army away as a child blows the down from a thistle. As for great battleships, they may be dissolved like this glass." Here he lifted the plate upon which he had deposited the powder that now represented the glass. He breathed upon it lightly; it burst into flames and disappeared entirely.

He again resumed, "These legions come not to do your work or my work or to use man as their instrument; man may call upon them to encourage, sustain, and comfort him in his work as master of every condition of life. With this power man may still the waves, control the winds, quench the fire, or direct the multitude. One may use them only as he has mastered them. He may use them for the good of the whole human race or he may use them to drive home the meaning of man cooperating with God. One who is able in his divinity to call upon these legions, knows beyond question that he can use this combined power only in true service to humanity, for he knows that it will consume him as well as defend him."

Here the speaker paused for a moment, stretched forth his hands, and in a measured, reverent voice, said, "Father, it is our great pleasure to have these, our dear friends, with us tonight. It is with a true and humble heart that we say 'Thy will be done.' We bless them and in blessing them we bless the whole world."

He sat down as calmly as though nothing out of the ordinary had taken place and all our friends were calm; but the members of our party were on tiptoe with excitement. Then the invisible choir broke forth with "All know the power that's in a name, and man may proclaim himself the King and then with humble mien, that man may rule himself supreme."

Chapter XVI

Jesus was seated at the first table and the Priest at our table, with Emil and our Chief on either side. This time there were but two long tables down the length of the room. There were no coverings but, as we were seated, the tables were covered with white linen and the service came on almost as quickly. The food seemed to come with the plates, with the exception of the bread. A loaf appeared on the table before Jesus. He picked it up and began breaking it, placing the pieces on a plate. When the plate was filled, a dim childish form lifted it and stood silent until seven plates had been filled and seven forms stood holding them. As Jesus broke the bread and filled the plates, the loaf did not diminish.

As the last plate was filled, Jesus arose and with outstretched hands said, "This bread which I present to you represents God's pure Life. Partake of that pure Life which is always of God." Then as the bread was handed around, he went on to say, "When I said, 'I am lifted up,' and that by being so lifted up I would draw all men to me, I knew that, in the light of that experience, some day all would see eye to eye and know full well when they could be lifted up as I am lifted. I saw heaven right here on earth among men. This is the Truth that I perceived and the Truth will make all free. Then they will find that there is but one fold and one shepherd; and if one strays, it is safe to leave all the ninety and nine, to seek the one that he may return. God may be all in all to all His children; and all are His—they are far nearer and dearer to Him than the sparrows or the lilies of the field. If He rejoices in the lilies' growth and notes the sparrow's fall, how much more does He note the growth of His dear children. Neither does He judge them more than He does the lilies or the sparrow, but holds them dear to His great cause and not one can be left out when His perfection is established.

"I could see that, if this ideal could be graven in letters of purest gold on the walls of the temples of the world's great thought, it would lift men's thoughts above the murk and mire by setting their feet on a rock, a sure foundation; where the winds and tides could lash and roar but, while men stood steadfast and true, they would be secure. Because of this security, peace, and calm they would aim to the heights where they see their true dominion. They may soar above but they will not find heaven above. They will find it right among men, and it is not reached by merely plodding on and on, in toil and sorrow and great tribulation, and then eventually finding the great Jewel. It is much more quickly reached by throwing off all materiality and the laws that thereby bind men to the eternal wheel. Then step forth, you pick up the Jewel, incorporate it, let the light shine forth, and you have gained by one direct step that which you may put off through all eternity, if you will. You will find that the soul which insists upon immediate and complete spiritual illumination and emancipation here and now and knows that his relation to God is the relation of parent and child, quickly sees that this not only makes clear the divine possibilities but that he has them to use and they will work for him as he wills. To that one, the New Testament story will not be fiction nor a vague dream that may happen after death but an

ideal that is lifted up before the world, of a perfect realization of a life of love and service. That ideal is the divine accomplishment of all, here and now.

"Then will they know the vision I saw when I said, 'Many shall seek to enter in and shall not, for strait is the gate and narrow is the way that leads to eternal life.' For, without the true appreciation of the Christ Ideal and of the divine and perfect plan of the cooperation of man and God right here on this earth, the realization of this ideal is impossible and it becomes only a dream, a myth—nothing.

"The door giving access to this omnipotent and transforming alchemy of the Spirit in man is open to all at all times and the key to its opening is in the thoughts of all. When two ideals and methods of salvation or of securing the saving grace of God's love, are different, it is man's thoughts and not God that made them so. Those who close the door to the immediate blessings of God for all His children, isolate themselves from the immediate blessings that God bestows upon the Christ child and from the spiritual illumination of the transcendent alchemy of Spirit and the all-potent powers which are theirs to use as the Christ would and should use them. When men recognize this, the leper will be made whole instantly, the withered arm will be restored, and all diseases of body and mind will vanish at their touch. Through the concentration of the spoken word, they will multiply the loaves and fishes; and as they break the bread or pour the oil for the multitude, it will never diminish but there will always be an abundance left. They will calm the raging sea or tempest by their command and gravitation will be overruled by levitation, for their command is the command of God. Then will they know my thoughts when I gave forth my opening message to the world as I left the temple that day, when I said, 'the time is fulfilled and the Kingdom of God is at hand,' and, 'have faith in God and nothing is impossible to you.' All who believe they can do the works that I do and will come forth and do them may do even greater works than I have done. They will know that it is a process of living the life, believing and knowing; then absolutely nothing is impossible to them.

"They will know that the Holy Spirit, the whole of the Divine Spirit in them, says today just as it did long ago that, if they hear its voice and harden not their hearts, they will find they are the light of the world and they that follow that light shall not walk in darkness. They will know that they are the door by which all enter into the light of life and those who will go in and out by that door will find eternal peace and great joy and will discover that now is the accepted time.

"They will find that the Christ but opens the door to their own souls and the spirit that dwells therein is the all-potent alchemy as limitless as the universe of God is limitless. The alchemy will dissolve and transmute all manner of sickness; will erase clean the mortal life of guilt and the effects of sin; will illuminate the soul with the perfect light of Wisdom; will emancipate from and dissolve the darkened conditions of human life into the perfect light of life. Thus, they will see they are not only children of nature but children of God as well. They will bring forth the absolute perfection of the individual and thus will perfect the race. They will bring forth the ideal and the divinely inspired prophecy concerning the final destiny of man here on earth, the identity of Father and

Son, which is the second birth, the perfect mastery of man over every condition and circumstance."

Here Jesus paused and the lights became brighter and brighter. Then pictures began to appear. The scenes were glorious bursts of splendor. The pictures would come on, a transforming hand would reach out and touch them, and they would develop into a great whole and become beautiful.

There came on a great war scene. We saw men struggling and fighting against each other. The cannons were belching forth flames and smoke. Shells burst overhead and among the great throng and men were falling on every hand. We could hear the roar and din of battle. Indeed, it was so real that it seemed certain a battle was in progress but, as the transforming hand reached out and over it, all became calm in an instant. As those who had been fighting so furiously but a moment before looked up, the hand traced in flaming letters that seemed to spread over the whole scene: "Peace, Peace, the Blessed Peace of God surrounds you. You can only hurt and destroy the mortal. But one of God's own you can not destroy and you are all His own children. You can neither hurt nor destroy each other."

Then, for a moment, it seemed that men were again determined that the struggle should proceed; this determination showed on many faces, especially those of the leaders. But it appeared that the more determined they became to go on, the less cause there seemed to be for a display of force. It also seemed that the more they attempted to discharge the weapons of destruction, the less effect they had; for try as they would, not a weapon could be used.

Then the hand went on to trace, "Behind every cloud of storm or war, if men will only look, they will find God. They will find that God did not create the clouds of storm or war, that man created them and, if they will look beyond and see, they will always find God's hand upraised in peace. War is not set or ordained by God; when men war with each other they are entirely outside of God's province or power. They are entirely immersed in a man-made realm where God cannot interfere in any way and they will be obliged to go on in this way until they see the fallacy of such strife. If one is sufficiently strong in his realization of God-power, knows his ability to cooperate with that power, and does cooperate, he can stop a war instantly, just as you saw it stopped in this picture."

Then Jesus continued, "I chose the way of the cross. It was not my Father's choice for me but my choice, that all might see they can so perfect the life and body that although it be destroyed it can be rebuilt and become more triumphant."

The lights grew even brighter, until every vestige of limitation had disappeared; not a wall surrounded us, not a roof overhead, not a floor beneath. We all stood together in boundless space. The twelve disciples came and arranged themselves near the Great Master but did not surround him, for his presence stood out far more prominently than any other, with a never-to-be-forgotten brilliance and purity. The invisible choir boomed out, "His Kingdom is here, for, of, and among men. Now henceforth and forever, one man, one God." The transforming hand again appeared and traced the words, "His Kingdom is here

now, among men, henceforth, forever, one man, one God." Then directly over Jesus' head were traced the words, "ALL FOR ONE, ONE FOR ALL."

Buddha then appeared, standing at Jesus' right. The Priest and Emil walked to them and knelt before them, Emil at Buddha's right and the Priest at Jesus' left. Jesus clasped Buddha's partly upraised hand. They raised their free hands until these were over and just above the heads of the two who were kneeling and said, "Peace! Peace! Peace! A glorious peace rests over all. We receive you, our dear brothers, into the great council of God's beneficent Love; and that Love and Fellowship includes the whole world." Then all those assembled bowed their heads and made way as the four passed through the assembly. As they passed, the disciples and a number of those assembled followed and all passed on until they disappeared from our vision.

When they had begun moving through the assembly, the invisible choir had chanted, "We make way for these mighty brothers of Love; for that Love, the mighty Love of God, redeems and unites all mankind in the great council of God's Love, the Brotherhood of Man and God." As they passed from view, the great bell boomed out twelve strokes. Then, for a moment, the bells pealed a merry refrain and thousands of voices joined in: "We bring the glad New Year and a brighter day for all the world."

Our second year with these great souls had closed.

Life and Teaching of the Masters of the Far East

by Baird T. Spalding

Volume III

FORWARD:

Dear Reader, you are not only a reader but a friend whom I have met face to face and conversed with, just as you have met and conversed with each of the characters in this book. I am certain they surround you with the full glory of the Divine Light of Life, Love, and Wisdom; and by surrounding you thus, they aid you in your understanding.

They enfold you in the ever-present Divine Light of Life, Love and Wisdom, which is theirs to send out and to give. They see you always enfolded in this Omnipresent Divine Presence. They see you seated on your own throne as a true king or queen, ruling through and by this divine Presence. They envisage you knowing and accomplishing your Divine Mission, always alive, always peaceful and happy, always the Divine You. They see not only you but the whole human family, divine and pure, and every created thing or form as divine, created in the image and likeness of the divine; not one nor one sect nor one creed but all and that all inclusive.

None can appreciate these great people save those who have been admitted to the quiet of their sacred places and thoughts. They LIVE Truth, which is a part of the Universe itself. Life is really traceable back into the misty past, which bears to us the accomplishments of hundreds of thousands of past centuries. To us, life is bound about by every limitation and convention. To them, life is boundless, ceaseless, unending bliss and happiness; the longer the span of life, the greater the joy and the more worthwhile the living.

None that understand and love these people can doubt their teachings; neither can he doubt their true sincerity when he has partaken of their hospitality.

The western world looks to the outer, thereby touching the hem of the garment. The eastern puts on the robe but not as a garment that may be laid aside.

The West polish the vessel of the lamp. The East fan the flame that it may give forth a more intense light.

The West look to the outer with longing eyes, back of which is the glow of spiritual vision, the seeking of true knowledge. The East know that flesh must be illumined by the light of the flame that is first kindled from within, then allowed to shine forth to the without as the full blaze of the noonday sun.

The West name themselves material. The East live truly in the allness of spirit. They behold each and every one living by compelling, impelling, sustaining Spirit—it matters not what the location, be it in the great snows of Altai Himalaya, the busy modern city, or the most secluded monastery.

That which to the western world seems miraculous and unbelievable is to the poised Hindu thought, the natural outcome of the acceptance and the bringing forth of Spirit, that which is set forth as God in manifest form. They that are fully alive know full well that there is far more than that which comes under their personal recognizance; in fact, there is much more than ever has been dreamed of in any philosophy.

Therefore, there are no apologies offered for this book or for those which have preceded it.

When you look longingly with a clear vision toward an accomplishment, it is your divine heritage to command that you place yourself in such a receptive attitude that the ability is already yours to bring forth your ideal.

God speaks through the God-man today just as God has spoken down the long ages. The knowledge which the people in this book convey is by no means new, although the presentation brings a new light to the western world.

The main object of their lives is to give knowledge and enlightenment to humanity through pure knowledge, aflame with love. Their great mission is to pave the way toward peace and harmony through man's great power to accomplish. They are the greatest friends of true science, religion, and philosophy; and they proclaim these as well as all men, brothers, as Truth is one. Thus science becomes the golden thread upon which the pearls are strung.

The day is here in which a large portion of humanity has already outgrown the old concept of Divinity. They have lost their faith in teachings based upon faith alone; they have learned that to be good in order to gain a heavenly reward after death is a fallacy, a very low ideal—this idea of being good for the reward's sake and the special privilege of playing harps and singing psalms forever. They have realized that this is an expression of self-interest only and completely foreign to the teachings of the Christ of God, the God-man fully alive.

The idea of death is foreign to—in fact, it is a direct contradiction of—the divine purpose and is not in accord with the law of the Cosmos or its vibrant radiations. Neither is it in accord with the teachings of Jesus.

The church and the graveyard are often in the same field. This alone is a direct acknowledgment that Christian teachings have not been even comprehended. The Christ-man has spoken and the listening ear has heard, "If a man believes in me, he shall never die." The God-man knows that the one who is in sin or lives with sinful vibrations surrounding him dies, and unto him "the wages of sin is death"; but the gift of God to the God-man in the kingdom of God here on earth, the human body perfect in the flesh, when man lives true to the God vibration and wholly in that vibratory thought.

The people in this book have taken God out of the realm of the supernatural and of superstition and have placed Him wholly in vibratory frequency, knowing that as they keep their bodies in the divine vibration, they never grow old and never die.

When the vibrations of their bodies are lowered or allowed to slow down, death ensues. In fact, these people know that when the mistake of death is accomplished, the body is vibrating at such a low rate that the emanating life-vibrations are actually crowded out of the body temple and that those vibrating life-emanations still hold together and maintain the same form which the body had when they were crowded out. Those emanations have intelligence and still revolve around a central nucleus or sun which attracts and holds them together. These emanating particles are surrounded by an intelligent emanation that

assists them to keep their form and from which they again draw substance to erect another temple. This is in direct accord and works in complete harmony with the intelligence that has been built around the body during their life cycle. If that intelligence vibrates at a low frequency or, in other words, is weak, it loses contact with the emanations of life and energy that have been forced out of the body (or form of clay after the life-emanations have left it) and the emanations finally disperse and return to the source, then complete death is accomplished; but, if the intelligence is strong, vibrant, and active, it takes full charge immediately and a new body is instantly assembled. A resurrection has taken place; and through that resurrection man is perfected in the flesh. Not all can hear or accept such a revelation. "He that hath ears to hear, let him hear." [Mark 4:9.] He whose understanding is developed sufficiently, is able to comprehend.

Thus, large portions of humanity are developing a science through which they are again discovering that God has always lived in man and with humanity; yet they for a time have not known God, they have only lost sight of the God-man.

To those of whom I have written I dedicate this book, as well as the books that have been published. At the feet of these near and dear ones I lay my deepest respect and gratitude and in no way do I feel that I am conferring upon them the honor due them.

We went doubting; we left with the greatest regrets, loving them every one, feeling that we had gained a truer and deeper insight into the science of Life and True Living.

(Signed) Baird T. Spalding

Chapter I

After those assembled had departed, my associates and I stayed on, loath to leave the place where we had witnessed such a transformation. No words can describe our feelings and the tremendous uplift of those last hours.

The words, "ALL FOR ONE, AND ONE FOR ALL," blazed forth as vividly as when they first appeared. We did not talk, we could not say a word. Although we were in the same general position until daylight, we had no sense of being confined in a room. Our bodies seemed to emit a brilliant light and, wherever we walked we had no sense of limiting walls, although just previous to the experience we were in a room hewed from solid rock. There did not seem to be a floor under our feet; yet we moved freely in any direction.

Words absolutely fail to describe our thoughts and sensations. We even walked beyond the confines of the room and the cliff; yet we had no feeling of being hampered. Our garments and everything about us seemed to radiate a pure white light. Even after sunrise this light seemed brighter than that of the sun. We seemed to be in a great sphere of light and we could look through this crystal ray and see the sun as it appeared far away, shrouded in a haze. It actually seemed cold and uninviting compared with the place where we stood. Although the thermometer registered 45 degrees below zero and the country was covered with snow that sparkled in the morning sunlight, in the place where we were there was a consciousness of warmth, peace, and beauty that surpasses expression. It was one occasion in which thoughts could not be put into words.

Here we stayed for three more days and nights with no thought of rest or refreshment. There was not a sign of fatigue or weariness and, as we looked back upon the time, it seemed as if it passed in an instant. Yet we were conscious of each other's presence and of the passing of the hours.

There was no sunrise or sunset, just a continuous glorious day; not a vague dream but every moment an actual reality. And what a vista of the future opened before us! The horizon seemed to be pushed back into eternity; or, as our Chief expressed it, it seemed to be expanding into a boundless and eternal sea of throbbing, pulsating life. And the great beauty of it all was that it was for all to see and know—not for just a few, but for all.

On the fourth day, our Chief suggested that we go below to the room of the records in order to again take up our work of translation. Upon making the move to proceed, we found ourselves standing all together in the room.

I can but let the reader picture our astonishment and joy. We had moved two stories down and accomplished two flights of stairs without the least physical exertion on our part and without the least knowledge of the accomplishment. Yet there we were in the room among the records where we had been working. It was all aglow with light, the place was warm and cheerful, and we could move anywhere we wished without the least effort.

When we took up one of the tablets and placed it in a convenient place for study, its context and meaning were translated to us perfectly. When we began writing these translated conclusions, suddenly a whole page of manuscript would be filled with the text in our own handwriting. All we need do, was to place the pages together in manuscript form.

In this way we finished manuscript after manuscript of these translations. By two o'clock that afternoon we had finished and filed twelve manuscripts of over four hundred pages each and we experienced not the least fatigue from this pleasant occupation.

We were so engrossed that we were unconscious of the presence of others in the room until our Chief stepped forward with a greeting. We all looked up to see Jesus, Emil, our hostess and Chander Sen—the man of the records, whom we had at first called the old man of the records but whom we now knew as “the young man.” There were also Bagget Irand and a stranger to whom we were introduced as Ram Chan Rah. We later learned his familiar name to be Bud Rah.

The table was cleared and prepared for a meal. We sat down and after a few moments of silence, Jesus spoke:

“Almighty and All-Pervading Father Principle, which shines forth ever triumphant from within us out to all the world and is the light, love, and beauty which we are experiencing this day and which we always experience if we only will, we bow before this altar on which burns the undying fire of perfect love, harmony, true wisdom, unending devotion and pure humility. This sacred light shines steadily on, undimmed, from within the souls of those who are now gathered at this, the altar of true fatherhood, sonship, and devoted brotherhood. This divine light does shine forth from these near and dear ones, out and out to the most remote places of all the world, that all may see its great light and may experience its undimmed and unquenchable love. The rays of this all-pervading light, beauty, and purity shine through the receptive souls and hearts of those who are gathered at this, your altar. We are now conscious of these all-consuming and embracing rays of love and we send them forth and they transmute, blend, and harmonize all mankind.

“It is the true and the pure Christ of God, standing forth from each and all, that we salute and stand face to face with, equal to—one with God.

“Again we salute God, our Father, right within and standing forth.”

After Jesus ceased speaking, we all arose upon the suggestion that we return to the room where our former experience had taken place. As we started toward the door, we realized that we are already there.

This time we were conscious of moving but not conscious of the cause of locomotion. As soon as we expressed the desire, we were actually in the upper room. Although the shadows of evening were well advanced, our way was perfectly lighted and we found all aglow with the rich beauty and effulgence that had been there when we departed.

The reader will recall it was in the room we had just left that Chender Sen returned to us after being brought back from what we looked upon as death.

To us that room was a shrine and it seemed aglow with all possibilities, a sanctified place where we ourselves had been able to step forth to a greater accomplishment than, as mortals, we had previously known.

From that time on till April 15th, the day of our departure, not a day or night passed that we did not all meet together for at least one hour. During this time the room never again assumed the appearance of solid rock. It seemed as though we could always see through those walls into infinite space. It was in that room that the bonds limiting consciousness were removed. It was there that a great vista of the future opened to us. We all sat down at the table and Jesus resumed the conversation.

“It takes a true motivating thought, focused on a central absorbing point or ideal to bring forth or accomplish and you, as well as all mankind, can become that motivating center. Not one thing comes forth unless man first expresses the ideal.

“At one time man was fully conscious that he was this motivating center and lived fully conscious of his inheritance and dominion. He lived consciously in a condition that you term heaven. All but a few have let go of this divine gift and today the great majority are absolutely unconscious of this divine quality which is mankind’s true inheritance.

“What man has done once, he can accomplish again. This is the principle back of the endless array of life and manifestation that you see all around you and includes your own life, together with that of every existing thing, as every existing thing has life. Ere long science will give you ample grounds for saying that things are not material, as science will soon see that all things can be reduced to one primal element containing innumerable particles universally distributed, responding to vibratory influences, and all in perfect and absolute equilibrium or balance.

“Hence, it follows on mathematical grounds alone that it took some definite movement, some initial action, to draw together the infinite particles of this all-pervading universal natural substance, in order to bring them into form as selective objects.

“This power did not originate wholly within a particle, but is a power greater, yet at one with the particle and you, through your thought and definite action, co-operating with the vibration, give selectivity to these particles. Thus will physical science be compelled to understand through necessary deductions, so that scientists will recognize the presence of a power, which, at this time, is not understood because it is inactive; and which is inactive only because it is not recognized.

“But, when recognized and communed with by man and brought into actual expression, it is fully capable of separating certain specific areas for the specific display of this universal cosmic energy.

“Then there is built up what you look upon as a material universe, with all its different manifestations, by an orderly process of evolution. If orderly, then each stage must lay the foundation perfectly for the greater development of the stage that is to follow. If you can accomplish progress in perfect order and

harmony of thought and action, you are in actual accord with power and this power brings forth, on an unlimited scale, the faculty of selecting the means to an end. You distribute life and energy under a recognized order of cosmic progression.

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“This, then, is not a material universe as you have thought. That is only your definition of it. It came forth from spirit and it is spiritual, if you will define it as such. This is orderly, true, basic. If orderly, it is scientific; if scientific, it is intelligent, it is life united with intelligent life.

“Life coupled to and guided by intelligence, becomes volition and, through volition, it becomes vocation.

“Spirit is the primary, vibrating, originating power; and you may enter into spirit and use its power by the simple acceptance or knowing that it does exist; then let it come forth, and the whole of spirit is at your command. To you it becomes an ever-potent spring of perpetual and original life right within yourself.

“This does not take long years of study, nor need you go through training or hardships or deprivation. Know and accept that this vibration does exist. Then let it flow through you.

“You are one with Great Creative Mind Substance; thus, you know that all things do exist. If you will but see that Divine Principle, Great Principle, Good Principle, God Principle is all there is—that it fills all space, is all—then you are that principle; and, as you stand forth in your Christ Dominion and give out this principle, you, by your very thought, word, and act give this principle greater activity. Thus, one more has found his dominion and is using God power and sending it out. As you give out this power, it flows to you. As you give, more is pressed upon you to give and you will find you cannot deplete the supply.

“This does not mean going into a closet and hiding yourself. This is getting quiet right where you are, even in the busy so-called turmoil of life, under the most trying circumstances. Then life is not turmoil; it is quiet, contemplative, and compulsive.

“The outer activity is as nothing compared with the greater activity that you now realize and are one with. This is getting quiet right where you are, seeing God standing forth from you—closer than breathing, nearer than hands and feet—with your whole thought action centered on God.

“Who is God? Where is the God that your whole thought action is centered or focused upon?

“God is not a great being outside of you, that you are going to bring within and then present to the world. God is that power which is generated and exhilarated by your own thought action. It is true that this power is within and all about you, but it is inactive until you think of it and know that it does exist. Then you see it flowing forth from you in limitless measure. You present it to the world and the world is benefited by your presentation. You, yourself, must present the accomplishment by putting forth the driving force of all Good, God your Father, the power to accomplish, behind every thought and act. Now you are God fulfilling or filling full the accomplishment. This is God, the true and only God, standing forth from you.

“You are then God the Father, the husbandman, the amplifier and the projector, the definite and positive accomplisher. It is then that legions fly to do your bidding.

“The moment you say wholeheartedly, with reverence and deep meaning, that God is in his Holy Temple and know that this temple is your pure body, just as you present it and as you truly stand today, that you, the true Christ, live one with God right within this temple, and that your exalted body is a holy abiding place, a whole and all-inclusive abode, you are an energizer, an all-including and outpouring vessel for this true and divine principle to flow through. Then you pour out more and more of the God which you are and which you love.

“You worship, you praise, and with your ever-expanding love, you pour out to all mankind that they may see the Christ, the God-man standing forth triumphant.

“Now you say with the keenest joy, ‘Whosoever will, let him come and drink deeply of the waters of pure life.’ Those who do this will never thirst again. This power you are using and sending forth is God. The Son accomplishes readily what the Father accomplishes. This is also being humble to and bowing before this great power. This is true humility stepping forth in humble mien, one with your own driving force and power.

“By constantly contemplating, praising, blessing and giving thanks to this power you increase its flow and, as you do this, it becomes potent and more readily accessible to you.

“Thus, I say, pray without ceasing. Your daily life is true prayer.

“By first KNOWING that this power does exist, then using it with absolute confidence, you soon become wholly conscious of it. You soon know that it is all-inclusive in and through you. If you will but let it flow, it will rush to you in every instance. It flows to you as you let it flow from you. Stand forth as God and give it out. This is God your Father in you and you and your Father are one. Not servants but SONS, Sons of First Primal Cause. All that I AM has, is yours; for you are I AM.

“It is not I who do the work, it is I AM in the Father and the Father in me brings forth the great accomplishment. As you know that you work, one with the Father, there are no limitations, no boundaries; you know it is your divine right to accomplish all things.

"Then follow *me only as I follow* the Christ, the true Son, the only-begotten of the Father; and, as I bring forth and present God, I do bring forth God from within. Then will it be said all are God.

"The greatest sermon ever given is 'BEHOLD GOD.' This means seeing God standing forth in all glory right within and from you and from all others also. When you behold God and nothing else but God, you love and worship God and God alone; you truly behold God. You are the Lord, the Lawgiver, the dispenser of the Law.

"When you pray, enter your closet, the secret chamber of your own soul. There, pray to your Father within; and your Father, who hears, does reward you openly. Pray and give thanks that you are able to give forth more of God to the whole world.

"Does this not give you a higher and more lofty outlook, a broader perspective, a nobler ideal?"

Here the talk ended. We all arose from the table and our friends bade us goodnight and departed. We stayed on for a time and talked over the experiences, then decided to return to our lodgings in the village. As we arose, the thought immediately presented itself, "How are we to proceed without a light?" and all except the Chief voiced this thought.

Then he said, "You can see how definitely habit fixes itself upon us and how desperately we cling to old ideas. Here we are, completely immersed in light. It has not dimmed because of the absence of those we have grown to love so dearly. Is this not an occasion where we can step forth and show our own self-reliance, our own ability to be and to accomplish the things that we have experienced? Let us at least extend this to ourselves and have the courage to take the step toward the accomplishment.

"We are leaning so hard upon our wonderful friends that it actually hurts to have them leave us for a moment. I can see, as they already know, that if we do not become self-reliant in these small things, we will never accomplish the larger things; and I do not doubt for an instant that they have left in order to give us the opportunity of proving the accomplishment. Let us rise to the emergency and be above it."

As we started, one of the party suggested that we meditate on the method of procedure, but the Chief in a firm voice said, "No, if we go, we go now. After what we have seen and experienced, we must act and make these acts definite or we do not deserve any consideration." Whereupon we proceeded down the stairs, through the different rooms, through the tunnel, and down the ladder to the village.

As we walked along, our way was completely lighted; our bodies seemed without weight and we moved with the utmost ease. We arrived at our lodgings overjoyed by the accomplishment. From that time on until we left the village we traveled where we pleased without artificial light. Our lodgings lighted up as we enter the rooms and the warmth and beauty surpassed any power of description.

We retired almost immediately. Needless to say we did not awaken till late the next morning.

Chapter II

The next morning we had our breakfast at the lodge, then went directly to the upper room of the Temple. There was no visible concept of the confines of a room, nor any evidence of limitation and so, we moved freely with no thought of exertion. When we were ready to go below to the room of the records, we were there. As we had accomplished this without the presence of our friends, we realized the reason for their withdrawal and were very much elated over our attainment.

The first of April was fast approaching. We had finished the records in the Temple rooms and had taken up the work of making measured drawings of the numerous characters and many carvings cut in the rocks outside. This work was going along very nicely because of our all-absorbing interest. One afternoon a messenger came to the village. We met our hostess and were informed that the messenger had brought the information that a party of bandits was at large in the valley below.

This caused considerable uneasiness among the inhabitants, as this village had been the focal point of attempted raids for many years. The report had gone far and wide that the Tau Cross Temple was the hiding place for vast treasure. The many attempts to rob the village had failed. The bands had in a great measure attributed former failures to the resistance of the people who lived in the valley below. A number of the bands had now concentrated their combined forces and a band of about four thousand well-mounted and armed men were preying upon and devastating the valley, in order to discourage the resistance of the inhabitants in closer proximity to the little village of the Tau Cross. They hoped by this method that the raid would be more successful.

The messenger also appealed for protection for the remaining inhabitants, as a great many had already been destroyed and they had reached the limit of their resistance. He was told that there was no one in the village who could be sent but our hostess assured him that he could return to his home and that no harm would come to his people. We went on with our work, noting the uneasiness of the villagers; and that uneasiness was communicated to us.

The next morning we again resumed our work as we were very anxious to complete the references for our records. We were certain they would give a complete and accurate history and, also, references as to where other records could be found. Thus we could trace the history of this older and extremely enlightened civilization that occupied this vast and now most remote portion of the world.

We were disturbed by the possibility of losing this collection by reason of the bandit raids. As the results of our work, this collection was all assembled in the rooms of the records, where they had hitherto withstood a number of similar raids from the same source.

That evening we talked to our hostess about the possibility of the formulation of some plan to aid the villagers and voiced our surprise and wonder at the

absence of our friends. We were told that, as an appeal for aid had been made by the messenger, the bandits would be obliged to stop their raids or they would destroy themselves.

We retired that evening fully assured that we had been over-solicitous of our own safety. We arose early and were preparing to resume work, when the same messenger appeared with the news that the raids had ceased upon the inhabitants and that the band had concentrated their entire force about twenty miles down the valley for an apparent concerted last drive on our little village.

As our hostess and little party stood talking to the messenger, who was surrounded by a group of the villagers, a horseman rode into the village and came toward us. In coming toward us, as he passed smaller groups of congregated people, he was apparently recognized. They immediately dispersed and fled in terror. As he neared our group, the messenger called out the horseman's name and then, the messenger as well as the others took refuge in flight, evidently fearing that the horseman was being followed by the band.

Our hostess and ourselves were the only ones left as we awaited the nearer approach of the horseman. He reined in his horse and with much gusto addressing our Chief, began to speak, saying that the bandits were fully aware we were strangers and that they were acquainted with our mission. He spoke in a tongue that none of us understood. He saw our bewilderment and asked if there were not some one that could interpret. Our hostess turned and faced the man as he sat upon his horse and asked if she could be of service. At first he looked as though he had received a severe electric shock. He, however, sufficiently recovered his composure to fairly spring from his horse. He rushed toward her with out-stretched hand, exclaiming, "*You* here?" in the language that we understood. Then he placed his hands to his forehead and prostrated himself before her, begging her pardon. Our hostess directed him to arise and deliver his message. We could see her form stiffen and, for a moment, her features almost blazed with anger. So intense was her display of emotion that, for an instant, we, as well as the man himself, were absolutely startled out of our composure. The words "Coward, murderer, step forth and deliver your message" almost leapt from her lips. The man again went to his knees. Again the words blazed forth, "Stand up! Are you so debased that you dare not stand? We did not wonder at the man's abject terror, for we, as well as he, were absolutely rooted to the spot, unable to move.

I am certain had it been humanly possible for the man to have done so, he would have fled from the scene. For the moment he, as well as ourselves, had lost all power of speech and action, he crumpled to the ground, limp and apparently lifeless, his eyes staring and his mouth agape.

This was the first and only time in our experience with these people of superior powers that we had seen one of them give expression in any way to violent emotion. We were as terrified as the bandit. The vibrations hit us just as distinctly as the force of a tremendous explosion, accompanied by an electric shock that not only paralyzed speech but our muscles as well. That is the only way I can describe the sensation. Coming from that slight and unassuming fragile form, do you wonder that these vibrations paralyzed us into inaction?

Although this situation lasted only a moment, it seemed hours before the tension relaxed. We were as transfixed as statues; yet there flooded over us in that instant a great pity for the bandit and we found ourselves longing to go to his assistance. This was the reaction of all; yet we only stood and stared at our hostess.

Almost at once the condition changed. At first a startled look came over her face, then it changed to the same kindly expression that we were accustomed to, and there swept over us such a wave of compassion that we rushed to the prostrate form on the ground. Our hostess was bending over him, her hand clasping his. Again we were mystified and could only say, "Will wonders never cease?"

The man soon regained consciousness, was helped to his feet, and was made as comfortable as possible on a bench near by. He absolutely refused to enter any of the houses.

Our hostess then apologized for the vehemence which she had expressed, noting the effect it had upon us. Our flesh was quivering and it required some time for us to regain our composure.

She explained that this man was the leader of one of the most notorious bands that infested that portion of the Gobi. His name, if mentioned at all, was spoken with awe, as he was the most fearless and ruthless of characters. His familiar title literally translated meant, "Consummate Black Devil released from Hell." His features portrayed "en masque" were kept in many villages and worn by those participating in the ritual of driving the evil spirit from the village and its inhabitants.

Our hostess had contacted this man on two former occasions when attempted raids had failed and each time he had evidenced the deepest hatred for her and our friends in general, going out of his way to harass them and sending violent messages from time to time, which they ignored completely. His sudden appearance alone had brought the past indignities so forcibly before her that she, for the time being, had lost control of her emotions.

Having fully regained her composure, she walked over to the man. At her approach, he made a futile attempt to arise, but was only able to draw himself together and sit more erect, the picture of abject fear. Hatred was delineated in every movement of his body, which was trembling as though stricken with palsy. Our hostess, now cool and collected, with no trace of fear or emotion, her face, features, and body as wonderfully cut as the most delicate cameo, presented an amazing contrast.

We wanted to remove the man at once and, although this thought was not expressed, our hostess raised her hand commanding silence. Our Chief realized that she was in charge of the situation and that anything we would attempt to do would only place us in a ludicrous position. We withdrew out of hearing while our hostess talked in low and quiet tones for quite some time before the man answered a word.

As he spoke, the lady motioned us to approach. We sat on the ground before them, glad to make any move that would relieve the tension of suspense. The bandit explained that he had prevailed upon his superior leaders to allow him to come as a peace emissary to treat with the people for the surrender of the supposed treasure that was concealed in the Tau Cross Temple. If the inhabitants would surrender the treasure, the bandits would agree not to molest them further, would agree to release all their prisoners (of which they claimed there were over three thousand) and would immediately leave the country and never again molest the inhabitants of the valley.

Our hostess told him there was no treasure that would be of any value to them. A thorough explanation of the fact was gone into, with an offer to conduct him through all the rooms of the Temple or any place he wished to go. He flatly refused this proposition, saying that he feared they would hold him as hostage, and no assurance upon our part could break down this fear.

Our hostess reassured him of our sincerity and he suddenly became convinced that we were honest in our statements. Then a situation difficult and alarming for him arose. He told us that he was the instigator of this plot and had fired the imaginations of the other bandits with the zeal for possessing the treasure and that he had painted a lurid picture of the fabulous wealth that would be theirs should he succeed. In fact he and his father had held their band together with promises of the possession of this treasure. He was the chief of the band that had consolidated with five other bands to carry out this raid.

The crux of this situation was that if he should return to his band with the information that there was no treasure, he would immediately be branded as a traitor and, as such, would be dealt with accordingly. He could not deter the band from the contemplated attack, as they would not believe him on account of his zeal in pressing the situation up to this point.

It was decidedly an embarrassing position for him. To our great surprise, our hostess offered to accompany him to the camp. Our protests were quietly overruled and she prepared to leave immediately. She assured us that she was in no danger but that if we went along, our presence would instill suspicion in the minds of the bandits, so that all would incur great danger. We meekly submitted. There was nothing else we could do.

The man mounted his horse and we assisted her to mount to the seat that was prepared behind him. As they rode from the village, they presented a never-to-be-forgotten picture, one that will live in our memories for all eternity—the bandit with doubt written all over his features and our hostess smiling back at us with the warm assurance that she would return by nightfall. We lost all interest in our work for the rest of the day and wandered aimlessly about the village until sunset.

We returned to the lodge to await the return of our hostess and, upon entering, we found the table loaded with good things to eat. You can imagine our astonishment to see her seated at the head of the table and greeting us with that radiant smile of hers. We were speechless; words failed us entirely. She

assumed an air of mock hauteur and tried to say sternly, "Gentlemen, a greeting is in order"; whereupon we bowed and extended our salutations.

Then she continued, "I failed utterly to convince them but they did agree to give me an answer within the next three days. I know that the answer will be an attempted attack but I did save the life of that poor creature for the time being, at least. We shall be obliged to prepare ourselves to withstand the siege; nothing will deter them from making the attempt."

I think that nearly all of us saw our fondest dreams and the results "go-a-glimmering" as the familiar saying has it. Our hostess read our inmost thoughts and repeated this poem:

When you come to the Red-Sea-place in your life,
When, in spite of all you can do,
There is no way 'round, there is no way back,
There is no other way but THROUGH:
Then know God with a soul serene,
And the dark and the storm are gone.
God stills the wind. God stills the waves.
God says to your soul, "GO ON!
GO ON! GO ON! GO ON!"

Chapter III

After the meal was finished, we arose from the table, our hostess leading us into the garden. To our great surprise we found Jesus, Emil, Jast and Bud Rah, seated. We joined the group and sat down. We could sense the inaudible sigh of relief and realized how much we had grown to rely upon these people. It was as though we had fastened ourselves to them with bands of steel. Somehow I saw that this we must not do. It was necessary for us to play our definite part in this great scheme of life, in order that we might not become mere puppets; we must stand wholly upon our own feet and rely wholly upon ourselves, or they would be obliged to sever the bands entirely. Our Chief talked freely upon this subject later.

The evening was still young and the soft glow of the fading sunset colors suffused everything with a luxuriance and beauty that one must see to appreciate. There was not a breath of air stirring, not even a sound to disturb the tranquility that seemed to engulf us. The bandit situation that we believed had weighed so heavily upon us but a moment before, had disappeared entirely.

It was calm and peaceful. There was that beautiful feeling of complete relaxation which again must be experienced to be understood. It was that beautiful feeling of complete relaxation which again must be experienced to be understood. It was as though we were in a great stream of slowly moving light; we became suddenly aware that we heard the voice of Jesus but not in words. My only explanation is, that it was a pure rhythmic, flowing, vibratory influence that came to us in thought instead of words. The effect was much more pronounced than that of words; the rhythm and cadence were beyond description. Thoughts seemed to flood in and lodge; this was an entirely new experience.

As these thoughts or ideas came, we translated them into stenographic characters, then transposed them into words and sentences, later submitting them to these people for approval.

“When I say, ‘Behold a Christ of God is here,’ I behold the God-man standing forth. I see this body as the true temple of God, the perfect instrument or channel through which the Great Creative Principle flows and comes forth freely; then this creation is unadulterated in image, form, and likeness. I AM GOD. In this attitude I stand forth the master of every situation, the Christ of God triumphant.

“It is this ideal that I worship and that which I worship, I bring forth. I can in no way bring forth God if I AM does not present God to all humanity. In this attitude man stands forth the master of every situation; the Christ is triumphant, conquering. God and man are walking hand in hand, ONE. There is but one Principle, one Man.”

One of our party thought for a moment and then asked, “How can we bring forth this light and make practical use of it?”

The answer came. "Let your body become a generator through which this Great Creative Radiating Principle flows. See this Principle as the emanation of all power; know that it is the principle of all power; then, like an electric generator, your body will collect and magnify this energy until you send it out as a stream of pure white light that nothing can resist and anything directed toward you cannot harm you.

"You can also send such intense impulses of electrical energy over these light beams that the body of the one attempting to harm you will be destroyed. Any resistance to this energy immediately magnifies its volume and therefore its velocity. The ones setting up resistance against it or attempting to set up their personal will only harm themselves. If they do not set up any resistance to this light, it will pour its healing balm through them as well as it does through you.

"It is the pure God-beam and power, which blends with that of another at all times if there is no resistance to its free flow. It vibrates with the highest vibration. Consequently, all are vibrating in perfect harmony and accord and no harm can possibly come to them, as they are in unison with the God vibration. There is absolutely nothing that can harm another unless that one resists the God vibration. Vibration is life. Do you not see how you stand one with God at all times? In this attitude would there be a possibility of separation? The only separation is the resistance that causes the inharmony.

"Nothing can come near you when you stand in the Holy Mount, One with God. This is not a special privilege for a few, this is for all; I AM, the great absolute cause or source in which every child stands one with God. Thus all live under THE LAW, the highest vibratory thought action. There is not an inharmonious vibration that can enter this sphere, this throne, where all belong and are at home. This is your Divine Kingdom.

"You can also use this power to return false and harmful thoughts or desires that are directed toward you. You can, if you so desire, step up this white God-light-beam, endow it with God power, magnify and transform the energy the sender has given the thing or condition that was intended for you, then place it into your reflector and send it back to the sender with the velocity of light. When you return it in this way it is a beam of pure white light, instead of merely lowered vibrations, as it was sent out to you.

"When it reaches the sender, the impulses are so potent that it can destroy the body of the one who first put in motion the lower vibration. It matters not whether you know the sender or the location from which it came, the vibration will return to its source unerringly. The judgment or day of retribution has arrived. 'As you give, so you receive good measure (God measure) pressed down and running over.'

"You can transform God-power and send it out with such force that it is irresistible. These are the beams or rays of light that you see emanating from my body. These rays are emanating from your body, although they are not yet as potent; but as you go on and use this power, allied with Law and Principle, you will add potency to the light and can consciously direct it to accomplish any good desire.

“When the artist portrayed me at Gethsemane, the rays of light went out from my body instead of coming out from heaven to me. The light is the God-power generated from within my body, then sent out by the reflector. These beams go out from every body when that person stands forth as God in his divine heritage—the Christ of God ALL ONE.

“This is and can be made the definite motto of all humanity. Can there be discord between brothers if they become this all-absorbing One?

“Now, step up this white beam which is the God-beam upon which you send out God-power; endow it with God-power transformed, ten thousand or ten million times greater than that which has been sent out to you and which you are returning (this is as you decree); then let it flow back upon the same path that the vibrations of the thing traveled to you. When the person receives this ray and accepts it as coming from God, the attempted harm is all erased, forgiven, forgotten and no harm can come to you or the sender of that harmful thought. You are both eye to eye, one with God. Instead of inharmony, there is perfect harmony, you are again ONE.

“If the sender of the harmful thought does not accept the white ray which you have sent out in all its potency, his body will be destroyed. This pure white ray will completely erase every vibration of harm or discord if allowed to complete its perfect work. If resisted, there is nothing but a perfect erasure for the one who holds determinedly to the resistance. His resistance draws to him the whole creative principle, ADVERSELY, as to the square of the resistance set up. The square means multiplying the resistance four times.

“Thus you see that, as you send out good or evil, it will return to you fourfold.

“You are standing forth as the Lord or Law giving forth Good or God for evil but, even in this attitude, be truly humble, JUDGE NOT. Place every bit of love you possess upon this pure white ray and see well to it that it is the pure love of God that you are generating and sending forth. As you accomplish this, legions are at your command. You are still meek and humble, willing to follow on with the light. It is the pure light of God that you follow; and that light is life, love, purity and beauty, eternal and profound.

“There are seven centers in your body that can be used as reflectors. You can cause these central points to glow with a radiance far greater than any artificial light and, when you wish to send out this light, it glows with a greater potency and will reach farther than any electrical beam that can be projected.

“By setting all these centers aglow at the same time, you are completely surrounded by an armor that nothing can penetrate.

“You can send out the pure white ray of God, so energized that your body actually glows with a brilliancy far greater than that of the noonday sun. You stand forth Lord of Creation, the Lord of Hosts. You stand forth true and triumphant yet peaceful, loving, God enthroned in your body, and that body beautiful, spiritual, and divine.”

As these vibrations came to us, the light emanating from the bodies of Jesus and his group was most difficult to behold; yet there was that vibrant brilliancy

shining through, which resembled liquid gold. To our vision there seemed to be an indefiniteness, while to all of the other senses there was the solidity of rock. Again the vibrations came:

“In this way you can make your body completely invisible to mortal sight by focusing your entire thought fully and definitely upon the pure white God ray and letting it go forth from the seven centers as reflectors, in unison.

“Then, again you can step right out on either of these rays and present any picture that you wish to those that would do you harm. You can follow on this beam with the exact speed of light, and go where you will, instantly. Your body is invisible to those who do not see through and beyond the mortal. They are aware that there is something they do not understand; thus, they are susceptible to any picture you wish to present to them. That which they do not understand is mysterious or super-natural and the faculty which is developed through suspicion or superstition is easily misled. Thus you send out love to those that would do you harm and the energy they release reflects back to them.

“The picture of harm they have sent out depicts the lower man of each one fighting that which they believe to be their enemy, when in reality they are fighting the picture of their own lower selves. These pictures change the closest friends into enemies and array brother against brother.

“Should this band still persist in their threatened attack and raid, they will destroy each other. They now have the opportunity of leaving the district and its inhabitants unmolested or they will turn and destroy themselves. Man cannot attempt to destroy his brother without meeting the same fate for himself. We send only the pure white ray of God love to them and if they resist that love with hate, malice, or revenge, they, of their own free will, turn that ray into a flame that will consume them. You need have no fear. We offer only love and have no power to compel them to accept. If the bandits come with love, there will be no conflict. Our cause is already won.”

At this juncture a call came that there was a messenger approaching the village. We went out to meet him. He told us that the bandits had discontinued their raids and were peacefully encamped about twenty miles from the Tau Cross and had not harmed any of the inhabitants or their possessions since the appeal for help, but that they were holding the prisoners as hostages against further resistance. He also said there was a persistent rumor that the band would attack our village within the next day or two if the treasure was not delivered the following day.

The messenger brought greetings from the captive people. Every man had offered his life for the protection of the village. The messenger was told that this sacrifice would not be necessary and that he could return with the thanks and deepest appreciation of the villagers for the proffered service.

Chapter IV

We resumed our work next morning with renewed zest, having banished all fear from our thoughts. On the morning of the second day we were working on some of the figures carved in the rock of the canyon wall.

Suddenly our attention was drawn to the village sentry whose position was across the canyon at a greater elevation, affording a much wider outlook. Through our field glasses we saw him signal the village. Soon the villagers were hurrying to and fro evidently seeking protection in the great gorges deeper in the mountain fastness. All the inhabitants were deeply agitated.

As we listened we could hear the low thundering roar of the advancing horde. One of our party climbed to a higher position which gave a broader view of the situation. He called back, stating that he could see the cloud of dust raised by the horsemen as they advanced toward the entrance of the canyon. We secreted our equipment in a nearby crevasse, joined our associate and found shelter in the surrounding crags and rocks where we could observe the movements of the band. As they entered the canyon, the band halted; fifty horsemen rode forward as an advance guard, then the whole band moved up the canyon, spurring and lashing their horses into a wild gallop. The clatter and roar of the hoofs over the rocky floor, coupled with shouts of defiance, caused an indescribable din. Had it not been so tragic at the time, it would have been awe-inspiring to witness this great body of horsemen sweeping forward.

Our position was very advantageous, as the canyon walls were nearly precipitous so that we could look directly down upon the bandit horde as they swept on with the seemingly irresistible force of a great tidal wave.

The advance band of intruders had swept past our position and those in the lead of the main band were fast approaching. We had turned our field glasses on the little village for the moment and observed that it was panic-stricken.

One member of our party working on the ledge, stopped work and was watching the advancing band. We saw him turn and look through the door leading to the entrance of the center room of the Temple.

Our field glasses were all centered upon the figure of Jesus as He advanced through the door and stepped upon the ledge, walking directly to the brink and standing for a moment with body magnificently poised.

This ledge was about eight hundred feet above where we were concealed and nearly three miles distant. Instantly we realized that He was speaking, and, in another moment, the words came to us clear and distinct. Our associate on the ledge sat down and began taking notes in shorthand, which I did also. Later comparison showed that we heard His words distinctly above the din of the advancing hordes. We were told that He did not raise His voice above His natural well-modulated tones.

As Jesus began speaking, a perfect calm came over the entire village and its inhabitants. These are His words, translated into English by Jesus Himself. My

most fervent prayer will always be that I shall never forget them, though I live to be ten thousand years.

THE LIGHT

“As I stand alone in Your great silence, God my Father, in the midst of me there blazes a pure light and it fills every atom of my whole being with its great radiance. Life, Love, Strength, Purity, Beauty, Perfection, stand forth in all dominion within me. As I gaze into the very heart of this light, I see another light—liquid, soft, golden-white and radiantly luminous—absorbing, mothering and giving forth the caressing fire of the Greater Light.

“Now I know that I am God and one with God’s whole universe. I whisper to God my Father and I am undisturbed.

STILL IN THE SILENCE

“Yet in this complete silence there exists God’s Greatest Activity. Again, I am undisturbed and complete silence is all about me. Now the radiance of this light spreads to God’s vast universe and everywhere I know there is God’s conscious life. Again, I say fearlessly, I am God; I am silent and unafraid.

“I lift the Christ high within me and sing God’s praise. In the tones of my music inspiration hums. Louder and louder within me the Great Mother sings of new life. Louder and clearer with each new day, inspiration is lifting my conscious thought until it is attuned to God’s rhythm. Again, I lift the Christ high and give close ear that I may hear the glad music. My keynote is harmony and the theme of my song is God and God seals my song as Truth.

BEHOLD I AM BORN ANEW,

A CHRIST IS HERE

“I am free with the great light of Your Spirit, God my Father, Your seal is placed upon my forehead. I accept.

“I hold your light high, God my Father. Again, I accept.”

As Jesus ceased speaking, a dazzling ray of pure white light shot out from the center of the solar part of His body. This beam of light extended down the canyon some distance to where the gorge made an abrupt left turn, just ahead of the place where the advanced group of horsemen were riding.

At the point where this light beam terminated, a great barrier like a stone wall seemed to rise instantly; and great darts that appeared like flaming arrows shot out from this barrier.

The advancing horses stopped so suddenly in their mad forward dash that they unseated a number of their riders. Many of them paused for a moment with their heads and forefeet in the air, then turned and bolted down the canyon completely out of control. When they reached the advance ranks of the main band, those riders that had not been unseated attempted to control their horses but to no avail. These, as well as the riderless horses, plunged on and into the front ranks of the moving band. Here the movements of the front ranks were checked, while the ranks in the rear, not realizing their danger, came on and

surged over those in advance, until the canyon below us was a seething mass of men and horses.

For an instant all was a dead calm save for the wild screams of frightened men and mad horses, where the wild stampede of the advance riders had clashed with the forward columns of the main band. There, a terrific scene was taking place. The riderless horses, entirely free from restraining hands, had plunged headlong into and over the advanced ranks, unseating many more men; and they with their ungoverned mounts, added to the confusion. The horses began rearing, plunging and screaming, as only dumb animals can, in a moment of uncontrolled and violent fright. This mad melee was communicated through the massed horde in the canyon below us.

Suddenly we saw men draw their short swords and slash wildly in every direction; others drew their firearms and began shooting at men and horses in an attempt to clear the way for an escape. It soon developed into a battle of the survival of the fit. It ended in a mad dash for liberty by those who were fortunate enough to escape the shambles, leaving the gorge cluttered with great heaps of dead and wounded men and horses.

We hurried down to give what aid we could to the wounded. All of the inhabitants and our friends joined us. Messengers were sent out far and wide for assistance. We worked feverishly through the night and till after sunup the next morning.

As rapidly as we were able to extricate the wounded ones from the terrible debris, Jesus and our friends would take them in hand. When the last man was cared for, we returned to the lodge for breakfast. Much to our surprise, as we entered, we found the Black Bandit talking to Emil. It was the first time that any of us were conscious that Emil had been present. He saw our look of wonderment and said, *"That will keep until later."*

After the meal was finished, we walked outside with the Chief and he told us that Emil and himself had come upon the man seriously wounded and unable to move, as he was held down by his fallen horse. They had freed him and carried him to the temporary shelter where he was made as comfortable as possible; then they had called our hostess and turned him over to her care. After his wounds were dressed, he asked if she would ask her God to show him what to do to be like her. He also asked her to teach him how to pray.

She asked him if he wished to be whole and well and he replied, "Yes, wholly like you." She answered, *"Now that you have asked for wholeness, your prayer is answered; you are completely whole now."*

The man lapsed into a deep slumber. At midnight when our Chief made his rounds, he found that the wounds had completely closed and there was not a scar left. The man arose, dressed and volunteered to assist in the rescue work.

We also saw a great number that we thought were just slipping into the great shadow, restored completely. Some would cringe in terror at the approach of our friends—so much so, that it became necessary to separate them from the others.

After the rescue work was finished, the "Black One," as we called him, went about among his wounded associates, doing all he could to alleviate their fears. Many seemed like animals caught in a trap, fearing that a terrible death by torture awaited them, as that was the sentence meted out to them through the law of that land, should a bandit be captured. So definitely had this belief become fixed in their minds that they never responded to the kindness bestowed upon them. They feared they were being nurtured back to health so that the torture would be of greater duration.

All were finally healed of their wounds, although a few lingered for months, evidently thinking they were delaying the day of torture.

The Black One later organized all of the wounded who would join him into a protective unit against further raids and also induced many of the inhabitants to join this unit. From that time on, we were later informed, the bandit groups never again attempted to raid that district.

Later two of our expeditions passed through that territory on their way to the Gobi. This man with his followers conducted them safely through his own district and the adjoining district, a distance of over four hundred miles, and neither he nor his followers would accept any compensation for that service. We have been told many times that he has become a great power for good throughout the district, giving his entire life freely to the people without remuneration.

Chapter V

By noon of the second day, the wounded had all been cared for and we made a last survey to make sure that there were no more wounded alive among the debris. On our way to the lodge for lunch and much-needed rest, one of the party voiced the thought which had been uppermost for hours in all our minds: Why this terrible holocaust, this destruction of life?

We were tired to the very marrow of our bones and were completely floored by the shock. The brunt of the rescue work, especially in the early hours, had fallen to our lot, as the inhabitants had stood in such mortal terror of these bandits that it was very difficult to persuade them to lend assistance even after we had freed many from the entangled horses.

The villagers could see no reason why they should assist in saving the lives of those who were attempting to take their lives. Many of them have a deep aversion to touching any dead thing. Had it not been for our friends, the inhabitants would have left the scene immediately, never to have returned. As it was, we were weary and heartsick, having undergone the most terrible experience of our whole lives.

We arrived at the lodge, refreshed ourselves and sat down at the table completely unnerved. Shortly the food began to appear. We were all alone, our Chief having accompanied one or two of our friends and Lin Chu, the Black One, on a trip down the valley. After the meal we retired to our rooms to rest and none of the party awoke till late the next afternoon.

While we were dressing, it was suggested that we go directly to our sanctuary, as we called the upper room of the Temple. We left the lodge and started to walk to the Temple as had been the custom on previous occasions. We had proceeded to the ladder that led to the entrance of the tunnel, when the one who was in advance stopped, with one foot on the first rung, and said: "What has come over us? Just a day or two ago we were in the seventh heaven of delight, going from place to place at will and accomplishing things in three months that we had expected would take years to finish. Our food appears on the table, and all of this without the least exertion on our part. Now, suddenly, we have slumped back into our old habits. I want to know why this sudden slump? I can see only one thing. Every one of us has taken upon himself the condition of the experience through which we have passed. This is what is now hampering us and I for one am through with that thing, it is no part of me whatsoever. It is not mine only as I worship it and hold to it and do not let it go. I step forth out of this condition into a higher and better condition and let go. I am entirely through with it." As we stood and stared at him, we realized he was gone, he had disappeared.

We were nonplussed for the moment as we saw this man attain; yet none of us would let go of that which was holding us back, though knowing full well that we were still holding on to a condition that did not concern us in the least. Consequently, we were obliged to climb the ladder, go through the tunnel, then

up through the different rooms to reach our objective. When we arrived, we found our associate already there.

As we were talking of the accomplishment, Jesus, the other friends, and our Chief appeared. They walked into the room through the door that opened on to the ledge. We sat down and Jesus began by saying: *“There are so many declaring that they are the sons of God and that they have all that the Father has. They do have all the Father has, but this statement has not been made a fact until they have the courage to take the next step and see themselves as God—one with all that God is; then they do accomplish. When the one in mortal limited thought sees the Christ stand forth, that finer individuality does radiate light. That one that is projecting the Christ does see with a finer, clearer, and more extended vision. That one sees the higher body of himself vibrating at a higher rate than does his limited body that he also sees.*

“He thinks that these are two bodies. He also thinks that that body is the Christ of another. These which appear two are only an appearance, because he does not believe that he is the Christ. Let this one declare himself the Christ and actually accept it as a fact; that instant, these two merge and that one has brought forth the Christ. Then the Christ stands forth triumphant. Now let him go one step further and declare that the Christ of God stands forth and that instant he is the Christ of God. Now the Son of God is one with God the Father and he does go directly to the Father. That one must go one more step. This is the greatest and takes the greatest determination, as every fear of mortal thought and limitation must be erased: he must step forth, go forth direct to God the source, or the Father, and declare definitely and know positively without fear of precedent or superstition, or man-made belief, that he is God; that he is merged wholly or amalgamated with God; that he is this Love, Wisdom, Understanding; that he is substance; that he is every attribute of God the Father, the source, the Principle. He must accept this in all humility—such as one does show forth God. Through such a one, every one of the God attributes does flow out to the whole world. To that one, nothing is impossible. It is only through such a one that God can express. When you amalgamate yourself with God, nothing is impossible to you. You not only have all the Father has but you are all that the Father is. You are the trinity. You are man-Christ, Christ of God, GOD, all three in ONE. The Holy Spirit abides with you. The Whole-I-Spirit in creative action abides with you. When you accept this, then you, as well as all others, will sing ALL HAIL the power of the Christ name, not the name of Jesus the personal but the Christ. Let angels prostrate fall; bring forth the royal diadem and crown Christ Lord of all. You do not crown the personal Jesus, you crown Christ; the Christ deserves the most magnificent of all royal diadems in the Christly crown. There are no diadems too great or divine for the crown of the triumphant Christ. You see that whosoever will, may come. Come forth and become the triumphant Christ. Whosoever will, let them come.

“When you say, ‘God,’ see yourself as God. See God standing forth as you stand forth. God cannot be a bigot or a boaster or an egotist. Neither can the Christ, the God-man, the image and likeness of God, be any of these things. You can be just God and so is God-man. ‘I AM is in the Father and the Father is in me,’

are true words. I AM and my Father are ONE in all meekness and Almighty Greatness. God and all mankind united are Almighty—the Almightyness of God.

“That which was born in your so-called iniquitous thought is raised in glory because the thought of iniquity is erased. That which has borne the image of the earthly must and does bear the divine image when you raise up that ideal image.

“I say to you that now, this instant, is the great opportunity for you to step forth, out of this outer turmoil, into the great peace and blessings of God, and clothe yourself with the light of God. In all meekness, place the crown of Christ upon your head and, unless you yourself do this, no other can place it there for you.

“Step up to and be a part of the great white throne, the source. Become one with those that have made the great accomplishment in like manner; be not only one with God but be God, actually GOD. Then you can and do present the divine attributes to the whole world. How can God-energy get into expression except through man? There is not another organism upon the whole earth that can vibrate at the same rate or frequency; and in consequence, it is so highly organized that it does perceive, then generate and transform this supreme energy, which enables man to express God to the whole world. How can this be done except through the highly organized and perfected body which are when you are in full control of that body?

“That control means full and complete Mastership, Messiahship, Discipleship. You are only in control of and in perfect harmony with this body when you stand forth in perfect dominion and mastery in all the attributes of the Holy Trinity.

“The I AM man, the Christ, the Christ of God; then combining these three with the highest, God—you are GOD.

“This is you, the man of today (all humanity) extending your vision and perceiving the truth about yourselves, that there is a higher and better life for you than the round of mundane experiences. This you perceive as you follow the right-used (righteous) path, in harmony and true accord, with the highest ideals you can present, or look forward to or set forth in love, reverence, and worship.

“The first step, you, man, become the Christ man, the only begotten son of God. The next step, you become the Christ of God by seeing the Christ-man, the Christ of God. You have joined the Christ-man to the Christ of God; then, in order to go direct to the source, you must take these One, God the Father. You have now brought together the I AM man into the Christ-man; then you have transformed this Christ-man into the Christ of God, or the Lord God. Then, through your next step, you have transformed the Christ of God into the ever-living God. These which seemed two have become ONE God. God, the Father of all. There is not one thing that will be impossible to you if you do not deviate from this path of right-use-ness. In this you must be absolutely fearless and true, regardless of what the whole world may think. In standing forth and acknowledging your dominion and at-one-ment, you are at one with the Father, the outpouring and ever-present Supreme Principle of all things.

“With this light does not your Bible present a great allegorical depiction of man’s spiritual development and attainment when rightly understood or righteously used?”

“The shaft of light that is pictured as coming to me from heaven, is projected outwardly from my body. It is true that this light is from heaven, as heaven is all about us and is light vibration. The actual focal center or starting point of heaven must be right within my body. Therefore, this heavenly light must come forth from me. The I AM of me must allow this light essence to come in; then I must generate and transform this light energy so that it can be sent out with any density that God, the I AM, desires. When this is done, nothing can resist the power of this pure light. These are the beams or rays of light that you see emanating from my body when the artist portrayed me at Gethsemane. The beams of light went out from my body instead of coming out of heaven to me.

“Just so can you transform God-power and send it out with such force that it is irresistible. It is the God-power, which is recognized all about you, allowed to come in, be generated and transformed within your body, then sent out through the reflector.

“These things are readily accomplished by all when they stand forth as God, their divine heritage, the Christ of God, all One. This is the divine and definite motto for all humanity.

“The closer humanity draws to this great healing ray, the earlier will discord and in harmony be erased.

“If you live freely in this light vibration which is the light of the whole world, and all draw near to it, the closer you will draw to man’s true abiding-place. Thus you find that I AM is the light of the whole world. Behold God, the table is spread. Lift up this mighty one of God, this I AM. Lift this body to God and you and all are crowned Lord of All.

“You do place the crown upon your own head. None can do this for you.”

Chapter VI

My only apology for dwelling in detail upon the experiences of these few days in regard to the bandits is to portray as conclusively as possible the power of one man clothed completely in his divine right of dominion and mastery, to turn the energy and zeal exerted and sent out by a great lawless horde to the complete protection of himself and the whole district.

This protection was not only afforded but the energy and zeal released by the horde was so great that when it was magnified, energized, and returned, it caused those that would destroy to turn upon and destroy themselves. It also afforded complete protection to the whole countryside for many miles around, although the inhabitants were out-numbered by the bandits at least three to one and they had no visible weapons of defense.

As soon as the excitement and the shock of the previous days had abated, we returned to our work with renewed interest. The Easter season was fast approaching and we wished to complete our work in this locality in order to return to India.

From this time on our work drew rapidly to a close. The last details preparatory to the return were completed the day before Easter. We looked forward to Easter Sunday as a day of complete rest and relaxation.

On our way to the Temple, long before dawn, we found Chander Sen seated in the garden. He arose to accompany us, saying that our Chief would meet us in the Sanctuary. He suggested that we return to India by way of Lhasa, thence to Muktinath through the Trans-Himalaya Pass to Kandernath, thence to Darjeeling. As we reached the foot of the ladder which led to the Temple entrance, we halted for a moment to view the approaching dawn.

Chander Sen placed one hand upon the ladder and stood as though about to ascend to the tunnel entrance.

In this attitude he began talking: "Light does not comprehend darkness, as it shines through darkness. When Jesus saw that he was to be betrayed by Judas, He said, 'Now is the Son of man glorified, and God is glorified in him.' The Master mind did not say, 'Judas betrayed me'; He did not refer to Judas at all. He understood and held only to the Allness of the glorified Christ of God flowing through Himself. Thus we see that perfect mutual action works out all inharmony in its own way. Now you can say, 'Christ, stand forth more and more definitely, so definite that you are myself.' In fact, now are we one body, one mind, one spirit; one whole, complete principle. You are I AM, I am, together we are God."

The moment he ceased speaking we were in our Sanctuary, the center room of the Tau Cross Temple. We had scarcely composed ourselves when Jesus and a number of others, including our Chief, entered the door that communicated with the ledge.

As they entered, a great burst of light filled the room. Greetings were exchanged and we were introduced to the stranger who entered with them. He appeared to be an elderly man, yet very vital. We were told that he was one of the Munis who had charge of the caves near Hastinapur. He was returning to that district and would accompany us. He had known the great Rishi Vegas and also had met Rishi Agastya whose hermitage is located in that most lovely yet secluded spot. We were overjoyed at our good fortune.

We formed a circle and, placing both hands, palms down, upon the table, stood in deep silence for a few moments. Although there was not a word uttered, the room was completely filled with a strange, pulsing, vibrating emanation. It was an entirely different sensation from anything we had ever experienced and at first seemed to overwhelm us. The rocks pulsed and vibrated with a resonant musical tone. This lasted only a few moments. When the stillness was broken we were told that this morning we would see the creation of the universe in pictures. These pictures would be a representation of that which happened when our universe came into existence.

We stepped through the door, out upon the ledge, and walked to the edge. It was still an hour before sunrise. The dead calm of the absolute silence enshrouded us. The time was propitious for the unfolding of another birth. We were looking out and out into infinite space, our souls eager and expectant.

The Muni began by saying, *“There are but two events in the world: that which was in existence before consciousness began to assert itself, is now, and ever shall be; and the things that humanity has thought and will think about.*

“That which was before consciousness began, is eternal; that which humanity thinks is changeable and inconstant; that which was, before consciousness began, is Truth; that which humanity thinks is truth, is truth to them. When the Law of Truth comes to consciousness, it will erase all that humanity has ever thought erroneously.

“As the centuries roll on and push back the material veil by the process of evolution, thoughts come through the mind of humanity that revert back to Truth or, as we call it, the original cosmic fact; and these thoughts that fill the memory of the past, faced with the facts of the present and overshadowed by prophecies of the future, stand out definitely upon the path of the whole evolving race consciousness. Thus the race is called back again and again to the original existing principle. By this return and repetition, humanity is shown that Creation is eternal, the same with all mankind; but mankind’s creatures are always changing and they are under a manifestation of Law called action and reaction. When human beings have gone far enough in their creation of creatures, the Great absolute Law of Truth takes a hand in bringing them face to face with the original plan. Thus we see that cosmic law never allows life to run too far in a tangent. This law is always polarized in equalization, balance, and harmony.

“In spite of idols or creeds it will crowd mankind on into complete union with Absolute Realities. All things that are not in perfect accord and union with actual, existing cosmic fact, must erase themselves when the Absolute Law of

Truth holds sway in the human consciousness. The thoughts of humanity are always so formed as to release their imperfect creations, that are only born of half-truths, when Truth arrives.

“Cosmic Absolute Law must be fully satisfied. Thinking, speaking, or acting the Law of Reality is bound eventually to lead humanity into Law or Reality itself. The ancients tell us that every tree that the Heavenly Father has not planted within you, will be uprooted. ‘Let them alone, blind leaders of the blind. If the blind always lead the blind, shall they not fall into the same ditch?’

“The cycle is fast closing in which the blind of the whole race have led the blind into a welter of ignorance, superstition, and delusion created by those who believe as human beings think, rather than that which is true and real. The civilization that has risen on the delusions and superstitions of the closing centuries is submerging itself in the welter. Through the pain and tragedy of their misappropriated creations, a new race consciousness has been conceived and is fast evolving. In fact, the door is opening wide for its new birth.

“There is no other course than to go on from one plane of consciousness to a higher and more advanced step in the actual cosmic path. The only condition forbidden in the vibration of the great cosmos is that quality of thought which allows the human race to become so solidly fixed in what it believes that, if it clings desperately to its old delusions and will not let go, it can in no way come into the greater expanse of universal thought. Those thus absorbed in personal consciousness must go on through natural exhaustion of beliefs and experiences until they fail to go forward; then, of its own accord, Absolute Law wields a progressive hand through disease, pain, and loss, until the human is satisfied and turns to find the curse of a false idea within the idea itself.

“If a race or nation refuses to let go of things created by a portion of human thought instead of that which really exists, the Law takes a hand in its progress by allowing the accumulated vibrations sent out by such a condition to reflect back upon itself through the light ray. Then with war, strife, discord, and death on every hand, that race or nation is wiped out, in order that it may be placed again in a new up-lift of creation. Thus it can begin over again in a new contact with that which was before the beginning of human consciousness. Civilization today is fast approaching a great reconstructive moment. All things that seem so stable and well-founded now will soon be immersed in a state of inversion. Every tree that has not been planted by Truth will be uprooted. There is approaching a complete cosmic overthrow of the present social, political, financial, and religious institutions that will make room for the placing of the new era in order that humanity may come in closer touch with that which is and was established before the present human consciousness submerged and set it aside. Truth waits on with attentive, loving, and radiant beneficence until man will see that he can embrace and become the consciousness of that which has always existed.

“Humanity is taking a forward step from the cradle stories of the former generation and their creations are no longer of any avail to the arisen individuality and spiritual discernment of the consciousness of the generation that is fast approaching. Delusions, traditions, and superstitions are nearing the

end. It is also true of the civilization which they established. The old idols are good enough for the infantile consciousness that is nearing an impasse. Their delusion has caused their undoing as they are proved to be only cradle stories woven by a master-craft of priesthood and preceptor to lull into false sleep the crying infants of an evolving race. Those who saw further afield did not cry and thus were not lulled to sleep. Most of them saw that the cradle stories were not true and many stepped boldly forth to erase the untruth; as they saw directly through to the Absolute, that which has always existed and which has always been seen and known the contacted directly by a portion of mankind. From this portion there will arise a new and more vitalizing consciousness, fully awake and ready to erase the idols that man has set up for his fellow man to follow and make room for the new ideals which are as old as creation's dawn.

"These will demand of those who teach, lead, or inspire the race-consciousness, that they shall do it from a plane of actual living contact, so high that there can be no mistake or contradiction and on a plane of interpretation that is so simple that it cannot be misunderstood. The awakening tiger of higher intelligence and spirituality will refuse to sleep again, as it is already ravaged with the fragments of the past and disappointed with the torture of misplaced confidence. It will demand a stronger and more vital thought with instruction based upon Truth itself.

"The multitudes are now listening, over the heads of past centuries with their creed-bound traditions, to the old, old message that to the newly-born is working its unfoldment into the hearts and lives of mankind. This new-old message is the clarion call that is heard above the changing voices of creed-bound priesthood. It is louder than the voice of battle; it is louder and clearer than the muffled contradictions of financial, industrial, political, and religious lies.

"In spite of the creed-bound thoughts of a portion of humanity, their traditional and idolized ideas of God, of Christ and man, of self, of life and death, all must go; and in the absolute freedom from these preconceived ideas there must pass and thus be erased all that was built upon them.

"There is looming upon the horizon of this new approach a redemption that has an entirely new meaning. This new multitude, coming out of this clearer vision and more definite perception, is redeemed through deeper revelation emanating out of all races and all people. That emanation is the One Life that is in all and through all.

"In spite of the delusion-bound multitude, their clinging hands and cringing attitude, a greater and more noble vista of the expanding horizon of God, the Christ of man, the Christ of God, of Self, and death itself, is looming; and another cycle of spirit is dawning for the whole world. Another age of the Crystal Race is coming up out of the maelstrom.

"Whenever a people or nation think of God as Absolute, that people or nation is God, for God is established unto them. As they love, worship, and reverence that ideal, they do become God. In the fullness of time they have reached their heritage, that which was first and is established in Spirit. Whenever an

individual thinks of God, he is God, God is established unto him. Breathe life into humanity, it means the same, God. In this greater understanding of cosmic revelation, men find God the same as God was before human consciousness began to manifest—the same yesterday, today, and forever.

“There is slowly rising from the ashes of orthodoxy the actual temple not made by hands, eternal in heaven, in man. A great new race of thinkers is coming to the fore with Herculean strides. Soon the tides will surge over the earth to sweep away the debris of delusion which has been strewn over the paths of those who are struggling along under the load of evolution.

“The work is already accomplished. Hundreds of millions are re-released with their heart, soul, body, and instinct free. They are the throbbing pulse of an unborn race that is again heir to the ages. I see them stepping across the ages, walking hand in hand with God. Great waves of wisdom flood toward them from the eternal shores of the infinite. They dare to step forth and declare themselves a part of eternal God, eternal Christ—God and man One eternally with eternal life. They dare to step forth and declare to heaven that much that is written by man is a lie and in terrible blindness wrought.

“This new pulse-consciousness is the crest of the wave that rests on the new race-consciousness. This new race sees man, himself, the highest expression on this planet, and one with God through the medium of his life; and it sees that his whole supply flows through that life itself. This race knows that man can live consciously in a perfect universe with perfect people and in perfect accord with perfect situations and conditions, with absolute assurance that there is not an error in the great Spiritual plan of the Cosmos.

“Man sees God as Cosmic Spirit pervading everything; then, with the subtleties of mind through his thought, he does not hesitate to review the fundamentals that have placed him where he is and made him that which he is. Thus he is again one with his sources. He knows that this source is the ever-silent side of his God-mind linked consciously in thought and amalgamated with Infinite Mind.

“This new race understands that, through sun and shadow, without the bitterness, the soul’s true quest for Love and true Peace is the Truth of God and man. This race does not hesitate to strip the swaddling clothes of delusion from the whole human race. The gaunt specter which for ages has bound the feet of the weak and doubting ego-man, through his own ignorance, will be completely erased. He finds he has erased his every limitation through his true selfhood, completely arisen. He has raised himself from man, to God-man, to God.”

Chapter VII

After a short period of rest, as the first rays of the sun came over the distant horizon, the Muni stood up and said: *“With me are those who have learned many things which the Father sees for humanity. They see with the comprehension of that which penetrates Spirit; thus the whole wide world comes under their vision. They see that which humanity feels. Thus they are able to assist humanity in fulfilling its desires. They also hear thousands of sounds usually inaudible, like the song of the humming bird, the sounds made by the newly-hatched robin, the notes of the field cricket, some of which sing at fifteen thousand vibrations a second, and many other musical sounds far above the range of the human ear.*

“They are also able to feel, control, and send out inaudible sounds that are capable of producing types of emotional feelings such as love, peace, harmony, and perfection that benefit the whole world.

“The vibrations of the feelings of abundance and great joy can also be amplified and sent out by them so that they surround and interpenetrate all humanity to such an extent that, if he will, each unit of the human family may have them. When this condition is acknowledged to exist, each human unit co-operates by amplifying and sending out these vibrations; then, the very thing that humanity is in need of is crystallized into form around or among its units, or people. Their desires are accomplished. When the necessary vibrations are set into activity, the units of humanity can not escape the actual presence of these. In this way, all of humanity’s perfect desires are crystallized into actual form.

“The vast sea of God’s creative, unlimited, moving space is crystal clear; yet it is completely full of vibrating, emanating energy; and that emanating energy is known as aqueous substance in which all substance or elements are in soluble form or suspended in harmonious relation, ready to respond to the call of the vibratory rate that will allow them to coalesce into form. When the proper vibratory influence is set up through the thoughts of the human unit, co-operating with the whole, the elements, having no other course, rush in and fill the mould set by the desire. This is absolute law and none can stay its true course.

“Listen. An organ is playing in very low bass notes. Now let us first lower these notes so that they are no longer audible to us. The feeling or emotion of the sound we have experienced still lingers, does it not? The vibration is going on just the same, although it is inaudible. Now let us carry these notes up and up through the scale until they are so high that they are again inaudible. The feeling or emotion still lingers; the higher vibration is going on just the same. We know that neither of the influences ever ceases although out of range of our physical ear.

“This is what we designate as Spirit. When the physical loses control, Spirit takes control; and that control is much more definite, as it has a much wider range of vibration than the mere physical and is much more susceptible to the

control of thought-influences or vibrations, since thought is much closer allied to and coordinated with Spirit.

“The physical is limited to the body and does not extend from or away from it. The physical is limited, too, entirely to the actions of the body but not to its reactions. When it comes to body reactions we are Spirit, if we define it as Spirit; thus you can see how the physical body is limited.

“Spirit not only penetrates every atom of the so-called physical, it also interpenetrates the minutest part of all substance, whether it be solid or gaseous. In fact, it is the force in which the mould is wrought that substance takes its various patterns from. In no other way can substance take its various forms. Man is the only projector and coordinator of these various patterns that substance assumes. Allow me to digress for a brief moment of explanation. You see the great central sun of our universe blazing forth in all its magnificent splendor and, as the horizon gradually withdraws and exposes to our view a new day, a new epoch, a new Easter is born.

“This so-called universe of ours that rotates around that central sun is but one of ninety-one such universes that rotate around a central sun. This sun is ninety-one thousand times larger than the whole or combined mass of all the ninety-one universes. This central sun is so colossal that each of the ninety-one universes, rotating around it in perfect order and sequence, is as small in comparison as the minute particles that spin around the central sun or nucleus of an atom, as you call it.

“It takes this universe over 26,800 years to accomplish one turn of its orbit around this great central sun. It moves in exact order with one complete precession of Polaris or the North Star. Do you doubt there is a great positive divine power controlling all? Let us return to our observations.

“Look closely. A picture is forming and on the film is the white globular disk of the sun. A spot of red is forming on the white disk. Now look more closely and you will see that a tiny point of pure white light has flashed out from the red disk. This is not a beam of light. It is a running point of pure light, the spark of life, emitted and included with that which is to be born. It is but a tiny point of light to you, yet it is huge to those who can view it at close range. How strange it seems to you. In a very short space of time, you will be looking through an instrument that assists your eye to see all these things. This will also reveal to humanity many more wonders.

“For millions of ages the great central sun has drawn to itself the throbbing, pulsating, yet harmonious emanations of energy which must give forth of itself or burst asunder. Observe that a great nebulous gaseous mass has burst forth from the sun. You have observed in pictures the birth of the planet Neptune, which is now a great mass of micro-cosmic particles or atoms that have been ejected from the parent sun with great force and power.

“While it is nebulous and indistinct, the point of light that appeared before the final expulsion took place is the central sun that has the power to attract to itself and hold together even the minutest particles as well as those of larger dimensions that have been given forth from the parent sun.

“Your first thought is that an explosion has taken place and that particles of the sun have been shot into space. Stop a moment and observe what has really happened. Why do the particles and gases cling close together and form a definite circular pattern? It is because of the intelligent Law back of and guiding it, in perfect order and harmony. This is proof that it is no accident but is in perfect order and sequence governed by Law, Law that never fails.

“This point of light or central nucleus is the central spark or son, the Christ of Humanity around which all humanity revolves. This is determined Spirit force. This Law prevails throughout all units of humanity. The central spark is a point of pure white light, the Christ which penetrated the first cell. Then it expands, divides, and gives off that light to another cell, which is born of its division but held together by a co-existing and cohesive force which is called LOVE.

“These particles are nourished and held together just as the mother holds and nourishes the child. It is in reality a child of the sun, which contains within itself the nucleus of central sun. That nucleus is the image and likeness of the parent that has just given it forth. As soon as it has come forth from the parent, this central sun has the same power to draw to itself, consolidate, and hold the vibrant emanating energy that surrounds it and which is necessary for its life and growth. It does finally consolidate the most extended orbit of our Universe.

“When Neptune first came forth and the central sun began to draw energy to itself, mostly from its parent, the sun, the atom began to consolidate into its form; that is, it began to shape itself into the pattern that was projected for it before its birth. It occupied what is known as the cradle orbit, the orbit within the orbit, which Mercury occupies today. In this orbit, the child is able to draw its substance from the parent more successfully, as it is much nearer to the parent. As it drew substance from its parent, it began to consolidate into form. Instead of remaining mere gaseous vapors in the nebulous state, the chemical elements began to segregate and consolidate. The resultant solids from chemical action began to consolidate and rock structure began to form under intense heat and pressure. As this semi-liquid substance became more consolidated, it began to cool on the surface and a crust formed. This crust became heavier and more dense, both by the cooling process and by the assimilation of particles upon, and adding them to, the outside of the crust. When this crust became strong enough to hold the revolving mass together, this mass became the primary rock structure of the planet, with a semi-liquid molten mass at its center. Then, from the resultant gases and vapor, water began to appear as the product of the union of these gases. The nebula then became worthy of the name planet. It was now fast evolving toward a condition where it could sustain life; yet it must go on for eons of time, adding to its structure, particle by particle, from the outside. The continued cooling of the central mass brought it nearer and nearer to perfection, before its atmospheric, chemical conditions and surface were ready to bring forth life organisms and maintain those life organisms.

“At this juncture the parent sun began to give birth to another atom. As this expulsion was completed, Uranus was born. The extra force emitted with the expulsion threw Neptune out of its cradle or smaller orbit into a more extended

one. It was compelled to take the orbit now occupied by Mercury, to make room in the cradle orbit for the newborn child, Uranus, in order that it might receive its nourishment from the parent until its nebulous structure became a planet.

“Again conditions settle down and go well for a long period of time. Neptune, the first child, is growing up and coming nearer to the conditions where it can support life. In fact, amoebic forms are appearing in its clouded, brackish water, or inland seas. Then another atom is ready to come forth and Saturn is born. The extra force given out at the time of this expulsion sends Uranus out of the cradle orbit and it also sends Neptune out of the orbit now occupied by the planet Venus.

“Neptune was now sufficiently cooled and its surface developed to a stage where it was able to support life. It was upon this planet, as it occupied this orbit, that the conditions for the support and nourishment of human life, which the earth enjoys today, were brought to the stage where the human life element could attach itself to the select amoeba necessary for the support and manifestation of the human form.

“Thus came into existence the first human race, not the animal amoeba, but the human amoeba, the amoeba of selective type and character, with intelligence that could and did shorten the process of evolution. Upon this planet conditions were perfect for selective human development and this development came on at a rapid pace.

“There were no lower animal organisms; thus animal life did not develop. The planet was occupied by superior human beings who rapidly developed into a perfect human race who were all able to supply and support themselves directly from Cosmic or Aqueous substance. Thus they would have been termed gods upon this earth. Many of the legends and myths of today have their inception in and are built around this great people. They were exactly like the principle that brought them into existence. This race, through their ability to express beauty and perfection, began to surround themselves with perfect and beautiful conditions; in fact, they built the planet into a paradise of beauty and perfection.

“It was intended that this race should forever maintain this perfect condition which they had accomplished by absolute control of all the elements. Thus, when they put forth a desire, it was fulfilled instantly.

“As time moved on, some began to evidence inactivity and selfishness in attempting to outdo their fellowman. This condition brought on divisions and divisions brought on selfishness and greed which caused dissensions. The time that should have been spent in creating for service and advancement was dissipated in strife and contention. Instead of holding closely to their source, they were differing and separating widely, until all but a few lost that which was high and noble. All but the few let go of their security and protection. This caused a vortex to gather around the planet.

“Instead of holding to the perfect patterns of the divine, whereby they could have accomplished a complete universe of divine attributes upon divine planets, they gave way to such an extent that when the next outburst occurred, it was so enormous that when the nebula was consolidated the resulting planet was

larger in mass than all of those which had previously come forth. Thus the great planet Jupiter came forth. The excess energy given out was so gigantic that it swept Saturn out of the cradle orbit into the orbit now occupied by Mercury. The outburst was so tremendous and the solar system so filled that great quantities of asteroids formed, arrayed, and aligned themselves around Saturn. Being of a different polarity, they could not coalesce with Saturn; thus they were independent and their only alternative was to align themselves around the planet of Saturn as bands of asteroids. As such they are commonly called the rings of Saturn. Some of these asteroids are as large as planets.

“The force swept Neptune, the great and beautiful, out into the orbit now occupied by the Earth. All of its magnificence, with its great inhabitants, save a few, were swept away. Those who were preserved had never let go of their divine heritage and they had so constituted their bodies that they could seek safety in the emanations of the Spirit Sphere, which is all around and interpenetrates the ninety-one universes now in existence.

“In this condition they have been able to preserve their identity and knowledge and give it out, so that it will never pass out of existence. It is through and by these ideals that we live today. We claim kinship with these great ones. They compose the root race of humanity. By them the ideals of humanity have been preserved and the Godhead of man has been maintained.

“Then followed many millions of eons of time needed for the nebula of Jupiter to take form as a planet. So enormous is its size that it has cooled but little even today.

“Time again passes on with swift wings and the sun is ready to give birth to the fifth nebula; and Mars, the blood-red planet, is brought into existence. As this expulsion is complete, we see the phenomenon happening in mighty Jupiter. A huge red spot has suddenly developed on her side and she is expelling a great portion of herself; she has given birth to a satellite which is called a moon. There is such an excess of force set up as the two expulsions take place that the giant Jupiter is thrown out of the cradle orbit and room is made for the planet Mars.

“As the giant Jupiter occupies its new orbit, the whirling nebulous form is in no way able to gather to itself the great mass of particles that were expelled at the time of its birth. These particles were so far flung that they came within the influence of Neptune, Uranus, Saturn, and Mars; but, being of a different polarity, they could not be assimilated by those planets. They became separate asteroids without planetary polarity; thus they cannot take their place as planets and rotate in order and unison around the central sun. Consequently, they fly into space as vast swarms of meteors, with no rhythm of movement, speeding with fearful velocity, to collide with and imbed themselves in the surface of other planets or to be torn to pieces through the impact of collision.

“Also, in their mad rush through space, minute particles are carried away until they will gradually return to the aqueous mass, where they can be again taken up and assimilated by the great central sun, to be given off again as nebulae at the birth of other planets or atoms.

“Now comes the outburst that gives birth to the nebula that finally forms our Earth. Mars is thrown out of the cradle orbit and our Earth takes its place. Thus all of the planets are sent out into another orbit, to give space for the new child. Then Venus is born. In like manner the Earth and all other planets or atoms are thrown into ever-expanding orbits in order to make room in the cradle for the newborn planet or atom. Then Mercury is born, throwing the other planets or atoms into another widened orbit, making up the full complement of planets that are visible through astronomy today, eight in all.

“There are really nine, as the cradle orbit is not occupied by Mercury. It is occupied by the last nebula, or child, but that nebula has not consolidated into form so that it can be seen. It is there, nevertheless, and its influence is felt. Thus the universe that our earth is a part of contains nine planets or atoms with their nine orbits, which they follow in mathematical precision around the central sun or nucleus. You have been shown pictures of this creation as it came into being through orderly sequence.

“Something is happening to Neptune, the farthest removed planet from the sun, with the greatest orbit. It has reached maturity and also its limit in velocity. It has received its full light charge and is ready to come forth as a sun. It is going into decline as the new nebula begins to take form and the sun is ready to give birth to the tenth nebula. Before this expulsion takes place, Neptune has reached its limiting velocity in its spin around the central sun; it flies into space and explodes, then returns again to the aqueous. There it can again be taken up by the central sun, to add more energy to that sun, in order that more planets or atoms may come forth.

“In the universe of which our earth is a part, there can be but nine planets or particles spinning around the central sun at one time. Thus it is a constant round of birth, consolidation, then expansion, reaching the limiting velocity, flying off into space, exploding, disintegrating, then reassembling by the sun in order to give forth new birth.

“Thus the sun is reassembling from the aqueous, that which it sends out to again become aqueous. It is a continuous renewal through regeneration into new birth. Were it not for this process, the great central sun of the ninety-one universes, as well as the central suns of the different universes, would have been consumed long ago and all would have returned to the Infinite in which all substances exist.

“A wise Intelligence that pervades all emanations and space calls the universes into form and starts them on their onward march. The sun or central nucleus never grows old nor dies. It accepts, absorbs, holds and consolidates, then gives birth to the atom; yet it never diminishes, as it is forever receiving and absorbing unto itself that which it is giving out. Thus regeneration and rebirth are going on all the time. Universes are being formed, expanding, and returning that which they have received. There is one round of progression from a low to a higher, then on to a higher attainment.

“The galaxy of ninety-one universes that our earth and its galaxy of planets or atoms are one part of, is but one galaxy in a still wider-flung universe of ninety-

one galaxies that revolve around a still greater central nucleus or sun that has a mass ninety-one thousand times greater than the first galaxy mentioned. This condition goes on and repeats itself by ninety-one, almost indefinitely; the whole making up the great and infinite Cosmos, the galaxies that comprise the Milky Way, as you call it. This Cosmos is often called 'the Atomic Heat Ray,' the source of the sun's heat.

"This is not a cloud of stars in which your sun belongs. It is a nebula born or expelled from the great cosmic central sun or nucleus just mentioned. The sun, as you see it located in this nebula, is but a portion of the light rays from the sun; these particular rays are bent at an angle as they enter mass, then are reflected, until these bent and distorted rays make up the image of the sun and place it in a false position. These rays are reflected back so distinctly that you think you are actually looking at the sun. In like manner, many other planets or atoms are distorted by this phenomenon. Where there seem many, there are few in comparison; yet the total number of the actual is calculated in many millions.

"By looking at the picture closely, you will see that these nebulae or their suns are not disks but globular and round, flattened at the poles just as our earth is flattened. In looking at them, you are only observing the great flattened polar area.

"The stupendous mass of the great Cosmic sun exerts so profound an effect upon light rays that they are reflected completely around the Cosmos. They are also definitely affected and reflected by coming in contact with the Atomic or Cosmic rays and their particles are thrown out of place to such an extent that thousands of images of planets and stars are reflected from one collection. Thus thousands of planets and stars appear to be misplaced and many more thousands of the images are again reflected. When we look through the universe the images show both sides and we see the light that was released hundreds of millions of years before, which has made the complete round of the Cosmos. Thus we get two images instead of one.

"One image is of the planet as it was hundreds of thousands of years ago, while the other is as it was hundreds of millions of years ago. This follows through the whole great Cosmic order. In many instances we are actually looking at the great past and we can also see into the future by the same means.

"There is an invisible connection, like the thought or heart impulse amplified billions of cycles through which spiritual orders go forth, that controls all of the universes. These great throbbing impulses or heart throbs go out through the intelligence which pervades the Aqueous that surrounds the Cosmos which is its spiritual counterpart. It is these gigantic heart throbs that send the life currents into every atom of the complete Cosmos, and keep them moving in perfect order and rhythm. In this infinite Cosmos vastness, there can be no sick or discordant cells, as one sick or discordant cell would throw all out of unison. Then for a time chaos would result. This also pertains to the human organism when disturbed by discordant thought.

“It was from this central control that the term ‘Godhead’ was evolved. The heartbeat of the human unit corresponds to this heart throb, although in miniature.

“Man is from and is a counterpart of the intelligence which has control of the whole aqueous source. He is co-existent with the source and draws all direct from that great aqueous reservoir, just as the great central sun draws from that source, but in greater degree because of his union with the greater intelligence which is directing the source.

“Man, the unit of humanity, is a well-organized divine universe, though infinitesimal compared with the great whole of the universes. Yet man, as the unit of humanity, when he assumes and takes actual charge of his divinity, is most necessary, as he is of the great intelligence that is before and in control of the whole divine plan of all the universes. Thus, should all the universes be destroyed, man, in complete co-operation with primal intelligence which interpenetrates and pervades all emanations in the Aqueous as well as down to the lowliest physical forms, starting with light emanation, could rebuild all the universes. Should such a catastrophe occur, man not only has the power but is the power that does resolve himself back into primal intelligence wherein there is no destruction. When quiet again reigns and harmony is restored, it matters not to man, when he is back into primal intelligence, how many billions of ages pass to bring about primal perfection in order that the whole process may be started over again. Here man maintains oneness with infinity and can afford to wait until the time is ripe for the bringing forth of the universes. Then with the preserved consciousness of former experiences, he is better equipped to assist in the bringing forth of a more perfect and lasting condition. In this, man can never fail, as he is more definite than any form; and failure is not written in his horizon or in his consciousness.

“The infinitesimal becomes the infinite of all forms. When the wise sage says: ‘I am deathless, ageless, eternal; there is not a thing in Life or light that I am not,’ he is looking into and sees this vista. This is true divinity. The ascension is truly his.”

Chapter VIII

When the speaker closed, we realized that the sun was well past the meridian. We sat there, not spellbound, but enraptured, as we were actually enclosed in the vista that had been set before us.

Where had the horizon gone? We had dropped it entirely; we were in and of infinity. The infinite was ours for the reaching out and acceptance of it. Do you wonder? Could we grasp the magnitude of who we were, where we were, and the importance of our place in the great plan of the Cosmos? Not yet, dear friends, not yet. Would the world accept it? We did not know. We had looked into the long, long past. What the future portends we know not until we have proved it by actually living the present. What the past has been for millions of years we have seen.

We were aware that the sun was shining but there was such a crystal brightness back of the sunlight that the sun seemed to darken.

We collected our notes and moved toward the entrance of our sanctuary. As we projected the impulse to take the step, we were traveling on beams of light rays. Thus we entered the room; yet there were no limiting walls. The Cosmos still enraptured and enthralled us. Could it be that we were an intricate part of this giganticity? The gigantic lies prostrate before the grandeur of the surroundings.

We sat down and allowed the silence completely to immerse us. Not a word was spoken. We were not even conscious of the passing of time until someone announced that the table was spread. The meal was of keen momentary pleasure but the keynote of our whole lives was the hours that had just passed. The sun had again reached the horizon and was fast disappearing as we arose from the table and walked out upon the ledge.

What a vista lay before us! It was not sunset; it was eternity, just a brief chapter being enacted for us, and here were our dear friends living with it chapter by chapter. Do you wonder that their lives are immortal? Do you wonder that we called them Masters? Yet not a hint of this ever passed their lips. We asked, "May we call you Masters?" Their answer was, "Sons, we are but yourselves." Oh, the beauty, the simplicity. Why can we not be as beautifully humble!

As we were preparing to leave the ledge, instead of going down the stairs as we anticipated, we walked to the brink. No sooner had we reached the edge than we were all in the garden of the lodge. Not one of our party was conscious of what had taken place. We were not cognizant of going through the air or of any movement at all. By this time we were so accustomed to surprises that we simply accepted the situation.

From the garden we walked to the village and found that all was in readiness for an early start and that a number of the villagers had left to break trail through the snow that still blanketed the mountain pass to a depth of ten or twelve feet.

This pass was about fifty miles from the village at an elevation of twelve thousand feet above sea level.

A large portion of the country is rugged and very difficult to travel over. It is the custom to pack the trail through the snow the day previous to its use so that the packed snow will freeze, thus supporting men and animals.

We arose long before dawn to find that every detail had been attended to. Jast and the Muni were to accompany us. The entire village had assembled to bid us Godspeed. We all regretted the necessity of leaving this village where we had spent two winters. We had formed a deep attachment for every one of the people there and knew that this feeling was reciprocated. They were simple, kindly folks. In order to show their appreciation, many went with us five or six miles. We exchanged our last farewells and were again on our way to India. Before we were actually to look down upon the southern slopes of the Himalayas, months would have elapsed.

As we walked along with the main body of the caravan, we became conscious that we were walking without effort. At times we seemed to see some point on the trail ahead, like a vision; the instant the point became definite, we were there, sometimes miles ahead of the main caravan.

At the noon hour, we found fires going and a meal prepared by three of the villagers who had stopped for this purpose. After lunch they returned to the village. We were told that the others had preceded us so that the trail through the snow over the summit would be easy to walk upon. Our camp was also ready for occupancy. All was prepared for us until we had crossed the pass and came down into the valley of Giama-nu-chu River; there we overtook the advance party of villagers. They had gone to all this trouble in order that we might be assured safe conduct through the rugged mountainous country. They left us here, as travel was easy through the valley.

I am purposely introducing this brief description to show, in a general way, the hospitality of these simple, kindly people throughout the whole trip to Lhasa. Seldom did we meet the cruel, austere native of Tibet that so many travelers love to write about.

We followed down the valley of the Giama-nu-chu, then up a tributary of that stream to the great Tonjnor Jung pass, thence down the tributary of the Tsan-Pu or Brahmaputra to Lhasa, where a welcome awaited us.

When we came within sight of the city, we felt we were nearing a Taos pueblo. One could imagine oneself standing before such a pueblo as we looked around on all sides. The palace of the great Dalai Lama or overlord of all Tibet stands out as the one great jewel of the whole city. While this city is the temporal head of Tibet, the deeper spiritual head is the Living Buddha. He is supposed to rule spiritually through the mysterious hidden city or center called Shamballa, the celestial. To visit this sacred place was one of our fondest hopes. It is supposed to be buried deep under the sands of the Gobi.

We entered the city, accompanied by our escort, and were conducted to our lodgings where our comfort had been provided for. A great crowd stood around outside for hours to get a look at us, as white people had seldom visited the city.

We were invited to go to the Monastery the next morning at ten and were told that we must make our every wish known, as all would deem it a special pleasure to serve us. We had an escort wherever we went and a guard was stationed at our door to keep out the curious, as the inhabitants of Lhasa are accustomed to walk into each others' homes unannounced. We were the only diversion in their lives and could not blame them for their expressions of curiosity. If one of us went out alone they would crowd around with the evident intention of finding out whether or not we were real and sometimes this inspection proved rather disconcerting for the recipient of the inspection.

The next morning we were up early, completely refreshed and prepared to go to the Monastery to meet the High Priest who had preceded us only two days. As we left the city with our guard, it looked as if all of the inhabitants had turned out to do us honor.

As we approached the Monastery, the High Priest came out to meet us and, to our surprise, Emil and his mother were with him.

It was a wonderful meeting. The Priest seemed like a boy again, saying that he had wanted to see Emil or some one of our friends. He felt that he had failed in many things and wanted to talk to them in order to get a more complete understanding.

He also gave us our first news of the little home that had been erected in the village where he had charge. We found him speaking English fluently and very anxious to learn. We went to the Lamasery where all were made comfortable. Turning to Emil's mother the Priest said:

"Power is the demonstration of the active Principle of God, my Father. It is always the constructive activity. There is never too much or too little of God's perfect activity and manifestation; and God never fails, is never inactive. God Principle is always working constructively. I command that I do stand forth and that I am in perfect harmony with the active God Principle, and that alone."

Here Emil's mother took up the thought: "You can go on still further and say just as definitely, 'I pour this divine flame through you, my physical body, and you are transmuted into that pure substance, which only God Principle sees.'

"Now it becomes necessary for you to accept and expand your consciousness to the God consciousness; and you, yourself, revel in God. You do actually become God, one with the Most High. Man belongs in this high estate. Here man is one with the essence of all things; he is truly God. Here no division can exist. Do you not see that man himself can become God or demon? Can you not see that man's true vibratory sphere is the whole vibratory sphere of God if he lives in that sphere? This is the only scientific sphere, the only place for man, and the only place where he can bring forth God and be one with God. Such a man is certainly more than the human concept of man.

“Do you not see then, that you belong to and are of God’s Kingdom and not that of any demon which is created by man’s own imaging faculty? Then, is it not a perfectly scientific and logical fact that man is and can be God or that he may image himself out of the God Kingdom and, therefore, create for himself a demoniacal realm which may seem real to him? I leave you to be the judge.

“This is the only issue upon which humanity stands or falls.

“There is but one choice, one purpose, one truth, and one science; and this makes you free. You become God or servants, as you choose.

“Stop for a moment and just think of the allness of God or Primal Cause, with no beginning or end, with universal scope, and surround yourself in this. As you become faithful and worship this, and this alone, ONE GOD, ONE ALMIGHTY PRESENCE—you will find that the vibrations of your body will change from the human to the God or Primal vibration. As you think, live, move, and become one with this vibration, you do worship; and what you worship, you idealize, you become. It is thus with and for all humanity. There is but one God, one Christ, One Union, One man; One general household, all brothers and sisters, all One.

“God cannot be brought forth as a person or a personal image but as an all-inclusive universality, interpenetrating all things. The moment you personalize, you idolize. Then you have the empty idol; you have lost the ideal. This ideal is not a dead saviour or a dead God. To make God alive and vital to you, you must think and know that you are God. This is more living and vital to you than anything. This is the divine science of your being. Then you, the Christ, your redeemer, becomes alive and one with you. You are that very thing. This becomes the motivating force of your whole life. You are redeeming yourself, the true you; you are one with God, truly God. By reverencing, loving, and worshipping this, it becomes ideal to you—God right within and active.”

Here the talk drifted to the possibility of going to Shamballa. The Priest asked whether it would be possible for him to go. He was told that if he could lay aside the body and reassemble it again, he could go without difficulty and that the party would go that evening. It was arranged that they should meet at our lodge early in the evening and that our Chief should go with them. The party assembled shortly after our return. After a short talk, they left by the door and we did not see them again for a number of days.

During this time we were occupied in making measured drawings in the Monastery. One day we were rummaging in one of the basements of the old Lamasery. After moving considerable debris, we came upon an old marble tablet. This we had carried out of doors and cleaned. When the cleansing was finished, the beauty of the carving and the exactness of the execution of detail surprised everyone. It even surprised the Lamas themselves.

An old Lama told us that when he was a very young boy he became a chela of one of the Grand Lamas who was in charge of the very old Lamasery at the time this tablet reposed in a niche in the wall and that his master insisted they visit this tablet the first Monday in each month at the hour of nine in the morning. He told us that as soon as they arrived at the niche where the tablet was placed

and stood quiet for three or four minutes, a voice would sing the history of this tablet and the great things that the carvings portrayed.

The song claimed that the tablet was one of two that were carved to commemorate a great white civilization that had existed and flourished on a large portion of what is known as the American Continent, hundreds of thousands of years ago. The duplicate, or sister tablet, the song claimed, was in existence and could be found in the motherland of its creation, thus proving that such a land did exist.

We took the data as interpreted by the song. After a lapse of several years, we were working in the district described and found the twin or mate tablet imbedded in a great wall at the location claimed in the song. The walls proved to have been the walls of an old temple in Central America now in ruins. Thus it is seen how, through legend and song, direct truths are brought to light.

The interest we showed in the tablet and the legend repeated in the song gave us access to other records and data that were of invaluable assistance in our research work later. This incident was also the contributing factor that opened the doors to records that are in the Palace of the Dalai Lama, the Living Buddha, as well as those in the Monastery which have been guarded for hundreds of centuries. Many of these records and their importance were wholly unknown to those that guarded them. It was through legend in song that we were attracted to them, although with the exception of these tablets, they proved to be copies. These copies were carefully done and they pointed the way to the originals later on.

We were so completely engrossed in this work that we were unaware our friends and Chief had extended their stay. This we thought very little of, as unforeseen conditions can arise in this remote country to cause delays beyond our control. During this time the inhabitants had, in a measure, become accustomed to us and we had adjusted ourselves to their ways and means.

Curiosity had given way to friendliness on both sides and we were going about freely. The morning of the twelfth day, as we were preparing to go to the Monastery, we heard a commotion outside and, stepping out to investigate, we found that our friends had returned. Their trip had been successful and such a place as Shamballa did exist. We were told that much of the beauty and grandeur of its art and culture were still preserved in its original beauty and that its magnificence was beyond comparison.

Chapter IX

At noon of the next day, word was sent that the great Dalai Lama would receive us at the Palace. The High Priest came to our lodge that evening to instruct us in regard to the ceremonies. He was overjoyed that the audience had been granted without the usual delays. He told us that this privilege had been granted immediately upon the arrival of a messenger from Shamballa who had informed His Highness of the visit that had just been completed. He had also been informed of our experiences in the village where the little house had been erected.

We were anxious to make as good an impression as possible, as we were asking for concessions to carry on our work in the whole country. We were also told that the Bogodo Lama or Governor of the province would arrive before noon and had sent word by messenger that he would assist us all he could. This was a surprise indeed. It was quite evident that the next day would be an eventful one for our little party. We were up early and out with the reception party to meet the Governor.

He was very much pleased at this gesture and invited us to return with him as his guests. We accepted the invitation and when we arrived with the Governor, we were escorted to the guest chambers of the Palace. From there we went directly to the place where the first ceremonies were to be conducted preparatory to our being received at the Palace.

When we arrived, three Lamas sat enthroned on high carpeted chairs while others, of lesser rank, sat in the posture of Samadhi, upon the floor. Two Lamas in red plaited cloaks stood on high stools and led the incantations. Our friends, the High Priest or Abbot, sat on a throne shaded by a ceremonial umbrella, awaiting the Governor.

The great courtyard in the Lamasery yamen was most beautifully decorated for the occasion. The decorations represented scenes that took place in 1417. In these scenes Tsongkappa appeared on the stone altar of his Monastery. After addressing the multitude on the greatness of man's accomplishments, he became transfigured and disappeared with his body. He then returned and founded the Yellow Order or Reformed Established Church of Tibet, of which Lhasa is the central hub.

In a few moments the governor entered with his escort and advanced directly to the throne from which the Abbot had descended. They stood together to receive and conduct us to the audience chamber of the Dalai Lama. The great hall was decorated with gorgeous silk appliqué tapestries and yellow lacquered furniture.

Led by our escort, we knelt before His Highness for a moment, then arose and were conducted to seats. The Abbot, acting as spokesman, stated the object of our visit. His Highness arose and beckoned us to approach. An assistant conducted us to our respective places before the throne. The Abbot and the High Priest took their places at each end of the line, His Highness then

descending from the throne and standing before us. He received a scepter from the hands of one of the attendants and, walking before us, touched each one lightly on the forehead with the wand. With the High Priest acting as interpreter, he bade us welcome to Tibet, saying he was honored that we were his guests while in the city and that we should consider ourselves the honor guests of his country and people as long as we might remain and at any time when we should return to the country.

We asked many questions and were told that we should have his answer the next day. We were invited to inspect the records and tablets in the vaults of the palace. He called an attendant and gave several orders which were not translated for us, but we were informed that we were to have the liberty of the palace without restraint. His Highness gave us his blessing and, after a hearty handshake all around, we were conducted to our quarters, accompanied by the Abbot and the High Priest. They asked if they might come in, as they had many things to talk over.

The Priest began by saying: *“We have had many remarkable things happen to us since you were with us in the little village. We have been looking over some of the tablets that are in our monastery and find they all refer to the older civilization that inhabited the Gobi. It is our thought that all civilizations and religious belief came from one source and, while we do not know the origin or date of the records, we are well satisfied that they are the thoughts of a people which lived many thousands of years ago. We have here a short synopsis of a translation that was made for us by a wandering Lama of the Kisu Abu and, with your permission, I will read it.*

“We are fully aware of the fact that our religious thoughts of today originated about five thousand years ago, that they are only an admixture, so to speak, of the thoughts and beliefs of men who lived at that time. Some are myths, others are legends, and some are purely inspirational in character; yet none of them point to the highest possible attainment outlined, of the Christ of God being a part of the individual attainment, and the possibilities of attaining that goal through living a life that presents that ideal. How has it been possible for us to have escaped these things when they have been so long in our midst? I can readily see now that Buddha and all of the great and illumined ones taught thus. But how have we escaped the true import of their teachings for so long, living so near to them?

“We know that our beloved Tsongkappa attained to this degree by the life he lived. I know that others and the dear one you met today have gone far toward this accomplishment. I have seen him go and come at will; yet the people are priest-ridden, down-trodden, and miserable. Why is it that these things are submerged? Why are the people not taught to operate the great and only law, standing forth as that law? I can see that in this earlier civilization, each individual did actually know, abide by, and live, one with this law, this perfect condition. Any other manifestation depends wholly upon man and is the result of the ignorance of the law of perfection. It cannot be that this law is not thoroughly enough consolidated to be given to the whole human family. If this were true, it would not be law but a division of law which puts it back into

nothing but a manifestation of law. Anything that is only a portion of a whole is but a manifestation of the whole, taken away from and consolidated unto itself, until it becomes an isolated atom with no polarity or connection with its source. Yet it flies around in space with a seeming orbit, only seeking, as it has no constituted orbit of its own. It only assumes the orbit of its source but never becomes one with the source.

“There are thousands of examples of this phenomenon today in our solar system, especially in regions between Jupiter and Mars. In this region, thousands of smaller bodies exist that seem to be related to the sun, as they follow a seeming path around the sun. They are only following the orbit of their parent Jupiter because of its attraction for them and their lack of polarity to the sun, their real source. They were expelled when Jupiter was expelled. They were never consolidated with Jupiter; still, they fly on and on with Jupiter, ignoring completely the sun, their real source. This we know conclusively is because of the lack of central polarization within themselves to the sun, their true source. Is Jupiter at fault in this case? Is the sun, the true parent, at fault; or is each tiny atom at fault? Is it not the same with humanity? Is the Father at fault? Is the fault with those who have the greater understanding or is the fault with those who have the lesser units of understanding? The fault must lie wholly within the lesser, as they refuse to become one with the greater.”

Then turning to Emil, he said: “I can see since meeting you that it was wholly my fault that I clung to the lesser when the greater enveloped me wholly. But let us turn to the translation, as it is through this that I came to the vital turning point in my life.

“The great Cause, or Directive Principle, saw his son the Christ, the perfect man. He said, ‘this is the Lord God, the Law of My Being to whom I have given dominion over heaven and earth and all that in them is; and this perfect One need not be in bondage to any mortal concept, as my Perfect Ideal is raised above any bondage and has the same power and dominion that I have. Thus, I speak through the Lord God of my Being.

“ ‘It is not any command that I give unto you, except if you co-operate with Me in the Divine Creative Will, you will have no need for any other and you will set up no graven image before Me or yourself. Thus, you will not call images gods but you will know that you are God in whom I Am well pleased and you have the same dominion that I have. Now come close up to me, my son; amalgamate with me and I Am yourself and together we are God. Your body is the God-body which is idealized and which is in existence and was in existence before the human race was ever projected into form. This is humanity’s being, God creation. All humanity have this perfect form and image if they will but accept this true image. This is the temple of God that belongs to man and is complete for man.

“ ‘You will not make any graven image or any likeness that is in heaven or earth or in the waters of the earth. You will not make any substance into any image or idol; for all creative substance is yours to use, pressed out to you in fullest measure. You will not bow down to any created things nor will you serve them; and thus there will not be any jealous thing, nor will there be any sin or any

iniquity that may be visited upon any of your children unto any generation; for you will stand steadfast with your eyes always fixed upon the cause and, therefore, your ideal of that cause cannot diminish. Thus you will show forth the same love that I manifest for you.

“ You will honor this Cause or Directive Principle, knowing that it is your Father and Mother and your days will be greater than the grains of sand upon the seashore which are without number.

“ You will not commit adultery, as whatever you will have done unto these you will have done unto your father, your mother, your brother, your sister, or your loved one; for they are loved of the Cause as the Cause loves you.

“ You will not steal, for you but steal from the Cause; and if you steal from the Cause, you but steal from yourself.

“ You will not bear false witness against any creation, for in so doing, you bear false witness against the Cause which is yourself.

“ You will not covet anything, for in so doing, you but covet the Cause which is yourself; by holding yourself one with the Cause you have that which is perfect and is truly yours.

“ Thus you will not make images of silver or gold to worship as gods but, seeing yourself as one with all things pure, you are always pure.

“ Then you will not fear, for no God, save yourself will come to prove you; as you will know that the Cause—not personal but impersonal—is for all and fully envelops all.

“ Then you will erect an altar and on that altar you will build and always keep burning the undying fire, not of gods, but of the Directive Principle which is God. You behold yourself, the Christ, the perfect, the only begotten of the True Principle or Cause.

“ Knowing this fully, you may speak forth the word (GOD) and that word becomes visible. You are the creative and the Creator, around, above, below, within, One with the Divine Directive Principle-Cause, GOD.

“ The heavens obey God’s voice, the silent voice of G O D speaking through man. God speaks. Man speaks. God always speaks through man. Thus when man speaks, God speaks.”

The Priest resumed: “In connection with this I have worked out the following, which has given me a more definite outlook. This has also shown me that I must be definite in every thought, word, and deed and that I must live one with this definite principle. First picturing, in thought, word, and deed, I find I am actually that very thing. I have taken the form of the ideal I have expressed.

“During the darkest hour I know that God is. During the times that I am afraid, I trust more definitely in God, my Father, right within. I rest quietly in this assurance, knowing fully that all is well and that my perfection is complete and finished now.

"I recognize God as the all-inclusive mind, my Father, and I know fully that man is the Christ of God, the image and likeness of God, my Father; the source and I are ONE.

"Slowly but surely the day of absolute spiritual vision approaches. It is here the moment I recognize it. It is here now, full and complete. I praise and bless the absolute spiritual vision. I thank you, Father, that it is fulfilling my highest ideal now.

"In working, I must always be conscious that I am working in accord with God's conscious and never-failing law.

"I now understand the words 'My peace I give unto you, my love I give unto you, not as the world giveth, give I unto you.'

"I also know the meaning of 'Build me a temple within, that I AM may dwell therein among you.' Then I AM is your God and you are as I AM. This does not refer to any church or church organization. It is the true temple of peace within man, where God, the source of all things, actually dwells. Mankind built a tabernacle in which they could come together to worship the true ideal, the I AM, within, this inner temple, which God and man hold for all. The tabernacle was soon worshipped, the empty idol created, the church as it exists today.

"When I hold to the true ideal, I hear my own inner God-voice; and the revelation of that voice supplies comfort, inspiration, and guidance in my work in life. Even when two or three are gathered together in my name, there I AM is always in the midst of them. How true are these words, for I AM is always within man.

"I wish to progress, I must work and stick to it,—never falter nor be cast down. I am the Christ, the ideal of God, in whom the Father is well pleased, the only begotten of God, the Father.

"I am the only one who knows, sees, and cooperates with the Father; the only offspring that God knows—and God knows all—for all can claim: 'IT IS FINISHED.'"

Chapter X

The next morning as we were waiting for the Abbot, a messenger announced that we were expected to appear before the Dalai Lama at two o'clock that afternoon. Thereupon we went in search of the Abbot and located him as he was leaving the audience chamber.

His face was beaming, as he held in his hand our commission to enter the country at will. After reading the order which the messenger had brought us, he said, "This is not an order; it is only a request. The audience is called to confer upon you this commission." As we were all together, it was suggested that we go immediately to see the records. We proceeded thence in a group.

Upon our arrival a great surprise awaited us. There were thousands of clay tablets and records on copper and bronze plates, also beautifully carved tablets on thin white marble. As this was our first opportunity to contact this class of record, we decided to look them over at once.

The Abbot told us he was not familiar with the tablets but had been told that they were of Persian origin and that he would attempt to find a Lama who was familiar with them. Thereupon he departed and we began to look them over. The characters were not familiar to any of our party.

The tablets were made of two slabs of pure white marble about one quarter of an inch thick, put together like veneer with a cement that we could not identify. The edges were beautifully beveled and around each tablet was a margin of two inches with carved raised figures. Many of these figures were of pure gold inlay, while all the titles were of pure gold inlay but not raised. The tablets were carefully numbered by sets and a serial number given to each set. The dates were represented by wreaths of flowers intertwined with vines and leaves. If we were to record a date like January 1, 1894, the first month of the year would be represented by the stem of a flower not yet come into bud, inlaid with pure jade. The first day of the month would be represented by the stem just coming into bud, inlaid with gold. The 1 of 18, would be represented by the stem with the bud just opened enough to disclose the pistil of the flower. The petals of the flower are lapis lazuli inlay, the pistil being gold inlay with a small diamond set in gold.

The 8 is the flower in full bloom with eight stamens showing, each stamen an inlay of gold around the pistil, with a smaller diamond set in the gold inlay.

The 9 is represented by a rose with nine petals in full bloom, one petal an inlay of lapis lazuli, one of jade, and one of chalcedony; this order repeated three times. This shows that the last or the end of the digits was reached. Thus they used from 0 to 9, then repeated.

The 4 is a lily in the process of opening, with the pistil and three stamens showing. The bowl of the lily is an inlay of pale jade, the stamens are fire opal set with four small diamonds, and the pistil is of lapis lazuli inlay, set with four small diamonds.

The space given over to the text is outlined with a threadlike vine, inlaid with gold, the leaves being inlays of green jade, and everything being worked out in perfect detail. Every tablet is a perfect jewel in itself. The type of tablet and the method of dating would indicate early Atlantean. Each tablet would be worth a king's ransom, were they offered for sale.

As we were musing, the Abbot and Priest came up, accompanied by the old Lama who had charge of the records. We became so engrossed with his recital of the history that it was necessary for the Abbot to call our attention to the fact that the time for our appearance before the Dalai Lama was fast approaching and that we should be in robes ere this.

When we arrived at our quarters, we found robes laid out for each of us, but how to put them on was a fiasco to us. The time was passing so swiftly that we decided to make a bold quick try and put them on helter-skelter. It developed later on that some of them were inside out and others backside foremost, while a few had the robes on as they should be.

Upon arriving at the audience chamber, we beheld the Dalai Lama crossing the hall with his guard, to enter the chamber by the great doors. We were certain we saw a broad smile flit across his face.

We composed ourselves at attention to await the opening of the side door, which was our cue to enter the chamber. Soon the door opened and we were ushered in, amidst the most gorgeous decorations that it had been our lot to witness.

The ceiling of the room terminated in a great dome in the center. In this dome were three large openings through which great beams of sunlight flooded, lighting up the room with a brilliance and splendor too magnificent for description.

The walls were completely covered with gold-thread tapestries, interlaced with figures made of silver threads. In the center of the room, on a raised dais covered with a cloth of spun gold, sat the Dalai Lama, dressed in a robe of spun gold trimmed with purple and spun-silver cloth.

We were conducted before the Dalai Lama by the Abbot and the High Priest and, as before, they stood at either end of the line. After a word of greeting, the Dalai Lama stepped down from the dais and stood before us. He raised his hands; we knelt and received his blessing.

As we arose, he stepped to our Chief and, placing a brooch upon his breast, spoke through the interpreter, "This will allow you and your associates the freedom of this land. You may come and go at will and with it I bestow upon you this commission, which entitles you to the rank of a citizen of Tibet. I confer upon you the title of Lord of the Great Gobi." He then walked down the whole line, placed a smaller but similar brooch upon the breast of each one of the company. "Were this as a token of my esteem. It will admit you to the whole land of Tibet. It is your password wherever you go." He took the scroll containing the commission from the hand of the Abbot and handed it to our Chief.

The brooches were beautifully made of gold, wrought in filigree with a most lifelike likeness of the Dalai Lama carved in relief on jade, set like a cameo in the center. To us, it was a jewel which we prize very highly. The Dalai Lama and all were graciousness itself. All we could say was, "Thank you."

The old Lama who had charge of the records was ushered in and we were informed that we would share the evening meal with the Dalai Lama.

After the meal was finished, the conversation drifted to the remarkable tablets. The Dalai Lama, as well as the old Lama, speaking through an interpreter, gave us a detailed account of the history of the tablets, all of which we carefully noted.

It seems that these tablets were discovered by a wandering Buddhist priest in the vaults under the ruins of an old temple in Persia. This priest stated that he was led to them by the sweet song he heard emanating from the ruins as he sat in Samadhi. The songs were so sweet and the voice so clear that he finally became interested, following in the direction from whence they came, and found himself within the ruined vault. The voice seemed to come from below. After a thorough inspection, he could find no evidence of an opening; so he determined to locate the source of the voice.

Securing crude tools, he began digging in the debris and discovered a flagstone that seemed to be only a portion of the floor of the ruined vault. His heart sank in despair, as he thought for a time that he had been led from the right path by the whistling through the old ruins.

Before leaving the place, he sat in meditation for a few moments and, as he sat thus, the voice became more clear and distinct, ending with the injunction to proceed. With almost superhuman effort he succeeded in removing the large flagstone. This disclosed an opening leading downward. As soon as he stepped through the opening into the passage, it was lighted up as by an unseen force. Ahead of him gleamed a bright light. He followed the light, which led him to the opening of a large vault, closed by huge stone doors. As he stood for a moment before these doors, the hinges began to creak and the great stone slab swung slowly, revealing an opening through which he passed. As he crossed the threshold, the voice rang out clear and sweet as though the owner occupied the interior. The light that seemed stationary at the door, moved to the center of the great vault, lighting it fully. There in niches, in the walls of this vault, covered with dust and the accumulation of ages, were the tablets.

He inspected a few, realizing their beauty and value, then decided to wait until he could communicate with two or three of his trusted associates, and confer with them regarding the removal of the tablets to a place of safety. He left the vault, replaced the slab and covered it over again with the debris; then started on a quest for associates who would believe his story and who had the fortitude and means to carry out his plan.

The quest lasted for over three years. Nearly all those to whom he related his story thought he had gone stark mad. Finally, one day while on a pilgrimage, he came across three priests whom he had known while on a similar pilgrimage and he told them the story. At first, they were very skeptical but one evening at

exactly nine, as they were sitting around the campfire, the voice began to sing of these records. The next day the four of them dropped out of the company and started the journey to the ruins. From that time on, at nine o'clock in the evening, the voice would sing. If they were weary and downcast, the voice would sing all the sweeter.

At the journey's end, as they were approaching the ruins, an hour before midday, a slight boyish form appeared before them and began singing, leading the way to the ruins. When they arrived, the flagstone was lifted and they went immediately to the vault. As they approached, the doors swung open and they entered. A short examination convinced the priests of the value and truth of the discovery. Indeed, so enraptured were they that they did not sleep for three days. They made all haste to a village about seventy miles distant to secure camels and supplies which would enable them to move the tablets to a place of greater safety.

They finally secured twelve camels, loaded them, and returned. The tablets were packed in such a manner that they would not be injured. Securing three more camels, they started the long journey through Persia and Afghanistan to Peshawar.

Near Peshawar they secreted their burdens in a secluded cave, where they remained for five years. One of the priests always sat in Samadhi before the cave all the time, to protect the tablets. From Peshawar they were removed to Lahnda in Punjabi. Here they reposed for ten years. Then by slow stages, they were brought here and deposited in the palace of the Grand Lama. This took more than forty years to accomplish.

From this palace, they were to be taken to Shamballa. In other words, we had found them in transit.

At this time in the narrative, an attendant brought four of the tablets into the room and placed them carefully on the raised place that answered as a table around which we sat, so that we faced them. Just as the hands of the Clock pointed to the hour of nine, a voice came forth in lilting tones, infinitely sweet, yet of a highly pitched immature boyish treble.

These are the words translated into English as faithfully as we are able to present them:

"That there is an all-wise, intelligent Spirit, that this intelligence is Divine and infinite and permeates all things, cannot be contradicted. Because this intelligence does permeate all thing it is infinite and is the source of all. It is Divine and its Divinity brought into thinkable or visible form, the fact or truth of all things.

"You can name this all-wise, intelligent Spirit, God or Good, or what you will, as man must have a name for everything. Once he has named a thing, he has power to bring it into existence. If man names anything through true reverence, worship, and praise, he can and does become that which he names.

"Thus you can see that man by choice can become God or animal. He becomes the ideal which he presents for himself to follow. With this line of thinking, it is

simple to see that man is the only-begotten Son of God, or the only-begotten son of the animal. Thus, by choice, man can become evil or devil if his eye beholds evil; or he becomes God, if his eye beholds God.

“In the formless state, the all-wise, intelligent Spirit was silent and contemplative; yet the intelligence was there and saw itself as the producer as well as the spectator of all animate and inanimate things. In this silent state, the all-wise, intelligent Spirit saw there was no modification; and resolving to emanate or bring forth the universe, this intelligence formed a picture of what the universe should be. Having naught but the perfect picture or Divine plan to follow, the universe willingly took the form directed by the intelligence.

“The Divine Ideal picture was expanded until it came into perfect visibility. This is the Universe that we see today, that is going on with the perfect plan held forth for it to assume.

“This intelligence is and always has been the perceiver and director of its perfect, Divine Ideal plan.

“This Intelligence knew that it was necessary to bring forth animate form and endow it with all potentialities, through which it could express fully. This is what is known as immortal man. This Divine Ideal, which differentiates itself in all phases and directions, is the immortal of each man today. As this man was created in the Divine Ideal of all-wise Intelligence, Spirit, he was set forth as the Son of the Principle, with dominion over every attribute and every condition. Son means union with, not a servant of. It was necessary that this Son be wholly free to choose and in no way become a slave or a puppet.

“This immortal ideal must always include a portion or spark of the central fire of that which brought or projected it into existence. This projection was the first cell that finally became man’s body and is the spark of life that always endures and never dies. This cell is, in name, the Christ. This cell, although divided and repeated many millions of times, retains the image of the Divine Spirit projected and implanted in it and cannot be perverted by man’s thinking. Thus man is always Divine.

“This cell projects its divinity into every cell created by the multiplication of itself, unless perverted by man’s thinking. The collection of these cells finally assumes unto itself a container or cover, which is called the human body. The spirit or essence, still in unmodified form, has the intelligence to see all changes going on around it. By always standing in his high dominion, man is Spirit and Spirit is God.

“This higher self must be thought of, pondered over, worshipped, and blessed as being right within man.

“First, there must be faith that it is there. This brings forth the knowing that it does exist in man; then the blessings and thanks given bring it into visibility. Man is that very thing itself. This is the way to the attainment of all knowledge.

“The brain at first seems to be the perceiver, because it is the aggregation of the more delicate cells; and these cells first accept the vibrations and amplify them so that they may be perceived by man. Then they are selected and sent

to all the other organs; and each, if held in divine order, goes to the very organ to which it belongs.

“Each organ and nerve center is the seat or special amplifying center for centralizing the real man. When they are harmonized and coordinated, man stands forth in all dominion and power. He has brought forth the Holy Ghost, the whole of the all-wise, intelligent Spirit in creative action. This is soul and body brought to one focal center. No man ever accomplishes anything unless he consciously or unconsciously brings every faculty to this one center. This is the place of power, the Christ within man, the place where man stands supreme.

“Then how can man suffer discord, inharmony, sin, or sickness unless he idealizes them and brings them into existence? If he stands forth always and at all times, as the all-wise, intelligent Spirit and knows no other, he cannot be conscious of anything less. With this highest ideal always held in the clear waters of man’s intelligent thinking, he becomes God. He is certain to be answered by this inner voice at all times.

“Back of will, stands desire. Will, in its true estate, is a pure colorless force and is moved into action by desire. If there is no color or direction given to will, it is inactive. Place the desire in harmony with the will force and it will spring into action immediately and call legions to carry out its commands—the only requirement being that the commands are in Divine order.

“There are myriads of worlds. There is but one thought out of which they grew. Its law is order which cannot swerve. Its creatures are free to choose. Only they can create disorder, which in itself is pain and woe, hate, and fear. These, they alone can bring forth.

“The Great Principle stands forth as a Golden Light. It is not remote, it is right within yourself. Hold yourself within its glow and you will behold all things clearly.

“First, with all your being, know one thing: that your own thought when you stand, is one with that thought which brought forth the worlds.

“Out of the blackness of disorder and its outpouring of human misery, there must arise the order which is peace. When man learns that he is one with the thought which is of itself all beauty, all power, and all repose, he will know that his brother cannot rob him of his heart’s desire. He will stand in the Light and draw unto himself his own.

“Let pass through your mind, my son, only the image you desire, which is Truth. Meditate only upon the true desire of your heart, knowing that it does not wrong any man and is most noble. Now it takes earthly form and is yours. This is the law through which you bring forth your heart’s desire.

“Let him who puts forth his hand to draw the lightning to his brother recall that through his own soul and body will pass the bolt.”

With further research, these tablets may prove to be copies of former records made to preserve the originals. If copies, they must have been made during the early Indo-Aryan Age. As far as is known, there is nothing like them in existence

today. From what source but the One did they spring? Thus they could be repeated in song and verse many thousands of times.

*Oh man, where is your crown?
From eternity it passes on.
Where is your soul! But from
The Infinite it grew
Forever and forever
Is it but select to you.*

Here were the four tablets set before us, each one worth a King's ransom.

Chapter XI

I trust my readers will pardon the liberties I have taken in digressing from the main text. This has seemed necessary in order to get before you, in as concise a way as possible, a few of the numerous and widespread places where records have been found that refer directly to the older civilizations, their arts and culture, as well as the determining thoughts and motives which have maintained civilizations in very high accomplishments.

A few groups still achieve these higher accomplishments. These groups do in a measure, through the presentation of these achievements, become a guiding beacon for the human race as it again marches on to another high point in civilization's progress. It is still to be determined whether the mistakes of a few, accepted by the majority, can again overwhelm and carry the great bulk into oblivion for a great cycle of time.

It is our vision that the present holds all the future; nothing save the accomplishments of the present give form to the future. Thus humanity has but one road; if the present be made perfect, the future must be perfect. It is not the present perfection DELAYED to some future perfection, it is the conscious present perfection that brings forth the consciousness of the perfect future.

Wherever we go, we find a people that had, at one time, lived wholly in the present. The whole future was in complete accord with the attainments of the present, so the future could take no other direction. Thus the injunction, "Take no heed for the future." All their precepts were, "Live true in the present and the future must be what the present has been."

Their folklore, their songs, their prayers—even those written on wheels—portray this thought. The devil dance, in which the Tibetan participated so freely, was originated to frighten away the evil one who had destroyed their race concept or consciousness. Through use, it has degenerated into a mere ceremony to frighten away evil spirits. The people have become so engrossed in spirits that they have forgotten the all-inclusive spiritual.

This is not confined to just one race or one creed but to all races and creeds. The first dance portrayed beauty and purity so thoroughly enthroned that not even a suggestion of evil could dethrone it.

We also investigated the goblin tales from the "sea of sand" as the Gobi is called in China. In many places one hears strange voices: many times we have heard our own names called. We have heard the din made by great throngs of people which seemed to be close by. Often we heard a variety of musical instruments accompanying sweet voices in song. We have seen many mirages and heard the noises of shifting sands.

We are certain that the air strata at some distance above the desert are so clarified that, at certain times, when all conditions are in harmonious accord, they act as sounding boards which reflect the vibrations that have at one time gone out. In this way we believe medieval happenings are reproduced through

the vibrations that were sent out. Thus the air strata become the sounding boards that pick up and reflect the vibrations just as they pick up and send out the vibrations of a mirage.

We became so engrossed in our work that time seemed to have wings. Working under the direction of the old Lama, we made copies and measured drawings of many of the tablets as well as of other records.

The morning of our departure dawned bright and clear. We had paid our respects to all in the palace of the Dalai Lama; yet the streets were jammed with people, so anxious were they to wish us God speed. Everywhere hands were waving farewell or offering prayers for our safe conduct. A delegation preceded us for miles with prayer wheels on long poles, turning out prayers. Fifty accompanied us to Shigatze on the upper reaches of the Brahmaputra River. As we neared this, the second city in Tibet, the great Tashi-lunpo Lamasery, located a mile from the city, came into view. A delegation from this Lamasery met us three miles out and invited us to be the guests of the Lamasery during our stay. We were accorded a cordial welcome on every hand.

As we entered the Lamasery, we felt the calm and peace which pervaded its halls, as of a great presence. It was indeed an ideal place in which to rest before resuming our trek to Lake Dolma and Sansrawar. We were also anxious to inspect the records of this monastery. From there we wished to go on as rapidly as possible, as arrangements had been made to meet the Master Bhagavanzi at the Temple Poratat-sanga.

After the evening meal with the Lamas, we talked of the many beautiful temples. The conversation then drifted to the difference in religious beliefs. One very old Lama said: "The same beliefs are not shared by Lamas and Yogis. The Yogi cannot believe that the teaching of any one man can be final; he sees that every human being has access to all knowledge right within himself, while Lamas are adherents of Buddha alone. In all probability, each human being will unfold and realize his mightiness. A Christian will reach the Christ consciousness, a Buddhist will reach the Buddha attainment, and so on. All have their gods and on every hand one can hear that God made man in his image. All nations and all peoples have their different gods.

"Some have their god of fire, others the god of harvest, and so on. Each has a better God than his brother. How am I to understand that God made man in his image, unless from the many gods set up, I would say that each man has made God in his, man's own image?"

We found six Lamas at the head of a group that were known as the wandering Lamas, who go hither and yon without purse or scrip. They never beg, ask alms, or accept food or money from any one. They are always in touch with each other and with the six that are at the monastery. Of this order, there are three branches, with one at the head of each branch, making nine that are in charge. The three heads of the branches may be located in three different countries. Each of those who go out keeps in direct touch with the head of the branch he is working under; the head of the branch keeps in touch with the six. The method which they use for communication we call thought transference, for want of a

better name, but we know it to be a force far more subtle and much more definite. They call it Atma, soul conversing with soul, using no other medium. We met six of these Lamas and had lunch with them the next day.

The old Lama informed us that he would accompany us to the Pora-tat-sanga temple when our work was finished. We accepted his offer, as he was a friend of the Muni who was acting as our guide and interpreter. They both assisted us in every way with the records.

During a conversation, the old Lama casually remarked: "Two of your associates who left you last summer will arrive in Calcutta at one-thirty today; and, if you wish to communicate with them, you can do so." Our Chief wrote a message instructing them to go directly to Darjeeling and look after a business matter which needed attention, and to await our arrival on August 24th. He dated the note, and made a copy of it, and handed the original to the Lama. The Lama read the note, folded the paper carefully, and put it away.

Our associates did meet us in Darjeeling on the 24th of August. They showed us a written message which was placed in their hands not twenty minutes after their arrival in Calcutta. They supposed the man was a messenger who had been sent ahead with the message. Now we had physical proof of the ability of some of these Lamas. If this ability could be extended in one direction, why not in all directions?

We were anxious to press on toward Pora-tat-sanga, as many would gather at the temple this season, a very favorable time for such a visit. We went by way of Gyantze and were told that we would find a very fine chela who was known to all as "the laughing chela." His laughter and song carried him and his associates over many difficult places, healing many as he sang.

As we entered the courtyard of the Lamasery, a very fine upstanding fellow approached us with a hearty welcome, stating that they expected us to make the Lamasery our home during our stay in the village. We told him we were anxious to push on to the Phari Pass in the morning.

"Yes," he replied, "we understand that you are on your way to Pora-tat-sanga. I return there in the morning and shall be pleased to go with you if it is your wish."

We accepted and, with a hearty laugh, he conducted us to our quarters in the great hall of the Lamasery. After making us comfortable, he bade us good night and took his departure, saying he would meet us in the early morning. As he walked away he sang in a well-modulated voice. This was the laughing chela. We were awakened in the morning at an early hour by his singing announcement that our morning meal was ready.

We bade the Lamas goodbye, received their blessing, and found all in readiness for our departure on the journey to Phari Pass. This led us past the mountain peaks of Phari and Kang La. In all, it was an arduous climb, but at the rough places the chela went ahead with laughter and song. At the more difficult places, his voice would ring out and it seemed as though it lifted us over them

without an effort. We arrived at the top of the Pass at three o'clock in the afternoon.

To our surprise, instead of rugged mountains, we found a beautiful valley stretching out before us. This valley is called Chubi. Although it is sixteen thousand feet above sea level, either side of the valley is skirted by fine forests whose heavy leafy trees were very luxuriant. Ahead of us we saw villages with beautiful temples. We did not go through the valley but took the shorter trail by way of Tachi-cho-jong, then on to Pora-tat-sanga. Even this trail proved good. We had proceeded but a short distance, when we entered a beautiful forest with small streams on every hand. Here we saw an abundance of song birds and wild fowl. We had not encountered a predatory wild animal on the entire trip; this probably accounted for the abundance of wild life.

Our next stopping-place was at Maha Muni. Its fortress-like temple intrigued us; and here, as always, we received a hearty welcome. Those in charge told us that it would be useless to ask us to remain longer, as the Master Puriji had preceded us to the Temple Pora-tat-sanga where many Yogis, Sadhus, and Gurus were gathering; and that we would have a goodly company on our last day's journey.

Early the next morning, the pilgrims were assembled, anxious to be on their way to keep their tryst with the great Master Puriji. All were eager to get the first glimpse of Pora-tat-sanga—as they expressed it, a jewel set in a rock ledge, the most lofty of any temple in the world.

“Would we stay at Maha Muni when this great prize loomed just ahead of us?” sang the laughing chela. “Oh no. Fare thee well, Maha Muni, we love you and shall return to your tender embraces. To journey to Pora-tat-sanga is irresistible.” So the cavalcade moved on. The great Everest was before us, standing out in the light of approaching dawn, stark and white in its robe of pure crystal. It seemed to beckon us to take just a few steps more, reach out our hands, and touch the hem of its garment. Yet when we had taken the few steps, its mass still eluded us. Chomolhari, its near neighbor, twenty-four thousand feet high, which we had passed, now seemed a pigmy compared with the monster just before us.

We thought the trail on its flanks stony and perilous but now we labored over a trail much of the distance on hands and knees. Still, the song and laughter of the chela bore us onward as though on wings.

In our enthusiasm, we forgot the dangers. It seemed that we accomplished these places instantly. The sun, while it dispelled the illusion of touching mighty Everest in another stride, revealed grandeurs of which description in words would only become a travesty. There were towers and great temples of nature crowned with crystal on every hand; but Everest, Great Everest, lay before us.

We saw it in the moonlight, with the first light of budding dawn, as the first rays of sunrise kissed its fair brow; then with the full rays of the noonday sun streaming down upon it; and again as the sun gradually faded and bade it goodnight, with the last rays bathing it in glory, the afterglow raising an answering glow toward heaven upon its great crest.

Can you, dear reader, not see why the trail that days was not long and arduous? It all passed in an instant. The vibrations of strength, peace, power, and harmony that are always sent forth from the temples but serve to urge travelers on to these peaks. Do you wonder that the Himalayas engender no fear in man? Do you wonder that poets never tire of singing their grandeur?

Finally, at nightfall the trails were all conquered and we stood gasping on a flat table-like rock of considerable extent.

In the distance before us were many temples but the jewel Pora-tat-sanga stood out two thousand feet above us, bathed in dazzling light. It seemed like a great arc lamp sitting in a crevice in the perpendicular rock wall; its light lighting up the rocks and temples all about us. Here, in the amphitheater on the rock where we stood, was a great concourse of men and women. To our surprise we found that women were not barred from this pilgrimage; all who would, could come.

Here great Rishis have lived. Along this trail the Rishi Niri had passed. Thrice, the five brothers had passed over this trail, once alone, once with their great mother, and again with the great and good Darupati, the pride and grandeur of all womanhood. Here now sits Yogi Santi, the great, the pure, but the humble one in deep Samadhi.

"Where can all these great ones find shelter and food?" we suggested.

"Do not worry about food or shelter," sang the laughing chela. "There is an abundance here of food, shelter, and clothing for all."

"Sit down, every one," came in sweetest tones through the voice of the chela. No sooner were all seated than great bowls of nourishing hot food appeared. The Yogi Santi arose and began passing the food around, assisted by the chela and others. When their hunger was appeased, all arose and were conducted in groups to the neighboring temples, there to pass the night. The temple to which we were conducted by the chela was upon a perpendicular, table-like ledge, about seventy-five feet above where we and the others were standing. As we approached, we noticed a long pole with its base resting upon the rock where we stood, its top resting on the shelf-like rock above. As it seemed to be the only means of communication, we gathered at its base and looked up. As we stood thus, other groups joined us.

There were a number of other temples built in the niches formed by other ledges just above the first shelf. For a moment our only hope of shelter for the night seemed to depend upon our ability to negotiate this pole. Then the chela said, "Don't hurry." Through his voice came a great burst of song. "O loved one, through you we look for shelter this blessed night."

Instantly every one around stood silent for a moment. As with one voice, they spoke forth these words with dynamic power, "Such is the God power, A-U-M"; instantly all were standing on the rock ledge and we, with the rest, proceeded to our respective temples. When we arrived at the temples assigned to us, every trace of fatigue had left. We slept like babes that night. The emanations of power sent out by that group would have leveled mountains had it been so directed.

Chapter XII

The next morning at four we were awakened by the voice of the chela, ringing out loud and clear, "Nature is waking; so should the children of nature awake. The morn of a new day is just dawning. The freedom of the day awaits you. A-U-M."

We went to the ledge where the top of the pole had rested the evening before and found to our surprise that the pole had been replaced by a well-built stairway. As we walked down, we wondered if we had been dreaming the night before.

The chela met us at the foot of the stairway and said, "No, you have not been dreaming. The stairs were dreamed there last night. The Master Puriji placed them there for the convenience of all; so you see they are a dream which came true."

During our stay of two weeks in that region, we were served with hot nourishing food. In no instance did we see food being prepared, yet we were bountifully served.

The chela and one other started to climb to the Pora-tat-sanga. The first approach was by means of crude steps cut in the rocks; then there were planks across fissures which made yawning canyons below. Part of the ascent was accomplished with the aid of ropes made fast in crevasses above. Although the two men climbed for two hours they made no headway beyond the second ledge which was about five hundred feet from their starting point. They decided they would be obliged to give it up.

When they hesitated, Yogi Santi, knowing their plight, called to them: "*Why don't you come down?*"

The chela replied, "We are making the attempt, but the rocks are holding us fast." They were having the experience of many, that it is easier to climb a sheer rock wall than to come down.

"Well, why not stay there?" jested the Yogi. *"We will return tomorrow with food; perhaps by then you can climb to the top."*

He then admonished them to keep perfectly calm, as he realized the difficult situation they were in. After three hours of careful direction they were with us again. With a sigh the Yogi murmured, "Thus wanes the enthusiasm of youth."

The youths looked longingly upward, "If Master Puriji stays there, it will probably be our bad luck to stay here. That trail is too troublesome for us."

"Don't worry," said the Yogi, *"A higher one than yourself will take care of that. Now rest. You made an excellent start."*

Many asked when we would be able to see the Great Master. The Yogi answered, "*This evening.*" We wondered how a temple could have been built in the position Pora-tat-sanga occupied.

The Master Puriji came and talked with us during the evening meal. The failure of the attempt to climb to the temple was mentioned. The Master said that they had succeeded because they had made the second attempt.

At four the next evening, we all gathered below the temple. The Yogi Santi sat in Samadhi. Three of the company walked to a large flat stone and seated themselves as though in prayer. In a very few moments, the stone began to rise and all were carried to the temple on the stone.

Then Yogi Santi said to the chela and two others, "Are you ready?" "Yes," they all answered eagerly and sat down on the rock beside him. Instantly the rock began to move gently and together they were transported to the temple roof. Then our turn came. We were asked to stand in a group; then all arose to their feet and those at the temple came forward on the roof and began to chant A-U-M. In less time than it takes to relate, we were standing on the roof of the temple. Within the space of a few moments, all were gathered at the highest temple in the world.

When we were seated, the Master Puriji began speaking: *"There are a number among you who have never witnessed body levitation and they wonder. Let me say there is no wonder about it, it is a power which belongs to man. We look upon it as knowledge of ancient Yoga. Many people have used it in the past and it was not looked upon as miraculous. Gautama Buddha visited many distant places through the levitation of his physical body. Thousands of people have I seen that have made the accomplishment and there are much greater evidences of power than this that you will see, evidences of a great irresistible force that can be used to move mountains when brought under complete control.*

"You praise and sing of liberty and freedom from bondage and fear but, unless you have forgotten bondage and forgiven it, you have remembered bondage too well and have forgotten liberty. A system of pure Yoga is a message of complete freedom to the whole world.

"Let me give you an explanation of the A-U-M. In English the brief form OM is used. The right use in Hindustani is A-U-M. Therefore, we will consider it in this light.

" 'A' is a guttural sound. As you pronounce it, you will note it starts in the throat.

"To pronounce 'U', the lips must be thrust forward.

" 'M' you will note, is formed by pressing the lips together, causing a resonant tone like the humming of a bee. Thus you will see that the sacred word of AUM is basic, comprehensive, all-inclusive, infinite. Its universe includes all names and forms.

"We know that form is perishable, but the concrete or real, before form was expressed, that which is named Spirit, is imperishable; for this reason we denote that imperishable reality, A-U-M.

The Sadhu instructs his students thus, 'Tattoo-manu-asi.'

"When the students realize, through deep meditation and absolute Truth, they reply only 'Su-ham.' The teacher says to the student, 'Thou are God,' and the students reply, 'That I am, su-ham.'

"Let us look closer into the statement and the answers which the student gives when he realizes his Godhead, 'su-ham.' It contains two consonants and three vowels; the two consonants s and h, the three vowels a, u, and m which is a medial syllabic.

"The consonants cannot be pronounced unless joined to vowels. Thus in the domain of sound, the consonants represent the perishable, the vowels the imperishable.

"Therefore s and h are relegated to the perishable. A-U-M remains, and form AUM the eternal.

"O inquirer after Truth, AUM is the great GOD. Wise men attain their objective sustained by AUM. He who contemplates 'A,' the first part of AUM, contemplates God in the wakeful phase. He who meditates upon "U," the second part of AUM, the intermediate phase, obtains glimpses of the interior world and is of Spirit. He who meditates upon 'M,' the third part of AUM, sees God as himself, becomes illumined and is free immediately. Meditation upon AUM, the highest self, includes ALL.

"I am looking far out into the great white cosmos of light. There stands one with a simple gown of purest light drawn closely around him, the benevolence of pure light beaming from his countenance. From all around him comes the voice and through that voice the words 'You are forever and forever.' He comes nearer and nearer. The voice again speaks, 'This day and hour are given unto you, the priesthood of all human kind, that has no beginning and no end!' It is the focal point of the emanations of pure light, brought together to show all humanity their origin in Divinity. This is not the symbol of an order or brotherhood; it is the symbol of humanity in its pristine purity before a brotherhood began. The pristine condition has not yet spoken; this is long before the earth moved in its great nebula, long before this earth claimed its orbit and attracted that which belongs to it.

"This is the projection of the first human form that must stand forth in complete command of all force that starts to bind the atoms of the earth's nebula into form. Listen. The voice around him is speaking. The command is 'Let there be Light.' The dazzling white rays shoot forth, the form brings them to a focal point, the earth's nebula is bursting forth, and that focal point is the central sun of the nebula. As the central nucleus draws its atoms together, they take on more light. There is conscious direction back of this form that projects light rays to the focal point.

"Now the form is speaking and we hear the words. They are formed by letters of pure gold light; I can read them. 'I come from the great cosmos of light to watch you, O earth. Draw your particles to you. Into every particle project light which is eternal life, Light which is of the great Principle of Life, the Father, the emanations of all Life; and I declare unto you I AM.'

“Now I see the form beckoning. Standing with it are other forms and, from the midst, one speaks, ‘Who is the dearly beloved that stands forth from the Father, the light cosmos?’ The voice from around again speaks in low whispered words, ‘This is myself brought into form to have dominion, as I have dominion, and through myself my dominion manifests.’ Lo, it is the Krishna, the Christos, the Christ, all three in ONE.

“The form again speaks and answers, ‘I AM, and all of you are THAT I AM.’ The voice continues, ‘Look beyond me; the voice of God speaks through me. I AM God and you are God. Every soul in its pristine purity is God. The silent watchers sitting, hear the voice speaking through that form, saying, ‘Behold, man is God, Again, the Christ of God comes from out the great Cosmos.’

“This is not emotion nor infatuation; this is a clear, calm vision of man, standing forth from God, in full dominion and mastership. This is the mastership of all humanity; not any one is excluded. Back of the form is pure crystal, dazzling white light emanations. It has come forth from pure white light, it is formed of pure white light; therefore, man is PURE WHITE LIGHT. Pure white light is God Life. Through man only do the pure rays of God Life emanate or manifest. As we fix and focalize our ideal through contemplation, the vision takes life, stands forth, comes closer and closer, until our vision and the form are united and stand forth as ourselves, and become one with us; then we become ‘THAT.’ Thus we say to all mankind, ‘I AM YOURSELF expressing God.’ When the true mother sees this at the time of conception, the immaculate conception takes place; then there is no rebirth. This is womanhood, manhood; wo-man-hood is God—the true Godhead of all humanity. This is Atma, the inclusion of soul in man and woman.

“Woman’s true dominion is coexistent, coordinate with the image. The One is the ideal male and female. Together they are Darupati, the pride of motherhood, the ideal of womanhood, the eternal of humanity brought forth as helper and helpmate; many times destined to stand alone in perspective, but together in the whole of the Cosmos plan. In woman’s true dominion, she offers her body on the altar of birth to be used to nurture and present the Christ child to the world. This is the true conception of the immaculate and, when presented in true thought, word, and deed, the child is not conceived in sin and born into iniquity but is pure, sacred, and holy, conceived of God, born of God, the image or Christ of God. Such a child need never go through rebirth. It is only through thoughts of the physical that the child is born into the physical and thereby allowed to assume the physical thoughts of sin and discord of the elders or parents. This alone makes rebirth necessary.

“When woman allows the Christ to stand forth from within, she is not only the Christ but the child is the Christ and is like Jesus. She then sees the Christ of God face to face.

“When wo-man, that which has wedded or brought together the male and female, sends forth her true call, her immaculate body is ready for that immaculate thing—the conception of the Christ Child—to be presented to the world. This body was prepared and projected forth for woman long before the world was projected into form.”

Master Puriji ceased speaking. He invited us to accompany him to a great cave where sat many Yogis in Samadhi.

We lived at the temple and in this cave for nine days. Many of the Yogis have lived here for years and, when they come out of this seclusion, they do wonderful work among their people.

We were told that, after the assembly was over, a number would be returning to India by way of Lake Sansrawar and Muktinath. Then from Muktinath we would go to Darjeeling very comfortably.

This was good news and we were greatly elated at the prospect of traveling with these great ones.

We went from cave to cave and talked to many of the Yogis and Sadhus; and, to our surprise, found that many of them were there summer and winter. When asked if they were troubled with snow, they replied that no snow fell in the vicinity and that there were no storms or fogs.

Time passed on swift wings and the eve of our departure was upon us.

Chapter XIII

The morning of our departure, the community was awakened at three o'clock by the voice of the chela chanting. We were aware that something unusual was happening, as he was inviting all to come forth for a moment.

As we stepped out from the temple, the light from Pora-tat-sanga blazed forth so brightly that the whole section was aglow. The chela stood on the corner of the temple and asked for silent contemplation. We could see hundreds of forms standing with their arms upraised.

The silence was broken by the words, *"Hail, Hail, Hail, the Master Puriji chants."* Thousands of voices joined in. The echo gave the effect of many more thousands. In the stillness of the morning, every word could be heard.

These were his words: *"Could there be a God of the Hindu, a God of the Mongol, a God of the Jew, and a God of the Christian? There is a true Universal Principle, Director, Primal, Infinite and Divine. The central light of that principle is called God. God must enfold all. God does enfold all. All are God. This surely does not mean a God of just one and not for all.*

"When we speak of God, we speak of one and all, for all, in all, through all, and of all. Should the Hindu name his God and say there is no other, his thought is divided. Should the Mongol name his God and say there is no other, his thought is divided. Should the Jew name his God and say there is no other, his thought is divided. Should the Christian name his God and say there is no other, his thought is divided. A house divided unto itself is shattered and must fall. United it does maintain forever. Choose you whom you will serve. Division is failure and death. Unity in the Father-Mother Principle is eternal progress, honor, and dominion. A-U-M. A-U-M. A-U-M."

It seemed as though this AUM reverberated around the whole world. We could hear the echoes of the AUM-reverberations for at least ten minutes, as though a temple gong had sounded. At times it seemed as though the rocks themselves were giving forth the AUM. As these reverberations gradually ceased, all gathered in the great rock amphitheater below us and we joined the assembly.

When we were seated with our group, Yogi Santi raised his arms above his head and, in unison, all chanted the AUM as before. Again the rocks seemed to send forth the vibrations. This lasted till the meal was finished.

As we arose, all stood silent for a moment. Then sang the chela: *"We shall bid you farewell; and our greatest blessing we leave, as we depart from your most gracious presence. May we ask the honor of a return welcome?"*

"We hesitate to depart and know that we with longing hearts and eyes shall look forward to our return. We bid you farewell. May the richest blessings of all that is holy be bestowed upon you."

The reply came as though with one voice: *"Loved ones, we are never parted, though you may think space separates us. Not so; distance has no power to separate, for God and yourself permeate all space. We need not even say*

farewell, for we see you at all times, face to face. You do not go, you do not come, you are always here. There is no time, no parting, no passing; the present is here, hence the future also. Where can we be except we are all together in God? Do not go hence but come hither and you are always here."

As the last words floated out to us, we were well on the trail. While our steps were retreating, we were still there. There was no parting and we have never felt that we actually left that sacred place.

All day long the chela laughed and sang. Again his laughter and song lifted us bodily, as it were, over the most difficult places.

We arrived again at Maha Muni, the silent one, at two o'clock that afternoon. Instead of stopping for the night, we pushed on and, though we traveled for sixteen hours and covered over seventy miles that day, we were not fatigued. Thus we traveled to Sansrawar. Here we were conducted to a beautiful temple near the lake, where we rested for two days before pushing on through the Trans-Himalaya Pass. This is a near-Paradise. The lake rests like a jewel in a great mountain setting. Birds sang from the trees all about.

Here, the greater portion of the party lived. We would go on to Muktinath with Yogi Santi, the laughing chela accompanying our party. We had often heard of the difficulties of this pass but, although we were many days on the trail, we encountered very few difficulties and reached Muktinath in due time. There we were again greeted by Emil and a number of our friends.

No words can convey the pleasure we experienced at this reunion. We had traveled far and had been accorded the greatest hospitality and kindness; yet here we experienced the thrill of a true homecoming.

While we were relating some of our experiences that evening, Emil said: *"Now you know why the Tibetans, at altitudes of twenty-one thousand feet, are apparently undisturbed with heavy loads upon their backs. Now you know how they climb Mount Everest as they claim. They go to the crest of the God of Mountains, as they call Mount Everest. They overcome, or come up over, the god of the mountain just as they overcome the god of any burden. In other words, they let go the burden; then the burden does not exist. You cannot put a burden upon the shoulders, much less upon the form, of the true God-man. Now you may see the truth in Jesus' statement, 'Come unto me, all ye that are weary and heavy laden and I will give you rest.' The true statement was, 'I AM does give you rest.' When you rest in the I AM, you change from the god of burden, to GOD that is rest and peace. You have come up over the god of burden to the Father of rest; therein you carry no burdens. God the Father is man's power to think rightly and directly through any condition.*

"Man, as the poor worm of the dust, is not in God consciousness; this is man expressing in the worm consciousness, only.

"If you are shooting at a target and you wish to hit the mark, you must focus your whole thought upon the center of the target; then, with your will in complete focus, you must see nothing but the mark. When you have hit the mark, you have brought forth or accomplished God in a degree.

“God is your divine ideal, the focal point upon which every thought and act is centered. It is in this way that you bring forth the divine spiritual man, the Christ of God, the word made flesh. The flesh is God, as well as God is around the flesh. Make your subjective one objective, a willing and all-wise worker with God, Principle. Head straight for your objective; make that objective the divine spiritual life that God within you is, and God sees for all. No one ever accomplished anything unless, with all his will in complete focus, he held his objective (God) directly before the pure mirror of his thought force. That thought force is himself acting as God, demanding of himself that his attention be so thoroughly focused upon his objective (God), that it (God) is brought forth instantly. The instant God is objectified, present the mould or pattern you desire and it is filled full. If this were not an absolute fact, you would not, nor could you, have thought of your desire. When your desire is set forth in this way, it is divine. With your divinity always projected, your desire is conceived in divine order. It is wholly within your power to say when it shall come forth. You are always in command. You have all power to speak the word of authority. To all outer things your command is ‘complete silence.’ Now you can say definitely and knowingly, ‘There is no greater power than the Christ within me. I now send forth my Christ-endowed word; it does accomplish all things instantly. There is no greater driving force than my Christ-endowed word. I praise, bless, and send it forth with abundance, harmony, and perfection.’ You have first spoken the word (God) which represents your true desire. Never go back again to the asking (this attitude engenders doubt); but go on, recall what you have done. You have put forth your Christ word; you are in command. The thing is finished and complete; it is in divine order.

*‘I thank you, God, for Life and Light
Abundant, full and free;
For perfect, boundless, wealth and power,
Unhindered liberty.’*

Recall that if any two unite their spiritual force, they can conquer the world, even though singly they can do nothing. These two are God and you, united in one purpose. If others will unite with you with the same sincerity of purpose, your power becomes greater as the square of the number of persons. Thus, every person standing forth one with God and united with you becomes the power that is increasing fourfold.

“If two of you shall unite with God as touching any one thing they shall ask, it is done for them of my Father. My God becomes your God and we are together. Together with God, man conquers that which is not Godlike.

“Go into your closet (your God-self), shut the door to all else, close the outer eyes, see singly your true God-self. You have quietly put yourself into a spiritually receptive mood.

“God Principle is the one point. I am one with Universal Life Energy. It is flowing through me now. I know it, I feel it. I thank God my Father that I have the ability to accomplish all things.

“When you pray to God, with I AM in direct contact with all Universal Life Energy, you are using it in limitless measure. God is the name you give to the all-wise,

intelligent Spirit, and this spirit is within as well as without every human being. It is necessary for you to let God stand forth through you into outer expression. Therefore, it is not necessary to seek knowledge and help from outside sources, when you know that the source of all knowledge, the spirit of all knowledge, the understanding truth is latent within you. Why seek knowledge from without, as God the Universal Spirit is within? Through this understanding, you call upon this principle when you accomplish any one thing, you know that the God within is the greatest of teachers.

“You realize that all the power you possess is first drawn to you, then generated within your body and sent forth to accomplish whatever you direct it to bring forth. This is God emanating through you; not a personal god, but an all-inclusive God within you. When you let God stand forth from within, you are connected with God, as God interpenetrates all conditions. By worshipping God within and seeing God standing forth from you, you are worshipping God, the Deity in the whole human family. To worship an outside deity is to bring forth idolatry. To worship God within and to see God standing forth, from within out to all the world, is to bring forth and be in conscious contact with the emanations of God life and light everywhere.

“There cannot be a deity outside of your body that is not within your body, as all is vibrating or emanating energy. Thus, these vibrations flow through your body as well as around it and the vibrations of Deity include every atom of your whole body as well as the whole mass of the Universe. Thus, you put God everywhere, before all, within all, around all, enveloping all, and enfolding all. There is not an atom of space that does not have the emanating energy of light and life flowing through it.”

Having finished this discourse, Emil stated that they would meet us in Hardwar and bade us good night.

Chapter XIV

As we neared Hardwar, about a day's journey from the city, we stopped at the home of an American whom we called Weldon. He gave us a hearty welcome and insisted upon our remaining with him for a few days.

Weldon, a well-known writer, who had lived in India for many years, was in sympathy with and deeply interested in our work. He had asked several times to join our party, but circumstances had been such that we could not include him. As we sat in his garden next day, relating our experiences, Weldon suddenly remarked that he had never fully accepted the authenticity of the history of life of the man called Jesus of Nazareth. He had studied available records carefully but they had all seemed vague and lacking in conclusion. Finally, he had given up in despair, as there were very grave doubts in his mind that such a character existed. Our Chief asked him if he were brought face to face with this man, did he think he would know Him, and how would he recognize Him?

Weldon replied: "You have touched upon a subject that has been the greatest motivating ideal of my whole life. You will never know the absorbing interest with which I have looked forward to some sign of actual truth of the man's existence in bodily form upon this earth. Each year my doubts have grown stronger until I have despaired of ever finding a trace that I can place full confidence in. However, there has always been something away back somewhere that I might define as a vague thought or ray of hope that sometime, somewhere, if I could meet this man face to face without a suggestion from any outside source, I would know Him positively. Instinctively this thing wells up before me; and I say this to you—I have never before voiced it—I know I would know Him. This is the most sincere feeling I have ever experienced and, if you will pardon me for the repetition, I will say again, I know I would know Him."

That evening as we were preparing to retire, our Chief came to us and said: "You all heard the conversation regarding the man Jesus this afternoon. You recognized the sincerity of our friend. Shall we invite him to go with us? We do not know nor have we any way of determining whether this man that is known as Jesus of Nazareth will be at our destination. We cannot check his movements; in fact, we only know that he has been there. If we invite Weldon to go and the man is not there, will it not result in further disappointment and serve no good purpose? Weldon seems anxious to go with us; since none of us knows that this man Jesus will be there, there will be no suggestion from any of us in any way. In this, I think the time is auspicious." We all agreed.

The next morning our Chief invited Weldon to accompany us. Instantly his face lighted up with anticipation. After a moment's reflection, he said he had an assignment for the following Wednesday and would be obliged to return by that time. As this was Thursday, he would have six days. Our chief thought the time sufficient; so we decided to leave that afternoon. We went well and we reached our destination before noon of the second day.

As we arrived, we noticed a group of twelve people sitting together in the garden of the lodge we were to occupy. As we approached they all arose and the owner of the lodge came forward to greet us. In the group we saw the man Jesus standing. Before anyone could say a word or make a suggestion, Weldon had stepped from our midst, with both hands extended; and with a joyous exclamation rushed forward, clasping Jesus' hands in his, saying, "O, I knew you, I knew you. This is the most divine moment of my whole life."

When we realized what had taken place, there was something akin to divine joy that swept through us as we behold the rapture of our friend. We stepped forward and exchanged greetings as Weldon was introduced to the group.

After lunch, while sitting in the garden, Weldon said to Jesus, "Won't you talk to us? I have been waiting a lifetime for this moment."

There was silence for a few moments, then Jesus began: *"In the silence of the hour, I would have you know that the Father to whom I speak and who dwells within me, is the same loving Father who dwells in all and to whom all can speak and know just as intimately as I do.*

"A breath of wondrous glory sweeps across the chords that vibrate with a life pure and divine. It is so pure that the waiting silence stops, and intently listens; the fingers of the great and knowing One of yourself, touches your hand with lingering softness; and the voice as always is telling you of the Father's great and glorious love. Your voice is saying to you, 'I know you are with me, and together you and I are God.' Now the Christ of God stands forth. Won't you erase every limitation and stand with me in spirit? Greater thoughts have not been given than these I give unto you. It does not matter that men say it cannot be. You, each one of you, are standing forth the Divine Master, conquering and in full dominion, just as you have seen me conquer. The time is here; the fulfilling pure thought that you have sent out to the Divine Master has come to fruition in your own body and the soul has taken complete command. With me you soar to heights celestial.

"We lift these bodies up until their shining radiance becomes a blaze of pure, white light and together we have returned to the Father from whence all have come forth.

"God our Father is pure light emanation and from this vibrating light all come forth; in this vibration all stand together with God. In these vibrating emanations of light all material consciousness is erased and we see creations projected forth from the formless into form, all things renewed every instant. In the primal cosmos, aqueous or God substance, all things exist and, because of that existence, the vibrations are so high that none perceive them. Unless one stands forth in spirit as we do, it is necessary to raise the vibrations of the body to spirit vibrations.

"Now we can see creation going on all the time, as creation is caused by the radiation of cosmic light vibrations generated in the great Cosmos; and this radiation is the great universal life or light energy that sustains all and is called the Father of radiation or vibration. It is the Father of radiation because its

radiation will shatter any other radiation or vibration. In reality it only sets them aside in order that other forms may take their place.

“When our body vibrates in tune with Spirit vibrations, we are light vibrations, the greatest of all vibrations, God the Father of all vibrations.

“It will soon be proved that these cosmic rays constitute such a terrific bombardment that they are destructive to so-called matter. These rays are from the source of all energy, the Father of all elements, the source from which all elements come. This is not destruction, this is transmutation from so-called matter to spirit form.

“It will soon be known that these cosmic rays have such tremendous penetrating power that they penetrate through all mass, shattering as it were, the very heart or nucleus of a so-called atom, transmuting it into atoms of other substance and thereby creating other elements of higher order; and in this way, creation advances into a higher emanation of pure light or life itself.

“These radiations, which have such tremendous penetrating power, are readily distinguished from all radiations coming from the earth or sun galaxy and have complete control over all these radiations or vibrations. It will soon be known that these radiations come from a universal source, unseen, and that the earth is continuously subjected to a terrific bombardment of these rays that are so potent they change or transmute atoms of one element into the Infinite particles of another element. It will also be found that when this cosmic ray strikes the nucleus of an atom, it does shatter it. It separates this atom into the minute particles of another substance, causing transmutation from a lower to a higher element. Thus, these radiations do not destroy matter; they transmute it from a lower to a higher element—from the material to spiritual.

“This higher element is as man dictates; it is higher as he names and uses it for a higher purpose. When man stands forth in spiritual vibrations, he can fully determine and regulate these rays and their mode of action.

“Thus to man, standing in spiritual vibrations, transmutation is going on all the time all about him. Transmutation is but creation in the higher sense. Thus all are created where they stand. Creation never ceases; it is continuous, never ending.

“The emanations of radiation from the Cosmos are made up of light and are composed of so-called light bullets that burst forth from the Cosmos. This greater Universe is around and encloses and surrounds all universes, to the extent that the suns absorb and bring into its central sun, conserve, concentrate and build up, all the energy that is dissipated from the universes. This central sun becomes so full of vibrating, pulsing energy, and this energy becomes so condensed that the so-called light bullets are shot out with such radiating force that, when they collide with the nucleus of another atom, that atom is shattered but not destroyed. Its particles are transmuted into particles of other elements which are finally assimilated into the element to which they belong; then that element comes to life.

“Life is the energy that is released by this so-called bombardment of light bullets; and that portion absorbed by the particles released is called the life of the particle, or of the whole element; while the portion of the energy released but not absorbed as life, is returned or drawn back to the Cosmos as it were. It is again concentrated and condensed until it can be again shot forth to collide with and shatter other atoms, thus creating the particles that go to create the atom of another element.

“Thus creation is continuous, everlasting; expanding and concentrating, then through reduced vibrations, condensing into form.

“This intelligent, emanating, Energy—is God, controlling the universe around us, as well as controlling the universe of our bodies which are spiritual and not material.

“This transmutation is not disintegration. The intelligence so directs that only a few of these light bullets strike the nuclei of other atoms, at a time ratio and in complete conformity to law, so that no manifestation is overbalanced.

“Man, one with this supreme intelligence, can in an orderly way, step up this impingement, so that his needs are fulfilled instantly. In this way, man hastens the slow process of nature. He does not interfere with nature; he works with nature in a higher rate of vibration than that in which nature works in the lower order of concept. ‘Lift up your eyes and look on the fields; for they are white already to harvest.’ [St. John 4:35]. All is vibration and corresponds to the plane or field upon which vibration acts. The planes or fields spoken of have no reference to the concentric bands or shells that surround the earth. These concentric shells or layers are ionization bands which enclose the earth and reflect back vibrations originating on the earth but they do not impede or shut out Cosmic light rays. It is through them that transmutation or creation is going on all the time. Even our bodies are transmuted from a lower to a higher condition and we become the conscious directors of this change by keeping the thoughts and, therefore, the body attuned consciously to the higher vibrations. Thus we attune the body consciously to a higher vibratory rate and we become that vibration.

“In this condition the master waits. As you stand now, you are master, you are ruler over all conditions. Now you know that the glory and the consciousness of a Divine creation is far above any material thought.

“The first step is fully and completely to control all outer activities of thought, mind, and body, with the thought always uppermost that you are cultivating the habit of perfection, the God habit, the Christ-of-God habit. Do this wherever you are, every time it comes to you during your working or resting hours. See this perfect presence within you. Get into the habit of seeing this perfect presence as your real self, this Christ-of-God presence. Then go a little further. See a Divine White Light, dazzling in purity and brilliance emanating forth from the very center of your being. See it shining forth with such brilliance and glory that it emanates from every cell, fibre, tissue, muscle, and organ of your whole body. Now see the true Christ of God standing forth, triumphant, pure, perfect, and eternal. Not the Christ of me, but your own true Christ of God, the only

begotten of your Father God, the only true son of God, the triumphant and all conquering Godhead. Step forth and claim this as your divine right and it is yours.

“Every time you say, ‘God,’ know fully that you are presenting God; and you will do the world a greater service by so doing than by presenting me as the Christ of God. It is far greater and nobler to see yourself as the Christ of God, you yourself presenting God to the world and beholding God as yourself.

“You sit back and pray to me to intercede for you. It is wonderful that you do present me to the world as the Christ of God and recognize the God qualities presented through me, just so long as you do not make an idol or image of me and then pray to that idol. The moment you make a graven image of me and pray to that image, you debauch me and yourselves. It is well to see the ideal that I or anyone else presents, then make that ideal your very own. Then we are not apart or separate from God; as such, man conquers the world. Do you not see the greater thing to be accomplished by standing forth ONE with us in God?

“If you cultivate this with love, reverence, devotion, and worship, it becomes a habit and soon it is all of you, your daily life and existence. In a short time you have brought forth Divinity. You are once more the Divine Christ, the first-born of God. You are One with Primal Spirit, Energy. Actually feel, see, and take hold of this Great Light; accept, declare, and know positively that it is yours; and in a short time, your body will actually send forth this light.

“In every age and every condition, all through the great immensity, this supreme light has existed; it is everywhere. This light is life.

“When anything is made plain, we are enlightened regarding it. The light shines forth into our conscious concept. Soon the LIGHT of LIFE will shine forth to your watching eye, as it has to all great ones. Many of these great ones are portrayed standing forth in a great blaze of light. Although you may not see it, this light is real and is life, radiating from your body.”

Here Weldon asked if we might talk over some of the Bible teachings; and Jesus readily assented. We arose and walked out of the garden together. Weldon exclaimed, “Just think! Here you have contacted these people and I have lived in the same neighborhood and never recognized them. This day has indeed been a revelation to me. A new world, a new light, a new life stands revealed.”

We asked him how he recognized the man Jesus. He answered, “You marvel that I recognized the man for what he is. I do not know how I know. I know and nothing can shake that knowing.”

We suggested that if he kept his assignment, it would be necessary for him to leave the following Monday and that two of our party would leave for Darjeeling on that day and would accompany him.

“Leave,” he replied. “I have already dispatched a messenger asking another person to take my assignment. I am staying here. You just try to send me away.”

Chapter XV

After a most interesting day going about the countryside, visiting many places of interest, we returned to the lodge at eight o'clock and found our friends assembled in the garden.

After a short talk on general subjects, Jesus spoke, saying they realized that Weldon was mystified. He went on to say: *"I shall talk to you just as I wish you to talk to yourself. If you will make these statements true or make them a part of yourself, you will need no other. These statements are in no wise to be used as formulas. Students can use them to bring their thoughts in accord with Divine Principle or, as many say, 'to train their thoughts to the one point.' We use the word GOD as often as possible, repeating it many times.*

"It is a well known fact that the oftener you say or use the word GOD, knowing it to be the highest principle in-dwelling and flowing through you, the greater benefit you will derive from it. Allow me to repeat—our thought is, 'You cannot say GOD or use the name too much.'

"See God as Creative Principle flowing through you; concentrate and energize that principle, and send it out with more dynamic influence. Because of the fact that it always flows through you as well as around you, you are able to give it a greater impetus by sending it out with the whole force of your being, impelling it outward. Man's body is the medium through which this force is transformed and added impetus is given it, in order to do a greater work and be sent forth in greater form.

"Thus, there is far greater force added to this principle through the fact that millions are magnifying its radiations and sending them out; yet one man standing forth in full dominion can conquer the world. Thus, you see what millions could accomplish.

"The more you use this name, knowing that it is the in-dwelling God Principle that you are establishing within you, the higher the rate of vibration of your body. These vibrations become correlated and respond to the Divine vibrations which the word God means and gives forth. Should you say GOD once, meaningly, your body will never return to the same vibratory rate that it was giving off at the time you used the word GOD. With this thought in mind, make these statements your very own; put them in your own language if you so desire. They are from you and not from any outside source. Just try for a time and see what it will do for you. Recall that every time you think GOD, you are God's Divine Plan. These are not my words, they are your words coming from the Christ of God, yourself. Bear in mind that Jesus, the man, became the Christ as He expressed light, which is pure life or God.

"God, my Father, the Divine Principle flowing through me, is all; and all that God is, I AM. I am the Christ of God, God-man.

“All that God my Father is, is for God-man to use; thus I AM is entitled to use all substance. In fact, God my Father is pressing out all substance to God-man in unlimited measure.

“God Principle is my Father; I AM the Christ of God; both in whole and complete union. All that God has, the Christ of God is.

“Let us take the word GOD. Why is it that this word has so much power? It is because of the vibrations that are released when the word is spoken—they are of the very highest, they are the Cosmos, the most effective vibration. They come in on the Cosmic Ray and set up the highest field of radiation. This field is all-inclusive, all-penetrating, all-existing, and rules all mass. They are the ruling elements of all energy and this vibration is the vehicle that carries light and life.

“The ruling intelligence back of this radiation is what we term GOD and, through its radiation, the intelligence pervades everything. From this radiation field both light and life emanate. When man accepts these, he unites them in his body; they are one. This body responds immediately to the light vibration and he is God vibration; his body radiates light. Thus, one standing forth as God is often invisible to one functioning in a lower vibratory field. This is the reason that the word GOD is so powerful.

“Because of this sustaining word GOD, your Bible has maintained such influence and longevity. Think of the number of times the word is written and thus, spoken, in that great book. See the different lines of radiation of light and therefore, life and energy that go out from each word either written or spoken. Each word carries its vibrations to the very soul of all who speak, hear, or see the word GOD; and as the soul responds to that vibration, the book from which the radiations come forth is lifted and exalted correspondingly as the soul is exalted by the vibrations. Thus, the book is given life, power, and immortality. It is in reality the word GOD that has accomplished this. Thus, you can say that the book is the word of God in the spiritual sense and not in the literal sense of the word.

“Too many take the Bible literally, instead of giving attention to its true spiritual value. This lack of consciousness matters little, as the spiritual vibrations set aside those set up by this attitude of thought. When they think or say GOD once, those vibrations far outweigh their lack of understanding.

“It is the survival of the Bible that has proved such a stumbling-block to the scoffer and critic. The atheist fails utterly to explain why the word GOD supersedes and has complete dominion over the word Evil.

“Repeat God thoughtfully for a time, then try to set up a vibration in your body with the word Evil. If you have not already experienced this, it will be a revelation to you. Many scientists proclaim that the theistic hypothesis is impossible. Do not mind them, for the things which they pronounced impossible yesterday are being accomplished today.

“Do you not know that it is high time to go within your house, put it in order, and find out what the Word GOD will do for you? Think attentively for a moment, try it and see if it will not cause you to drop all differences and bickerings. Speak

GOD with your whole soul and feel the exhilaration that causes you to treat your brother more kindly and deal with him more justly. Place God before you and the mist of the long-forgotten ages will be dispelled as a wisp of smoke. The intellect may frown upon this. Don't mind the intellect; it has erred many times. Stand forth with the word GOD dominant within you and a whole world of strife and confusion cannot touch you.

"When you know positively that GOD or supreme vibration does exist and that it is ALL POWER, you can use it to accomplish ALL THINGS. With it you can transport yourself from place to place. If you are in one place and the need is for you to be elsewhere, recall it is the self that is holding you stationary, not GOD. You are using God power in limitation if you remain where you are. Let go of self, erase limitation, put forth the command that you are the Christ of God, one with the God vibration and power. The instant you make it definite that you are God vibration, you will be at your destination. Just thinking a thing does not accomplish that thing. YOU MUST KNOW AND DO; then love and worship the source or principle enough to do it.

"Faith shows the way through thought; but it takes the actual command of the Christ of God, that you are that vibration. The instant you allow that vibration to take full command, you GET UP AND DO IT. The KNOWING through love and worship becomes the accomplishment. That you are unconscious of their radiations does not set aside the fact of their existence. Through faith in their existence, then knowing that they do exist, you become conscious of their existence; then you can use them.

"When you express a vibration and are in tune with that vibratory field, you are invisible to things that express in a lower vibratory field. Thus, if your body vibrates with the speed of light, you are invisible to those that cannot see light. Light is Life; thus, if you live wholly in the vibrations of light, your body is pure life. Light, and Life, is God. Thus all are GOD when they live in the God vibration.

" 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God, thy glory.' [Isa. 60:19.] The Lord Christ of God has no more need of light when his body vibrations are in unison with God vibrations. His body is light, purer than that of the noonday sun. The Lord (or law of) God, expressing pure life (light) through Jesus or man, becomes the Christ upon earth. Each man becomes the Christ when the Lord (law) or law of God is understood and actually lived.

" 'I AM the light of the world: he that followeth me shall not walk in darkness but shall have the light of life.'

" 'The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet, if I judge, my judgment is true: for I am not alone but I and the Father that sent me. It is also written in your law that the testimony of two men

is true. I am one that bears witness of myself and the Father that sent me beareth witness of me.

“ ‘Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.’ [8:12-19.]

“How can you walk in darkness if you walk hand in hand with God? If you let God triumph, your works and accomplishments are eternal. You came forth with this vibration and as long as you live true to this light, you will never perish or change—these vibrations go on forever.

“Many have lived noble lives and accomplished noble deeds, all accomplished through God vibrations. Thus they have the power to create by lowering these vibrations and allowing the aqueous substance to consolidate into form. Aqueous substance is that substance which contains all elements. Scientists will discover that all elements can be resolved into this aqueous or vaporous condition. In this state, all substance vibrates or radiates at the same rate of vibration. Thus, by lowering the vibrations to the rate at which the particles of the element will coalesce or come together, you may produce the element desired. Here the Cosmic radiations play an important part. Here the transmutation takes place.

“Many great souls have lived and their works have passed with them, because they were unconscious of the power that sustained them. They, as well as others, were unconscious of their works and thus were forgotten. Had they recognized this power and then, through definite thought and action consolidated these deeds, their accomplishments would have stood forth as a mountain that could not be forgotten; the same as the great mountains of accomplishments that stand forth before humanity today, as, for example, the Great Pyramid of Egypt.

“Is it not much greater to live the Christ life? Is it not worthwhile to make this your ideal? Does this not completely erase the petty things of life? Do you not see the accomplishments of the ones that dared to step forth and live the Christ Life?

“As you accomplish this, you stand on the Mount of Transfiguration.

“Man’s law and prophecy disappear and the triumphant Christ stands alone, but not lonely. You can do this, all can do it, if they but will.

“Now you know that you and the Father are One. This is the testimony of two standing together as one law and this testimony IS TRUE. Thus, if you judge, your judgment is true. If you bear record of this origin, your record is true. As you know your origin with the Father, you never pass on, you always know the Father. ‘If they had known one, that is my Father, they would have known me,’ for our vibrations would have been in perfect accord.

“ ‘Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me.

“ Then they sought to take him: but no man laid hands on him, because his hour had not yet come. And many of the people believed in him and said, When Christ cometh, will he do more miracles than these which this man hath done?

“ Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither you cannot come.’ [John 7:28-34.]

“You know that the spiritual and material is merged within the Christ. Spirit knows, ‘I come not of myself, I am of the Father.’ The temple (body) must become a pure channel through which the Christ shines forth. When the Christ is risen in the individual, then will he do greater miracles than these which I have done. As you seek, you will find the Christ in me and the Christ in you, brothers one and all.

“Your hour shall come when the Christ appears to each one of you as an individual; then will you be lifted up into the Christ consciousness and glorify the Father as I have glorified Him.

“It is written [in Matthew 27:46] that my last words on the cross were: ‘My God, my God, why hast thou forsaken me?’ This is a complete mistranslation. The words actually were: ‘My God, my God, thou hast never forsaken me or any of thy children, for thy children can come to thee as I have come. They can see my life as I have lived my life. Thus, by living that life, they do incorporate the Christ and become One with you, God my Father.’

“There was never a thought of desertion or separation. The Christ of God stood forth definitely, long before that hour. Had they burned my body, I could have reassembled it from the same particles that were released in the seeming destruction. Had they divided every particle of the body, it could have been reassembled instantly; there would have been no change.

“Man is so constituted that when he stands forth with the understanding of the Christ of God, he releases enough intelligent energy and that energy and intelligence so completely envelop him that, should the body be disintegrated and the life element become separated from the particles, this intelligent life principle could reassemble and consolidate those same particles in the same form in which it had expressed itself. The mould or pattern is there; it is built of, and in, the substance which cannot be destroyed. It would only be necessary to reassemble the substance and fill the mould, interpenetrated with the same life element, and you would have the perfect pattern or image as before.

“Thus, you can see that the crucifixion did not harm me; it harmed only those who attempted to harm the Christ Principle. It was an example of the fulfilling law of the Great Principle, a pathway which all humanity may follow. Thus following, they become the Christ of God, their ideal consolidated into imperishable form. Not even this body was destroyed. Its vibrations were so high that the mere act of fastening it to and raising it upon the cross was but a symbol that those who crucified me had finished all limitation which the mortal could put upon the body. The necessity for the completion of the fulfillment of mortal limitation was to place the body in the tomb and roll a great stone thereon and completely seal the tomb. Thus the cry: ‘It is finished.’

“When the mortal is finished, immortality is complete. Thus it is impossible to confine the immortal body of man even in a rock-hewn tomb. The rock could have been dissolved to release such a body, had such a necessity arisen. Thus you see that the whole scene was a symbol of man’s heritage.”

Chapter XVI

These gatherings continued for a number of days. It was decided that Gordon Weldon and I would stay with these people, while the chief and the others would return to Darjeeling where the party would establish headquarters, in order to assemble and tabulate the data which we had secured.

After they had departed we established our camp more permanently, as this would be our headquarters until our Chief returned in December.

Our location was at the crest of a ridge extending into the valley from a spur of the main mountain mass, at an elevation of about five hundred feet above the valley floor. The location and setting were most advantageous for a main camp, as it was readily accessible to many different places which we wished to visit.

The camp was in the midst of a great grove of tall, stately trees. The ground sloped gradually from the main ridge toward our camp, giving it the appearance of nestling in the center of the crescent-shaped amphitheatre, with the valley as a great mural enclosing the other segment. Beyond and over the mural, the sun went down in a sea of liquid gold. Every evening this color was reflected upon the upward-sloping surface of the ridge that served as the background of our amphitheatre, bathing the crest of the ridge in a sea of throbbing, pulsing color, like unto a gigantic halo.

As one stood in silence, just as the last rays of the sun were shut off by the horizon, one could imagine a great Being with arms outstretched at the level of the shoulders, a robe of pure gold draped in most artistic folds, drawn closely around, with an aura of pure white light blazing out for miles.

One evening, as we sat near our campfire just before sunset, the sun seemed to be blazing forth with the most magnificent brilliance; so evident was the unusual phenomenon that every member of our party was entranced. One remarked to a Sanyasi, who had arrived a few moments before, that the sun was attempting to outdo itself before bidding us good night. "An auspicious event portends," replied the Sanyasi. "A mella of great souls, accompanying a most high one, gathers here shortly. Quiet please."

Instantly a hush as though from outer space seemed to settle over the scene. Suddenly a heavenly voice burst through the stillness in most melodious and heavenly cadence. Then thousands of the Kokila chimed in with a thrilling high-pitched treble that blended with the voice and song so harmoniously that one could but believe that the cantata was heaven-born. Could you, dear reader, have witnessed the scene and heard the song, I know you would pardon the superlatives.

In a moment the treble of the birds was silent, but the song floated on more majestically than ever. Then, on the slope of the ridge, there appeared two angelic female figures, robed in shimmering silvery folds, which gave a dim outline of mystically beautiful forms. So beautiful were the features, that one can only say, "Why outrage them with mere words?"

We, as well as the Sanyasi, sat enthralled, forgetting to breathe for a moment. Suddenly thousands of voices joined in the chorus; then forms began to assemble and circle about the two central figures. The song ceased as suddenly as it began and the figures disappeared. Absolute silence reigned supreme and a great form appeared as before but in a greater array of brilliant color. As the sun's rays faded, the form gradually diminished until, standing before us was a well-shaped manly form, with a perfect, symmetrical figure and flowing hair of matchless color. His body was clad in a shimmering white robe, which fell from his shoulders in layer upon layer of artistic folds; clasped around the waist was a loose silver-white girdle, the hem of his robe just brushing the grass as he advanced toward us with stately strides. A Greek god could not have looked more majestic.

As he came close, he paused and said: "We do not need to be introduced; we need not be formal. I salute you as true brothers. I extend my hand and clasp that of myself. Do I hesitate to embrace myself? Not so, for I love you as myself. Together with God Principle, we love the whole world. I am as you are, nameless, ageless, eternal. Together, in true humility, we stand in the Godhead."

He stood silent for a moment. Instantly his raiment was changed, he stood before us clothed as we were and at his side was a great Rajputana tiger. It was a beautiful beast, whose coat appeared like silken floss in the afterglow. A momentary fear swept over us, so engrossed had we been with the occurrence that we had been unconscious of the tiger's presence. Suddenly the animal crouched. A command from our guest and the tiger arose to its feet, walked forward and placed his muzzle in the man's outstretched hands. The wave of fear had swept over, leaving us calm. Our guest sat down before the campfire, while we drew close about him. The tiger walked a short distance away and stretched full length upon the ground.

Our guest said, "I have come to partake of your hospitality for a time and, if I am not intruding, I shall abide with you until the great mella." We all attempted to clasp his hand at once, so eager were we to extend a welcome.

He thanked us and began by saying: "You need not fear any animal. If you do not fear them, they will not harm you in any way.

"You have seen a body inactive on the ground before a village, for the protection of the inhabitants. That is only a physical sign to the people. The body is exposed, inactive, and at the mercy of the beast; though inactive, it remains unharmed and the people note that fact. Thus they lose all fear of the animal. The moment they have lost their fear, fear vibrations are not projected; and the animal, failing to pick up any fear vibrations, does not see the people as something to feed upon any more than he sees the tree, grass, or huts about him, as they project no vibrations of fear. The animal may pass directly through the same village where formerly he had selected the one he would feed upon, as that one was emanating the greatest fear. You have observed this. You have even observed the same animal stride directly over the prostrate form on the ground, walking directly through the village, looking for that which fears him.

“You observe the same animal walking directly between two small children less than twenty feet apart and attacking an older person that fears him. The children were not old enough to know fear; therefore, the animal did not see them.”

Memories of these experiences came flooding back and we realized that we had not thought deeply enough upon the subject of fear to register its deeper meaning.

He then went on to say: “Love an animal and it must reciprocate with love; if it resists love, it will destroy itself before it can harm you. The animal is far more conscious of this condition than the human.”

Glancing toward the tiger, he said: “Let us present love to our brother here and note the response.”

We responded as best we could. Immediately the tiger rolled over, bounded to its feet and walked toward us, evidencing the greatest joy in every movement. The Rishi then resumed: “Approach the animal as your enemy and you have an enemy to contend with; approach him as a brother and you have a friend and protector.”

The Muni who had accompanied us from the Tau Cross Temple, in Tibet, arose, announcing that he would leave us as he must return to Hardwar to serve the pilgrims that would be gathering for the mella. With an exchange of salutations, he left us. Although he had been very silent, we had enjoyed his comradeship beyond expression. There are many like him in this great land; they need not speak a word, yet you feel their greatness.

After the Muni had departed we sat down but had scarcely composed ourselves, when into the camp walked Emil, Jast, and Chander Sen. After an exchange of greetings we sat down and arranged an itinerary to tour a large portion of this country. When this was concluded, Emil related many of the interesting legends intimate with the places we would visit. Of these I shall record but one, as it relates to the district in which we were camped and had a most interesting and close association with the Maha Kumba mella that is held in this district every twelve years. To that mella and the shrines of this district there assemble more pilgrims annually than to any other district. Here assemble as many as five hundred thousand people at one mella. As this season’s event would be of vast import, it was expected that this number would be augmented by hundreds of thousands. The auspiciousness of the event already pervaded the air.

Here food is provided for all pilgrims free during the mella. Hardwar is known as the Great Holy place. At Brindavan Sri Krishni lived and in this valley he grew to manhood. The district is a near-Paradise. This is the home of the sweet-songed bird, Kokila.

In this district stand the jeweled landmarks that came into existence where fell the drops of everlasting nectar as they were spilled from the jar of Amri, nectar which was cast up from the sea after the battle of Devatos (god) and Asura (demon)—in other words, of spirituality and gross materiality. This designates the time when India awakened to the vast import of spiritual life. This jar of

nectar was so precious that a second battle was waged for its possession. Such was the haste of the god to out-distance the demon that drops were spilled from the jar; and where they fell these jeweled landmarks were erected.

This is a legend that veils the deeper spiritual meaning. That the meanings of these legends are permanent, everlasting, and far-reaching will be evidenced later.

Here in this district we wandered, visiting many temples, accompanying the Great Rishi. In December our Chief met us and we traveled south to Mount Abu. From there we returned to Brindavan and Hardwar and again visited many temples where we were accorded the most intimate and cordial associations with these people's lives. These intimate associations, teachings, and occasions cannot be published. The only restriction placed upon us was the request that, should we wish to give these out, we would do so personally to groups. In fact, the request was that they should not be written but should be given orally only to those who requested them.

The assembling of this great multitude of holy men and devotees is a never-to-be-forgotten experience. Here there is no hurry, confusion, or crowding among this vast throng, all traveling a direct route to one point for one purpose. One sees benevolence and kindness on every hand and hears the name of the most High, or the Almighty, on every lip, most reverently. It is a spiritual echo down the long, long corridor of what the western world calls Time. This has no import in the vastness of the East.

One can only imagine a great concourse of four or five hundred thousand people; there is no way of counting them.

As we were sitting before our campfire on the evening of the day preceding that of the great mella, the Rishi explained to us the purpose of this great event.

Nearly all these gatherings in India have a far deeper meaning than appears on the surface or than the repetition of the legend would imply.

Chapter XVII

The Rishi resumed: *"But it is written, 'Eye hath not seen nor ear heard, neither hath entered into the heart of man the things which God hath prepared for them that love him.' [I Cor. 2:29.] This should have read, 'For them which love and bring forth the Christ of God.'*

"Few understand Life's Principle or the purpose of Life. The Understanding Principle is that which stands under all things and is the principle thing. Therefore, it is a true proverb, 'With all thy getting, get understanding.' Understanding conscious purpose underlies everything. It was this that brought forth so proficiently for Solomon. He asked that the foundation of understanding be given to him and that an understanding heart be his. This opened to him such a fount of wisdom and led him to such a position of power, that there were bestowed upon him such riches and honor that he was known as the King of one thousand magnificent accomplishments. This has been symbolically spoken of as Solomon's 'thousand wives.'

"In Solomon's time, a wife was the symbol of a great accomplishment, an omniscient understanding which foresaw the whole history of the Universe and its definite connection with Humanity and each of its units. When Solomon gave out these accomplishments to his people and used them for their benefit, there were added to his store 'three thousand more' and his songs 'were a thousand and five.' 'And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.' [I Kings 4:29-32.]

"Solomon was not a king in the literal or temporal sense of the word; he was a king over himself and his own household. This kingship he did hold. From that throne he dispensed love, understanding, wisdom, justice, and abundance to all that asked for wise counsel.

At that time all humanity was asking and, in response, he received love, understanding, wisdom, justice, and abundance a thousand fold. Although Solomon ruled them with a 'rod that standeth upright like iron,' it was the symbol of law that never fails. When that which he had sent out was magnified a thousand times ten thousand and returned with the same power, the Kingdom that Solomon held, though it were the whole earth, could not contain the richness of the reward of the law or lord that knew the treasure of the Christ of God, when he obeyed the command that the Self must come forth and obey God, Principle.

"Give with no thought of receiving and you cannot compass the reward. First give love to God, then to all the earth. When that love returns it has encompassed the whole earth and is magnified a thousand times ten thousand, as it has passed through the thoughts of millions of people and each has increased it one thousand times ten thousand fold. When it returns, is there room on earth for the fullness thereof?

“This alone has released earth and heaven is the result. Harmony reigns supreme. Solomon commanded of himself that he do this with understanding, wisdom, justice, abundance, and great joy. What happened? The earth could not hold the abundance; it was earth no more, it was Heaven.

“Do you wonder that those of Solomon’s day called him a great King, a God? They fell down and worshipped Solomon, thinking that he could furnish them with every needed thing. This is where they erred; they did not realize that Solomon was the example that they should follow. God said unto Solomon: ‘There shall be none like you in all the earth.’ There could be none like him on earth for he had released the earthly estate; the heavenly estate was his and therein reigned his people as kingly as Solomon reigned. He set forth God, the heritage of man, which they must follow.

“Could such a King condemn one of his kings to death, when by doing so he condemned himself to the same death, multiplied one thousand times ten thousand? Such a king ruled justly—not over other kings, but with kings, and there need be no pomp or glory of outer display. He need not even display his crown—all humanity knows of the crown. Such a King is a true ruler, not of the few, but with every human unit—they rule with him. This is man and God reigning supreme. This is the House of Israel, when the house becomes the tree, the root, the branch, the twig, the leaf, the flower, and the perfume that the flower emits, the very spirit of all races.

“Such a race did inhabit this earth and such a race will again inhabit this earth. I say unto you, you need not falter; heaven is here, if each human unit will but make it so.

“As men refuse to heed the call they will go out and return through birth into life, with its trials and tribulations; then through death again and again, until the lesson is finally learned—that upon the rock of absolute spiritual perception the whole human family is built.

“To such a race death does not exist nor can it again exist; therefore, Karma does not exist. Karma is but retribution for bringing into manifestation, discord, and inharmony. Substitute renunciation for retribution and you correct the cause for Karma, as it exists only in the thoughts of those determined to manifest Karma. Remove the cause or substitute it by a higher condition and the lower condition is erased. You have elevated the vibrations of your body above those which allowed Karma to exist.

“Death in no way removes Karma; neither does it destroy or erase it. Death adds to and magnifies Karma many fold, thus heaping it in great billows upon each human unit. The instant you let go of death and rebirth, you are free from death and Karma; both are erased. If erased, they are forgotten; if forgotten, they are forgiven.

“If at this stage, the absolute permanency of life cannot be perceived, thus conceived and brought into being, then there is an ultimate remedy for the mistake of death, named reincarnation.

“Reincarnation is but a guiding light on the blind trail of death. When this light leads, death may be overcome through round after round of earthly experiences. Then, through the lessons which those experiences teach, we arrive at the accomplishment of letting go of man-made conditions of creed or dogma that have been imposed upon us. Then we may again step forth into the full glory of God, into the light that is shining just as brightly, which has only seemed dim because we have wandered farther from the Father’s House, the house of our own true self unalloyed by man-made creed and superstition.

“As we again approach the House, the light shines forth brighter with each advancing step; and, as we enter, we find it aglow with light and with the same warmth and beauty which only seemed dim through our outlook. There again we shall find quiet, peace, and rest; and in these we may feast at will. The same would have been ours had we entered the House before we wandered, creed and superstition-bound. At the end of the trail all is forgotten and forgiven as it could have been before the beginning.

“ ‘Stand ye still and see the salvation of the Lord within you.’ Stand completely still in the physical and see the complete salvation that the Lord Christ of God, standing forth as your true self, can give you. Thus, I perceived and stated the law that Abraham made use of so long ago. It is just as true this day as it was at that time. Manifestations take form as they are conceived in thought, word, or action, according to your belief. If the thought is not good, the remedy is, ‘Change your thought. Call those things that be not, as though they were.’

“There are many mistakes in translation from the original texts to the context of your Bible, as well as many false prophecies. Many of these were brought about through lack of understanding of the characters and symbols with which the translators were dealing.

“These are excusable, as the translators were conscientious and their conclusions were presented as ably as they were able to comprehend them. The greater majority, however, were base falsehoods, perpetrated deliberately to mystify, to mislead, and to subvert the original gospel of the House of Israel.

“The first name was Is-rael, meaning the Crystal or pure white race, the first race that ever inhabited the world, the original or root race from which all other races sprang. This race was also designated as a pure light race, race, in many instances, meaning ray or beam. From this race sprang the Aryan race.

“The greater portion of this subversion of the Bible came about or began in the first and second centuries A.D. and this onslaught was directed in particular against the books of Daniel, Ezra, and Nehemiah. These misrepresentations were extended to the early works of Josephus and other books. They show conclusively that they were purposely perpetrated to hide well known data that existed at that time and instances that happened before that period. These falsifications were also instituted to destroy the definite chronological system and history preserved by the Israelites from the time consciousness began. Thousands of false histories of true events were written and substituted for originals and large portions of true historical data were distorted and effaced.

“The Aryan Race, a direct branch of this race, used this same chronological system and it has been preserved by them in its purity. Through this system, these forgeries and substitutions can be readily traced. Thus, we are in possession of true and complete Hebrew chronology. We know these falsehoods were extended to Solomon and to his household of wives, as well as to many others of the Ten Tribe House of Israel, its leaders, teachers, and counselors.

“After the division of this Ten Tribe House into two, the root kingdom was known as the House or Kingdom of Israel. The other was known as the tribe of Judah. While this tribe was of Israel, they were by no means all Israel. To hear Abraham, Isaac, and Jacob referred to as Jews is not only common error, but subversion; as only the descendants of Judah and those that came after, could be called after his name ‘Jews.’ The term ‘Jew’ was never applied to the Ten Tribe House of Israel nor to the twelve tribes of Israel.

“The Israelites were not Jews but the Jews were a tribe of the Israelitish Nation.

“When the tribe of Judah left Palestine and went into captivity, the name ‘Jew’ was applied to their tribe. Those that are known to us today as ‘Jews’ are the remnant of the tribe of Judah that returned to Palestine after they were released from captivity. Many of them had mixed their blood with the surrounding nations. Those that call themselves ‘Jews’ today are less than one-third-blood of the real tribe of Judah.

“Wherever the Jews have lived and mingled with the Israelites or Aryans, they have flourished; and it is to these nations that they owe their hardihood. As time goes on, the Jews will see that it is to these nations that they will be obliged to turn for protection and succor and it behooves them to keep their house in order.

“That part of the tribe of Judah which joined the Israelites in their migrations through Europe are not a part of the race that are now known as the ‘Jews.’ That portion can in no way be distinguished from the other Israelites that settled in the British Isles and elsewhere and along the shores of the Mediterranean Sea, as through inter-marriage and environment they have all lost their tribal characteristics. I was of this race; therefore, I know.

“The Jews are with us; we can trace their history step by step, down the ages, from the House of Judah to the tribe of Judah, and down to the present day. They are one of the standing signs of the great race that has assisted in preserving the God ideal, until all races are restored into one race, with the Christ of God the controlling factor in each unit of that race, as it was before the great race began to disseminate and divide.

“It is not difficult to trace the migration of Israel from Jerusalem. The trails of those who settled in the British Isles are readily distinguishable. Likewise, that of the tribe of Dan. Their name and history, also the places where they settled, identify them. The Danube River, named from the tribe, is an open roadstead today, through which, after disseminating into tribes, divisions of these tribes came to Britain later as Danes, Jutes, Picts, and under other names as well. Thus, they went into Scandinavia, Ireland, Scotland, and other countries and, under these various names, they came to Britain and thence to America. As

they reached America, they are in their former homeland. In this land of their origin, they are fast losing their tribal identities and are changing their language into the one language and that language will be the one which they spoke when they departed.

“They have wandered from home for a long, long time, but they are back again to their homeland; and that land extends to South America, Australia, New Zealand and the South Sea Islands and is as far flung as Japan and China.

“The Japanese and Chinese have migrated but little. They are divisions of a vital race that migrated from the motherland of Mu long before the disturbance that caused the mother continent to sink. They were called Uiguar or wandering tribes and are the progenitors of the Great Mongolian races. It is in this homeland that the white race achieved the highest civilization. They used emanating and radiating energy and released the energy of the atom to do useful work. They also developed levitation; thus they transported themselves from place to place. Their philosophy was entirely free from pagan worship, creed, dogma, and superstition. They worshipped true Principle as flowing through all humanity, man as divine as God.

“Israel-Arya is the symbol of the single and wise kingship and culture. From this race came the Bible and to this race its highest precepts were addressed.

“The Christ in man was their ideal. This was the torch that bore the light which was always aflame, the head of the scepter. To fan this flame and keep it glowing ever brighter, that man may never forget its precepts, those precepts were not only recorded in one Bible but in twelve Bibles.

“To guard against destruction or subversion, people built twelve corresponding Bibles in stone and located them throughout the Motherland. In order to bring them together under one head, thus making the precepts everlasting, they built the Great Pyramid; thus proving that the Christ, the foundation of civilization, was solidly established on earth among men and could not be defaced or erased. It would last forever, not only as a beacon that would hold high the light, but as a reflector for that light. It not only reflected the light but gave forth the oft-repeated command, ‘If Humanity has lost the light, go within; there you will find recorded the precepts that will renew the light so that it may shine forth from you, the lost sheep that are wandering bereft of light.

“With God, all that wander without the light (life) are sheep that have strayed from the fold. The fold is always there to behold and return to. The Christ, the shepherd, awaits with the lighted torch upheld for those that will enter therein. Although it has been hidden through the ages, it is always there for those that come, seeking the light.

“It is the first expression from the Cosmos. The voice, the word of God, comes forth. Here is LIGHT. LET THERE BE LIGHT, the vibration flashed forth; with those vibrations came LIFE. That Life is never separate from God, is witnessed by the fact that this Great Pyramid, with its foundation well established on earth, rears its head, uncrowned, to the skies.

“When man accepts his true heritage, Christ and the fact that the Christ of God is his true self in full dominion, the crown or capstone will be placed; then will it stand as an everlasting witness to the fact that man will never again wander from the fold.

“The Great Pyramid is a Bible in stone, an indestructible bibliographical record portraying events of attainments and wanderings of God’s chosen peoples. This does not mean just one people but all people who accept the Christ light. Neither does it give those people license to act and be less than Christ-like. It stands as a witness, lest humanity or its units wander away and forget, and dim this true Light, that from their midst would come forth One who had the determination fully to portray the Christ and with torch held high, aflame with light, would lead as the Christ within should lead.

“For ages, civilization has been going downward. In fact, so long has the great race trod the dark path, it appeared that this great race would lose its identity and revert to savagery and barbarism entirely. It was recognized that only a few were holding fast to the pure concepts that belonged to humanity, and that these few must withdraw into seclusion, in order that they could more readily come together, concentrate, and send out the light for the protection of humanity as a whole.

“Through this group, teachings were promulgated that the world needed a Savior, a God-man, who could and would step forth and, through thought, word, or deed teach and show humanity first through its units, then en masse, that the Christ still lived in them and was just as vital as ever, although inactive.

“The Christ light had been submerged by them because of their ignorance and refusal to live a Christ-like life. Through the spoken word, prophecy, and the heralding of groups and individuals, the proclamation was sent out to humanity that the Most High had appointed a Savior, who would again live true to humanity’s highest concepts, and that a Savior would come forth at an appointed time.

“This was an edict of the Most High which the Godhead poured out through a group of human units. Those units saw that, in order to attract men to the Savior who would come among them, it would be necessary to set an appointed time for His advent and that all should be instructed as to the method and purpose of His coming, even fixing the exact date of the crucifixion.

“This was not only necessary in order to give His teachings greater weight and vitality, but it was necessary to bring humanity’s thoughts back to a focal or central point, as the majority were wandering entirely after strange gods. Humanity had gone so far afield that spiritual death was imminent. Thus, it was proclaimed that the Body of this Messiah or Savior would be slain and that his body would be placed in a rock-hewn tomb and a complete resurrection would follow. Thus, humanity would again be shown that they could turn from being the ‘sons of men’ and become the Sons of God—the Christ of God always dwelling One with God. Thus, by living the God life, man would never go back into the welter; peace and good will would reign on earth. It was also written that this condition did exist and was before all things and that He would teach them man’s true heritage. Thus He did exist and was the Hidden One of the

ages; and through the precepts that He taught, flowed the fountain of God's providence and the full fruits of the earth that were for man's free use.

"There prophecies had become paganized and subverted before the advent of Jesus; and this subversion has extended to this day, leading many to believe that the basic elements of Christianity had been borrowed from previous religions, instead of knowing that it has always stood forth and accomplished humanity's highest ideal.

"The body of the mother, the one who would bring forth and nourish this Christ Child, and the body of the father who would stand as a physical protector, were also prepared for this immaculate birth, each complete yet united as one, to watch over this child who would grow into maturity among those he would teach.

"The mother was Mary and the father was Joseph, both representing the descendants of David, the true light-bearer; from the seed of Abraham, meaning Ah Brahm, the bearer of the complete light from the great Cosmos.

"The sons of man had reverted so low in the scale that the vibrations of their bodies were below those of the animal. By stepping forth and presenting the long-forgotten Christ, He knew full well they would attempt to ravage his body in a greater degree than the animal would. Unless human perceptions are guided by the Christ light, they will sink lower than the animal.

"He knew He must be so definitely at-one with the Christ in His dominion that they could not touch Him unless He chose. Thus, He was fearless in choosing the role. Such an One choosing this role must be humble, knowing fully that such is the role that all have followed through their Christ life.

"This gathering consolidates this idea more definitely. You can observe the silent influence wielded through the thousands of humble souls gathered here. You can calculate this fully by taking for the basis of your deductions the fact that one man, standing forth in his Godhead, giving forth in fullest measure, conquers the world and death is no more. Add to this the influence of one more who is as powerful, the influence of the two is four-fold greater than the one. Then multiply this by the numbers gathered here and you can realize the power that is radiating forth to the whole world from this multitude.

"With such a power center in full radiation, the world is reborn, revitalized, and renewed instantly, whether the units of humanity realize it or not. Such an assembly has gathered in stated locations throughout the world every twelve years, far down the ages, long before Neptune threw off her mantle of God. Their numbers were less in the earlier days, but the radiations going out from the groups have attracted others without an audible word being spoken.

"The first small group grew into a multitude; then one from that multitude formed another group, and so on, until twelve groups were formed; and this is the twelfth or last group, making thirteen in all. This group has assembled to consolidate and unite the twelve with the first group, making thirteen united into one complete group, yet meeting as the original groups have met, in different places, to facilitate the accessibility of the assembling places.

“There is no attempt at definite organization; neither are there any hard and fast rules adhered to. It is only organized as each individual is organized within and, through that organization, is drawn to one of the groups. The location of the assemblies has never been revealed to people in general, which proves that there has been no attempt at organization.

“The assembly which will gather at twelve o’clock tomorrow will fully consolidate all the groups under the first group, the twelve building a pyramid symbolizing the completion of the Christ ideal in man, the thirteenth constituting the capstone or crown.

“All the thirteen groups will assemble as separate groups in the same location as before; yet the assembling of one or all of the groups will be the same as though all were meeting with the head group, which will be accomplished tomorrow.

“Aside from just assembling for consolidation of the thirteen groups into one group, twelve from each of the twelve groups will go out to assist in forming twelve more groups. Multiply this by twelve, which will be one hundred and forty-four groups. When these groups are augmented by other units of humanity, they will again branch out into groups of twelve. Thus a pyramid formed of groups in the order of twelve will be erected until it encompasses the earth.

“The only requisite necessary to become one or a part of these groups is first to present the Christ ideal to yourself, then give forth Christ to the world in thought, word and deed. You are then one with this whole great group and where you meet God, they must meet with you, in your home, your own sanctuary, be it in the most remote part of the world, on the mountain peak, or in the busy marts of trade. One with God is the determining factor always. The instant you lift your thought to the Christ, your body responds to the Christ vibration; then you respond to the same vibratory influence that is emanating from this vast throng and the multiplied energy of its numbers picks up your Christ ideal and spreads it broadcast to the whole world; and your influence is carried on and on with the combined whole in a great tidal wave of thought.

“Thus, instead of remaining in the former seclusion, these precepts will become world-wide. To such a group there need be no head, save the Great Godhead of the whole human race; no form, no sect, no creed is necessary.

“Declare you are the Christ and command the self to live true to this ideal concept in thought, word and deed; thus you do conceive and bring forth the Christ. These vibrations once established are never diminished, though the unit or individual be unconscious of their existence; but if you keep on and on, you will become conscious of these vibrations—which is a far greater experience than any other could be. Thus, the focal point which is established is true and can never be erased and to this point every human unit must eventually come. To such the whole wide vista of the Universe is opened and there are no restrictions added to or imposed upon the individual. The vista imposed by the human vision may be outside these vibrations, but it may be brought within the range of vibratory vision. There may not appear to be an individual here within

the vibratory ray which the human vision imposes, but each is here and we recognize him. You, who have walked or ridden all the way, have at times glimpsed this fact or you would not be here.

“With such a united humanity, can the battle of Gog and Magog or Armageddon be fought? Can man-made manifestations of law bring forth a force that will trample over God Law, which is ruling above and co-existing with all force? Here but one God-man need say, ‘NO,’ and it will be accomplished, as all are in unison and respond in unison. No force need be exerted. The force to harm that those in the lower vibrations are sending out can be concentrated and returned to them with true love and blessing. If they resist, they will but destroy themselves; and those who are returning the love force need not so much as lift a hand.

“These groups stand as the Great Pyramid has stood, indestructible down through the ages, as a witness, in stone, to humanity that the Christ in man was fully established long before man’s advent, and that man as the Christ has never been separated from the Godhead. That this Great Pyramid is such a witness is fully established by its age and purity of form, construction, and intellectual value. It has been preserved and mentioned as the Great Pyramid throughout millennia. All the scientific information that is imbedded in the huge mass was not placed there for the advancement of science, as men must be well versed in science in order to interpret its knowledge.

“Its great antiquity and wonderful structure have set it aside as a mystery to mankind. Within its mass is exposed the secret of the Universe; each delineation is in precise terms and methods of exact science. This was pre-ordained and is working toward the harmonious consummation of man standing forth as the Christ of God, completely amalgamated with God. The culmination of this accomplishment will place the capstone upon the Great Pyramid.”

Chapter XVIII

As the RISHI finished, a number of people walked toward our camp and Jesus was in the group. We had noted that they had gathered on the slope of the ridge a short distance from the camp but had supposed that they were gathering for a private conference, as these gatherings were in evidence all about the countryside.

As they approached, Weldon arose, stepped forward, and clasped both of Jesus' hands. There was no need for an introduction, as they were all close friends of the Rishi and Jesus. As for ourselves, we felt like little atoms ready to take root in any niche where soil presented itself.

All gathered around our campfire. Weldon asked Jesus if he would talk to us of the Bible. This met with a most hearty approval from all and Jesus began:

"Let us consider David's prayer in the twenty-third psalm, 'The Lord is my shepherd, I shall not want.' You will note this was not a prayer of supplication. Do you not see that the real meaning implies that the One great Principle is leading us into the way we should go, or Great Principle goes before on our pathway, and thus we make the crooked places straight? This Principle prepares our pathway as a shepherd does for his trusting and dependent sheep; thus we can say, 'Where Our Father leads I am unafraid.'

"The good shepherd knows where everything is located that is good for his sheep; thus we can say, 'I shall not want.' With David we can say, 'I cannot want,' for I AM is guarded against every ill.

"Every want of our physical nature is supplied. Not only shall we be well fed in the green pastures but there will be an abundance to spare. We rest in complete assurance that every desire is already fulfilled and provided for. We can let go of every weary sense and say, with David, 'He maketh me to lie down in green pastures, He leadeth me beside still waters.' The blue of their quiet depths gives great peace to our minds and our troubled consciousness is stilled.

"With body and mind at rest, the heavenly inspiration of the most high Principle floods our souls with the pure light of life and power. The light within us glows with the glory of my Lord, the law wherein we are all one. This radiant light of spirit renews our understanding; we stand revealed to our true selves, so that we know ourselves as one with the Infinite and each is sent from this Principle to manifest the perfection of the Father Principle. In the quiet calm of our souls, we are restored to our pure selves and know that we are whole; thus, 'He restoreth my soul. Yea though I walk through the valley of the shadow of death, I will fear no evil.' In the fullness of the bounty of this God Principle, what can we fear? Here we rest our physical natures, God quiets our minds, God rests our souls, God illumines us for service; therefore, with this perfect preparation from within, what outer tests could cause us to fear that any evil thing could harm us? God is in the midst of every one of us; to each he is an ever-present help in time of trouble. In Him we live and move and have our being. We say with one voice, 'All is well.'

“Now each can say, ‘God love leads me directly into the fold. I am shown the right path and corrected when I stray from this fold. The power of God love attracts me to my good; thus all that would harm is shut from me.’

“Now, with David, each can say, ‘For thou art with me, thy rod and thy staff they comfort me.’

“In first taking up this work and perceiving the truths or the fundamental scientific facts underlying all life and the way of attaining thereto, you take the first step, and the exhilaration and enlightenment are so far beyond anything you have hitherto experienced that you decide to go on in the work. Then doubts, fears, and discouragements are allowed to creep in and your on-going seems to be retarded. You struggle first one way, then another, and you seem to be losing ground. The struggle seems to be too great for human beings to accomplish and you begin to look at the failures all about you.

“You say God’s children are dying on every hand and none within your generation has accomplished the ideal of everlasting and eternal life, peace, harmony, and perfection which I idealize. You say that accomplishment must come after death; so you let go and find for a time that it is much easier to drift on and on with the human tide on the downward trend.

“Again, the race consciousness has had another setback; another who had a great spiritual enlightenment and understanding and could have succeeded, has failed and the race consciousness has another binding hold upon humanity. Generation after generation gives it a still greater and tenacious grip. Is it any wonder that human nature becomes weak and frail; and each in turn follows on and on, in the same eternal treadmill, the blind following the blind, on and on into eternal oblivion; and into the great vortex, where not only the body is forced into dissolution and decay, but the soul is ground between the never-remitting millstones of human perception and mistakes?

“If you would realize, as I did and as so many have done, that it is far easier to work out your own problem in one earthly experience than it is to go on and on and accumulate a race consciousness of good and evil that soon becomes an encrusted shell; that has been added to, layer by layer, upon an encrustation by each succeeding experience, until it takes superhuman force and sledgehammer blows to break the shell and release your true self.

“Until you do break the shell and release your true self, you will continue to be ground in the same vortex. You can work until you have released yourself sufficiently to get a glimpse of the horizon’s ‘grander view.’ Here again you cease to struggle, your mental vision is cleared, but your body is still encased in the shell. Realize that the newborn chick, when its head is free from its shell, must still go on with the struggle. It must be entirely free from its old shell or environment before it can grow into the new, which it has sensed and perceived as soon as it has broken a hole through the shell once encasing the egg from which it grew.

“You fail utterly to see that I, as a boy working at the carpenter’s bench with my father, perceived that there was a higher life for the God-born so-called human being than to be born into a human existence for a short time and, during that

short existence, be ground between the millstones of man-made laws, superstitions, and conventions and thus struggle on through that existence for perhaps three score years and ten, then pass on to a heaven and a glorious reward of harps and psalm singing that could have no logical existence except in the gullible minds of those preyed upon by the priesthood of my day.

“You fail utterly to see that, after this great awakening or realization within myself, it took long days and nights of struggle in seclusion and silence, all alone, right within myself and with myself. Then, when the self was conquered, it took the far greater and more bitter experiences of personal contact with those I loved dearly and to whom I wished to show the light that I had perceived; knowing it was the light that burns so brightly, lighting the path of every child of God that is created or that comes into the world.

“You fail utterly to see the great temptation that beset me to go on and be the carpenter I might have been and thence live the short span of life allotted to man by hierarchy and orthodoxy; instead of taking up a life which perception had only given me a glimpse of, thus allowing me to see through the murk and mire of superstition, discord, and disbelief.

“You fail utterly to follow the bodily anguish, the ignominious insults that were heaped upon me by my own kin alone, aside from those to whom I strove to show the light I had perceived. You failed to see that this took a will stronger than my own, which sustained me through these trials. How little you can know of the trials and struggles, temptations, and defeats that beset me. How, at times, I struggled on and on with clenched fists and set teeth, seeing and knowing that the light was there; although there seemed to be but one last flickering ray and, at times, it seemed that that last ray had gone out and a shadow was cast in its place. Even then, something within me was ever strong and dominant, that, back of the shadow, the light was as bright as ever. I went on and cast aside the shadow and found the light burning even brighter because of the temporary dimming. Even when the shadow proved to be the cross and I could see beyond; the final awakening of a triumphant morn that passed beyond the understanding of mortal man, still immersed in fear, doubts, and superstitions. It was the very urge of this perception that sent me on, determined to drink the cup to the fullest draft, that I might know by actual experience and contact whereof I spoke; that man by the free will of God, coupled with his own free thought and pure motive, could prove for himself alone that God is divine; and that man, His true son, born in His image and likeness, is as truly divine as the Father is divine; and that this divinity is the true Christ that every man sees and perceives, is in himself and in all of God’s children.

“This true Christ is the light that lights every child that comes into the world. It is the Christ of God our Father, in, through, and by whom we all have everlasting life, light, love, and true brotherhood—the true Fatherhood, the true Sonship, of God and man.

“In the light of this true understanding or Truth, you do not need a king, a queen, a crown, a pope or a priest. You, in the true perception, are the king, the queen, the pope, the priest; and none but yourself and God stand alone. You

expand this true perception to take in the whole Universe of form and shape; and with your God-given creative ability, you surround them with the perfection that God sees and surrounds them with."

ADDENDUM

The word *Arya* means cultured, refined, and noble.

Aryavarta was the land wherein the people gave great heed to race culture.

Arya-bhava was the ancient name for the highest virtue.

Arya-marga was the path to noble life.

These precepts had been handed down through eons of time.

In ancient India, culture was most human in its outlook, the thought being “great men for a great country”; hence we find a great people, complete brotherhood, true love and reverence for each human unit, truly humble souls knowing that all are God. This could in no way become another name for strife and contention; it must become the dominant factor in its essential relationship toward the building of true world consciousness.

The Aryans dreamed and philosophized; yet their dreams were most real. They not only dreamed of God, they knew that God was actually enthroned in the hearts and lives of all mankind, as the true and beautiful in every human unit.

Is there an intelligent man that does not have such a philosophy, a viewpoint or attitude toward that world? What better attitude could there be than viewing the world through the eyes of the God-man? Is it not through this attitude that all humanity lives richer and more harmonious lives?

The Aryan message is, “Build up your manhood and womanhood and you build up all humanity.” By so doing, you avoid the so-called sins against the body. Through the accomplishment of this ideal, you realize the supreme opportunity of earth’s pilgrimage and, with the right sense of proportion, the rich powers of youth are laid as an offering at the Mother’s Shrine. Thus, you find the key to the kingdom of heaven right within your own soul, just as you did a thousand or a million years back and will do in the years to come.

This can be accomplished here and now; or you can go on and plow through materiality on its network of roads and through its network of thoughts, until you eventually reach the same central white light which is again Spirit, the Christ in every one, the truth made manifest unto you. This is the ultimate for all races, all creeds, all religions, the Fatherhood and Motherhood of God.

Once self-mastery is attained, the Master leads on and on, ever on.

The Aryan manhood guarded Aryan culture. The Aryan womanhood has been the greatest guardian of this culture. All through the ages, she has nourished the moral, social, and political life; her intuitions and mysticism of sympathy have always stood as the great bulwark of the Aryan Ideal.

Aristotle asked that an Indian teacher, versed in the ancient teachings and culture of India, be brought to him—a teacher that in the noblest sense could be called a true man, physically strong, intellectually and morally refined.

It is God's promise that prayer is always answered. "I say unto you, ask and it is given unto you, seek and ye shall find, knock and it is opened unto you. For every one that asketh, receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

In other words, the Christ admonishes us, "When Principle says, 'Yes,' refuse to take, 'No,'" No does not have its origin in God but in our own failure to believe in God's promise. The God-promise to man never fails, but how few can stand the test of knowing. How few can meet every trial by knowing God, until the Christ of God is released within them.

What an invitation to constantly know God; what an appeal for definiteness and persistency.

God Principle always bears with its own, those ready to receive the highest understanding. As they cry out for deliverance from their adversaries, they know it is only for their future purification and enlightenment. Thus, they realize that the adversary is a friend, as the adversary compels their unceasing search for God Principle.

The promise is, "Principle cannot break its own law." We ask for strength to erase the evil thought that law can be broken or that there is a power that can oppose God Power. As God is all Power, God must answer prayer.

GOD IS THE ONLY WORD, IT CANNOT FAIL.

Life and Teaching of the Masters of the Far East

by Baird T. Spalding

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CHAPTER I

GREAT WHITE BROTHERHOOD AND WORLD PEACE

Before going further in the study of certain underlying laws and facts regarding the teachings of the Masters, it is well to consider the scope their vision covers. One must enlarge his mind and out-look upon life to that in which the Masters work in order to fully understand the full purport of their teachings. At this time we will deal chiefly with the field to be taken into consideration and the general trends of mankind in order that we may fully adapt ourselves to the work that is before us. It is necessary to know the nature and scope of a field of work before selecting the tools and laying down a plan for tending the field. We must know to what the field is adapted, what crops are to be raised, and to what end the cultivation is to be directed. There must be a purpose back of all work and it is far beyond the reaches of what we commonly call our own individual nature. Each man's nature in one way and another is vitally associated with the life and well-being of every other individual in the world and what affects one must in some degree affect the rest of humanity.

I rather feel that this discussion of peace should be very general because everyone is interested. The fact is that the world is becoming peace-minded and that people are saying that we have had enough of war. People are beginning to understand that war is not a natural condition and to understand that all those who assume the role of providence by setting themselves up as the embodiment of perfect Justice—the creators of Happiness—are only deceivers. Peace and Happiness, the heart's desire of all Humanity is not a gift to be bestowed upon mankind, but has to be earned by honest effort. There is not such a thing as political miracles. Man has to realize that he alone has the power to work out his destiny with his own intelligence.

This sweeping tide of human interest in that which will promote and guarantee peace is the inevitable working out of the Universal Law, which always moves to promote the common good. God is no respecter of persons and this awakening of men along peace lines is their response to the movement of the Spirit of Peace which is fostered by the Masters. Only as the individual identifies himself with Universal Law can he expect to find his individual good for it is inseparably united with the common good. For this reason, true progress is slow and suffering is great.

There is a great brotherhood throughout the world who have been working for peace for thousands of years. They are back of every movement for world peace and are becoming stronger and stronger all the time. There are now about 216 groups throughout the world. There is always one central unit as a first or centralizing body and twelve units which surround that unit, giving it more force and power. They are working also for the enlightenment of the whole world.

These groups are really composed of human beings who are actuated by the high thought of the White Brotherhood. All of these groups work together.

There is a very strong thought coming to the whole world for peace and enlightenment as well.

There are many misconceptions regarding the White Brotherhood. It must first be understood that they never make themselves known as such, nor are they exclusively back of any outer organization or organizations. They are Universal in their function and purpose. They definitely work with the Universal Law to universal ends and any individual or group working toward the same ends without selfish or group motives many receive their full support. This support may be known on the part of the man but it is more likely to come in the form of an unknown stimulus. That is, the help is not likely to assume the form of that coming from any definite place or person. Those receiving this support are conscious only of the help or influence.

The League of Nations originally was an instrument of the White Brotherhood but it was misused in many ways by certain nations and individuals. It will, however, come back under the guidance of the Brotherhood some time in the future.

The birth of a new order is in process; we are witnessing right now the destruction of an old civilization. The White Brotherhood will assert itself positively on the most important issues when the time is propitious.

The time has come when there can be no halfway ground in this purification of the race, whether or not individuals or groups array themselves against the common good in this day. The mills of God grind swiftly at times and also finely. Only from the siftings shall the selfish and aggressively grasping rear a new life's structure. It were far better to unify oneself with purely creative motives that contribute to universal good, for thereby shall good come to the individual.

Often the influences working in Universal ideas come into being without much notice. It is something that seems to germinate and move forward as a contagion while the minds of many are still so engrossed in other things that they do not notice the change. Then, all of a sudden, each individual seems to realize that it has come into being and that it is in exact accord with his own secret thoughts. Thus, he very often slips into the new order rather unknowingly. The point is to be alert to these secretly developing forces within oneself and in the race, and here one will find the key to his most rapid progress and most vital service in the universal cause.

India has maintained peace by using methods identical to those used by these 216 groups about which I have spoken. It was brought about originally by twelve groups which have expanded and are still expanding. The influence of these bodies has been very great, entering into the whole fabric of Indian thought. Their work from the outer point of view has been largely educational. They release information orally which is acted upon under their direction. Results prove the efficacy of this method.

Gandhi studied the situation of non-violence for twenty years before he began his work, becoming a very deep student of it. The principle has been in existence in India for 600 years. Because of the Untouchables it was made

operative through Gandhi in this generation. Gandhi went among the Untouchables, teaching non-violence, making it an effective force. The younger generation took it up immediately. They recognized the great effect of it and it spread throughout all India. The younger generation now has brought it before the people stronger than ever. This will eventually result in the dissolution of the caste system. The Untouchables became quite an issue there as they numbered some 65,000,000 and guidance was necessary because they had such powerful influence. Gandhi has been almost entirely responsible for their present emancipation.

Those in the groups mentioned that are working for world peace are persons of a very high spiritual understanding. One man of each group is always prominent as one of spiritual attainment.

There are some sixty in the United States who definitely belong to this association. They are very quiet concerning their connection with it. They do not give out the place of their group meetings or any information concerning their activities.

This is why many people are more or less incredulous concerning the great work being done by the illumined. They are so accustomed to outer show and display that they cannot imagine any great work being done in such a quiet, simple manner. But if one will stop to think for just a moment he will realize that all the motivating forces of the Universe are silent and those who work consciously with these forces move according to motives. There will come a time, however, when they will work more openly, but that will be when there are enough illumined people to know and understand just what they are doing. Study your own experiences. Are you not aware that silent influences working underneath the surface of your own being are those forces which control your life more than the outwardly manifest things which you express in words? However, just as these silent "broodings" of your own inner nature eventually find their outer expression when you are in an environment which harmonizes with them, you do not hesitate to express them. Study yourself and you will find everything working in you just as it is in the race. "What the Father sees in secret, He will reward you openly" is not an idle statement but it reveals the manner in which all things come into being in the outer world. To understand this fact will not only be to better understand yourself but also the manner of the universal spiritual work that is going on underneath the surface all the time. It is only through adapting oneself to this sort of conscious procedure that he will be able to clearly trace the workings of the Secret Brotherhood. Their activities are hidden only to those who do not discern the mode of accomplishment. We are accustomed to noise and display and the quiet yet most powerful forces in ourselves and the world about us go unnoticed. We follow the noisy people into bypaths and lose the path of life that moves in stillness through our own individual being.

This Brotherhood is not properly an organization, as anyone can belong who will work constructively either openly or silently for peace. It is rather an association of kindred spirits. They co-operate, in fact, with any association or organization that is for the benefit of mankind or the advancement of humanity.

The group in India works silently but it is its influence that brings these bodies together and co-ordinates their activities. It was the activity of this very group that brought the Nobel Peace Prize before the world.

Tolstoy was a great factor in making this principle practically effective. But it has always been presented through the nine rulers of India. Tolstoy was an advanced soul. He was working with the great Central Group all the time.

While no one knows its exact location that Thirteenth Group has always been a very dominant factor in world education. That group of twelve is working in every educational center in the world.

These groups are not an organization here or anywhere that makes propoganda for world peace. It was seen that the spoken word, or the silent word, when sent out to the world, was of far greater influence than the written word. The written word can be garbled. The spoken word is an ever-expanding and ever-increasing influence.

Here again is the wisdom of the wise which has always been in evidence. So long as constructive forces work in "secret" they grow unnoticed by those who would destroy their effect. The world does not realize the advance of the Constructive Force until it has already undermined the sordid structures of the selfish and self-seeking and then it is too late. At the time of such helpless disintegration, and only then, are the activities of the Brotherhood likely to come out into the open to strengthen the Truth in the minds of all the people. This is not done through fear of attack but through knowledge of the most powerful way to bring about any great constructive movement for world betterment. The selfish have no access to it.

In a sense, all those who are working for India's freedom or for the freedom and peace of the world are Avatars, as the Western World looks at the Avatars. Many of the Great Ones have been disseminating this teaching for thousands of years. Jesus has been and is working definitely for the betterment of the whole world.

The reason many people in the Western World do not recognize the work of Avatars is that they can conceive of them only as working on the surface, saying and doing spectacular and miraculous things in public. They do not know that the true miracles are always worked out in silence first.

Regarding arbitration as an instrument for world peace, this movement was started in the Punjab of India. It is a powerful instrument of world peace. It has completely outlawed aggression. India never did use an aggressive attitude, never did encourage open warfare in that territory at all, and the Punjab was the greatest influence back of this whole movement. It has been maintained throughout India for about three thousand years. Non-aggression and arbitration have been proved practical.

W. J. Bryan, consciously or unconsciously actuated by the silent influence, succeeded in getting peace treaties with all but four nations. So far no national character has since dared to take up his work. It will be taken up again some day in the future with the forming of a board of men, unknown to the outer

world, that will have complete authority from the peace societies and groups working unselfishly for world peace.

If the entire financial world were to get behind this movement for unity, it would be the greatest influence for peace. There could then be no finances for war. It could be impossible to finance war and hence there could be no war. If the cooperative system should be adopted universally, there could be no booms and no more depressions. It would also be of great influence in the abolition of war. As a matter of fact, cooperation is coming into existence. The people who do not cooperate and align themselves with the new order will be outlawed completely.

Following this spreading tendency to outlaw war, people will have their eyes opened to the causes of war, which are in the sole promotion of group or national advantages. The practice of non-cooperation will also be outlawed as a contributing cause of war. This brings the whole thing right down to the individual and each one must outlaw his own selfishness and self-seeking at the expense of others. He as an individual will find that the best way to promote his own interest is to promote the common interest and the only way to preserve his own good is to preserve the good of the whole. This silent tendency is now being awakened on a broad scale. But each individual must find its beginning in himself and one who will earnestly search his own soul will find the embryo of this movement increasing in his own nature every day. Spreading from individual to individual it will grow into a mighty world movement and will be the ultimate motive in all human activities. Just as the individual who does not obey this eternal trend of his inner nature is destroyed, so will such groups, institutions, religious organizations, races and nations be disintegrated, leaving the world for those who love the law of God and live that law in relationship to every other man and nation.

In all modern movements it is clearly revealed that the changes must be first in the individual for, unless his own nature is properly correlated with the movement back of outer conduct, he becomes a disintegrating factor in any movement that might otherwise accomplish untold good. One can scarcely do anything in the way of accomplishing universal peace until he has found peace within his own nature and he cannot find peace in his own nature until he has been long enough truly in touch with the unseen forces which move toward the common good.

There is no question but that the individual first must be at peace. Not only that but he must realize what it means to the individual as well as to the nation. If he is centralized in that idea of peace, he projects that influence and he becomes one of the great moving factors of the spiritual development of the age. The peace movement is one of the most definite factors toward spiritual enlightenment as well.

Politics will be broken down completely with this new system that is coming. But, so long as the present political set-up endures, no really effective program can be launched and carried to a successful conclusion. Everyone who keeps in step with the trend of the times is receiving all the help he is capable of receiving from these higher forces. Some of them receive this help consciously,

some unconsciously, but nevertheless the help is there. Some have gone so far that they know and acknowledge this help.

Political parties, in the working out of the underneath movement of constructive forces, will probably merge into one great party for greater simplicity of government. These changes must come through our party system, moving into single chamber legislation and not divided. "A house divided against itself shall fall." That will eradicate a great many of our political evils. This will all originate within the States due to changes brought about there. It is coming as a national movement in the United States.

Peace is here! When we relate ourselves definitely to that Principle, it makes us a working unit.

FOR THE TEACHER

1. Paragraph 1. It should be clearly developed in the beginning of this study that the people generally need a new perspective in the matter of spiritual progress. We have for the most part been pursuing the whole subject as that of bearing entirely upon the body and the things which we imagine the body should have. In reality, all the body is and has depends upon something infinitely beyond these.
2. Paragraph 2. Show by further illustration, if possible, how the general reaction of the people is in the direction of peace and that back of this is the coming of the purpose of the Universe, or God.
3. Paragraph 3. Show your students how this peace movement which is springing up is identical with their own ideals, awakening them to the fact that they are inwardly actuated by Universal movements that are the objectives of all the illumined.
4. Paragraphs 4 to 12. Show how brotherhood comes into being through obedience to innermost impulses toward general betterment and that the difference between one's relationship to another in a sense of unity and the relationship of the White Brotherhood to the whole is but the difference in the degree to which they are actuated by these deeper impulses.
5. Paragraphs 13 and 14 doubtless will stand in your presentation much as they are unless your knowledge includes much that is only referred to lightly in these paragraphs.
6. Paragraph 15, 16. This should make clear why it is impossible for the average individual to understand why the Masters do not appear in the open with their work. Whole volumes could profitably be written along this line. It is the very reason that you sometimes do not venture to express your opinions even within your own home. You know as long as you are silent you have no opposition but once you have spoken the whole thing is open to controversy. Then again, you feel the right time comes to speak and it is all acceptable and everyone cooperates. What moves in the Universe also moves within man. To know himself in some of these most simple things is his key to great understanding and power.

7. Paragraphs 17 to 26. The motive is much the same and is but further emphasis upon the importance of silent cooperative work in the positive realization that the great Creative Spirit is working through all men in some degree; and the important thing so far as we are concerned is that we make it a more vital issue in our own lives.
8. Paragraphs 27 to 32 afford additional opportunity for amplification along the foregoing lines and can become a vital factor in liberating the people to progress. Teach the people to expect and prepare for changes. Become sensitive to the changes now moving underneath the political and economical structure. The change that will liberate is not in any of these outer forms but is in the hearts of men.

CHAPTER II

THE ONE MIND

We have evidence of the control of the One Mind. In every field of action we will note the One Mind control. Even upon this boat you will note that there is one head; consequently there is one control, with many activities under that control, and all these lesser activities emanate from that centralized authority.

It is only through this centralization of power and authority that there is anything like harmony in the operations of any organized section of society or even within the individual. We all know what happens when there is a division of power or rather an attempt to divide authority without consideration of some central motivating source. The orders which go forth from two sources to the various centers of activity can result only in confusion and chaos. If power emanates from more than one central directive head, the authority is destroyed and the entire structure is broken down.

Where there is one controlling element which has dominion, power, or control of motivating action, we are brought directly to that One Element and, thereby, brought to one-pointed action which we have discussed before many times. It is through that action that we do accomplish and that action brings us into a harmony with that central control in that we do not scatter our forces but work with the One Force, or power, which is complete control.

*You always bring yourself into accord with that to which you have delegated power. That is, if you believe in the power of the world and its environment, you are seemingly receiving directive control from a thousand different sources and this is the source of your confusion. You do not know whether to obey the seeming demands made here, there, or some other place and this division in the consciousness breaks down the entire structure of man's nature. He must know "Whom we have believed, and become persuaded that He is able to keep that which we have committed unto Him against that day."

That one control does exist for every human being if he will but use it. Of course, the use of that control must be conscious; it must be consciously directed or used for the purpose which we decree or which we establish. It is through the establishment of that control that our thoughts are brought into that one power of action or one thought of expression. There they cannot help but express that which they send forth. In other words, the motivating principle we determine must come into existence. "His servants are ye, to whom you yield yourselves servants to obey," and the manifest results must be determined by the outworking of that motivating force from which you receive your direction. The results can be no greater than is the power vested in the authority.

This central control of the Universe is often called Principle as well as Mind. Principle does not bind it as closely perhaps as the One Mind. Still, that Principle controls and governs and it knows what it is doing; it governs with intelligence, so it must be a Mind Principle. The Hindoo always puts it as Principle, or the All-Mighty, which means that man does become that mighty, controlling element.

Man stands in his all-mightiness the moment he projects his thought to that one control, that one central directive authority.

1. It is all so simple if one looks at the entire situation with an open-minded and sane approach to it. You say in your own mind that this person or that condition has power to make you sad. This is delegating authority to a definite location or form. Obeying the authority which you have thus assigned, you embody in yourself the mental and emotional state which you recognize as existing in the nature of that authority. You could not possibly think of embodying joy from a source that you decree has only the power to make you sad. Then, through your obedience to the authority you embody the sadness which you have admitted it has power to manifest in you and you say "I am sad." You become that which you embody. This is the whole secret power but, to manifest that Mighty power that is ours, we must obey that source and embody the characteristics which it possesses; then we should not hesitate to proclaim "I am that," as the Hindoos put it, when *that* becomes the thing we have embodied. This will all become perfectly clear to anyone who will dwell on the matter for a time.

In this state will-power is not a method of control. Will-power gives us the impetus for bringing that control into existence but it is not the motivating factor back of the control. Will may differ entirely from control. Self-will never is able to project thoughts to one central point. Definite control or mind action is capable of carrying thoughts, feelings or actions to one central control, which is a definite attribute or element that man uses always and which he has dominion to work WITH. Not Over, but to work WITH. That is the very force which man brings into activity the moment he brings his thought to that focal point of Principle which activates all conditions.

Let us take a very simple illustration. Man has power to bring his mind into subjection to the principle of mathematics but he does not have the will to make the principle act. The principle acts of itself and is a single center of control within its sphere. Man may bring his will up to the point of the activity of the principle but from then on the principle is the motivating force and through this subjection of his will—to be more accurate—he finds the secret of his mathematical power. The principle of the human will is that it is to be brought into subjectivity to some higher authority and thus man becomes the embodiment of it and is possessed of the power of this higher authority. Man's weakness is brought about through making himself subject to that which in reality has no power and this should be proof to him of the immense power which is possible to him. He must now learn to apply this principle of his own will and recognize power as existing only in the One Principle.

Our everyday life is a concrete application of this fact, in that our statements conform to the One Principle or One Mind. We vision or project an ideal. Let us say that that ideal is for perfection. We immediately come into direct accord with the One Mind control or Principle. We project an ideal for ourselves to accomplish. If it is a high ideal that Power immediately becomes active and brings that ideal into existence. The moment that ideal is projected and the

force back of it becomes active through it, that ideal is complete. That is, the moment the ideal is released from the activity of our will and is projected into the activity of the One Principle, it is a completed thing.

So long as there is any dual sense it is difficult for anyone to see how this can be true on the manifest plane. The Masters do not take into consideration any plane outside of the Spiritual—the Spiritual made manifest. If we do not take into consideration any plane outside of the Spiritual, it must be in existence always after the statement is made, even before the statement is made. We quite evidently withhold from ourselves the accomplishment of our ideal because we look to three planes upon which it may manifest. It is found very conclusively today that it manifests only on one plane. It manifests on the Spiritual plane always. It is always fact.

2. Now if we hold to and remain within that Spiritual plane we would see it in its true expression. We would not need to look to the material at all for when we do we speak in terms of materializations and materialization is not spiritually a fact. The *actual* thing is the fact always. That is the Spiritual made manifest. Two plus two equals four in the mathematical principle, it equals four in the mind, and likewise in manifestation. This is not three planes but it is all the mathematical fact separated or differentiated at NO point whatever.

After the manifestation it is said that it does no harm to name it material or physical because you cannot harm the Fact. But it is always elevated or exalted to the Spiritual. That was Jesus' meaning when He said: "If ye exalt all things to Spirit they are in existence already." Evidently He had that very thing in mind when He gave the prayer: "Father, I thank you that you have heard me, and that you do hear me always." He knew fully that that which He saw as His ideal was already accomplished. To Him it came forth instantly. Then He gave the statement that "if you go forth into the vineyard it is ready for harvest."

Now, if we take that definite position, there is no question but that we would be out of all of this difficulty completely. He immediately rose above every difficulty by the very attitude that He took. It was not a long, arduous process to Him. It was instantaneous. He saw completely through the non-existence of them. That is not claiming that He denied them. It is quite evident that He never denied any condition. He always rose above it to the True Spiritual Condition and then there was no need for denial or for paying any attention to anything but the True Spiritual condition. He said, "I live always in Spirit."

Our Bible says "I live always in a spirit," being an entirely wrong interpretation. The interpolation of "a" where it does not belong makes a lot of difference. That is where many mistakes were made in our understanding.

The Christian Bible says "God is a Spirit." The original was "God is Spirit," never confining him to one attribute to one condition. One writer said: "It is like trying to crowd God into the quart measure of our intellect." Spirit and Mind are synonymous. They are one and the same in vibratory influence. That which seems to make a difference is that we take our thoughts as indicating mind. Mind is consciousness, for mind and consciousness are inseparable. The

element of consciousness is thought and when conscious of spiritual Fact there is no difference to us between mind and spirit. We are in a state of Spiritual Consciousness.

You are right in thinking of mind as consciousness in action but so is Spirit consciousness in action. They, too, are synonymous. Either may become quiescent or become submerged in the individual but they are not submerged in the outer condition. If the outer is like the inner, mind is never submerged in the individual but is only quiescent. The individual only thinks that it is submerged and to that person it may become non-existent because he is not conscious of it. The consciousness is always there and springs into existence instantly if one projects consciousness toward that which always is, the Spiritual Fact.

The element of consciousness is the directive rather than the motivating agency of mind. Thus, it is indispensable in the sending forth of the emanations of mind, or, as we put it, in stepping up the emanations of mind to their true state, providing the element of consciousness is true to the Spiritual Fact.

Today many scientists are approaching this same conclusion regarding the underlying cause of all things. They dissolve the whole structure of substance and resolve it all back to emanating energy identical with Spirit. Spirit is all-pervading; it manifests in everything. It is found that all elements, including radium, are reduced to that one primal element—emanating energy. But this energy, in the last analysis, is not blind force but intelligent force. It knows what it is doing. Scientists even admit that there is a certain form of “electricity” that seems to know what it is doing. This all-pervading, creative energy back of all things is aware of itself, aware of what it is doing, aware of how to do it, and we therefore call it Spirit or God. It is omnipresent, omnipotent, and omniscient as the Christian Bible puts it.

3. When man begins to assemble in his consciousness the activities of any principle, he begins to say “I am that.” This is the centralizing of the authority of the principle in himself. “I am” renders the mind dynamic instead of letting it rest in potentiality. It becomes dynamic the moment we focus thought upon I AM. That focal point is the center always and from it emanates the authoritative commands that control and determine the entire status of manifest man. The I AM must be used to indicate man’s true estate, that which he is in fact, and not what he has seemed to himself to be in manifest form. “I am *THAT* I am,” which is the embodiment of the motivating authority of the Universe. Beside *THAT* “I AM” there is no true existence but only delusion.

This name “I AM” was God to Moses. It has come down through the ages as “I AM.” To the Hindoos it is AUM, which means the same. Likewise to the Aryans it is AUM. The Chinese use it as TAU.

The so-called “blind spots” in the ether common in our radio and scientific fields is in a sense symbolic of the blind spots in human consciousness. The radio beam crosses right through these non-magnetic fields as if they did not exist. Our layers of atmosphere, the concentric bands of atmospheric conditions, are in motion. In our earth they are stationary. When a non-magnetic field moves

over a magnetic field of our concentric bands a vacuum-like condition is established. When a magnetic field passes over a non-magnetic field of the earth's surface it passes right through it and is lost. It is frequently more powerful at night than in the daytime. These non-magnetic fields are like the static states in human consciousness, more intense with greater darkness or ignorance. But the positive radiations of the Spiritual I AM, the declarations of that which man is in fact, penetrate through these static fields of his consciousness and it is as though they do not exist. The persistent declaration of Spiritual facts regarding man's nature and his place in the Universe eventually will eliminate all these static fields in human consciousness as well as in his affairs.

The One Mind is not constantly creating new ideas. It is manifesting Ideas that have been created from the beginning, for the One Mind is and always has been Omniscient—all knowing. It has never been nor will it ever be more or less than ITSELF. It is all a process of reverberation. It is the same as our radio currents today. They are flooding back and forth or reverberating from one space to the other space. That is, from space to space as you might say.

Thought is, of course, the most potent of any radiations because it has control over the vibratory field of electricity and radio. In fact, both the vibratory field of electricity and of radio will impinge and reflect from the vibratory field of thought always. Radio follows a track in the atmosphere regardless of a conductor. It follows a true track or trend. It operates through the ether. But thought in this sense does not "travel" for thought is omnipresent. It is already there no matter to what point you refer. It is the impingement of thought upon the electrons that causes thought to appear to move. Mind is the motivating element, thought moving concurrently with mind and in striking upon the electrons produces all movement in the plane of manifest substances.

That which we call space is in reality the One Spiritual Mind. That is the Principle by which the human soul, which is the replica of the Spiritual mind, can overcome time and space, for there is no such thing as time and space in Spirit. In Spirit all is complete and in completeness there can be no such thing as time or space. This is what is meant by "letting the same mind be in you which was also in Christ." It is a state of complete oneness existing in fact between the individual and the Universal soul and it must become a conscious fact to the individual. That is the complete Mind, the controlling mind, functioning through the individual consciously.

Physical man or man conscious of himself only as a physical being that thinks he is apart from God, the One Mind, and thinks in terms of moving from place to place, is only moving in illusion for himself and, hence, unhappiness. He really is in and of that One Mind and lives and moves and has his being in IT. In Jesus' talks His greatest statement was "Peace be still." It is never said in a loud voice, projected of the will of man, but in unison with the calm, knowing power that comes from a sense of Oneness. There is the greatest security and the greatest power. We have seen some of the greatest storms overcome by that simple statement. Likewise, the seeming "brain storms" of human mind are stilled until one can feel the controlling power of the One Mind.

FOR THE TEACHER

1. Paragraphs 1 and 2 give ample opportunity to conclusively point out to the individual that so long as his mind is divided he has, by that act of division, lost his sense of power and direction. Only from some definite premise can any structure be builded and until one has arrived at this premise he cannot proceed to do anything. This must have been what Jesus meant when he said, "Thou shalt worship the Lord thy God, and Him only shalt thou serve."
2. Paragraph 3. This one underlying principle of Life, God, is the controlling and ruling force of the Universe and man can find himself only in relationship to this principle. The only adjustment that will harmonize man's being is a realignment of his entire nature with the facts from which he came.
3. Paragraph 4. Man himself has assigned power to the external world for there is no power there originally, nor is power there even when he has seemed to delegate it. That power still remains within himself and that which seems to be power in environment or anything outside of his own I AM, his central identity, is the perversion of this same power within himself. The power is always within man and it works according to the direction given it. But back of it all is the controlling force of the Universe and that which I am individually must be one with the I AM which is universal. Perfect accord must exist between cause and effect for the movement of the cause is the life of the effect.
4. Paragraphs 5, 6 and 7 can be further extended along this same line and the lesson made of eternal benefit to every individual. Nothing else so completely tallies with the true message which Christ tried to give to the world as this. "Greater things than these shall ye do" was His estimate of man's potential capacity.
5. Paragraphs 8 and 9. The most helpful lesson and liberating practice can be developed from these two paragraphs. The willful attempt to force thought into the place of manifestation is a hopeless task. It is destructive to the individual who practices it. The acceptance of Universal Power, a central executive emanation that produced heaven and earth as the already-completed manifestation of itself and the self-existent fact back of every constructive idea of man, is the way to liberation.
6. Paragraph 10 shows the method of procedure in so-called demonstration which is, in the last analysis, stepping aside from our sense of incompleteness and imperfection to accept the Facts.
7. Paragraph 11 shows more accurately what happens in this matter of manifest results. A freeing of the mind from all duality is the solution to the whole matter.
8. Paragraph 12 is a further extension of this same idea.
9. Paragraphs 13, 14 and 15 can be made to strengthen foregoing.

10. Paragraph 16. Can we not once and for all make clear that the different “minds,” as we call them, are but a difference in thought? Mind functioning as what we call mind is this same spiritual capacity in man functioning in its lowest capacity through perverting it to lesser purposes. When man “thinks the thoughts of God after Him” his mind is then spiritualized or functioning in its true field with God thoughts, thinking as God thinks or, more accurately, knowing as God knows. The human mind thinks; the God Mind KNOWS.
11. Paragraphs 17, 18 and 19 give excellent opportunity to extend this idea further and to drive home the idea that man is not truly living until he consciously functions in harmony with his source.
12. Paragraphs 20 and 21. The true use of the “I AM” is to maintain man’s original identity in and with his source, not allowing it to descend to include within his nature that which he is not. Man is not his experiences. He is what he IS. Experiences with that which seems less than himself should never be admitted into his estimate of himself. I am always that which “I AM IN SPIRIT,” not what I seem to be in experience or what I have experienced in the world. No matter what I have gone through or seem to be going through, I still remain what I am in the original sense, the Image and Likeness of God.
13. Paragraph 22 shows the far-reaching influence of spiritual fact as transcending all sense of limitation. Spirit takes no account of evil, of loss, lack, poverty, disease. These are but blind spots in human consciousness. To the mind that KNOWS, there are no such things and it goes right on with that which it KNOWS and IS.
14. Paragraph 23. The mind which is God is the same yesterday and forever. That which seems to be a new idea to us is but our discovery of what always was. Healing and so-called demonstrations are not bringing something into being but are an awakening to that state which has always prevailed in fact.
15. Paragraph 24. Power of thought, so-called, is not the power of thought. Thought is only a conveyor of power. Power is in Spirit and thought conveys or carries power only to the extent that it conforms to the standards and purposes moving in Spirit. “My words are spirit,” said Jesus, meaning that his words accurately conformed to the Universal trend which he called the Will of God.
16. Paragraphs 25 and 26 present man as an integral part of infinite space and not an isolated being among isolated forms. “By one spirit are we baptized into one body.” Finding our calm in this eternal unity of all things is our position of power where all contrary illusion is dissolved into the peace and tranquility of illumination.

CHAPTER III

DUAL MIND

Many of the Western World looks at duality instead of to the One Mind or Principle. That scatters the forces and one is not able to hold his mind in accord as when he sees but the One force or One Principle and himself and all things as integral parts of the One.

1. "Behold our God is One," say the Scriptures, and it is only in the preservation of this fundamental truth that man lives in harmony with his own nature. Man is not a separate being, projected away from his source, but is created within the image of God and like unto God. It is only in the *sense* of his isolation, which is the root of all unrighteousness, that he loses the beneficent influences of the Creative Cause, which are his by the natural order of things. In this sense of aloneness he has imagined all sorts of contrary actions to his well being and is often inclined to blame the Universal system for his misfortunes. In reality they are all of his own doings, for the Universe does not isolate him nor is it accountable for the difficulties that arise because of his own isolation. "Return unto me and I will return unto you, saith the Lord," is the offer of the ONE to him who will accept his rightful place in the divine order of the whole created scheme.
2. Duality is brought into existence through thought and action without regard to the whole. But, by reversing the dual thought or bringing the thoughts to One point of action, duality is eliminated completely. It is a well known fact that we cannot accomplish with a dual purpose or even with a dual nature.
3. In reality there is not duality in nature. There is the positive and negative, good and evil, hot and cold, all of the opposites, but the opposites, when related and brought together, bring the thought to one purpose, one action, one Principle. In connection with the opposites it is not necessary to recognize them as opposite or opposed. The essential recognition is the single purpose. Jesus always said that His greatest accomplishments were with the single attitude or steadfast purpose, as He related it. That steadfastness does bring us into unity where Principle exists always. That is where Principle is always immanent. Then, instead of duality, there is that "single eye" or single I AM.
4. Many Hindoos use the I, while many use the I AM. It is thought by some that that was where duality began to manifest first—between the I and the I AM—many believing that this practice involved two attitudes or purposes, where in reality, it is but one correlation or subjugation of everything to the One Purpose. There is no duality of Principle but the union of Principle in all things. They (the words "I AM") even pronounce the exact Principle or Truth. As they put it, the exaltation of the One principle allows it to work in that Principle conclusively. We do not see, either, the duality of nature and thus we do not recognize it. As duality has no recognition it becomes harmonized.

5. Summer and winter are not two things but phases of one Nature. Winter is as essential to the growth of vegetation as is summer and only depicts two phases of a single process. What we call evil contains the germ of good and, when looked through to behold the good, the sense of evil disappears and there remains only the sense that all things are working together for good. The apparent evil surrounding conditions of poverty and pain that are shunned by human beings, if faced for the good within them, would vanish. Jesus taught that blindness was not an evil nor the result of evil but an opportunity to show forth the “glory of God.” A problem is not foreign to the principle of mathematics nor is it an obstacle to one who wishes to become a mathematician. The problem is only a statement of certain conditions through which the principle may be applied to produce a desired result and is a means of growth to the individual who so faces it. Conditions in life that seem opposed to our highest good are but points of practice until we attain that strength of character to see and manifest only the perfection of the One. When life is seen in this way all unpleasantness vanishes and everything becomes a sort of practice game in which we see, live, move, and have being that the existing good may show forth in our own character and in our world. Nature then is harmonious. All is harmony. All is working under the influence of the One Purpose.
6. Just as the difference between a perfect chord and discord is apparent even to the novice, so is the individual able to know within himself that which is in harmony with the Universal Principle and that which is at variance with it. Any inharmonious condition in the nature of man is evidence that he is out of harmony with the natural order of things and the secret of his perfect progress is to always approach every condition in such a manner as to preserve his sense of inward calm. This is impossible so long as there exists any sense of separation from the innate good that runs through all things. Man’s nature is eternally attuned to the good for he is the offspring of God, and God is good. When one is conscious that his good is eternally and unvaryingly seeking to manifest itself in all things and in his own nature he is in harmony with himself and the Principle of his being. By working to uncover the good contained in every experience man is instantly in that state where that which to others seems evil becomes the source of his good.
7. Of course, with the relation of the opposites we find that we come to the same attitude. It is said that there may be many opposite manifestations but they are not opposed unless the individual allows the opposition. The individual must harmonize the opposites in his attitude toward them for, in reality, they are never out of harmony. When we come to that attitude where all is harmony, then we see the harmonious relation in all things as well as in ourselves. It becomes one simple attitude of complete harmony. Then there can be no discord. There can be no discord in life or in living. There can be no discord between the opposites for they have their perfect relationship to each other in Principle.
8. Many scientists, through their research today, are making the same statement: The only discord that exists is with the human or the individual

and that discord is brought about by discordant thoughts. It is said today that the American people are the most discordant in their thinking. It is quite evident that this fact is brought about by the many attitudes of thought held by the numerous nationalities which are brought together here. These nationalities have not yet been fully assimilated. It is found, however, that the great assimilating process is going on very rapidly now.

9. The mathematical axiom that only things that are equal to the same thing are equal to each other is, after all, the key to all harmony. It is only as the peoples of America become actuated by a common impulse that any semblance of harmony can be established. This is also true of the world generally, just as it is true of the individual. Only when all the forces involved in a single organism, or in many organisms, become animated by a single impulse and move in perfect unison toward a given objective is there complete harmony.
10. There is no question but that Jung in his work struck a very deep key in the attitude of harmony in relation to all things when he related his experience of going into a cave. In many portions of India the people retire to caves in order to become perfectly silent to work out a definite conclusion about certain determining factors. In every instance where these reports are available it is found that when they go to the place where they are perfectly silent to conditions around them they come into the greatest activity of life. They see further as they project their vision further. They see completely through the material or physical to what they say is that perfect condition wherein all activity is harmonious. Then that which they see as true universally is merely related to the world of things. It is not that the world is subjugated to the spiritual but merely related to its original state; and then the perfection of the spiritual world is immediately manifested. That activity, in harmonious accord, works perfectly under their guidance.
11. In reality this is the same procedure which all men follow in the application of any principle. It is first necessary to leave the outer forms—through which principle is expressed—alone until there is clear discernment of the movement of the principle involved. This movement of principle is then related to the outer form and we have harmony and rhythm in music, correct answers to problems, perfect architectural structures, perfect paintings, and perfect statues. All these manifestations are brought about because of the individual's ability to identify himself with underlying reality and this reality is then brought forth through the form with the same beauty and harmony that is seen in principle.
12. Now these same people will tell you that it is not necessary for each individual to become as they are in order to get into that harmonious relation but that it can be brought about in the ordinary walks of life. They purposely take that attitude to find out what happens, to come to a definite conclusion. After that conclusion is reached they are able to teach others but they do not teach others to do as they have done. They teach that it may be made practical; that it is not necessary to spend long years

in meditation to bring this about because they have found a shorter method or an easier way; that the instant you become silent you are one with harmony or accord. Thus, from that very moment you begin to progress; the attitude of thought changes from turmoil to harmony; strife is not evident; consequently you have raised your body's vibration to the vibration where strife does not exist.

13. If *one* is able to accomplish that condition, *all* can, but all need not take the long and arduous way. Once a fact is revealed one needs but to accept that fact. The thought of the Masters is: We have gone through the process of making the discovery, we know what the determining factors are, and the rest of mankind need not make the discovery for themselves but may accept what has been revealed. Consequently, it is not necessary for the mass to sit in Samadhi. They express it by stating that one who sits in Samadhi is able to teach others what he has discovered. All may go through the practice of Samadhi if they wish although it is unnecessary for this reason: Through accepting the conditions which have been revealed, that acceptance brings about a certain leveling influence, a certain vitalizing condition wherein one sees more readily. By beginning with the revealed knowledge one is more easily adjusted to the silence, or the harmonious conditions and facts about him. Therefore, by following the conclusions of those who have gone through the preliminary steps, he moves forward directly into the Samadhi state. Those who have gone through to this state are the way-showers or teachers. As they say, it is not necessary to follow the teacher step by step, because they have cleared the way. They have realized the condition which has then become general and the projection has opened the way for all.
14. This is the truth back of the vicarious atonement of Jesus. He, as the way-shower, explained that we are one with the Father even as He was one with the Father. We do not have to fight our way back to this state for He revealed it as an established fact. Our work is but to assume as being true what He proved as true. We do not have to prove that the sum of all the angles of a triangle is equal to two right angles after it has once been proved. When it is a revealed fact, all we have to do is accept it. If that were not true, each one would have to prove for himself every movement of mathematics, mechanics, art, etc. But, when others have proved these things, we vicariously enter into their labors, begin where they left off, and proceed to the next condition under that principle.
15. The larger the group or the greater the number of persons in a group, the greater the influence. The greater the influence the greater the impetus always. Therefore, it is said that if a group of one hundred would sit in Samadhi, or complete silence, that influence created would suffice for thousands. Therefore, thousands would be elevated to a greater enlightenment by that one hundred.
16. This is where the Yogis play a very vital part. They purposely give up a certain portion of their lives to putting out that influence, especially the influence for body perfection. And it is often said that it is not necessary for all people to go through the system of Yoga to perfect the

body because they have gone through and made that perfection possible for all. That is what was expressed when Jesus gave His life upon the cross. They, as well as Jesus, knew that they were not giving up their lives. They were giving that certain portion to a higher expression that all might see and follow. They became the way-showers or teachers. Therefore, the people who could progress would go further and in greater strides.

17. These are the reasons why it is said that it is not necessary to go through all the many stages of Yoga or Joga. Many accomplish these steps in just a few hours because added impetus is given by those who have given greater time to service and greater impetus for that service. There are certain select groups who are working along that line all the time. That influence can be picked up, as it is radiated out from different groups and different centers all of the time.
18. This influence is picked up on the spiritual plane just as radio music is picked up on the electrical plane. But, as radio music picked up from the electrical plane is heard and felt on the material and mental planes, so are these spiritual influences manifest upon every plane below, for it is all-inclusive. It is all a spiritual plane, One Universal Plane working in perfect unison with itself when the individual awakens to see it as it truly is. The contact is made, not by seeking the masters or their influences, but by seeking the plane of harmonious thought and spiritual influence which permeates all time and space and in which they work.
19. A line may seemingly have two opposites but bring these opposites together and you have a circle and the opposites have thus disappeared. Extend the circle and you have a perfect sphere, which is complete, synchronized relationship of all elements. As Millikan says, "The Cosmic becomes the globe." Then you have completed the circle in every way and brought about perfect unity. The point becomes the line, the line becomes the circle, the circle becomes the globe. This is true of every line of thought and through the continual process of relating all things to the One instead of separating everything, the point of unity or oneness is established. This is One-pointedness.
20. When the individual attains concentration in thought, he enters the Samadhic condition and that is where he begins to accomplish—when he reaches that One-pointedness.
21. It should be remembered, however, that this concentration or One-pointedness is an expanded state of mind and not a contracted state. It comes through the principle of relating all things rather than through the mistaken idea of excluding anything. Samadhi permits the individual to see directly through to the whole, the Truth or Principle.
22. This eliminates what the Western World teaches about the conscious and subconscious minds. In reality there is but ONE MIND, and that, we could call the Superconscious. That is where you bring the conscious and subconscious into accord. You are then conscious of the whole. It is

complete consciousness. Then there is no division whatever and if we make no division we are in complete conscious accord.

23. The division of the mind into conscious, subconscious and so forth was first put forth as an assistance in teaching. Now, however, the reverse is true. We can best understand mind and progress consciously in spiritual unfoldment by thinking and working in terms of One Mind. The divisions were a part of the teaching of symbolism now past. It may have been a necessary classification in that period but the race has now worked through symbolism completely. We are accepting the completeness of all symbols. When we become One with that one attitude of thought, there is where we begin to accomplish.
24. I have talked with men of great achievement and find that they for the most part work with the One Mind, with the consciousness that everything is always here and always present. That has been their attitude. That very attitude is coming out so dominantly now that we will find it is going to change all of our economic system. If we could be wholly at one with that Mind there would be no cross-purposes. Consumption of energy would be 90 per cent less. That energy is rapidly and increasingly being used for higher and greater purposes instead of being dissipated in efforts to take away from the other fellow what he needs for himself. The truly Great never have to go out and take away from the other fellow in order to produce. With them everything that is here belongs to them and that which belongs to them they are free to use.

FOR THE TEACHER

1. Paragraphs 1 and 2. Every principle with which we deal begins from a definite premise and only through adherence to this basic premise is any structure possible. The reason man's life has seemingly gone into decay is that he has disregarded the basic fact of life. This basic fact of life is that the entire system of the Universe is one single unit and that man is an integral part of this system. He is in no sense separated from it and it is only his notion that he is an isolated being that has lost for him his rightful place and authority.
2. Paragraphs 3 and 4. In these paragraphs it can be clearly pointed out just how the sense of duality was developed and, thereby, we may learn how it may be overcome.
3. Paragraphs 5 and 6. "I" in the individual is the first movement of his nature, the central point of his identity. "Am" is that which embodies, or embraces within the "I"—individual identity—whatever it encircles. The "I" is a positive assertion and the "Am" is the qualifying element. "I" is masculine and "Am" is the feminine principle. The "Am" brings forth into being whatever it embraces or conceives. The "Am" must become immaculate in its embracing power if man is to bring forth that which is in Spirit. "I," which is my identity in Spirit, "Am," that which embraces or embodies all that is in God, is the true use of these words. "I am THAT I am," which is the embodiment of God. I can never in reality be anything

but THAT which it is in Spirit. "I am THAT I am, and beside me there is no other."

4. Paragraphs 7 and 8 afford a wonderful opportunity to show the necessity and advantage of completely harmonizing everything. It is impossible, of course, to harmonize everything with our own thought and notion but we can at least recognize that since a thing has being at all it must to some extent contain the elements of the whole. By seeing it in relationship to the whole and harmonizing it with the All, we at least escape the discord that arises in our own nature, and thereby preserve ourselves in our true relationship. "God moves in a mysterious way" and even though we do not see just how all things are working in ultimate harmony with the Universal purpose, it would not require a great stretch of the imagination to admit that it must be so because of the very nature of God.
5. Paragraph 9. There is no discord in the natural order of the Universe. All discord is our reaction to that which we imagine to be wrong or out of its rightful place. It is only to the degree that we are not in tune with things as they are in Fact that there is discord in our own nature. Discord is not without, it is within our own nature. To prevent this discord we must harmonize with the spiritual reality back of all appearances. The mixed thought of America is only symbolic of the mixed thought of the individual American mind and all will be harmonized as we progress toward a common goal.
6. Paragraph 10. Illustrative of paragraph 9.
7. Paragraphs 11 and 12 show clearly how harmony may be established. All who achieve let the world's thinking and doing alone and concern themselves with what ought to be done.
8. Paragraphs 13, 14 and 15 point out clearly the short cut to spiritual attainment and should be made clear enough to forever free the individual student from the idea that he must do a lot of overcoming before he can reach his spiritual estate. He must accept his spiritual estate as has been revealed by every illumined teacher since the beginning of time and this illumined state is in itself the overcoming.
9. Paragraphs 16 and 17 afford an excellent opportunity to point out the value of individual and group meditation upon spiritual things. This is the real ground work of any center or class movement and to neglect it is to lose sight of the most potent force in the building of a spiritual ministry and individual power for accomplishing the tasks of everyday life.
10. Paragraphs 18 and 19 are illustrative of the same facts brought out in paragraphs 13, 14 and 15.
11. Paragraphs 20 and 21 are illustrative of the principle of harmonization and can be exemplified profitably.
12. Paragraph 22. This paragraph should forever free the student from the idea that concentration is a state of mental fixity or focusing the mind on thoughts, ideas, pictures, or objects. Concentration is that expanded

state of mind to take in the Oneness of all things rather than an attempt to exclude anything from the thought. It is a process of relating all things to the Source.

13. Paragraphs 23 and 24. The so-called subconscious mind is but a reactionary phase of mind to intellectual thought that has cut off a person from the natural activity of Universal thought. There are no eddies in a stream unless the flow of direct current is impeded in some way and there is no subconscious mind, so called, when the stream of illuminating thought is uninterrupted. When one is in the stream of life as it is, there is only radiant consciousness of reality.
14. Paragraph 25 is illustrative and may be enlarged upon according to the knowledge of the instructor.

CHAPTER IV

BASIS OF COMING SOCIAL REORGANIZATION

1. In taking up this subject of social reorganization we will begin with Hawaii and the situation there. There is a great similarity in the thought of the Hawaiian people and our own, especially when brought about by experiences. You can take an Hawaiian anywhere in the ocean that you want and you cannot lose him. Never have they gone out in their canoes but that there was at least one man in each canoe who could tell where they were as though they had the best compass in the world in that canoe. It was the concern of the others to work the boat and his business to pilot it at all times. They have brought this capacity down through the ages with them.
2. At one time we took one of the Hawaiians out into the Atlantic ocean where he had never been before and discovered that this sense of direction was bred in him. We put this man in a boat with sailors who knew nothing of navigation and he directed them to the Cape Verde Islands hundreds of miles away. The Hawaiians keep quiet and find a solution readily. They use this quality very definitely.
3. The great inventive capacity of the American mind is the functioning of this same sense. The difference lies chiefly in the field into which it is directed. Also we are all making use of it to a much larger extent than we realize. When we know how we naturally function and then proceed to consciously work in harmony with ourselves, we will make much greater progress in every direction. Did you ever note how you yourself very often function in certain ways through an inner sense, or hunch, or feeling and then all the reasons develop afterwards which show the whys and wherefores? Many people try to think it all out first, then they never do anything but think, for there is no apparent solution for anything until after it has been done. The feeling that it can be done, or that it should be done, or it were better so and so is the first activity of this sense and, if one would be still, the rest of the information would come, completing his whole plan of action. Then the intellectual explanation or the thoughts defining the process would be readily formulated. The reasoning mind, as we commonly know it, only travels over the same grounds it has previously been over, but reason is never complete until this other sense is taken into account. The new social order will come just as the inventor's ideas come. It will be a flash of revelation, so to speak, and then the mind may put it together and carry it out. Man's description for this new order will be complete only as it is in operation. Reason is descriptive but this other sense sees and goes beyond reason, opening the way for larger reason.
4. This is not a phase of the super-conscious as many style it nor is it a phase of the sub-conscious. It is the power to penetrate into either. With the Hawaiians it is a perfectly conscious thing. It is brought about by

involution. It is presented to them and is worked out through them. When they used to go on foot around the islands, before they had transportation at all, they were drawn to places where they were needed. I have seen forty or fifty of them go across the island to find that some of their people were in trouble there. Sometimes their friends across the island would come to them. They never missed in those things. They were in constant touch with each other all the time. I have inquired of them and they think nothing of it. They simply function that way because they have never been given the impression that it is anything but natural.

5. Where the interest of those on one side of the island centered wholly within themselves they would not be concerned about the needs of those on the other side. They are unified through common interests and are concerned with the welfare of those about them and it is this interest that makes them sensitive to needs outside their own circle or location. Where there is need among their fellows they draw this sense of need into themselves through the bond of sympathy which makes them one and the needs of one group become instantly known by another. Selfishness and self-interest separate us, isolate us from the rest of humanity, and this sense of separateness makes people immune to their needs, thus throwing the social structure out of balance. It is in this way that greater and greater needs develop in one group while greater and greater abundance develops in another and the whole social structure is thrown out of balance. This is where war and strife develop. Can you imagine two groups going to war, each striving to meet the needs of the other? "Nature abhors a vacuum" and just as violent storms occur because of extreme differences in atmospheric pressure, so do wars develop primarily from extremes in the human status.
6. This faculty of the Hawaiians is mostly memory going back to former generations. They have never been out of it. There are no barriers put up between them and their former lives. They say, "It isn't that we have lived in this spot all the time. We see all of these places at all times from one point. We have never been separated from it. It is only necessary to become quiet and then we know where we want to go."
7. In a sense this is the same faculty of instinct which the animal uses but, just as the man is much higher form of being than the animal, so are all his faculties comparatively enlarged. In the animal it is instinct but in man it is very much extended in its capacity, call it intuition or spiritual discernment if you will. The animal has it only to an extent but the human goes right through. He can see just what he is going to accomplish. The animal returns over the same ground it has traveled but the human being can go to any position without going over the same ground.
8. It cannot be accurately determined to what extent this faculty leads the animal into new fields but we do know that it is the primary function of this faculty that has paved the way for human advancement in every field of human progress. The only difference between men of great achievement and those who remain in mediocrity is that the great pay little attention to

what has been done and what obstacles or apparent reasons may stand in the way of achievement but devote themselves to contemplating what can or ought to be done. Those who allow their mental and emotional natures to recoil, refusing to let this sense reach out into the undiscovered, destroy their own capabilities and this keeps them always in the prison house of limitation. But it should be noted that prison is only the recoil or reflex of their own nature. Genius is that which goes on through conditions and circumstances and keeps eternally in the process of expansion and extension of achieving power.

9. The ability to use this sense for unlimited progress applies to everyone. It is not for the select individual. It is for all to use. The Hawaiians are far more conscious than any others we know of, except the Polynesians. The latter will come to Hawaii on a visit from a distance of three thousand miles. The true Polynesian and Hawaiian are true Caucasian. It seems that this faculty runs more definitely in the true Caucasian race. If they do not submerge it by doubting its existence or allowing it to stop with apparent limitations, it seems to be greater always.
10. This is what Theodore Roosevelt encountered in Africa. It is evident also in Alaska and Siberia. When I went out in 1905 to take relief to Amundsen there was no evidence of a trail at all but, when we were within thirty or forty miles of that village, the villagers came out and met us, told us how many dogs and sleds we had and generally all about our party and its equipment.
11. One reason the Americans do not possess this faculty is because they have too many accommodations. We have just let it slip by and have not retained it consciously. Subconsciously or unconsciously the American has this faculty to a great extent. Most Americans have had the experience of it but hesitate to use it generally or to say anything about it.
12. The average American thinks it a sign of being a bit off if something is suggested for which there is no apparent reason. Such a feeling is the result of ignorance regarding the true capacities of the individual and the most vital means he has for any degree of achievement. It is his doubt of himself and his ability that holds him back. "If ye believe and doubt not, nothing shall be impossible to you," said Jesus. This faculty is the first requisite to sound reason, while the other processes of reason commonly relied upon as the only basis of intelligent reason are secondary. Great achievements have been accomplished from realms beyond reason and the reasons appeared after. Sound reason is brought about by first looking clear through the limitations, catching the vision of the unapparent, yet entirely possible, and then building the other processes of reason as these facts are worked out. "To faith add knowledge" say the scriptures but most of us attempt to attain faith by first knowing all about a thing objectively.
13. Then, too, we let others do our thinking for us. We rely upon them to think everything out, to give it form, and then we rely upon the thing produced. The producer becomes more and more capable and the

dependent one becomes more and more dependent. Emerson said as much when he referred to the fact that what we gain on one hand we lose on the other. We have watches but have lost the ability to tell the time of day ourselves. To neglect the development of self through dependence upon anything outside yourself is to weaken your own nature.

14. The Chaldean astronomers got their information on astronomy through the use of the intuitive faculty—or the power of the mind to penetrate through to fact. They would depend on this completely and then work out all theories. These ancient Chaldeans included the workings of this faculty in their history. It has always been in evidence. The influence is still in existence. If we want it we must become one with it. That is all.
15. This is the “eye of the soul” about which the Mystics wrote. Through it men have read and will continue to read the Akashic records. Through it we may perceive things happening at a distance or envision future events with the speed of light—186,000 miles per second. It comes to us at times during an earthquake or other extremity. “Coming events cast their shadows before them.” Everything happens first on higher planes; then reflection occurs here. It functions in the Devachan period between consciousness and form. It is the two faces of the Gargoyle at the temple gate. Looking one way it admits limitation of delusion into the temple, man’s being. Looking into the realm of Spirit it admits the freedom and power of illumination.
16. The Hawaiians possess a great natural insight into things and they prophesy and prognosticate. There is a certain group of Hawaiians who will get together and tune in impending influences. If they perceive an influence that is not of benefit, they turn it over to another group who work against it, and it never manifests. The Hindus say that one man can prophesy and another God-man can stop fulfillment of the prophecy.
17. In our experience with the Hawaiians we never found an instance where they had failed to stop a negative event that had been prophesied. It is claimed that they have stopped many invasions. The ones performing that duty would lay down a certain line and the enemy could not cross it. Many times this has been included in their legends. At times the enemy could not even land on their shores.
18. The Carnegie Institute experimented some time ago with a group of Indians in Arizona. This group laid down a certain line and none could cross it except in love. Two men tried to force their way across the line and both men lost their lives.
19. The unilluminated make the mistake of thinking that prophecy is inevitable, that if a thing is set to happen it must happen. “Whether there be prophecies they shall fail,” say the scriptures. Prophecy comes mostly from the established mental structure immediately surrounding the earth, being the projection of man’s own limited thought. The faculty of perception directed into this field may sense the trend of this mental

influence and what will likely be the outworking in the material plane. This belongs to the realm of false prophecy and it can all be set aside. The scriptures warn against false prophets who turn the attention of the people away from God. True prophecy is the result of keeping this sense directed to the plane of Spirit until the individual catches the trend of the Universal Law. The law of the Universe readily sets aside any accumulations to the contrary in the minds of individuals or races. It is accomplished as easily as shadows are dispelled by the light. The sun dispels the night, a single candle will banish darkness from a room; for light, whether small or great, has unlimited power over surrounding darkness whether it be large or small. Only a little illumination on the part of the individual can dispel any amount of negation, limitation, or false prophecy around him, for they are only vague shadows with no potency within them. Do not accept prophecies of destruction and calamity. Look into the realm of Spirit and they vanish.

20. There was a group of persons in the Hawaiian Islands who came there from Japan, bringing black magic with them. They claimed they could pray a person to death; but that group no longer exists. Before one can practice black magic or become an antichrist, he must first become versed in the powers of the Christ consciousness. He gets the Christ power and uses it erroneously. The outcome of such practice is self-destruction and, with the destruction of individuals given to the practice of the black art, the art passes with them.
21. The most painful, if not the quickest, method of self-destruction is the misuse of spiritual knowledge. The individual tempted to use this spiritual knowledge to influence, control, or gain advantage over others should remember that every edict which goes forth from his own mind or mouth passes through his own being and becomes a fiat of power within his own nature, working upon himself exactly as he had intended it for another. That is what Christ meant when He said that the Kingdom of heaven is within you. Your being is a kingdom, subject to the rulership of what you yourself decree. Whether his decree is accepted by another makes little difference to the individual sending it forth. It is received and acted upon within his own kingdom and he is sure of the most complete results in his own being. The kingdom within the individual will be heavenly only when he sends forth decrees that come from the heavenly realms, the Spirit where all things move in harmony to promote the well-being and advancement of every individual on earth. "The gift is to the giver and comes back to him," whether it be good or ill. "As you give, so you receive."
22. One denomination of Rishis in India is able to perceive an event that is set to happen. If it be evil, another group immediately takes it up and it does not happen at all. That was true also of the Hebrew race in the past. They prevented many wars among their people in that way.
23. Many are using the same method in preventing accident. We worked with a group of over seven hundred people in the United States

that worked definitely to prevent accidents and in the three and one-half years we were with them there was never an accident in the group. That group has now been augmented until there are about 4,000 members today. They work quietly and are not publicly known.

24. Why should not man put all the forces of his being to work in some good purpose? By keeping his perceptive faculty, or whatever else you may wish to name it, working in the spiritual realm where everything moves in harmony toward the complete good of every being, there would be a corresponding action developed in the minds of all people. Because they were all working in obedience to the power that works toward the good of all, they could not possibly say or do anything except that which was for the good of each other. In other words, through obedience to the Great Law there could be no conflict among individuals. There could be no war, no accidents, nor any of the other things that make for misery in the ranks of human nature.
25. This capacity can be put to varied uses. There is the case of the world war veteran, DeJong, who was treated in the Letterman Hospital at San Francisco and who, though blind, demonstrated that he had received a higher illumination by driving a car through the streets of San Francisco and Los Angeles. This particular young man had developed the faculty before and this was simply his sudden awakening. This often happens.
26. The point is that, if it can be awakened, as has been proved in so many cases, the faculty is there. If there, it can be understood, rightly directed, and awakened to proper function. We must give attention to these things and proceed intelligently to uncover the latent possibilities within our own natures, if we would arrive at the place of mastership. No one can do this for us but ourselves.
27. This involves complete emotional control more particularly than mental control. We must be brought to one-pointedness. When our forces are centered, it works positively. Jesus said "One-pointedness is God."
28. The entire matter of our social reorganization centers around a deeper perception. People must learn how to develop this faculty. That will be the social reorganization: knowing how to do the right thing at the right time. It will help now to hold the thought of right action always. We will come to the point where we will know that everything we do is the right thing to do at the right time. This is the substance of social functioning in the future.

FOR THE TEACHER

This lesson deals with the motive from which will develop the new social order to come through these changing times and which will be reverting to man's primal faculty of discerning the spiritual trend of affairs, rather than relying upon the intellectual standards and material values of the past. Our past experiences have dulled, in a sense, this spiritual faculty and it must now be resurrected if we are to attune ourselves to the movement of Universal Laws.

1. Paragraphs 1 and 2 show how the more primitive races, as we call them, have a sense superior in some ways to our own and show how in some ways they fare better than we fare.
2. Paragraph 3 shows in what field this faculty functions most clearly with us but it must be expanded along spiritual lines if we would make the best of our own possibilities and opportunities.
3. Paragraphs 4, 5. This faculty might be variously named but in mystical science it is what is called the "penetrative sense" or the ability to press or lead the mind out into new fields. When directed to its highest purpose it will lead us into spiritual values just as accurately as it has led us into the fields of inventive genius.
4. Paragraphs 6, 7 and 8 are self-explanatory but can be developed further from the knowledge of the instructor.
5. Paragraphs 9, 10 and 11 afford a good opportunity for showing clearly how the mind of man is clouded through too much concern with the realm of effects and how it may be clarified by re-direction back into the realm of causes.
6. Paragraph 12 should be self-explanatory but affords plenty of opportunity for enlargement. Paragraph 13 may be handled in the same manner.
7. Paragraph 14 reverts to the same category as paragraphs 1 and 2.
8. Paragraphs 15 and 16 bring out to some extent the possibilities of this faculty and the fields where it may normally function. More may be said upon what the faculty really is. In its simplest form it is that phase of the mind that looks back to see what we may have done yesterday or what we hope to do tomorrow . . . the simple act of attention. If it is toward form, we discover only the complications thereof, but if into Spirit, it expands in the realm of spiritual reality.
9. Paragraph 17 brings out some of the possibilities arising from its use. This can be greatly enlarged upon and made of immense value to the student if he will heed the advice therein. Paragraph 18 may be handled in this connection.
10. Paragraph 19. The point to be clearly brought out in this paragraph is that prophecy is not accurate when based on the mental and physical plane. What is thoroughly organized on the mental plane may transpire in the physical unless set aside by a direct application of spiritual authority. True prophecy is proclaiming the constructive results which follow the authoritative application of discovered spiritual movements.
11. Paragraph 20. The folly of misuse of spiritual power should be self-evident to anyone but it should be clearly impressed upon the mind of every individual as a measure of self-preservation. The habit developing in many metaphysical circles of mentally influencing others to do the will of another is black magic in its embryonic form and can only lead to chaos.
12. Paragraph 21 should be handled in connection with paragraph 20.

13. Paragraphs 22 and 23 may be handled as paragraph 19 and may be developed further according to the leading of the instructor.
14. Paragraph 24 is self-explanatory but affords practical opportunity for showing the basis of true cooperation in ushering in the new order of things. The true motive of the spiritual aspirant is in harmony with the Universal Motive which works alike for saint and sinner, rich or poor, bond or free, and in a common motive there can not be discord and strife, hence no war. "Things equal to the same thing are equal to each other" is the basis of Universal unity.
15. Paragraphs 25 and 26 give opportunity to impress upon each individual student the fact that no one ever has developed or expressed any so-called unusual powers but that the same potential power is resident within him and his business is to develop his own capacities if he would know the measure of his own soul.
16. Paragraph 27. A whole volume might be given on the necessity of self-control. It is as essential to individual power and progress as the organization and application of energy is essential to mechanical power. Without it there is no practical power to constructive purposes in either field.
17. Paragraph 28 can be amplified according to the ability of the instructor.

CHAPTER V

POWER OF THE SPOKEN WORD

1. The spoken word has a great power but there is one thing certain: we must select the words and then we must give them power. There is no power in a negative word unless we do select and give the word power. It does not of itself contain power. Power must be given to the word by the one who speaks it. Of course, as the Eastern Philosophy goes, the thought which precedes the word is more important. Consequently, the thought can be the motivating force behind the spoken word and in that way it adds power and, as the Masters put it, that word must go forth and create.
2. Now, if a word is spoken idly or without force of thought, it does not accomplish. By the selection of that word, the power given to it through thought cannot help but accomplish that very thing for which it is sent. That is why they claim such selectivity for the spoken word and that is why they say the spoken word is always selective.
3. That power which we put back of the word to accomplish must be the energy that we ourselves perceive. As they put it, not the energy which you give to the word but the energy that you perceive for the accomplishment of that word is what matters.
4. Jesus said, "My words are spirit and they are life and they do accomplish that whereunto they are sent." Spirit is the creative cause in the universe and our words are potent only as this same spirit is seen as the operative force back of them. It is the activity of the force of nature that makes the seed grow for no seed has power within itself. It is a container or vehicle of that force. So it is with words. The Scriptures say, "The word is a seed," and the power of Spirit acts upon words as nature does upon the seed. Our consciousness or awareness of Spirit is the focal point in this matter of the power of the word. Idle words are impotent and do not create, though they, in a sense, may add to the state of hypnosis. To fear negative words is to add to their hypnotic energies and it thereby adds to the influence of the negative word. The power of ignorant or idle words is only that they may intensify the hypnotic state of man's mind but they do not alter the creative cause in the least. The power of negative words is only the modernization of the old idea of the devil and is a direct violation of the fact that there is only the power of God. There is no power opposed to the ultimate good in the universal trend. That which seems to be opposition is in our own minds, which often work contrary to the divine purpose. The creative trend of the Universe or the will and purpose of God is to dissolve ignorance just as light dissolves darkness.
5. We have seen them—"them" used in this sense always refers to the Masters—put forth a word and what the word represented would come into existence immediately. There was no time element at all. In fact, there is no way of placing a time element upon the spoken word if the energy—

Spirit—is in it. As they put it, a word spoken directly with the impetus of true thought behind it must create that very condition instantly. It is quite evident that the Western World looks upon a word as less potent. That is, a word may be spoken but, with no energy behind it, it loses its potency entirely. It is often said that this is why the Western World gets into such childish prattle. It fails to put the proper value upon its words.

6. Now, the thought which possesses the proper selectivity or which possesses the force that belongs to it, should always be given to the word, not to drive that word through will or the force of the will but to give that word the power which belongs to it. That of course is the power of the Spirit and this is included in our words only through highly selected thought, thought which corresponds to the creative purposes of the Universe. In that way the will, which has directive ability, sends the word forth but it is not the will that gives power to the spoken word. The will selects or enters into the selection of thought and the speaking of the word but the power is conceded or admitted through an enlarged consciousness of the presence and power of Spirit. But, when a word is selected for its meaning or its use, it is always selected in the frequency where it belongs and is placed there.
7. This should eliminate the fear which many have of negative words and at the same time should inspire the individual to a more intelligent selection of his words and how to put them to better use. “To think the thoughts of God after him” would be the essence of spiritual power for back of such words would be the very power that created the heavens and the earth. Man’s words should always be an outlet for his own innate spiritual nature and a means of establishing this spiritual nature in his outer being. To speak only in harmony with the highest and most constructive ideals would be to speak with the greatest power and, in this way, that which seems the greatest improbability would become the most probable in that such words have the greater power. In other words, the more Godlike the thought, the realization, and the consciousness, the greater the power involved in the process.
8. As the Eastern Philosophers express it, you could not be separated from Principle one iota if you would use selective words. Therefore, every word that is put out can be selective. Then you are not energizing a negative condition. You are only giving energy to that one conclusion.
9. The Hindu, or the Aryan always puts it: “Man is the creator of words; therefore, man is the selector or he has dominion over those words and he selects or places words in existence which must operate or become potent.” Now, in the measure that he uses this fact rightly, there is no way of connecting that power with negative words, as they put it. Consequently, negative words do not enter into or have any consideration from the individual who wishes to manifest forms. This thought of manifest form is always that condition brought into existence wherein man is able to create. That is where man has dominion over every word spoken. The Sanskrit language in one of its phases allows for that

condition. There is in that the power to manifest. By that we mean that one position of the Sanskrit language allows only four positive words, or statements. That is, words that can be made into positive statements and from these there is no deviation.

10. Naturally, everyone asks what those four positive words are. They are always words which mean the positive declaration of facts. Each one can select them. Of course, the most positive word is the first word, God. Going back to the Principle, you would formulate your statement with that as a basis; you would formulate with that word whatever positive sentence you wished. Thereby is the power of the spoken word. Your key word is always the highest, or God. Then you select the words which accompany that for your positive declaration.
11. Just as all mathematical calculation springs from the Unit symbolized by the figure 1, so must all words emanate from a single derivative, or principle. GOD IS and, because God is, I AM. Because God is life, I am life. Because God is intelligence, I am intelligence. Because God is power, I am power. Because God is all substance, I am substance, et cetera. Father in Sanskrit means first mover and the first movement of the mind of the individual must always emanate from the One Source and it must be sustained through the consciousness of the individual. To admit anything into the individual consciousness that does not originate in the facts of God is to adulterate the process of life in himself and, to this extent, he becomes unaware of the fullness of his Divinity. He must give himself to the underlying facts of life in their entirety; he must tarry at Jerusalem—his contact with The All—until the Holy, or entire spirit of God is the motivating energy of his every thought, word, and act.
12. Man cannot express a word or thought outside of his own field of competency with any manifesting power. He cannot go outside of that field because that very word which he expresses creates the field in which he acts.
13. The average person does not really know what a word is. It is merely a vehicle used in the processes of mind to convey or extend certain processes of the mind. The word cannot convey that which is not in the mind. Webster says that a “name” implies the “essential nature” of a thing. A word is only a name for certain states of consciousness and that is something that rests with the individual himself. One person may say “I am happy” and it would convey nothing to another individual hearing the word. If his consciousness is only a bit joyous, his words would convey but little authority. But if he were radiant with joy his words would convey complete conviction. Idle words are empty words, words which do not contain the consciousness and realization of spiritual facts. You see, a word as we use it is just what it contains and the content of the word is determined by our consciousness and our consciousness is determined by the degree of intelligent selection which we use.
14. It is not repetition that makes a word effective. Your first declaration, if it be true, is sufficient. There is nothing left to do but stand

by your statement, abide in your word. Repetition, however, is often an effective means of bringing one into accord with the possibilities contained within a statement. One often repeats a sentence or rule over and over before the meaning is clearly revealed to his consciousness. Without this expansion of the mind toward the inner facts repetition is only hypnotic.

15. If man repeats words and they do not become hypnotic to him, this repetition brings him into closer accord with the facts back of the words. It effects a higher realization. It is worth while to repeat up to a certain point and then it is not worth while even to repeat because your word is established unto you. When you understand that your word is clearly established repetition is of no more value whatever. In REALITY, we come to understand that our word is always established and we never repeat it.
16. If the manifestation of your word does not appear, that is no proof of its ineffectiveness. The better policy in such a case is to give thanks that the manifestation is there. You get out of doubt completely in that way. But, by going on and repeating your word, you may very quickly begin to engender doubt; whereas, if you give thanks, you are more closely in harmony with your word and become more easily aware that your word is established.
17. The mere repetition of a word does not establish it any more firmly. It only brings you into harmony with that which IS. It is very often possible to bring yourself into more harmonious relationship by giving thanks that it is here NOW and that it is established.
18. When one realizes that the whole problem of manifest results is more a matter of opening up the consciousness to see or include something which already exists in Fact, instead of trying to bring something that is not out into manifest form, then the matter will be much simpler. It is "the land thou seest, that will I give unto thee as an inheritance," that contains all the mystery. It is a fact in Spirit, it is a fact everywhere and on all so-called planes, for there is only one plane and that is spiritual. As the mind expands to see or grasp the spiritual fact, there can be no question whatever about the manifestation of that fact. If it is so in God, it is so everywhere for God is all. It is all a matter of awareness upon our part and our awareness must be expanded to include the reality and existence of the Spiritual fact.
19. That was Jesus' method of working. Every word was established unto Him. He exalted every word through His exalted consciousness, knowing that it was already in existence. The Hindu stands in the same position. He states his declaration and then he may say that it is finished. He takes the attitude that it is already finished; it is already in existence; it is his; and then he goes on. One accomplishes far more in that way than to go back to the repetition and it seems to always make one stronger.
20. In the matter of treatment of so-called disease, the average metaphysician makes the mistake of dealing with the opposites, disease and health. Here are two conditions, the one to replace the other. In the

East they do not work in this way any more than did Jesus. When you seek for perfection, know that it is established unto you. Exalt perfection. Perfection exists independent of both the opposites of health and disease. Perfection is an eternally established fact in principle and it is complete within itself on every so-called plane. Both health and disease are delusions according to Eastern Philosophy for they are only human concepts. For instance, your own idea of health today would not suffice you in five years from now for health is a relative idea in your own consciousness. There is nothing relative in Being, all is complete, all is perfect, and the true practitioner identifies himself with reality and does not deal with delusion. Let go of the opposites altogether and put in their place the perfection. We find that Jesus did not in any instance treat with the opposites. He put into the place of both the opposites the true perfection. His great statement was perfection always and that perfection was always established unto Him.

21. If I place on the blackboard the figures two plus two equals three and then follow with two plus two equals five, would you deal with the three and five and try to establish the right answer? No, you would go right through these figures, deal with the fact that two plus two equals four, and both these extremes would vanish. That which is less or more than the correct answer has nothing to do with the fact in Principle and it is only by bringing the fact of principle to bear upon the situation that any correct answer is possible. Our ideas of health and disease are both less than the perfection which is established in the foundations of the Universe and never can that which is less than perfection be made into perfection. You are dealing with something unrelated to either of these extremes. "Be ye perfect, even as your Father in heaven is perfect," is the correct standard of procedure here.
22. Most people fail in the so-called demonstration because they make a statement of perfection and then immediately begin to look back into the matter of the opposites. Only "if thine eye be single shall thy body be filled with light." Lot's wife turned and saw double and her body became stone or salt. "Now, henceforth and forever, see only perfection," said Jesus. The moment that we establish perfection, the Christ stands forth dominant. Each works to establish the other, for the fact in Spirit is the form of its manifestation.
23. The effect of true spiritual treatment is not dependent upon the degree of unfoldment or spiritual development of the person "treated." We need not bother about his consciousness for it is based upon the opposites else he would not be ill. The spiritual Fact IS and the moment we stand in perfection our consciousness is perfect as well.
24. Speaking the Word is never hypnotic for it is the essence of the true nature of all creation. Treatment, or speaking the Word, is not projecting our ideas of health to offset disease. This latter is hypnotic. Speaking the Word is only telling the Truth declaring that which always has been and always will be true of any individual, condition, or circumstance, in

Principle. Hypnosis is a result of speaking from the human mind with its imperfect concepts.

25. It is not necessary that the sick or needy person ask for your help nor that he be conscious that you are sending forth the Word to him. If you send it forth on the Christ Right Ray, you are merely presenting his own innate perfection to him. In this way you liberate both yourself and him for you are not dealing with anything but fact. You are not working against the will of any individual when you work with perfection for the innate will of everyone is for perfection. This rather frees his will from its entanglements in the realm of false habits and concepts. There is no so-called "Influence" in this sort of facing the situation. It is merely calling forth that which has always existed until it arrests the attention of everyone involved and they merely see that it is so.
26. There is power in the spoken word always if we see it as Spirit, for then it can be nothing but Spirit. We are the determinator. We are both the power and the expressor of that power and we are the sole determinator of what that word shall carry with it. There is power in medicine on exactly this same basis. It is but the conveyor or means by which the mind of the patient is expanded to admit the creative authority of the Universe. God is in the doctor, the patient, or the pill. Any individual, regardless of his profession or status, need only project the perfection. Of course, if we always would work in that perfection and manifestation of perfection we soon would get out of Medicine completely. Our Word would heal.
27. There is no harm in using an agency in an attempt to minister to the needs of suffering mankind. There are many steps and many methods but only one Power. If our ideal is Perfection, we are going to arrive at a point where there are no agencies. The agency which an individual employs only indicates the progress he has made in his own mind as to the suitable and most efficient means of admitting perfection into his being. One thinks it must come through a pill, one thinks it will come through affirmations, but, through whatever it comes, it is the Perfection of Principle that manifests. Only the highest ideals are adequate to contain the full measure of power that exists in Divine Principle, for the larger the container the more can be conveyed. When the container and the contained are one—Perfection—then it is complete in every plane.
28. In treating at a distance, or what metaphysicians call absent treatment, thought is more rapid and potent than words. Thought does not know time and space while a word or audible sound belongs on the material plane and must traverse space and endure in time in order to reach its destination. Notice how instantly your thought is at the sun, the center of the earth, or at any other place. Thought does not travel, it is already there. Every fact in Spirit is already there and, further, it is already in evidence. To see this fact is to lift yourself into this fact and to see it for another is to lift him into it. I, if I be lifted up—if the perceptive faculty is lifted up to the plane of reality it draws all things into this realm.

This is the true approach, rather than to try to lift anything or anybody into the perfect state. We might as well try to make energy out of earth by using the pick and shovel.

29. We know a man in India who walks through a storm just by the presentation of perfection of that storm. He will walk through a storm and never get wet. We have seen him stop fires and storms. Man himself is the Word of God if he abides in that Word. "If ye abide in my Word and my Word abides in you, then are you in me even as I am in you," is the truth of the whole thing. When Jesus sent his Word and healed the Centurion's daughter he did not send anything as we measure it in the three dimensional world. Jesus, or Christ, WAS the Word himself and there was not anything that was made but that which was made by the same Word. Therefore, the Word which He "sent" did not traverse space, for the Word was there as the Truth of the Centurion's daughter, just as it was with Him. He simply announced a Universally True spiritual Fact and outer minds became awakened to this Fact.

"Our remedies oft in ourselves do lie

Which we ascribe to Heaven."—Shakespeare.

FOR THE TEACHER

1. Paragraph 1. Was not man given dominion over all things in the beginning? If that be the case, that same power is resident within man yet and all the seeming power which anything has over man is the working out of power which he himself has assigned to that thing. But, even though the power seems to emanate from the thing or from a person, the power is really within the individual for that is where its activity moves and is felt. To govern the action and reaction of his own nature, therefore, would be one of man's primal secrets of power. To keep one's nature always working in perfect accord with the Divine Ideal of perfection would be to have all power in Heaven and in earth.
2. Paragraphs 2, 3 and 4. It should be clear to everyone, though it seems not to be, that the words we speak are no more power than cylinders in an automobile engine are power. They are vehicles of energy and only the kind and degree of energy moving through them determines the power. When Jesus said, "My words are Spirit," he meant to convey that he was conscious that the moving force of God was moving through what he said or thought and it was this motivating energy which did the apparent healing. The assertion of fact is infinite in its potency in the face of that which is not fact. Follow this idea through with any illustration in the realm of truth and falsity, light and dark.
3. Paragraph 5. The important point in this paragraph is to make the student realize what tremendous opportunity he is losing in idle talk. His words might as well be conveying an infinite energy that would free him from his mediocrity if he would only proceed intelligently

4. Paragraph 6 should be carefully considered and we should differentiate between the natural impetus of an accepted fact and the imposition of our wills to force a condition which we imagine to be better than the one already existing. The acceptance of a thing given never involves what we call a forceful will. Receiving an offered gift is infinitely more effective than to attempt to force one to give you something that is not already within his mind to give. Accepting a fact that is universally true involves no supreme assertion of the individual will. Perfection does not come from projecting our own ideas but from awakening to the knowledge that it is already the established order of things.
5. Paragraph 7. Clearly free the student from the notion that negative words have power. They are only a waste of time and add to the state of hypnosis. The higher the ideal, the more illumined is the idea, the more powerful it becomes. Your lightest word is your most illumined word.
6. Paragraph 8. Use right discrimination in the selection of words so they convey or project into the manifest world only that which conforms to your highest ideals.
7. Paragraph 9. Man's dominion is over himself. His being is supposed to be the Kingdom of Heaven. Only the law governing infinite space should govern his thoughts and feelings, his bodily and manifest conditions. His sphere of rulership is within himself, heavenly only when that rulership is exercised according to the facts of Principle.
8. Paragraph 10 and 11 show clearly the origin of all constructive thoughts and words and that the entire field of thought and action should be developed from this manner of procedure.
9. Paragraph 12 and 13. Show what is in the Word that gives it power. Repetition versus realization.
10. Paragraphs 14, 15 and 16. The function of words or The Word is not to project something into being but it is to expand the mind of man until he sees that which has always been from the beginning. "Before Abraham was, I am," is just as true of every fact in Spirit as it was of Christ.
11. Paragraphs 17, 18 and 19 are a continuation of the same truth . . . training the mind to see through its veil of hypnotism, the veil in the temple, to see through to the other side where all things are already perfect and in evidence. It is all a matter of training the mind to SEE.
12. Paragraphs 20 and 21 contain practical advice not only for the metaphysician but also for the individual who wishes to help some friend in distress. So much of mental practice is purely hypnotic and only substitutes a condition that may be somewhat better for the condition that was already there. Why substitute one human state or conception for another when the Perfection of God himself is there waiting recognition?
13. Paragraph 22. To stand by the fact regardless of the consequences is the procedure. There can be no loss but the loss of our illusion and the gain is Truth itself, so why should we hesitate.

14. Paragraphs 23, 24, 25 and 26 are clearly enough defined and highly illuminating to everyone but they may be enlarged upon out of the richness of the instructor's mind.
15. Paragraph 27. The difference between the conveyor and the thing conveyed comprises all the difference with which we succeed in any kind of curative practice. "It is the Spirit that quickens," and the effectiveness of treatment is the amount of Spirit admitted in the practice.
16. Paragraphs 28 and 29 eliminate the idea that there is such a thing as absent treatment of disease for in Spirit there is no "absence". Spirit is present at all times and in all places the same and needs only recognition.

CHAPTER VI

CONSCIOUSNESS

1. Consciousness is man's state of awareness. It is the capacity of the mind to know and its knowing determines his capacities along all lines. Man may be aware of that which is true or he may develop in his mind a sense of awareness that has the semblance of reality but which is entirely false. The truth or falsity of his estate is, therefore, dependent upon his state of awareness or his consciousness.
2. Consciousness must be that which represents the highest attributes. It must be related to all high attributes. We carry our consciousness to God consciousness wherein we are aware of all things including ourselves in the highest state. That is the state where we see through all conditions and all circumstances. As the Masters say, the veil is then completely removed—the veil that hitherto seemed to exist between the mortal or physical and Spirit. There is no limitation here. The mortal and physical conceptions are abandoned completely for the true Spiritual.
3. This spiritual consciousness does not exclude sense activity. True sense activity is included in the highest consciousness always. Sense activity in its rightful function is true spiritual activity. The senses—so-called—act in a limited manner only when not under the right determining influence. When activated by the Spiritual facts the senses function properly and are then said to be opened.
4. The question is often asked in what state of consciousness is the individual when in trance. Trance is only a partial expression of sense activity. We might just as well carry our consciousness to the true activity or completion always and, when this partial expression becomes one with true activity, we are never in trance and we are never under any destructive hypnotic condition.
5. This same fact applies to what we commonly classify as subdivisions of consciousness. One should not attempt to classify consciousness for it cannot be subdivided. It is ONE consciousness and in that state we cannot think in terms of divisions or separations. The subdivisions are illusions, the same as illusionary trance. They are so subtle that they can be very deceptive to one who is not using higher discrimination. It is so much easier to see it all as One. The subdivisions originated with man. Man saw the subdivisions as attributes when they are really not such at all.
6. The thought of most teachers is possibly for clarity in conveying the message but it is better for them always to make it One thing. Simplicity in the end is always the greatest clarity. The trouble with subdivisions is that they are almost always considered as attributes. It is better to keep our eye fixed on One. We get into negative conditions through using the subdivisions. They are nearly always symbolic and most of our symbols represent the subdivisions of consciousness. That is another reason why

symbols no longer suffice. It is well known today that we have worked through symbolism. As the Masters say, we are in the pure light of day in consciousness. It becomes far simpler to have that consciousness, the complete Light, as our aim without any subdivisions whatever.

7. Take the matter of eating, digesting, assimilating, and the rebuilding of the body through the conversion of food into energy, muscle, bone, blood, teeth, hair, et cetera. Imagine that you worked out a theory that each one of these is a separate function to be dealt with individually and that you had to determine with each meal just what portion of your food would be handled through each one of these particular functions and just when each would function in turn. How could you escape confusion? The fact is, you recognize it as one process with many phases and each one of these phases is a self-operative process within a single system. In a normal physical state there is not a single phase of the entire system that functions independently but every one of the various phases is but the working out of the single system.
8. The body is only a symbol of the soul or the man who lives within the body. That is, the body is a symbol of the workings of consciousness. To protect and determine that which enters into consciousness, which is through the control of one's attention, the entire system of consciousness is self-operative as a single system. There is not conscious, subconscious, superconscious but just one radiant living consciousness of reality. This is the state of complete freedom from symbols and therefore from hypnosis.
9. Some people become so interested in the psychic sense or the lower phases of consciousness that a complete earth life is given over to it to the extent that the true consciousness cannot manifest. The best solution is to simply let go of it and become one with the Whole. This is what Paul inferred when he said, "reckon ye yourself to be dead unto sin, but alive unto God." The difference is in clear knowing and influenced knowing. Clear vision is what clairvoyance intends to convey but the commonly accepted meaning of clairvoyance is partial or clouded viewing—seeing only in part.
10. There can be certain relative phenomena brought into existence through clairvoyance and clairaudience, as practiced, or any of the five divisions of consciousness but they can never be or lead to the Whole. You see, they may become false and under a manifestation of these conditions we may get a false concept completely, which I usually refer to as a negative concept. When we stand one with the whole we cannot be either negative or false. It should be clear knowing of Truth itself. We cannot reach that state of Knowing or that One Consciousness through mediumship or any other form of hypnosis. All are distinctly detrimental to spiritual unfoldment.
11. In that high sense all senses become One. They all become One in perfect coordination. Our senses coordinate absolutely and every part and cell of our bodies coordinate and vibrate in unison. One great trouble with these other conditions is that we are likely to have one member of the

body vibrating in the wrong field and then the new cells do not attach themselves properly to the organ to which they belong. Each cell that is created represents the organ to which it will attach itself. If one cell gets out of the vibratory field in which it belongs it may attach itself to the wrong organ and then you have a discordant condition.

12. This discord is often extremely intensified by the various occult methods of concentration upon the physical centers or organs. This practice only superimposes a hypnotic state more definitely into the manifest form and greater confusion results. In the first place, hypnosis is only a function of a partial consciousness, or a specialized consciousness in some particular form or direction. Therefore, the more diversified the field and departmental the consciousness, the more hypnotic it becomes. And to willfully work in subdivisions and phases of consciousness would be the most definitely hypnotic in influence. The attention should always be directed into the whole, into complete oneness, and then the distribution of vibratory energy is carried on through the mechanism of consciousness just as it is in the body. Then there is perfect synchronization or harmony throughout the entire organism.
13. The idea of an inner and an outer consciousness is also a phase of hypnosis for the theory imposes a sense of separation or division. There is in reality not an inner and an outer consciousness nor a personal consciousness and a universal one. When the Self becomes conscious in the outer it is only one attitude of consciousness and it is complete in every way and it is ONE in and with universal consciousness. I and my Father are ONE.
14. We are then not conscious of an inner for the inner and outer are one. The whole is always evident. If we see and project our vision or our Ideal, it is for that complete wholeness. The Masters call that being of "sound mind," or completely sound in consciousness. It is perfectly sound and whole. The body is perfectly sound and perfectly whole as well. The Knower and the thing known become One. Paul included that in his writings but it was never included in the translations. We can become the known as well as the Knower if we will complete the two and bring them together. The trouble is that we make a separation when in reality none exists.
15. The practice of denial as an effective means of liberation into this perfect state should also be intelligently considered in this light. Denial is supposed to erase from the mind or blot out of consciousness, hence out of man's being, an experience or process that is not true or that is seemingly opposed to his perfect state of completion or oneness. But is the ordinary use of denial as practiced in our metaphysics an efficient means in bringing about this liberation? If the denial, as it is commonly used, produces the desired result, then well and good but, if not, let us find out what is back of it and what is the efficient practice involved.
16. Let us take a specific case of denial in its relationship to what is commonly considered the law of heredity. Denial is in no sense

necessary. It has a tendency always to plunge one further into illusion because the denial keeps the mind fixed upon the condition and it is thereby more likely to intensify that condition. The mind naturally enlarges upon that condition toward which it is directed. The purpose is that the condition be eliminated entirely and, in order for this to be brought about, it must be put out of consideration altogether. It is not to be countenanced.

17. In reality there is no law of heredity. It is only a manifestation. It is not necessary to deny something that does not exist. You will find it far better to put perfection in the place of denial. You will get quicker results. Usually a denial holds it closer to the individual, whereas, by putting Perfection in the place of the denial, you realize that condition far more quickly. And it does not matter what the condition is. It has been shown by repeated experiments that it is far better to simply release the condition. Free it entirely through non-attention. Dismiss it. That was evidently Jesus' meaning when He said, "loose him and let him go."
18. There is neither race nor family heredity for the one presupposes the other. People may look alike but this is always because of some former close relationship or similarity of past experience and environment. There is an apparent chromosomatic condition that shows processes of evolution running parallel but these processes are not in reality parallel processes or parallel evolutionary conditions. They do, of course, run parallel with the human race as well as with the animal kingdom but not with the same frequency by any means. It is a well known fact today that every frequency of the human body is above that of the animal frequency. The transmission of the acquired characteristics can be influenced through the thought but it can also be set aside through the reversal of thought.
19. It is a state of mind that causes the characteristics of form and similarity in form is due to the similarity of mental and emotional experiences of individuals in a group. Two people, not much alike in the beginning, through long association with each other and enduring the same general mental and emotional reactions ultimately develop similar characteristics. A man and a woman living together over a period of years, if they have sympathetic interests and mutual emotional reactions, begin to look alike. This is a reproduction of similar mental states.
20. Medical science today is quite reversing its former opinions regarding hereditary disease. When Jesus healed the epileptic the disciples wanted to know whether the man or his parents had sinned. This was His direct answer: "Neither this man nor his parents have sinned, unless you see the sin." It was only sin because of the thought of the parents or those surrounding him. In reality, the only sin connected with the condition was the sin of erroneous thinking.
21. The so-called law of Karma comes under the same category. It can be proved today that there is no debt of Karma, that the Soul does not bring any of this through. Spiritual understanding takes no account of Karmic conditions or any imperfect condition. It is as foolish as to say that

one must correct his mistakes in mathematics before he can study the rule. The fact is that the mistake is erased of itself when one applies himself to the rule. One's access to the rule is always direct no matter what his mistakes are and once the rule is known and followed there are no false results.

22. The leading and better Universities in India and, particularly, Dr. Bose of Calcutta University are making the statement today that there would be no appearance of what we call heredity if people would drop it out of their thought completely. Even with the plant heredity may be shown but it can be corrected by the thought of the people surrounding that plant.
23. That which is commonly accepted as inherited insanity is only a condition fastened upon the victims by other people. They are in parallel groups. It is an attraction and not an inheritance. Instead of accepting this theory of heredity, Paul's idea that we have an inheritance from God that is immutable and cannot be changed should be substituted. This is the effective denial of race heredity—the substitution of the true for the false, leaving the false entirely outside the range of our consideration. God has nothing to do with things that obsess the human mind and we, as sons of God, need not have.
24. Jesus said to call no man on earth your father for one is your Father which is in Heaven. This, then, is man's true line of inheritance and to get out of his mind these intervening mental processes he has but to return to the foundation fact of his being. In the beginning God created—that is, the beginning of all creation is in God. That does not refer to time but to fact. With nothing in his thought between himself and his beginning there could be no other line of inheritance for nothing would have access to his being from any other source. Thought is always the determining factor and by returning always to his beginning, God, man always inherits through his own mind that which is FROM his beginning.
25. In the second chapter of Genesis we have a wrong translation that has done much toward our erroneous idea of sin and the matter of inheritance. It does not mean that man sinned and thereby became mortal and this mortality was handed on down to the rest of us. It did not intend to convey that the sin reversed man's nature but that the sin itself could have been reversed, that it could have been corrected. At that time it merely meant an error could be corrected. Jesus taught the remission of sin rather than its perpetuation with consequent results. Mistakes can be REVERSED is the teaching.
26. All the so-called human laws, or mental laws, belong in this category. They are all mistakes in that they do not define the true governing law of the Universe and all things therein. But they can be set aside at any time. They are denied by merely rejecting them in favor of the true law. Bose has proved that conclusively. He states that all so-called laws of heredity are only manifestations brought about by the thoughts of men and can be set completely aside at any time.

27. First, however, we must become one with the Christ Self. It takes a Christ consciousness to set these laws aside just as it takes true knowledge to set aside false beliefs. This Christ state must first be attained, or unfolded and, once in this state, there is, of course, nothing else.
28. Hypnosis may spring from two conditions, a partial state of consciousness or a false state of consciousness. A partial state of consciousness admits of certain capabilities and one feels limited or unable to go beyond that which his consciousness indicates. All restraint, or the sense of inability to accomplish, is only a state of partial hypnosis. The false state of consciousness is the notion that certain things are true which are not true at all. This is a state of complete ignorance or reality. It is a mental state built up of impressions that are entirely false, states of consciousness built up regarding something—if it can be so stated—that does not exist at all or, on the other hand, a set of impressions that are entirely false regarding a thing that in itself is entirely true.
29. This might be illustrated with the notion once held by man that the earth is flat. The hypnotic result was that men were held with certain restricted zones of activity, fearing to go beyond these restricted areas lest they should fall off the edges of the earth. That idea seems completely silly now that we know the earth is round. It was round all the time but the people were as limited in their activity as if the earth itself had actually been flat with a great chasm spreading beyond these edges. Adventurers who had another notion about the earth dared to venture beyond the limitations in which others lived and they sailed out across the chasm without any difficulty so far as they were concerned. To them the chasm did not exist nor did it exist in fact. However, the others knew they would fall into it. The manner in which the condition was met was not in overcoming the chasm for there was no such thing. It was simply a matter of sailing out beyond the limitations of opinions and it was found that no actual limitation existed at all. This is exactly the manner in which the Masters meet every situation. "What appears exists not at all," they say. They are not hypnotized by the opinions held by the race nor conditions as they appear to the race, for they know Reality. Their determination is in the realm of facts and they traverse time and space just as Columbus sailed across the edges of the earth. There were no edges to the earth and there is no time or space to the Master. They are all illusions just as the flat earth with its edges was an illusion.
30. This is what Jesus meant when He said, "Get thee behind me, Satan," as it is translated. In reality He said "Get thee behind me, limitation," for there is no such thing. He put it out of the range of His consideration and conduct for in his illumined state there were no such things. He saw through the hypnotic spell, the veil in the temple, and lived wholly in reality.
31. In sleep the consciousness becomes completely universal. It becomes Knowing, with all attributes alert. That is why we can often do in

our sleep what we cannot do when awake. We submerge it because of our outer activities during the day. We go on in a great hurry during the day so that we become completely exhausted when night comes and our consciousness immediately floods back to the All-knowing condition, though we do not know it. We are not conscious of what is taking place. We should be just as conscious as in our so-called waking condition. Sleep allows that complete consciousness to come into function.

32. That is why psychoanalysis lays such stress on the dream state as being superior to the waking state when used rationally and in its right order. But the two—the sleeping and waking states—should be exactly the same. If we would turn our thoughts to this higher consciousness we would be in that realm always. We would KNOW. The dream is more of a clairvoyant state of a very low order unless we do turn our minds to a higher condition or knowing state. If we do this our dreams are true always and are not something that has not actually happened to us at all. Dreams ordinarily are a mixture of the earthly and the higher experiences. If our thoughts were always of that higher condition, our dreams would correspond. Our days would be concluded the moment we went to sleep.
33. Some times when a man is up against a stone wall, so to speak, due to serious problems which he cannot seem to solve, his state of exhaustion appears to quiet the outer and very often the solution comes through. He has merely carried on the false practices of living until he has contracted his being as far as he can. It is just the same as if he had gone to sleep. The cessation of activity through exhaustion causes his mind to let go of the condition and then the solution came through.
34. The method of relaxation which the Masters use is to let go completely of any outer condition and always project their thoughts to a perfect activity. The physical, emotional, and mental must be stilled by directing the attention higher.
35. The difference between the ordinary dream and a nightmare is that in the nightmare you have the psychic phenomena in evidence becoming connected with an outer activity and always thus permitting anything to come in, the same as in psychism or mesmeric influence. I have seen people hypnotized and they were not themselves at all. They would act like monkeys or go about barking like dogs. This is quite similar to the nightmare.
36. When you are in the nightmare, it is possible to come out of it if you will think of what you would think if you were in the waking stage. A patient has been known to cure himself entirely of extreme cases of nightmare by thinking while experiencing the nightmare, "Just what would I do if I were in the waking state?" He would have accomplished the same result more quickly had he thought what he would do were he in a perfect state of spiritual consciousness and would have raised himself nearer to that state. If he would ask himself what he would accomplish if he could see directly through to the Spiritual, it would become much simpler and

more beneficial because it would be permanent. The breaking up of a nightmare becomes automatic if just before you go to sleep you declare that you are one with perfection. It has no chance to enter when you are in this state.

37. This same practice can be applied equally to the so-called waking state. All negative conditions and difficult problems can be corrected and solved every time by this method. You will find it very practical to ask yourself, when faced with problems or apparent negative conditions, what you would do if you were in Spiritual Consciousness. Get rid of the complexities of earthly living in this way. It is really just as simple as that.
38. To “be still and know that I am God” covers the case perfectly for that is the completion of it all. And that other phrase, “God is in His Holy Temple, let all the earth keep silent before God and rejoice,” is equally applicable. And again, “In everlasting Joy all things have their birth.”
39. Joy is the very highest state. It is the exaltation of Soul as physical pleasure is the exaltation of the body. But it is the true emotional state of man, born from his inner release into the truth of his being. It is only when we get out of that condition of Joy and Harmony that we begin to get separated from the Highest. You are going to hear a great deal of that talk in the coming years in all theological schools. It is quite remarkable how that is now being brought about and how this change is manifesting even in the teaching of children to become harmonious and to let the turmoil around them go on as it pleases without becoming a part of it.
40. The moment you train children to react to constructive ideals and band together to promote harmony, developing the mass instinct in this way, you are destroying the very root of all unhappiness, misery, want, and war in the world. Our past method has been to develop the sense of strife. The moment that someone acted in a manner that aroused any resentment or resistance everyone else began to take on the same attitude and in this way we have been trained to develop the sense of strife. Only by reversing the process and getting back to the true state will we find our perfect social structure coming into the world.

FOR THE TEACHER

1. Paragraphs 1 and 2. To grow from the present state of awareness of himself as a material being and into the consciousness that he is a spiritual being contains the full secret of man’s attainment. It is a structural change in consciousness that is to be considered, for all the other changes which he has striven to effect are dependent upon it. It is merely a matter of being able to discern the difference between truth and falsity, between right knowledge and ignorance. To be aware of oneself as a spiritual being, offspring of an infinite spiritual system and one with all the powers and capacities within that spiritual system, is the very essence of attainment.

2. Paragraph 3. An awakened state does not do away with the outer man nor his so-called sense activities. They are lifted up and become outlets for his illumination instead of inlets for limited or false information.
3. Paragraph 4. Self-control and self-expression is the law of life and not the subjecting of oneself to control by outside forces or even by partial knowledge.
4. Paragraphs 5,6,7, and 8. The consciousness becomes clouded always in partial actions of the mechanism of awareness. To be only partially aware in any so-called phase of the mind is not complete consciousness. The new psychology recognizes that the mind is and functions as a unit—that it is one process and not made up of many functions and processes. Consciousness is the function of the spiritual man, just as eating, digesting, assimilating are functions of his body, and the physical is but an outward replica of the spiritual. That is why the outer is always called the symbol.
5. Paragraphs 9 and 10. Pure knowing and pure being are the result of clairvoyance or clear vision, vision which sees through to the spiritual fact as it exists in the Divine Principle. “And he lifted his eyes unto heaven” is the practice that awakens pure vision or clear sight. What is commonly called clairvoyance is but the extension of the physical sense to see the movement of human ideas in the mental or psychic ethers. Only the radiance of Truth itself is the object of clear vision.
6. Paragraphs 11 and 12. To impose one idea upon the body in substitution for another, or to attempt with the mind to awaken bodily centers, is the most intense form of hypnosis for it is the willful imposition of thought and becomes most binding. Did you ever notice how a living sense of joy functions equally and automatically over your entire being? No part of your being had to be stimulated to that state of joy. Imagine how long it would take you to become joyous if you had to proceed to concentrate upon each part of your body to awaken it to the state of joy and then proceed with each body center in this way until you finally became happy. Mental processes do not produce spirituality nor do they awaken the physical centers. Spiritual awakening immediately pervades the entire being of man and when the I is lifted up the entire man is lifted up with it.
7. Paragraphs 13 and 14 may be handled as above, with further development if desired.
8. Paragraphs 15 and 16. Denial is not a matter of dealing directly with negation but is the practice of ignoring it. The first function of the mind is attention and whatever occupies the attention develops through the mental process. Therefore, denial is putting the thing out of the range of consciousness. “Get thee behind me Satan” is putting all negation out of the realm of consideration. It is not even to be dealt with for it is but a shadow. Light is that which dispels the shadow and knowledge dispels ignorance.

9. Paragraphs 17, 18, 19, 20. All the so-called laws of the material world are only attempts to define the rule of behaviorism in the material system. But matter is not bound in obedience to any such laws but is always escaping beyond the so-called bounds of these laws and obeying something superior. The ultimate governing principle of matter is Spirit for all the Universe is a spiritual system. Heredity, so-called, is not the result of a law at all but is the result of imposition of false states of mind into the process of life. Heredity, so-called, is not a law but the result of counter-action to law. The law of the Spirit of Life is the true governing principle.
10. Paragraph 21. Karma is likewise the result of counter-action to the law of the spirit of life. The fruits of the law are deliverance, illumination, perfection. Only so long as this law is kept from the individual consciousness is there even a semblance of Karma or the effect of some other influence. Overcoming Karma is not a matter of mastering and overcoming the results of our mistakes but correcting the mistakes. That is brought about through understanding and obeying the true law.
11. Paragraphs 22, 23 and 24 establish man's heritage as coming from the One Source, and not from the channels through which he passes. The stream is the flow of water descending from its source, and not the banks between which it flows. It gathers water from its source but only mud from its banks.
12. Paragraphs 25, 26 and 27. The law of the spirit does not move to punish sin but to release man from the effects of his mistakes. The wrong procedure is to be corrected, not that man is supposed to endure the results of his error. Man's nature cannot be reversed for he always remains a spiritual being. He can only reverse his notion of himself. Instead of doing this, he should reverse his mistaken idea that he is a material being and retain the truth that he is a spiritual being created in the image and likeness of God.
13. Paragraphs 28 and 29. All consciousness that is limiting is hypnotic to that degree. Man is a free, omnipotent being, given power and dominion over all things from the beginning. The only limiting influence is the limitation of his own consciousness. To free the consciousness is to free the man.
14. Paragraph 30 is the continuation of the same idea.

The balance of the lesson is to emphasize that the important thing is to learn, whether when asleep or awake, to bridge this gap in consciousness wherein dwells all sense of human limitation. So long as we keep ourselves open at any point to anything less than the highest our nature is circumscribed just to that extent. One may just as well receive pure consciousness direct from the Source, as to receive partial knowledge from lesser planes. Why be always seeking the lesser when the greater is more easily available? Why not train ourselves and our children in the knowledge of realities and let the limitations and ignorance of the world alone?

CHAPTER VII

GOD

1. People generally are interested in the Masters' idea of God and the location of God. We shall, therefore, consider this idea in the present chapter. However, it will be impossible to consider their idea without including man for to them God and man are inseparable.
2. The Masters talk of God considerably but they consider It as One attribute of Being—Being as one attribute, or a single entity comprising the entire universal system, visible and invisible. The mind of man got its idea of God through superstition about God. Man saw then nothing but the graven image. It was then necessary to bring him back to the realization that he is God, there being no separation between the individual and the Universal; that man is an integral part of the whole and is identical in nature with the whole.
3. They teach that God is right within man always, just as Jesus Christ taught. That is always the attitude and thought of the illumined. Man is God. That statement, "I am God," is one of the most definite statements that man can use. We have never known them to give instructions in writing. But they do give oral instructions or oral talks. They do not call their talks instructions. They are simply stating facts which are obvious and they assume that the obvious should be known universally. Therefore, they do not teach, but merely confirm what all men instinctively know and which is universally true.
4. As a guide in individual progress they suggest reading the Mahabharata, the Vedas, the Upanishads and the Gita. This reading is suggested as preparation for one who desires to take the real inner work and for concentration. A few verses at a time are best. They never suggest reading a whole book through. They often read but one sentence in a whole day. The instructions given in the Gita are steps toward the accomplishment of individual perception of what God really is and to really bring the individual into the consciousness of what it means.
5. No man will actually know God until he himself experiences the realization of God within himself. "NO man knoweth the things of God except the spirit of God which is in him reveal them." The preparatory work prior to the discovery of the inner or secret doctrine as it is sometimes called is the result of training the mind to grasp that which is within the statements for that is the inner work or inner doctrine. It is like studying to understand the meaning of a mathematical rule. The thought is that, when one has trained himself to gain the knowledge of the inner meaning of the teachings of the Gita or the Bible or any other Sacred book, he is then in position to make an inner search of himself to find the inner meaning of his own being. Man is not a physical organism, but that inner

self living through a physical organism. The inner work is finding the Self which is the God-Self.

6. There are so many orthodox conceptions today that hold to the theory that God is made in the image and likeness of man instead of the truth that man is made in the image and likeness of God. But they think of man as physical rather than that which is back of the physical, the inner Self. Man is really the image and likeness of God.
7. If God is the sum of all things visible and invisible, the Infinite One, the image of God embraces all time and space for there is nothing but God. Man could only be created in or within His image for there could be no outside where man could be created. He subsists within the very image of God, as your thoughts exist within and live as an integral part of your mind. Not only is man created within this image of God or contained within the allness of God but he is made of the very essence of the God nature, like unto it. If the cause is God, the effect is God in manifestation. Cause and effect must be one. Can there be thought without mind and can there be mind without thought?
8. The union of every condition brings man right back to God. He does not need to attain. He is God. That is wholeness of Principle. The materiality of illusion is that which gets us into all kinds of difficulties and strife. In that complete unification of Principle in man we rise out of objectification entirely as we know objectification. There is a pure manifestation of God but it is not a material or limited objectification. It is a state of consciousness expression of all that Principle is. But there is not the slightest degree of separation or limitation. It is like a ray of light among innumerable rays of light, which altogether make the light that is universal, but each ray IS light.
9. The statement, "I am God," accompanied by the realization of what is truly involved in it will heal any condition instantly. If you realize it and see nothing but that Truth, only that Truth can manifest. In treating yourself or another you see and declare only the eternal Unity with God. That Light comes forth instantly for it is the true light and then we know that unity is in existence within ourselves and within everybody else. It is all accomplished. That is the Christ Light, the Christ Principle.
10. This eliminates the theory that it is necessary to do any specific work on the glands, on body centers, upon the body itself, or to treat disease, as you state it. The physical will fall into line as soon as we realize that fundamental Unity. When this state is reached the glands and all bodily functions are stimulated until they become harmonious. Every atom of the body is stimulated and aroused to action in perfect coordination with the Spirit. It is the Spirit that quickens. You cannot raise the bodily action into accord with spirit by the processes of mind for the Spirit is above the mind as the heavens are high above the earth.
11. The ten commandments are not the objectified law of God at all. In them Moses tried to lay down a law for mental and moral conduct but

there is no such conduct outside the law of the Spirit and the consciousness of the activity of Spirit must be discerned as the only governing law. The statement, "As you stand one with Law, you will not" do these things, was the original intent, but has been translated, "Thou shalt not." If you are within the law of harmony you will not produce discords but to merely refrain from producing discords does not place you within the law of harmony. To refrain from discord merely involves doing nothing at all and surely this never would produce a musician nor would it express harmony. The active doing of the law produces effects commensurate with the law. Life is active, dynamic and not static. It is DOING TRUTH, not merely refraining from that which is not truth.

12. If you are in obedience to the Law itself you will automatically refrain from doing certain things which are not included in the natural operations of the law. You do not do these things if you follow the law, but in omitting these things you may not fulfill the law at all but only obey your own notions. "Thou shalt not," was the Mosaic law as Moses gave it out. These were the emanations of the Sephiroth or the Tree of Life. He veiled that fact and objectified it for the people but gave the Priests the real meaning in the Talmud.
13. When God spoke to Moses in a "loud voice" as it is given, it was not intended to convey the fact that He spoke with much noise. God is a "sound voice," which brings light into expression. That was Moses' statement. A "Sound Voice," not a "voice of sound." There is an important difference. If we have a "sound voice" that voice is One and will bring light into existence. It gives us that power. It may be out of noise completely or what we would designate as soundless. And that is what we are coming to today, the Soundlessness of sound. Then it is beyond noise completely and you pay no attention to noise because you are in Sound Voice or definite principle.
14. Soundness is wholeness and, when God spoke in a sound voice, He spoke in the completeness of Himself. It is like we often say of a person, "He put his whole self into what he said." It is only when the entire nature is aroused and operative that the voice is sound or that we speak with soundness. We do not speak partially or in any separateness but in complete oneness. When God said to Moses, "I am that I am and beside me there is no other," He was speaking in a "sound voice," for He excluded nothing from His proclamation but moved as a complete Unit. This is particularly illuminating regarding the discarded psychological idea that the mind is a sectional or departmental thing made up of many operations. This is the hypnotism of unsoundness. The more differentiated, the more unsound becomes the mind. Study some of the people who are given to this departmental function of the mind, concentrating here and there and moving their minds about one section at a time. They are extremely unsound and are never safe within themselves nor are they safe to follow for they lead only into confusion. It may be a good way to build up a large following for a group of people who are unsound mentally are easily herded into organizations, but this ultimately

becomes the greatest bondage, particularly to the one who thus deceives the people. Soundness is wholeness—Oneness. “I am God,” spoken in the consciousness that you are one with the All and that the All is centered within you and that you move with and are included in the operations of the whole, is the only truly sound statement for it is complete. No structure is stable unless it becomes a unit and no man is stable until he is a complete unit in and with the Principle.

15. We cannot stop in our progress with organizations and systems either orthodox or metaphysical for they are sectional, sectarian, and teach a doctrine that is more or less involved with the idea of separations. They are only steps in the process of man’s discovery of himself. We cannot stop at any point without becoming orthodox. That prevents further progress until we break away.
16. That is where so many people become mixed in affirmations and denials. Of course, many modern thought organizations become mixed up in that very thing when they begin to deny. They fasten to themselves a condition which does not exist and then, when they feel this false influence of their own mental reaction, they call it malicious-animal-magnetism. They begin to get into psychic influences again, being held there by their repetitions.
17. One is really not working properly when he denies. Denial separates us from Spirit for we stop to consider something that we designate as “not spirit.” In Spirit there is no separation and, consequently, it is only man’s separation through which he becomes involved in the psychic or phenomenal. Moses classified anything and everything in phenomena as a separation from Spirit. The orthodox churches evidently get into trouble because they allow a separation. They have built up a great image in the heavens, calling it God. There is a psychic determination there which they see, believing that this image talked to them instead of which it was their own voice talking to them through psychic influences. The voice of God speaks within man as Jesus taught. It is the Father within.
18. Christ’s denial of limitation—Satan—was not a declaration of his non-existence but a simple letting go of the idea which was entirely false. He did not reckon with it at all.
19. Moses, in referring to the dividing of Heaven and Earth, evidently meant that the earth was the outer. In the Sanskrit there is a word which defines the Earth as the outer condition. That condition is to be overcome and that overcoming is in thought only. Moses meant to convey that Heaven and Earth should be complete and One always. He let go of Earth completely and then the One attitude of Principle stood forth. He knew fully that the form was a complete embodiment of Spirit as life.
20. That is what Job was trying to bring out when he said, “Yet in my flesh shall I see God.” It even is expressed that way in the Upanishads. In everything bring forth the Christ Self and see reality in place of a differentiated physical body. The body is radiant and pure spiritual

substance and it will show forth this condition when the thought of its materiality is withdrawn and gives place to the truth that flesh in its true state is the radiant light of God through which and in which God is manifest in His spiritual perfection.

21. Flesh does not need to be spiritualized; it is already spirit in manifestation, just as water is oxygen and hydrogen in manifest form. The water is one in and with its source and is identical in nature with its source. To separate oxygen and hydrogen from water would be to disintegrate the water itself. “Your body is the temple of the living God” in exactly the same manner and, when reunited with its source, the body becomes pure and perfect as radiant light, the Light that was in the beginning and out of which all things were formed. That which makes the body appear to be something else is the clouded mentality that has imposed itself between the flesh and its true source. The body—Temple of the living God—has become a den of thieves, robbing the body of its true sustaining principle.
22. In the Lord’s Prayer, “Our Father which art in Heaven” was not intended to convey the idea that heaven was elsewhere. Jesus meant what the original Sanskrit intended to convey, the everywhere-present inner peace and harmony. That is Heaven in its true meaning. The Kingdom of Heaven is among you. There is an inner meaning in the Lord’s Prayer which cannot be given out except privately and orally. If man understood this inner meaning he would be in the Kingdom of Heaven. This involves completely surrendering what we have called the self and accepting the Self that is the only reality, which is the spiritual Self, for there is no other Self. Those who have attained follow this path and enter into that which exalts the whole into Spirit. Such an one knows himself as God.
23. This is difficult for many to understand for they think of themselves only in terms of their conscious thought. All such thoughts must be discarded. The realization includes the conscious mind when the Christ mind has become the complete consciousness of the individual, for the conscious mind is then included in complete consciousness. All thoughts that we have embraced within our consciousness that are at variance with the Truth must be given up. That is what Christ meant when He said to “deny thyself.” Give up your own estimate of yourself and accept yourself as you are in complete relationship to the whole. It is forsaking all conditions which appear outwardly in favor of the architectural design back of it all. The Christ mind is the God mind always.
24. When any individual attains to true knowledge of God his works will be completed instantly. If he would stand completely one with God, it would be finished instantly. Jesus said, “It is finished,” and from then on went right on to other accomplishments. If we ourselves recognize perfection we become that perfection Itself. We need no other recognition. It is all God if we wish to put it that way.

25. That was the only thing which the people two thousand years ago had against Christ. They thought it “blasphemy” that He should consider Himself as God for their state of hypnosis could not fathom the mystery of His position, which is the true position of all men. But that was the only thing they had against Him. When we make that same statement before unilluminated people, those steeped in ignorance regarding the true state of all creation, they accuse us of blasphemy today just as they did Christ two thousand years ago. But why should we care? So long as we care what people think, just so long will we keep ourselves in subjection to the hypnotic spell of the earth. But one who is awakened never goes about making such outward statements to the profane world. One meaning of I am God is “I am silent.”
26. The attempt to make God a trinity came through the idea of differentiation of the One. The reduction of all elements to the One element, or emanating energy, leads to the three in one or unity and directly to the true Trinity or Triad as one attribute of Being. This is the Holy Spirit, the Whole I, the Creative Spirit as complete action. The moment we project our thought to the Holy Ghost we are projecting our being to the complete Creative Spirit in action. It is the movement of the whole as a UNIT. When the Holy Spirit comes upon you, you are conscious that all action within and without is but the complete action of the Principle in its entirety without the slightest sense of separation or deviation. It is ONE action.
27. There can be no actual sin against the Holy Ghost. In the original text we find nothing about the expiation of sin. Man alone commits what he himself calls sin and man alone forgives sin. The son of man on earth has power to forgive sin. There could be no sin against the Holy Ghost for it is impossible for man to divide the indivisible or to actually separate the uni-action of the One. He only seems to do so. That is where the Divine Right of Kings comes from. If the King is in his Divine Right he can make no mistakes and man, as the King, could make no mistakes. This did not refer only to a certain king or family ruling over a nation but to man ruling over himself. When he rules over himself he becomes a King. Every man is a King when he knows himself as God and exercises his God Authority to completely subject every phase of himself to the One idea.
28. The interpretation of God speaking to individuals or groups of people as designating only that particular person or group is false. What God speaks to one man or one nation He speaks to all men and all nations, for He created of one blood all nations of men and He is no respecter of persons. But, from this false interpretation man has built up separate groups into nations. The orthodox churches, according to Dr. Lyman Abbot, have done more toward the retrogression of civilizations than any other influence because of their hatreds. The first intention in the presentation of God was that you look immediately to the Light which emanates from your own being and from the being of every individual as being ONE and the same light and that God equally manifests Himself to and through all beings in exactly the same sense without partiality or

distinction. The moment you can project your vision to that light you are at once conscious completely, namely, in the Divine Consciousness, and there can be no separation there. With no sense of separation there can be no separation in creed or race or nation and hence, no strife or war.

29. Referring to the incident mentioned in The Life and Teaching of the Masters of the Far East where Emil separated the jackals that were fighting over the carcass of an animal, Emil said, "It is not the self that you see, but only the God-Self that does the work." He meant to convey that when you get away from the fear of the animal and project the God-Self there is peace and harmony. And they came together and ate their meal in perfect harmony instead of fighting.
30. This is the theory back of our experience in walking through fire. The Masters told us afterward that we had raised our vibration to such an extent that there was no conflict between us and the fire. There was perfect harmony and oneness. We clearly saw the fire raging all around us but we felt no heat or discomfort. Our clothes were not even scorched. This experience has quite recently been duplicated in London by a young Hindoo Yogi under the severest scientific test conditions. Pictures of this incident were shown in America on one of the news reels and Edwin C. Hill, famous news commentator, wrote at some length upon the subject. Copies of this comment were mailed to 100 teachers conducting classes on these lessons.
31. The life of the Masters is simply the God life. They always put it, "Life is Light." "The moment we express Light, life emanates." If you live the Life, then you will Know and that knowing is complete. It is not a life of ascetism or apartness. It is a Life and Light in unity, in wholeness.
32. Anyone may break his seeming bondage to a condition that is not Godly by simply letting go of the bondage completely. That was our training from boyhood on. If a discordant condition came into our surroundings we let go of it completely. The Masters sometimes go for hundreds of days without eating. They are not bound in any way. But when they do not eat outwardly they do feed upon the Prana or spiritual substance that is all about them. They take in Pranic substance and it is assimilated for the direct and complete sustenance of the body. Plants feed upon Prana and when man uses the vegetables for food he takes in Prana also. He can take it directly even more readily than the plants and vegetables do, if he will.
33. It would not be the part of wisdom for the Western world to discard the Bible in favor of the Bhagavad Gita. Our Bible is of greater importance to the Western world for we do not understand the Bhagavad Gita. The later is best, however, for the East. The West could with profit read the Bhagavad Gita, as it would obviate the necessity of wading through the folklore and mistranslations of the Bible. The Bhagavad Gita has taken all that out. The Vedanta Philosophy in most instances is the best exposition of the teachings of the Masters. Many people get a more simplified

thought and can assimilate these thoughts through the Vedas. Then they can go on to the Vedantic teachings.

34. The reason those of the West have difficulty in understanding spiritual things is that the Western consciousness has always been an evasion of Principle for the reason that they did not know what Principle meant. They even misled themselves, largely by the acceptance of their philosophers' teaching that Principle is an unknown quantity. The Master Mind knows what Principle is but so can we accept Principle and know what it means. We must accept the Goal toward which we are working or we do not work at all.
35. You cannot go into India with a Spirit of egotism, selfishness and design and get anything out of India any more than you can in these states get anything from these lessons, from the Bible, or any other source of Truth. There is nothing in Truth compatible with these attitudes. You get out of India whatever you take to India. It is not a matter of going into India at all. It is an ever present state is you can receive it.
36. It is not a matter of going to India, studying the Bible, or the Bhagavad Gita. It is letting go of all these confusions that infest the mind and the upset conditions resulting therefrom. Then one may get a great spiritual uplift from the Bible or any other source. We are beginning to see that we take from the Bible what we take to the Bible. The very determination to get the very meaning out of the book will open its secrets to us to some extent. If we read the Bhagavad Gita or any other book we must take the same attitude toward it. There is, of course, nothing in the Bible that is not interpreted in the Bhagavad Gita, the Mahabharata, and the Vedas. That is where all the knowledge that is contained in the Bible came from.

FOR THE TEACHER

1. Paragraphs 1 and 2. Perhaps the hardest thing for the average individual is to realize that God is the great Universal Scheme of creation and the point should be emphasized by the teacher and practiced by the student until this very fundamental fact in life has become a matter of individual realization. Personality is an individual identity, while God is the Universal identity, the Universe as a single conscious identity, the sum of all consciousness, power, love, life, and substance.
2. Paragraph 3. Man cannot escape the ultimate Unity that exists between himself and the Universal system for he is a part of that system. If a product of the Universal system, he must contain the potentialities of the Universe and, by whatever name he designates the Universe, he must also bear that name as well as its nature. One ray of light is just as truly light as a dozen of them, a million, a billion or all of them.
3. Paragraphs 4 and 5. It is not what man studies but how he studies that is the secret of illumination; not what we know about a thing but what we know of it that makes the difference. As well try to classify and describe the size, shape, color, and density of seeds in an attempt to know Nature

as to merely read the descriptions of God in the hope of knowing God. To know nature is to know it in its fullness, to see its growth on every hand, and to sense in some degree the force which produces it. Man must be still and know God in the same way; cease from descriptions and come to "feel after Him," if he would know the nearness, the power, the wisdom and substance that is ever moving within his own nature. This is the inner or secret doctrine.

4. Paragraphs 6 and 7. The same as paragraphs 4 and 5.
5. Paragraphs 8, 9 and 10. If God is ALL and man is created in His image and likeness, in what manner can man grow except in the enlargement of his consciousness to comprehend the greatness of his created state. He truly does not attain to anything but only in the discovery of that which already is. The point is whether he shall discover himself a little at a time or whether he shall discover the ultimate fact from the beginning. The wise of all ages have declared that the latter is the true way. "Know ye not that ye are Gods and Sons of the Most High," is calling man back to his beginning, which is his perfection in and with God.
6. Paragraphs 11 and 12. If man is in a certain state of consciousness, he automatically does not express that which is its opposite. On the other hand, the elimination of certain modes of conduct does not produce an opposite state of consciousness. Action, and not inaction, is productive of results. It may be well, in a state of ignorance of the Truth, to refrain from error states of procedure but it is not this practice that leads to illumination. If you are not happy, you do not become so by merely refusing to act unhappy. If you are happy, on the other hand, you do not act nor look as one who is unhappy. This may be illustrated in many ways.
7. Paragraphs 13 and 14. Soundness is a matter of being complete, a complete unit. Soundness is without separation. A sound building or bridge is a structure that is made up of many units all bound together in a single unit. You would not think of a building made of many parts all separated as being a sound building. Soundness and wholeness are synonymous. The sound voice in this instance like the "sound" mind in a previous lesson refers to the Unified consciousness in action. No man is sound when he thinks of himself as a departmental being nor is his mind sound when it functions partially nor does he speak soundly when he voices but half the Truth. Truth is that which is true of God, for God is all, and God is One.
8. Paragraph 15. Wherever one group or race or nation segregate themselves as a chosen people, a distinct people, in some sense more directly related to or favored of God, they are not a sound people and their doctrines are never sound. God is no respecter of persons and His creation is all manifestation and they are all included impartially within Himself. It cannot be that some people are not the chosen of God and others are the chosen of God. He created all men and therefore all people are the chosen of God. All people are God in manifestation just as all forms of plant life are the manifestations of nature. Equality is in the fact,

and outward equality is dependent upon the degree to which we have embodied through realization the universal Fact.

9. Paragraphs 16, 17, 18 and 19. Progress is made, not through denial, but through the practice of habitually unifying all things with the Source. Unified with the Source, all things begin to manifest their likeness to the source and all appearance to the contrary disappears like ignorance in the presence of knowledge or shadows in the presence of light. To deal with fact is to dispel fancy. To work with fancy is to work with nothing and to accomplish nothing. To achieve something one must work with something. Something can never be made out of nothing.
10. Paragraphs 20 and 21. Whether your face is radiant with joy or clouded with sorrow, it is the same face but appears differently under different influences. The flesh is just as much manifest spiritual substance whether diseased or whole. Only the influence back of it needs to be changed. When the consciousness is expanded to its true state of Knowing the allness and oneness of God, the flesh automatically manifests this condition. It then is the return of the flesh to its true state as radiant Substance of the Word of God.
11. Paragraphs 22 and 23. The Kingdom of reality is all about us and the only transition we need to make is to discard our notion that it is a remote place. All that God is is within, through, and around all men and man himself is included in that allness of God. There is nothing he can do about it but accept it and, in accepting it, living in harmony with it, he becomes aware of it.
12. Paragraphs 24 and 25. Cause and effect are one and to know the truth is to be instantly free. To know God as health is to be instantly well. To know God as supply is to be instantly supplied for the one presupposes or includes the other. There can be no separation.
13. Paragraph 26. We must come to the realization that we are on the way back to the Father's house and not moving out away from it. We are progressing toward unity and not diversity. "Behold our God is One" is the song of the returning soul.
14. Paragraph 27. The close of the lesson should be self-explanatory but may be illustrated and enlarged upon as the leader is inclined or inspired. The whole point of the entire lesson is to get away from the formed opinions of man which have led him into the sense of separation and to bring him into the consciousness of his Oneness with the Universal whole, his likeness to the whole, and his access to all that there is in Infinite Space.

CHAPTER VIII

MAN

1. As in the preceding lesson it was impossible to study the nature of God without including man, so in this lesson it will be impossible to consider man without a further study of God. The one presupposes the other and they are inseparable. It is impossible to have a king without a kingdom and it is impossible to have a kingdom without a king. It is inconceivable to imagine a creator without his creation and certainly there could be no creation without a creator. They are but the two aspects of a single thing and without the one there could not be the other. Man is therefore an indispensable part of the Universal whole.
2. The Masters' thought of man is that he is in his true estate, always active, and is that through which Principle works or comes into manifestation. As they often put it: "Man projecting God; Man becoming God; the very Ideal of all Perfection; God selective but completely universal." Selection evidently came about through man's thought entirely. The Masters' thought is always that man must make the selection but in that he can never carry that selection of the Whole or out of complete Principle or Spirit. And that means, of course, that man never does get away from his true Being or true origin. Every man is his own determining factor and that factor is always absolutely one with Principle, never separated and never dependent upon anything but Principle.
3. Man as man can never be a completely independent organism for he is inseparably united with the whole. How could he remove himself out of infinity? He only imagines his isolation and that imagination is the sole source of his limitation. It is purely imaginary. The extent of his free will, or right of selection, cannot be carried beyond his imagination for, in fact, he is always united in and with his source. He only needs to rid himself of his vain imaginings and accept the inevitable and he is at once in his rightful place with the Universal system. He is king only in the sense that he has the privilege of carrying out the laws of the Kingdom and any king who disregards the laws of his kingdom does not remain king for long. Kingship is subject to the laws of the kingdom just as are the subjects and they are all units in a single system with the law superseding at all times. Only through the binding influences of the law does the kingdom remain an harmonious unit.
4. Man is triune but that trinity is never separated; it is always one. You understand all the attributes of man if you understand Man. The Greeks knew this and expressed it in their statement: "Man, know thyself." It is very evident that we have not begun to know ourselves, our importance, our Divinity; Divinity meaning, of course, that Man is a part of the whole and, as such, does know all and IS the All in manifestation.

5. There can be no triangle unless the three lines which form its sides are joined together in unity. Unless they are joined, there are only three lines and not a trinity at all. The trinity is dependent upon unity and their unity is the trinity. Man's business is not to dissect himself until he understands his trinity which would only be diversity. Man is progressing back to his Father's house and his progress in this direction is to discover himself as a unit, the undifferentiated position which he occupies in the Universal scheme.
6. It is always possible for man to improve his consciousness to the point where he becomes God-like. That was the first thought in the Divine Right of Kings. It was not for the king to put himself up as the only Divine Ruler. All mankind should be Divine Rulers and rule as Kings but always with that expression of Love which is Service. Man stands One with his own Divinity and he is then of Service always. He never exalts himself above another. If he is an egotist, he destroys himself. He cannot be an egotist for long. Man's kingship arises from his sense of oneness with the whole and egotism arises from the sense that he is a separate ego within and of himself. Therefore, egotism is the greatest violation of the natural law of his being and produces the most disastrous results.
7. The translation of the Bible is in error where it says that man was created in the image of God. The "in" should be left out so that it reads, "Man IS the image of God." The word "in" does not appear in the original. And right here we find illustrated the major trouble with the orthodox conception. They all try to make God in the image of man and, in taking this attitude, they have created something that man cannot understand. Man can understand himself and, if he thinks of God as another personality like himself, only in larger proportions, he can never understand the true relationship that exists between himself and his source. But, if he understands that he is the universal individualized or that he is as an individual what God is universally, he has something which he can comprehend. If we leave out the "in," then man is the image of God. "I am God" is the great statement. It belongs to man wholly. The image or likeness means the exactness in the old Sanskrit. The name and nature of cause and effect are always interchangeable for the one is essentially the counterpart of the other. The activity of cause is the life and form of the effect.
8. Some people quite naturally ask that, if this be true, why did Jesus always say that "I am the son of God," but never "I am God"? But this is only one of His statements. He said, "I and my Father are one." Then the translators, failing to understand the next sentence: "You are God as you present God, therefore I present God to you," left that completely out. Yet he said, "He that hath seen me hath seen the Father—God."
9. It should be remembered also that the name "I am God" was the unspeakable name to the Ancients. The theory was that it was never to be made as an audible statement. Its utterances were in the silence of their own souls and the only way it was ever to be voiced was in the natural

radiation of authority, perfection, and power that emanated from this inner secret acknowledgment. "The Father who seeth in secret shall reward thee openly" is the thought. It is the Silent name of the Silent being of God, the inner and universal fact of all creation. In a previous talk we noted that another meaning to the statement, "I am God," is, "I am Silent." The "I am God" is the silent witness within the nature of man to a Universal fact. It is the name hidden within the name Jesus Christ and the secret name of every man that hath breath, and that name is the Breath.

10. It was considered blasphemous to make this audible statement and the people of Christ's time construed His statements as inferring that the unutterable NAME was applied to Himself. They condemned Him by their own inference regarding His statements. But He was true to the law of the mystics and, though many of His statements inferred the fact, He did not utter it. "Thou hast said," "I am," "He that hath seen me hath seen the Father," all infer this same fact but, whatever He may have said in His heart, He is never credited with voicing the fact outwardly that, "I am God." The theory is that man IS the word himself and his own presence in the Universe is the spoken evidence and needs no further utterance. In the beginning was the Word—the word became flesh and when man appears in creation he IS that word unspeakable in sounds or syllables for he is the completed word as he stands. If I AM anything, the living embodiment of it, it is self-apparent and needs no further projection. Everything spoken from this consciousness is the authority of the Universe speaking with all power in heaven and in earth.
11. This was included in his statement that, "before Abraham was, I am," for man, as the formed aspect of God universal, always was and always will be God in evidence. He referred right back to the old Sanskrit law of Abraham: A-Brahm—light—a God. Then came David the Light-bearer, and one who bore the Light to all mankind, and Mary, the Preceptor of Creative Principle. You can bring it all down to the Ah Brahm, which means a Christ Child, the Union of all forces to present the Christ Ideal—man is God—to the world.
12. There should be no distinction made between Universal man and individual man. No more can such a distinction be made than you can make a distinction between the circumference and the center of a sphere. There is where most of the trouble has arisen. You cannot divide man. Man is One, One with God. "I and my Father are one," was Jesus' true statement and He carried it still further when He said: "When you pray, pray to the Christ of God; include yourself as the Christ."
13. The Masters do not talk of God and man. They are always one in their consideration. There is no separation whatever. There is no priest and a separate congregation. It is the congregation and the priest—all one.
14. Huxley and Darwin and their kind brought forth much evidence regarding mortal man and tried to establish his human or animal origin, hoping thereby to overthrow the creation theory. The Master's attitude is

that of the Divinity of man; that he is of Divine origin, never separated from his Divinity in any way. Darwin and Huxley and the others built up their evidence so that there was no Head whatever and that is the reason for their failure. They failed completely to carry it through to Principle. The very last statement of Darwin was: "Beyond this which we have built up still remains Principle, which is a mystery to us." There is no effect without a cause and it is impossible to understand the effect without consideration of the cause.

15. That is why Emil says, "You can do these things just as easily as I do them," with true child-like simplicity. That was the reason for Jesus' great accomplishments, leaving out all egotism. "These and greater things shall ye do."
16. Man as a separate identity can do nothing. "I of myself can do nothing," said Jesus. In his isolated sense man is like a street car with the trolley off the wire. He has lost contact with all motivating power, which is the great underlying cause of all manifestation. The activity that is cause not only is the motivating power which produces but also is the effect itself and the only way man can keep going is to keep contact with that which projected him in the first place. "It is the Father within me, He doeth the works." Cause must always be the motivating force within the effect, for the effect could not propel itself.
17. On this trip to date we have seen many races very different in appearance and custom from each other. The Masters see it all in the light of one consciousness. If we think of them as differing phases of consciousness we are apt to establish for ourselves a separation from that One. The only difference is in the other for all are motivated by the same inner ideal, which is the Christ, or the I AM God of each one. We must evaluate all men from this point if we would escape the differences that appear outwardly. When this inner becomes the without then there can be no outward difference, hence no strife, no greed, no war. There are many seeds and bulbs but when each has fulfilled itself in outward form it is all one harmonious Nature.
18. It is from this point of view that the Masters look upon reincarnation. They say it is not necessary. It is a human hypothesis only. They say that if there is a light placed in the center of the room the best way to reach that light is to go straight to it. Why circle around it time after time? If you go directly to that light and pick it up and incorporate it, you are through with all reincarnation and karma completely. It is only man's failure to go direct to the central point or fact of life that keeps him in the "wheel of incessant grind." If he will accept that central fact, which is the light that lighteth every man that cometh into the world, he will have arrived and all his going round and round will have ceased, it will have come to an end.
19. All of these great problems that afflict the minds of man are completely overcome when he lives the life of the Masters or the life of his own mastery, the true inner Self. Jesus' firm statement was that the Truth

makes you free. Man gets rid of the idea that he is not God by refusing to accept the negative statements. The statement, "I am God," held habitually as the secret fact within his own nature, frees him from the negative statement that he is not God. It is always better to state the Truth than the untruth.

20. Even your ability to analyze the "I AM" is a direct spiritual evidence of Divinity. If it were not there to analyze you could not analyze it, nor would it occur to you to even attempt an analysis. It is only necessary to accept that Divinity with no negative thoughts or statements regarding it, to be One with it. Analysis and all efforts to confine it to formalities, keep you from it. Even in mechanics we produce a thing and then account for it afterwards. All attempts to analyze it first only indicate its impossibility. This is true of every progressive step even in our material advancement. How much more should this same procedure apply with things entirely beyond our present system of human reason. The airplane was never accepted as a possibility by the world until it actually flew. A first analysis said it could not fly. Now we have an infinite amount of explanation as to how and why it is so. Facts must always come first and they may be accounted for later.
21. If one is overly cautious and is not fully awake to himself, this may seem like laying hold of your Divinity by means of blind faith but that is not necessary. But, if you take it wholly on blind faith, you have made a separation again and would never get to the goal. It is far better to say "I can" and then go right on to "I AM." "I can" is the potential fact, but "I am" is its fulfillment in your consciousness. Jesus said, "I am the way, the truth and the life." You can never be that which you are not nor can you be anything but what you ARE. If you can become anything, as you put it, you ARE that. It is really not a matter of becoming, it is a matter of Being. Because you accept the "I can't" attitude in any condition or circumstance, you have accepted a division. Jesus said you could not compromise with sin, you cannot deviate from the fact and express that fact.
22. When Jesus considered the suggestion that He turn the stones into bread He realized that the stones were already in existence and in manifestation and He did not need to change the stones into bread as He could stretch forth His hand and the bread was there. "What ought to be IS," is the teaching of the Masters. If He needed bread, He did not need to concern Himself with the stones. He knew that if there was a need for bread it was already in existence and all He needed to do was to give thanks for it.
23. It would be impossible for man to need anything if it were not already in existence. Could you need air if there were no such thing in existence? The need indicates the fact and all one needs to do is to let go the sense of need and accept the fact implied in the need that it is already in existence. That which ought to be IS. This is true of what we refer to as the limitation of the physical body. This is an hypnotic influence of the mind wholly. It has no basis in fact at all. Man brought the sense of

material into existence and not the body. The “mortal” body is the hypnotic body and, when man wakes from this state of hypnosis, all this experience will be to him just a nightmare. He wakes to dream no more. If he feels the need of a radiant spiritual body, void of limitation and expressing the glorious Light Body that is his perpetual dream, this is the foreshadowing in his consciousness of his fully awakened state. The thought, the need, the desire is the evidence of the fact that such a state already exists for him and his only achievement is in accepting its existence. This IDEAL state IS the true estate of man.

24. This body does not need to be spiritualized. It is already spiritual but man’s false beliefs about it have shut his mind to its radiance and limitlessness. Spirit is always Spirit. Man creates the materiality. There is but one body and that body is Spiritual. It is the Temple of the Living God and God is in the Temple; let all the earth rejoice before God. If you call the body material, it is denying God and profaning the Temple. If you call the body or any true condition material, you are denying God. You are worshiping a material condition more than you are worshiping God. That is how you get into hypnosis. The moment that you deny God you are in a hypnotic influence and the moment you see the body as material you are in a hypnotic influence wherein you deny God.
25. The body is an instrument through which to express God. It is the greatest known instrument to express Spirit. It is brought here definitely for you to present God every moment. Not to present materiality, or hypnosis, or psychism; not to present phenomena, but to present Spirit. We are God. We cannot make a separation and, if we refuse completely all separation, we would be out of all material conditions and all psychic phenomena. This is how man comes to know and understand the One Presence and One power. It is all One, One Power, One Reality. And everything works and operates under that One Power and One presence according to its own law. It is not adulterated with any other notion but moves as Itself in its own complete field.
26. You cannot make any differentiation between the individual soul and the Universal Soul or the Over-Soul. That is, you cannot draw apart. As Jesus said: “That is putting asunder God’s Principle.” There is a generalization under which every human being works but that is an assembly of Universal Units. There is individual identity but you are one in an assembly of Universal units. So is every human being. All are one and the same, operating under the same harmonious conditions. Always in harmony. Not differentiating from harmony but assembling in harmony.
27. A God-man is a genius, Christ standing forth, man expressing God without reserve or restraint. The reason children are often found to express what we call unusual genius is only that they have not yet been hypnotized with the idea of limitation possessed by those about them. If they continue to escape this hypnotic spell they remain geniuses, or the Divine Self, throughout the earth experience. They do not experience the earth, they experience their universality and the Christ-Self always.

28. To be the Master, the Self, is our great work always. The Masters of the East never say anything less than that America contains 130,000,000 Masters. That means that everyone is a Master. That is, of course, true of the whole world. It is worldwide to them. Every individual IS a Master. Even man's limitation is proof to them of his mastership for only a Master could make himself to appear that which he is not.
29. The greatest presentation of Principle is what the world commonly calls the appearance of an Avatar or Savior. The acclamation, "Behold the King," means that man lives closely to Principle, not that a great personage is coming but one who lives closely to Principle. Others acclaim him the Avatar or genius. He is but one man standing forth in the character that is potentially the Kingship of every man. Only he had the courage and conviction to take himself for what he IS. "The King can do no wrong," for the moment any wrongdoing enters in, the moment a man accepts himself as less than the King, less than his Divinity, he has thereby become less than his own Kingship. The King is the Master, the Genius. Expressing himself in his true nature, and therein is his Kingship. He rules himself, for he is in his own Kingdom. The Kingdom of heaven is within. This Kingship which he is is also his message to all men. Not that he is King but that every man is a King within his own kingdom, a master over himself and his own environment, for he lives in reality; he lives as he is and in a realm of things as they really are. This is the Path which He shows to others or the life He lives becomes the path of life for all mankind.
30. His appearance or reappearance upon the earth is not dependent upon any condition of spiritual unfoldment for He is that Thing in its fullness. He steps right through all unfoldment and lives one with Spirit always. The idea of unfoldment belongs to man and his own theories. The Master has only accepted the state in which he was created from the beginning, the Image and likeness of God, the embodied nature of Infinity or Divinity.
31. These illumined souls or Masters or Avatars do not write books because of the utter simplicity of their teachings. There is nothing to be said or written about "I AM," for it is complete within itself. The life they live is its own revelation, it is the book of life revealed, opened as a scroll and needs no testimony but itself. When you reach the top you pull the stairs up with you. Therefore, there is no teaching to give. There is but the fact of life, the Truth of life revealed as itself, as it always has been and always will be. Steps as man would teach and write about are but degrees to which he lets go of falsity. He had better let it all go at once for, to "think yourself there is to be there," as the Masters say.

FOR THE TEACHER

1. Paragraphs 1 and 2 bring us back to the eternal Unity of all things and the inseparable relationship which exists between God and man. This point cannot be stressed too strongly for the illumined have always taught that

there is not God and Man, there is only God. Man is a unit in and with the Infinite and, as such, contains within himself all the potentialities of Infinity and all of Infinity is accessible to him. Man is ONE in and with the Universe.

2. Paragraphs 3, 4 and 5. Man cannot be an independent organism in the Universe for his whole being is dependent upon the source from which he came and his mastership is wholly dependent upon taking his place in the Universe. This is the prodigal returning to his Father's house, that point where he dwells and lives in relationship with his source. He can be nothing of himself.
3. Paragraph 6. The Divine right of Kings, the divinity of man, lies in exercising the power that his position in the Universe presents; not in controlling others but ruling within his own kingdom, himself, under the law that governs all things. "Greater is he that ruleth his own spirit than he that taketh a city." Inward rulership is the Mastery of the Masters. The Master does not prate his mastership. Christ did not attempt to reveal his own divinity but to acquaint all men with their own divinity.
4. Paragraph 7. Man is the personification of the Divine Principle or the individuality of the Universe. Man is the personal God or the embodiment of the Universal and Impersonal.
5. Paragraphs 8, 9 and 10. The "I am God" does not belong to the sense which man has of himself but the projected and ideal man of the Over-soul. For this reason the wise never have proclaimed to the world that "I am God." They knew it within themselves, acknowledged it before God, but before the world they became the expressed fact and let it stand for itself. This is the ark of the covenant, the silent acceptance of the secret relationship which exists between creator and created.
6. Paragraphs 11, 12 and 13. Brahm was one name for God and a Brahm means a God. Before I was God individual, I was God Universal, for the one is dependent upon the other. They are one and the same thing, always have been so and always will be so. "I am with you always."
7. Paragraph 14. There can be no material accounting for man, for matter does not produce intelligence, nor intelligence attain to spirit. Spirit is cause and, as cause, it endows its creation with the power of thought and being or expression. There is no determination for anything except as the expression of Spirit or cause.
8. Paragraphs 15 and 16. The habit of attributing certain powers to others and denying them for oneself is the practice that forever keeps man from arrival at his own mastery. The thought should always be that "if he has achieved I also may achieve, for what is potential with one is potential within all. Man's arrival at the height of achievement is only the revelation of myself." "He has attained or manifested that which I AM" should always be the thought.

9. Paragraph 17. To see all men as the embodiment of the same potential character, to see all men as the Christ, is to instantly dissolve all differences for things equal to the same thing are always equal to each other. This is the secret of the new order of things where peace and goodwill will be established in the earth. Only in the sense of difference can greed and strife develop.
10. Paragraphs 18 and 19. Can we not see once and for all that this running to and fro in the earth is entirely beside the point and that it is all due to the fact that we avoid the main issue? To accept the central fact of life is to become entirely free from all those ideas and processes which are less than the fact. If one arrives, he is free from the processes of arriving, and man must learn to begin his life at the beginning, which is God.
11. Paragraph 20. "What man can conceive he can achieve," is an old adage but it has a meaning even above that for what he can conceive, he IS. It is as impossible to conceive a thing that is not already a fact as it would be to breathe if there were no air. The function within the nature of man is indication of that fact with which the function deals. It would be impossible for the cry to originate in the nature of man if there were not already the supply, the completed fact in the nature of God. And the fact precedes the desire in man for the desire is the recognition of the fact and its existence.
12. Paragraph 21. Caution is the retardant; boldness is not presumptuous when dealing with facts. It is merely accepting that which has already been proved in the lives of others as equally true of yourself.
13. Paragraph 22. It is not necessary to convert one form into another for the other is already there just as truly. It is training the mind to know this, to work in the realm of reality, and not always to be trying to make something over into another form of reality. Two plus two equals four, and three plus three equals six, and it is not necessary to try to make one over into the other. They are both manifest facts already.
14. Paragraph 23. A continuation of the same truth.
15. Paragraph 24. You are not making your body over or changing your world, you are only recognizing reality and discarding all false notions about everything.
16. Paragraph 25. The body is already the temple of the living God. It needs to be freed of the money changers, dealers in comparative values, the ideas of individual profit. The Lord of Hosts and King of Kings must be admitted into the consciousness so it may express through the body what IT IS.
17. Paragraph 26 is obvious.
18. Paragraph 27. The Master, the Genius, the God man are all one and the same thing and this is but man being MAN, being Himself, void of the opinions of race experience.

19. Paragraph 28. There is no work for man but being the Self, for when the Self appears he enters the realm of completion. He is forever busy, however, for he has only then begun to work.
20. Paragraph 29. The Divine self of each man is the Avatar, the Savior of his own being, but he must accept his Savior, be that SELF.
21. Paragraph 30 is a continuation of Paragraph 29.
22. Paragraph 31. Man arriving at his divine estate is the book of life opened before all men as a scroll, the seals of the book are broken and man as he is appears.

CHAPTER IX

LIFE

1. The "Life of the Masters" is Life the way they live it. They live life as it is. Their attitude toward life is that it is the action of the One Principle, never divided or separated from its source. They live life true to that Principle and thus, they show the way for all to live true to that Principle of Life. To them life is not a theory of existence, it is an actual fact, a fact with no beginning and no ending. The individual must come to this one attitude of living which comes through the one attitude of thought toward it. They say that it is God expressing through the human individual, the highest and most select channel through which life manifests. Thus life can manifest in a more select activity or complete form through the human individual.
2. They see the One Life emanating in and through all things. In fact, everything that has being is of the very essence of this one life. The human being only postulates life as beginning when this form came into existence through which life could manifest, when in reality life existed prior to the form and even produced the form. That was only the beginning of form and not the beginning of life. Life has always existed and it will always exist. If we select life, or measure it in some specific manner, we may manifest it in that select form. It of itself, flows freely and universally without cessation or limitation. Consequently, we may select and use that life force, as we would say, in a degenerate way where we do not allow it to manifest in its greatest degree or potency. The human being can use it in that way but it is only the fault of the individual or the group and is not in any way the fault of life itself. Life, if we will allow it to be so, is the all-knowing, all-seeing and all-being activity of Principle. If we allow it to flow through us in its highest attributes, we cannot help but live by expressing these very conditions which are in its nature.
3. When we accept life as it is, the body becomes a living, breathing unit, expressing life to its fullest degree. The reason that it does not express to its fullest degree is because of the limitation which the human unit puts upon life. We turn it in many ways whereas, in reality there is but one way and that is life in its fullest expression.
4. The Hindoo thought of the three score and ten years of man's allotted time is that this should be the time of man's greatest accomplishment. At seventy, man should reach his majority or his greatest realization of life. Then, they say that man should live five times as long as it takes him to reach his majority. The Western world has completely missed this meaning.
5. Man should not be limited even to that space of time. They do not limit man at all. If you accomplish three score years and ten, you should

accomplish all life and all conditions of life. That is not putting a limitation upon it. Five times is not a limit because you can make it five thousand times if you wish. Man does, usually, after he has reached seventy, begin to think more along Spiritual lines. This tendency begins to develop after forty.

6. When Jesus said, "In the midst of life ye are in death," he was not warning the people that they are always face to face with death. He expressed astonishment at the condition of death among men when they lived in the midst of life continually. Man only needs to live life as it is, accept it as it is, and not measure it by years and material standards. You are eternal life right here and now if you would only recognize it. But life is not something that is to come; it is here at this very moment in which you live. People separate themselves from the life which IS by trying to live in the past or the future. But the past is dead and the future is only born in the eternal now. All the life of Infinite Space moves at this very moment and whosoever will may drink of that life freely. You do not even need to try to live eternally for, if you are alive at all, you are in eternal life and all you need to do is to so live it. Forget the past, do not try to project yourself into the future for NOW is the only acceptable time. You are in eternity NOW.
7. It is held as a theory that the masters, often receive their enlightenment in the springtime of their thirty-seventh year. But there is no limitation except that put on it by the individual. Thirty-seven in the Sanskrit means Eternity because you can repeat the thirty-seven or the seven as many times as you wish, since it completes the octave. It does not necessarily refer to years at all but to the extension of the individual consciousness into the Life Universal or into its true spiritual expression.
8. Instead of the awakening which comes to man being a matter of years, it simply means that he becomes mature in himself and many of the ideas given him by the race are nullified in this maturity of soul. False ideas are crowded out of consciousness as the swelling bud pushes back the leaves that enfold it and then the inner character stands forth. It is not intended as a second childhood when the old man becomes childish but he becomes the child capable of entering the Kingdom. He loses the sense of importance in respect to the material world and its many problems and begins to live in the realization of life as it is unfolding in him.
9. Our scientists are telling us that there is not a human body in existence over seven years old. That is, the cells are completely renewed every seven years. That is not putting a limitation on life, because life moves in cycles and not years and you cannot limit a cycle. It has no real beginning and it does not come to an end. It is the eternal process of fulfilling itself and the eternal renewing process going on within the instrument through which it expresses. Life does not end at seven nor does life ever end. Life is eternal. There is not a thing in existence that does not have life. All planets are alive. Everything has life. The rock has life.

10. When we express life in its true and unlimited natural expression, we can and will be our own books and teachers. Also, if you can appreciate the fact that all of the cells of the body are renewed every seven years, you will begin to realize the possibilities of life. If you will keep your mind continually renewed as the processes of life unfold, you will begin to see that life might just as well go on cycle after cycle, or continuously. The buds on a tree are just as young whether that tree be old or young. And the bud has the completed tree within itself. That tree does not grow old except through the limitation of years that man puts upon it. Nothing grows old except through the concept that man places upon it. The Scriptures teach that he was given dominion over all things. Life can not be measured by years and we should cease to attempt it. Life can be measured only by itself and life is eternal, ever-present, and limitless. It is the vital action of the entire system called the Universe or God. Man places the limitation on time by delineating time for his own convenience and that delineation does not restrict life or time by any means, except so far as his manifest possibilities are concerned.
11. This is, in all probability, the only plane and the only condition where death is recognized. Christ said: "Let the dead bury their dead." The true man places no limitation on time. The mortal man alone does this. We get into the mortal or physical only by the placement of time or the designation of time for man's convenience. We have gone on and built up a great world of supposition, a great barrier of supposition between ourselves and the true condition. We have been led to see that barrier as insurmountable. Consequently, many of our philosophers have said that life is unknowable and could not be solved. Of course it cannot be solved when you put up barriers against it.
12. The life of the masters is not passed in what the world would call gainful occupations. They have passed that. Their life is of Service always, many of them going about from place to place assisting in what we would look upon as material ways, with material things. We have never seen them accepting anything from anyone for themselves. We have seen them give out food and clothing and supplies of all descriptions. A Master is a servant. If he is a Master, he is above the world and the world can give him nothing. He must reverse the process and he in turn gives to the world.
13. In this service they do not seem to seek out people nor do people necessarily seek them out. The Masters come across those in need in their everyday life as they go about among the people. They also assist in a universal attitude as well through thought and the projection of thought. They also project conditions of perfection into the whole world. Of course, where an individual does appeal to them for help there is always the assistance ready. We have seen them not only assisting the individual but great groups of individuals. But, even while they are going on with that work, they are evidently sending out emanations to the whole world which in time will cure the condition they are working on locally. They say it is necessary to work locally to assist people to a better understanding and,

in many cases; a better understanding comes through the furnishing of food and clothing or a better condition in which to live.

14. The Masters do go out among the people and the people do appeal to them for help very often and the condition which they are under is corrected almost immediately. The help given is only to show a better way to accomplish than that which they are using at the time. They do not go out and preach and proselyte at all. They walk among the people and the people who recognize them may ask for assistance in any way they wish—for healing, food, raiment, or shelter and they receive it. But they are shown that they, themselves, do it and not the Masters. It is not what the Masters have that they receive but the people themselves have built up that which is brought to them through their own attitude of thought; not what someone else has but what they have and what belongs to them. It does not necessarily follow, however, that you must appeal in order to get assistance.
15. The statement that the servant is worthy of his hire does not mean that one may commercialize healing. That means that the individual who thus serves is worthy of a higher life, worthy to become a Master and not a servant. Of course the Master is the greatest servant, for his entire life is spent in service, for that is the field in which he works and expresses his mastership.
16. In the matter of food, the Masters consume far less than we do. We have known them to eat no more than three grains of rice a day but they take in enough pranic substance to support their bodies for long periods if necessary. They masticate their food thoroughly. They can chew these three grains of rice all day and, by the time they have finished; they have taken enough prana to last their bodies at least twenty-four hours. They have no set time for eating for they do not work with time as men measure it. They eat whenever they feel like it. We have never known them to recognize meal hours as we recognize them. They can go without food completely for hundreds of days.
17. As far as we know they take very little sleep, not in excess of two hours a day, and they are conscious during these two hours. It is a well known fact that you can get along without sleep, if you know how to live without wasting your energies or contracting your consciousness through separating yourself from the Universal energies. The Western world and the way they live causes sleep to become more or less a condition brought about by, as we say it, a toxic state of the body. The toxic condition overcomes to a great extent the rebuilding process of the body and thousands of people are in that toxic state instead of being in a true condition of sleep. When Jesus said, "Awake thou that sleepest," he meant to arise from that comatose condition and then you are out of the influence to which you have become subject.
18. The Western world consumes at least ten times as much food as the body needs and then consumes energy to digest that food. That energy which is used to handle this nine-tenths of the surplus food that we take

unnecessarily could be used much more effectively to build up the body. It is a well known fact that today the Western world eats at least ten times as much food as is healthful. If we would take life direct or energy direct from the ethers, we would be adding energy to our bodies all of the time instead of giving it out to assimilate food. It would go directly to every organ of the body and rebuild and renew it.

19. It is not necessary that one be with a Master or contact a Master in any sense to understand life and its possibilities. Life is perfectly understandable at every corner of the earth. It is Omnipresent and anyone may contact it if he will turn his attention in that direction and get away from the mere forms which life uses and through which life expresses.
20. If you will take the simple attitude that all the life that you can live is LIFE and begin to exalt life, you will then be doing what you would do if you were living with them. There is nothing phenomenal regarding their life at all. Usually people going to them look only for phenomena. If we live life, we cannot help but understand life. Life is a process of inward force working itself out into outward form. It is the vital principle of the Universe animating all space and all form.
21. So many people have the notion that the Masters lay down certain rules for your daily practice, a certain daily regime of mental and physical exercises, but this is not so. There are many who lead out with this sort of teaching, of course, to the point where the student recognizes that he himself is a Master. Then the way is opened to meet the actual Master. The moment that man gets into his mind that there is any life to live other than the One life, he is out of harmony completely. The difficulty is with his mental application always. Man did not fall and die spiritually, he simply got himself out of harmony with life and this resulted in all his difficulty. The moment life becomes hard, it is not life. That individual is out of life just to the degree that any in harmony develops and this state should be a warning for him to get back into life as it is.
22. Children are happy because they live life abundantly. They put no limitations upon life whatever. The moment we put limitation upon life we cease to live abundantly. There is not a limiting condition in life. Life could not limit itself. It could not be kept away except through your own attitude of thought toward it. No two individuals have the same vision of life. It is quite often illustrated in this way: It is said that only children and sages are happy because the child has not developed a material sense of value and the sage knows that the material has no value. To them form is not the point of consideration but living life.
23. One man may look at life through a very narrow opening in a wall. That person says, "I see all of life." The view may face a hill where there is nothing but rocks. The next may see trees; the next one sees animated forms moving about. If we look through but one small opening, we soon hypnotize ourselves into believing that there is no other life within the great expanse of the Universe of life. If we would take this attitude alone:

see the Universe as embodying and expressing the One Infinite life, then we would expand our vision to take in all of life and there would be no limitation whatever for us.

24. The Masters never take conscious life. It is not necessary to take conscious life because man can assimilate into his consciousness all of the life elements, bring them into existence in himself, live them, and be always one with them. Consequently it is not necessary to take conscious life at all.

25. Many people ask the question why it is that the people of India are afraid of the lower forms of life. Not all people in India are masters, even though they have been taught that there is but one life. They do not see all they have been taught any more than Americans see or live all they have been taught.

There are only a few of the lower classes who are bound in this way because they have been taught to worship these conditions. It is thus that they fear them.

26. And why do the Masters not raise the people out of that condition? How could they raise you out of a condition if you would not accept that raising? They cannot inject their own minds into you. They can only show you the path which they have traveled. If you will not see that path you must make your own until you are ready for a better way. All of the higher castes, even the great Maharajas, work for the better condition in India but they cannot do the overcoming for the masses nor transform them into higher beings. That is the work of the individual always.

27. It is a misconception to think that the Masters live an ascetic life. We have never found them so living. You will find them in a loin cloth or in the highest walks of life! You will not find them isolating themselves at all. There are a few, a very few compared to the whole, living in seclusion in order to give out more fully to the whole world certain conditions for betterment. But they are only groups who come together for that specific purpose. They do not live an ascetic life at all.

28. You may see a Yogi living an ascetic life for a certain time for a certain purpose only but then, they never allow asceticism to become hypnotic. Yogi means living for a great experiment. Many of the so-called "holy men" of India live a complete ascetic life but usually they are beggars and not Masters. A great many of them are as dirty and as filthy as anything you can imagine. They are leeches on humanity and nothing else. But they are not the Masters. Just because a man goes about saying mantrams, or sitting in Samadhi, he is not thereby a Master.

29. We have never known of one of these who has reached a high accomplishment begging of anyone but they are giving all of their time to the betterment of humanity. They do not beg anything to give away even. They have, as they put it, all that they want and to spare always. They do not go around and beg for others to give. They do not organize charitable institutions. They go out and assist all of the time, separating

themselves by their accomplishments. There are thousands of people in India who are giving out continually and yet, we have never known any of them to take a penny from anyone. The beggars who call themselves "holy men" are such only by their own designation. They have nothing to do with the Masters.

30. Life is always a matter of giving. To draw on the Universal life that flows freely throughout infinite space is the privilege of anyone and his way of living life should be to receive from this source and then give it out to all who are around him, inspiring them to seek life where he has found it. This is not only the work of the Masters, but it is the work all men should be doing. This is living life as it should be lived and is really the only life there is. To merely receive from those about you is not life at all but a constantly contracting existence. To seek life from the material world is to lose it.

FOR THE TEACHER

1. Paragraph 1. It should become evident to the mass of humanity that life as revealed by the illumined has always been portrayed in its universal and eternal aspect. That life which is manifest in form is only the outcropping of the vital essence that fills infinite space. Life is not confined to a period of expression through form but is and forever remains the movement of the creative force that produced form in the first place and that form was produced for the sole purpose of affording it expression. No one lives truly until he knows that life is moving in and through him and eternally seeking a fuller, freer, richer expression always.
2. Paragraphs 2 and 3. Life being universal, it is universally expressed in every form, and when the sense of separateness disappears from the mind of man he may enter more fully into its activity and align himself more completely with its purpose. Only in the human consciousness do complications seem to develop and life and consciousness are so inseparably united that before man can realize life in its fullness he must expand his consciousness to see and live life as it is. Only his mental reactions to the appearance keep him from this fuller life.
3. Paragraphs 4, 5, 6, 7 and 8. The text of these paragraphs shows clearly that it is the period during life when man's outward thought, his thought developed through his material contacts, so greatly interferes not only with his life but with his capabilities generally. It is this period of false estimates of life, his world, and himself that impedes his entire existence and it is only prior to this state and occasionally following it that man seems to enter into the real joy of living. The genius is one who seems to a degree to escape this period of thought oppression; one who has the courage or fortitude to go his own appointed course and not let the world thought of limitation hinder him. The reason man, in his later years, seems to live a more spiritual life is that the false run down like an eight-day clock and then his true nature asserts itself. Had this consciousness been preserved through the years of oppression, his body would not have

been sapped of its vital forces and his greatest years of usefulness would have been extended indefinitely.

4. Paragraph 9. The age of the body is not designated by the span of years which we call life. The body is forever renewing itself and the cells and tissues which form the body are constantly being replaced through a perfectly natural process. It is the pattern under which this building process is forced to operate that gives the body its condition of age. We should be continually renewing our minds in accordance with the truth of life and then the pattern for the renewing processes of the body would be such that a more perfect and vital body would be the result.
5. Paragraph 10. Man is the book of life, the law of God. The governing principle of life is written in his inward parts, and this period of existence should be a process of self-discovery and self-expression. In the unfoldment of man's own nature he learns the secrets of his own being. Study yourself at first hand, the deepest longings of your own inner nature, watch them unfold and you will understand.
6. Paragraph 11. Sin, according to the Scriptures, is the cause of death. Sin is every thought and feeling that is out of harmony with the purposes of life. These thoughts and feelings make up the opposition to life as it would express itself through the flesh. To remove the obstruction would be the remedy, of course. Instead of perpetuating a consciousness that deprives the body of its sustaining power, thereby separating the body from consciousness in death, one should die to the false consciousness. "Forgetting the things which are behind, pressing forward."
7. Paragraphs 12, 13, 14 and 15. Life is a matter of progress and not profit as we construe it. Profit is contingent upon our progress and our progress is determined by the kind and quality of our expression. Expression should not be the constant projection of our own limited opinions but living true to the deepest impulses are always true. Only when we descend to the plane of what we call necessity or expediency do we begin to violate our inward sense of what is right.
8. Paragraphs 16, 17 and 18. "Man shall not live by bread alone." Only enough food is required to supply material for the natural reconstruction of man's body. What is more than this is but giving the functions of the body an excess of labor. One should feed more and more upon the substance that moves in the creative principle of his being and then he would find real nourishment. As food is supplying material for body building, sleep is consuming energies that have been wasted during our periods of false living.
9. Paragraphs 19, 20, 21. We must learn to contact our good at its source. What we are seeking does not come from another and it will do no good to contact Master or teacher unless we thereby are inspired to seek that in ourselves which he represents to us. "Not everyone that saith unto me Lord, Lord, shall enter in, but He that doeth the will of my Father."

10. Paragraph 22. The values of life are to be found in the Soul, the Real Self, the inner Master, and not in the world. The world has only the value imparted to it by the awakening of true consciousness.
11. Paragraphs 23, 24 and 25. Seek to find life as it is in its great universal movements which are revealed in your nature through your own highest ideals and deepest longings. Only when we measure life in our own limited ideas does it become limited in its manifestation through us. Depend upon the Life Universal for supply.
12. Paragraph 26. Man's individual right to expression cannot be violated in the true processes of life. It is by our own effort that we rise and not by the efforts of others. Vicarious living without effort upon our part is destructive to our own character and well-being.
13. Paragraphs 27 to 30. Life is action, self-expression, giving. It is as necessary to give in order to live as it is necessary to exhale in the processes of breathing. One should receive from his source and then give of that source in his highest expressions. One first receives from any principle by taking it into his consciousness and then he expresses it in outward performance. This is equally true in the processes of life. To receive without giving or to give without receiving is to make life static through surfeit or exhaustion. To receive from your source and express what you have received in manifesting your greater capabilities is the way of life.

CHAPTER X

THE UNIVERSE

1. The Universe is the sum total of all things visible and invisible that fill infinite space. The Universe is the great whole, composed of all its parts. It might be said that the Universe is another name for God for He identified himself as "I am that I am and beside me there is no other." It is the sum of all life, all substance, all intelligence, all power. In it is contained all knowledge for it is Omniscience. It is the sum of all power for it is Omnipotence. It is the sum of all substance for out of it are all visible things formed. It is all Love for it is bound together in a single system and operates as a single unit. Love is the integrity principle or the binding principle which maintains the universe as a unity and keeps all its operations moving in perfect harmony and regularity.
2. The Masters think of the Universe as the universality of all things, with every condition and circumstance a portion of that Universe or universality. A person may become separate or he may separate himself in thought from that Universe. Then he becomes a unit which in thought only is separate or apart. But instead of being apart he is still a part of the Great Universe. One may become so separated in thought from that Great Universality that he surrounds himself with apartness or the sense of limitation. He may withdraw so far from that Universality in thought that he falls or descends in his capacities and, thus, he is in a measure separated from that Universality in which he really belongs.
3. Of course it is impossible to separate oneself or completely exclude oneself from that Universality, for that would be to reduce himself completely to a state of non-existence. But, when he returns to that Universality of Principle in consciousness, he is one with it and is lifted up into a higher state of capability. That is illustrated in the parable of the Prodigal son. He wandered in many lands and spent his substance but there was a welcome in the Father's house upon his return. Even the brother who had stayed at home was jealous of the reception. But the Father knew that the reception was always there. It is an allegorical picture of how one can extensively separate himself from Universality by thought and recognize that he is feeding on the husks and yet when he decides to return to the Father's house there is everything there for him. In fact, the Father was not even conscious of the separation. It did not matter how far away the son had wandered.
4. All sense of apartness, isolation, limitation is only fictitious for it is impossible for separation to be an actual fact. If it were possible the Universe could not be a whole. David illustrated this fact in his realization that it was impossible to get out of the Universal System when he said: "Whither shall I flee from thy Spirit," and whether he went to the uttermost bounds of the earth, ascended into heaven, or made his bed in

hell, that same Universal relationship awaited him. You cannot divide the indivisible.

5. It is the same when death occurs. Many feel that there is a separation there, but in reality, there is no such thing. We can be just as close to those that we feel have departed as we were in what we think of as this life. It is only the separation in our conscious thought. In what we call the Superconscious there is no separation whatever. If we would let go of that thought of separation there would be no evidence of separation for it exists only in consciousness. It might be more truly stated that separation exists only in unconsciousness when one is unconscious of the true state of being.
6. Separation is only an appearance for in reality there could be no such thing. If the Universe is a single Unit and all things within it are eternally united into a single system, how and where could any separation exist? In fact, it could be only an imagined state. Ignorance of the facts is the only kind of separation that can exist and illumination would completely eliminate that. Behold our God is One, say the Scriptures, and if God is the great ONE, all things and all people are included within him and, being included within him, they are one in and with him.
7. Our being is a complete Universe in itself and it acts in perfect harmony if we let go of every thought of inharmony or separation. The thought of harmony returns us to the unity of Principle. We can think of ourselves so far out of harmony that sickness and disease and discordant conditions come about but they are only that which is out of harmony. If we would keep in complete Universal harmony in thought there could be no inharmonious condition come into our lives . . . not one . . . because whenever we vibrate in harmonious relation with the Universal Principle no inharmony can manifest. It is perfectly possible for it to be so.
8. We make it possible ourselves for inharmony to manifest by the reduction of the vibration of our bodies and in no other way. We allow what should be the impossible to take place. When we look upon complete accord as an impossibility, we worship discord instead of worshiping harmony. That was the very teaching that Jesus gave out when He said that you of yourself are always harmonious. He referred directly to that harmony of Principle which in reality we always manifest and which we could not help but manifest if we would let go of that personal, egotistical desire for direct service from our neighbor instead of giving Service always. Our expectancy should be from above and our attitude toward the world as giving.
9. One of the easiest ways to isolate ourselves from harmony is to demand service from another instead of giving of our service all of the time.. It does not matter if we direct it to one individual or a million individuals. When demanding service from others we are always in that separation but when in service to all we are completely immersed in universality. When we give of ourselves we come nearer and nearer to that Universality where we belong.

10. It takes no energy from our bodies to give out Service, Love, and Harmony but it does take energy from our bodies to give out inharmony or discordant conditions or to give out negative thoughts or words. All positive words or words of accord add energy to our bodies every instant that we are giving them out. Not only that, but we create an influence that returns and surrounds us with emanating energy.
11. One does not need instructions from a Master nor does he need to learn from a book what is true to the processes of the Universal life in him. One knows when he violates the law of life just as easily as one knows when he violates the law of life just as easily as one knows when the principles of music have been violated. Instantly a discord is recognized by anyone, whether he has studied music or not. The moment any discord or unpleasantness arises in the nature of man, that instant he should know that he is violating the law of his being. It is not only a violation of the law of his being but it produces inharmonious results in his body. All discordant emotional and mental states are sins against man's true nature. Everything that produces an harmonious effect in man's nature, that which gives him a sense of peace, freedom, power, and harmony, is in direct harmony with life and only harmonious results prevail.
12. Man is exactly the same as a test tube in a chemical laboratory. If we add harmonious solutions we get harmonious results. Otherwise we set up an inharmonious condition wherein we get either inharmonious results or no results at all. We might see great turbulence in a test tube but that is not inharmony if the correct chemicals are placed in that test tube. It is the same in our bodies. We never set up inharmony if we induce or give out only harmonious thoughts and feelings. It is absolutely impossible for us to set up inharmony if we give out harmony, because we surround ourselves with an influence that is completely harmonious. And, if it is all harmony, no inharmony can manifest through that influence. It is all controlled through consciousness and we become perfectly conscious of harmony, far more so than we can become conscious of inharmony, because harmony is our natural state. That is done by refusing to project our vision to inharmony.
13. If people think that they cannot properly discriminate in the matter of consciousness, they can give out Love to the best of their ability and refuse to give out anything else but Love. That will bring them accurately to harmonious conclusions. Jesus placed Love before everything else. There is a little book written by Henry Drummond entitled Love, the Greatest Thing in the World, which gives a complete key to the harmonious solution of every condition that comes up. It is the simplest little book ever written and has a wide circulation. It takes only about ten minutes to read it but it takes a lifetime to live it. In the living of it there is perfect harmony and perfect freedom.
14. If one should take a negative stand and deny the Spiritual, that does not change the spiritual at all. It could not change Spirit for Spirit is

eternally unchangeable, but your wrong ideas would slow up your own progress. We should not concern ourselves with what the other person does or what we think he should do, because we cannot tell when his actions or creations will bring him into direct harmony again. Jesus said, "Loose him and let him go." He thus gave him the privilege of incorporating the Christ consciousness. He saw everyone as the Christ. That very statement: "I see the Christ in every face, in every form," is indicative of His attitude.

15. Do not let the world tell you what it is like for it cannot do so. It is not what it appears to be. It appears to be limited but it is not, for it is formed out of the Universe and Science tells us that each cell is a replica of the Universe. You must learn to find out what the world is like by knowing what the Universe is like and then you will be able to tell the world what it is. Only in this manner can you be free for you are expressing only what your own consciousness is. Look through the surface until you see the inner reality and you will find that "Nothing in this world is single, All things by a law Divine with one another's being mingled," and there is perfect harmony and perfect freedom for yourself and for the world.
16. "When the first man was born, your Christ was born," is the true Christ message. "Before Abraham was I am," "The glory which I had with thee in the beginning before the world was." Add love to all statements and they move in harmony with the Christ as He taught. We can so surround one with Love that that very influence floods in upon him and it may in an instant change his whole life, his whole thought. We are not dominating him when we surround him with Love for that is his native environment. We are only placing an influence that he may accept, thus changing the whole course of our own lives and thoughts. We are but seeing him as he really is, seeing him as God sees him. This does not hinder or influence him but it frees him from hindrance and influence, because we are surrounding him with that influence in which he was created, that state in which all men live in reality.
17. It is far better to love your enemies and pray for them who persecute you because you merely exalt yourself and at the same time help to free them from those characteristics which cause them to act as your enemies. You are doing a double service both to yourself and to them. The gift is to the giver and comes back most to him. Then, too, sometimes our so-called enemies bring our thoughts out into the clear light of day more so than our friends do.
18. Should you have a supposed friend that does you a great wrong, a harm, the consciousness of perfect love can absolutely change the whole aspect of the situation. That is man's privilege, not his duty. And a privilege is the greatest motive for all of our service. It is a real privilege to love your enemies and exalt them because you are thereby exalting yourself. It is the greatest exaltation in the world to exalt your enemy and see him standing higher even than you stand.

19. This practice is the greatest sincerity for to be sincere is to be without blemish. It is to be whole. The moment that you cut that individual out of your consciousness you have allowed that individual greater privileges than you have allowed yourself. You must exalt him and then you have finished with the matter. If you loose him and let him go before the exaltation, it is not finished, for you still have your own consciousness to mend. It is like this: you never knew that man before he came into your consciousness. Now you are perfectly conscious of him because there was some situation with which you or he needed assistance. The moment you have gained that which was needed and have finished with that person through exaltation, you can loose him and let him go back just as he was before he came into your life. Then, when your duty is finished and the exaltation is complete, you are both free. Both can go your separate ways the same as you did before. Unless this is done the blemish is still in your own consciousness.
20. You see, all imperfection exists in consciousness only. There is to you no imperfection in those whom you have not contacted. The moment you recognize any imperfect state through contact with anyone, that imperfection is thereby brought into consciousness. Before perfect harmony in your nature can be reestablished, that state must be erased and love is the only attitude that will erase it, for love is the Universal Solvent; it restores everything to its native state in the Universal Scheme. Only in this way are you free and only thus can you free the other person.
21. It is impossible to “loose them and let them go” without the element of love. Pity, either for the other person or for yourself, is not the way of release. Pity always binds you closer to the imperfection. You can pity yourself to the extent that you will tie yourself up with them faster and faster. You can also pity them until you do exactly the same thing. Pity reduces everything to the low estate of the condition involved, while love exalts the same elements into their rightful place in the Universal. Love is the highest thought you can have. Jesus exalted himself and everyone around him through love. Love is the very essence of the Universe and, in perfect love, all things are untied into the Universal Whole.
22. To the individual the universe may be large or small, just as his consciousness dictates. It may be a single atom, it may be a complete body, or it may be the one entire Universality of God completely Universal. When we say universal, if we do not limit our thought to any separate division, we are speaking truly. The thought then is all-embracing just as light surrounds and fills all space. There is a very good saying regarding that in the Mahabharata: “When I see Light, I see all universality.” That is because Light is the vehicle that carries Universality into complete existence. The moment we exalt a word it becomes light. The Universe is unlimited. There is no limitation outside of the human concept. The animal never limits itself. It is only man that limits himself.
23. The theory of the expanding Universe is not accurate except in that it expands in our thoughts, or rather we expand our conception of the

Universe. We are always discovering that it is larger than we imagined. The Universe is constantly expanding and contracting according to your own concept but not within itself, for the Universe is the sum of Infinity. Many people think of the Universe as referring to a single solar system but a solar system is only one cell or atom in a Universe of innumerable solar systems.

24. There is one law governing the Universe for the Universe is One. We need not obey a single law that is less than the One Law. There is but One Law and that is the only thing that we need to obey. A human being does not need to obey even the manifestation of law, which is gravitation. You need not obey even the conscious manifestation of law; you need obey only the law that controls these manifestations. The moment you become unconscious of the manifestation of law you are perfectly conscious of the Law that is All, the Allness or the Universality of Principle. Every manifestation of law then obeys us. We are in complete authority, complete dominion over every manifestation of law.
25. The thought that there are lesser laws, such as the law of matter, brought the idea of materiality or mortality into effect. It was not Adam, it was the man who followed Adam. Matter is but one attitude of consciousness, the same as thought is but one attitude of consciousness. In other words, matter is only a fixed mental habit. Thought and matter are in reality only avenues of expression and neither should be limited in the considerations of men. Adam, of course, did express consciousness but not the mortal consciousness or mortality of consciousness. That was attached to his name long after the advent of Adam.
26. To the Master there is no material universe. The visible Universe to him is the manifestation of Spirit and is, therefore, spiritual in essence and governed by the law of Spirit. It is this knowledge which gives him power and therein is the secret of all individual power. To know the law of Spirit and to live in harmony with that law is always power of unlimited degree. And that law of the Spirit is the law of Love. It is love that governs infinite space and all forms that are projected in space. That is why the Scriptures say that if you are in love you are in God and God is in you. Love is harmony and therefore keeps all things in harmony not only with itself but with each other. When man is in the consciousness of love or a consciousness of perfect unity with all things, he is in a state of perfect harmony with all things and with all people. Love is, as it might be said, cohesion, or a binding force that keeps all things in relationship to their source. Working in harmony with their source they work in harmony with all projections of that same source. But love will dissolve that which is not in harmony with the Universal order for it demands of everything its complete adherence to the principle of its own nature, which is Spirit. For that reason love destroys hate, greed, selfishness, and self-seeking and the ego that comes from those states of consciousness.
27. Man is a replica of the complete Universe and he is a complete Universe within himself when he includes himself in that Whole. If he

would let go of every thought of creed and dogma, he would be completely out of superstition. He would be completely unlimited. The moment that we unlimit ourselves, it can be shown through photographic evidence today that light emanates from every cell of our body. Light, in the same way, emanates from every cell of the Universe. The source of this Light and energy, which invigorates and fills the expanse of the Universe and the Universe of our body, is the Great Central Sun. Cosmic means great; it is the whole of which man is a part.

FOR THE TEACHER

1. Paragraphs 1 and 2. This lesson, like the ones just preceding, deals with the Universality of all things and shows that all manifest forms are contained within the whole and are an inseparable part of the whole. It also deals with the fact that each individual organism is in miniature what the Universe is in all its infinity. The point in these first two paragraphs is to help the student to the realization that all the immeasurable power and force that moves throughout Infinite space moves also within him and that his attainment in life is determined by the degree to which he becomes conscious of and works in harmony with these forces.
2. Paragraphs 3 and 4. Man is only isolating himself by ignorance and by perpetuating his own notions of separation. There is nothing in the attitude of God which separates man or relegates him to obscurity and weakness. God is intent always upon fulfilling himself and, instead of moving to exclude man from the blessings that are rightfully his, is seeking always to manifest Himself through man. Man needs but to eliminate his obstructions to the Divine purpose.
3. Paragraph 5. There is no death! What seems to be death is only that state where man has crowded the Divine Fact of his being so completely out that it cannot longer sustain the body. The life of the body is the Spirit that created it, and when through ignorance the body is completely dominated by false concepts about life, the body has lost all its true sustaining power and, therefore, can no longer function. This is what is called death. The spiritual man, the man that God created and the only man that God knows, lives as eternally as God is eternal. Your ideas live on when the forms through which you have expressed them are destroyed and God's idea of man lives on when it is crowded from the vehicle designed for its expression. They remain one in and with the Father Principle, and, whether in the flesh or out of the flesh, all men may be conscious of the eternal Unity that exists if the ignorance which causes the sense of separation is dropped out of consciousness.
4. Paragraphs 6 and 7. Ignorance is the only enemy of man. Knowledge of the facts brings him into harmony with the forces of infinite space, all of which are friendly and move constructively for his good. In principle there can be no opposition to itself. Therefore, all that there is in the Universe is moving in the very nature of man and his position is the direct point or vehicle in and through which infinite power and possibility is manifest.

5. Paragraphs 8, 9 and 10. It is impossible for anyone to find peace and harmony so long as they are expecting everything and everybody to do for them what they alone can do for themselves. No one can give us that which we already possess and cannot awaken in us that which we ourselves refuse to express. It is not the world or the people of the world that can give us what we need or serve us in accordance with our need. Every good gift and every perfect gift comes from above. The Law of the Universe moves from Principle, God, through the individual manifestation and then gives of itself, its true nature, to the world in service. If we reverse the process, expect the world and its people to give to us so that we in turn may become happy and harmonious, thereby attaining our Divinity, we can but meet disappointment. God is the beginning and is the Great Servant of mankind. To receive His spirit is to become the Sons of God, and then our attitude toward the world is to bestow our great gifts upon all around us, a gracious and generous service.
6. Paragraph 11. Man's own nature is the Book of Life and, if he will study the eternal trends of his inner nature, allow the deepest side of his nature to expand and grow, then he will understand himself, the Universe, and the law of the Universe. He will not need any man to instruct him.
7. Paragraph 12. This should be obvious to anyone who has known turmoil and peace within his own nature. Only when false elements are induced into his nature does this upheaval come and only when he receives into his nature that which is harmonious is he in harmony. Man is the chemist and he mixes within himself that which produces his pains and his pleasures.
8. Paragraphs 13, 14 and 15. It is as easy for anyone to tell what is in harmony with his nature and the purposes of God moving through him as it is easy to tell the difference between harmony and discord in music. This is as evident to the one who has never studied music as to one who is a finished musician. It is just as easy for the most ignorant to recognize discord and inharmony as it is for a Master to do so. We must learn to discriminate and refuse to let ourselves indulge in any mental or emotional reaction that dulls our sense of perfection.
9. Paragraph 16. It was not Adam but ignorance that caused man to forget his divinity and it is ignorance that keeps us in bondage when in reality there is no bondage. Infinity fills all time and space and our mission is to awaken to the fact that all of Infinity moves through us and our capacities are measured only by this fact.
10. Paragraphs 17 to 21. The greatest doctrine of Christ was Love, for love is not only the fulfillment of all law but is the solution for every problem that arises in life. Love is the law of the Universe, and when it becomes the ruling passion of the individual, then he is in harmony with all the forces of infinite space. He that is in Love is in God. Love is first to be developed in the individual as an inseparable Union with the Infinite. Being one with the Infinite you are one with all the manifestations of the Infinite. This does not mean that you are to love the imperfections in the

world, in your neighbor, or in yourself. Drop these out of consciousness and make your union with the Divine that is back of this outward mask in which you cannot see or know God.

11. Paragraphs 22 and 23. Your Universe is the one you see. "The Land thou seest, that will I give unto thee as an inheritance." Back of all things is Light for in the beginning was Light. The light became the life of man. Even our material scientists say that light is the foundation of all manifest form. Therefore, man's real body is not a body of material flesh but a body of light which includes the flesh, for light sustains the flesh in exactly the same sense that oxygen and hydrogen sustain water. When ignorance is withdrawn from consciousness we will see and manifest the light.
12. Paragraphs 24 and 25. If one obeys the constitution of the United States and gives everyone the right to life, liberty, and the pursuit of happiness, will he not automatically obey every other law in the country? Obedience to the Highest law automatically involves the fulfillment of every obligation to every other law. The law of the Universe is Love, and if one moves in love, conscious union, and oneness with God and man, he will not do anything that would violate any lesser law. But in this sense he would move in an infinitely free and uncircumscribed manner and there would be no sense of bondage by these lesser manifestations of laws.
13. Paragraphs 26 and 27. The Universe and all that is contained within it is one single system and our mission is to so see it. Not that it matters to the Universe so much, but it makes all the difference to the individual. His release comes in his knowledge of things as they are.

CHAPTER XI

YOUR SELF

1. When Jesus the Christ taught “Unless you become as a little child, you can in no wise enter into the kingdom of Heaven,” He gave one of the most profound truths. A child has not yet been hypnotized by the world idea of limitation and lives naturally in harmony with its source. That is why most grown people love to be with children. They radiate the natural harmony of the Universe and that is the natural environment of man. If we would only drop all the ideas that have related us to the world, we would find ourselves in that determination which comes from the Universal movement and we would perform the works that are always seeking to manifest themselves through our nature. “Wherever thou findest self, drop that self,” wrote the ancient Hindus and that is still the central teaching of the Masters. Only when habits to the contrary are dropped from the primal nature of man can he hope to live the life which is the only life. Most of our attempts at living are so completely adverse to the purpose and natural trend of life that it only leads to the dissolution of the flesh. “There is a way that seemeth right unto man, but the end thereof is death,” said Jesus.
2. Know this: There is nothing that really limits man and keeps him in a state of uncertainty and inefficiency but his own thought. When these thoughts are removed he may enter into the life of the universe with ease and then his life begins to give evidence of its natural possibilities. “In that day when ye think not the son of man cometh,” was the wise instruction of the great Master. All thought that comes into man’s consciousness from the world is but a reflex of the impressions so received and man is not a reflector. Man is the projection of the Divine and, only as he allows the deepest impulses of his own nature to express, is he in life as it is.
3. The divine purpose of the law of life is to perfect and refine the nature of man until it is a complete and perfect expression of Itself. When life is lived in this way, without the reserve and restraint caused by the hypnotic spell of induced thought, the nature of man is continually refined. This requires the constant control of the individual until all his nature is a unit in expressing the one single purpose. The determination of this force is then perfect outwardly as it is already a fact in the Universal. Only in this way can man fulfill his destiny and receive the full support of the Universal forces. Many people wonder why God does not manifest through their own ideas and give them what they imagine they want. God no more acts through the ideas of man than the law of nature acts through infertile seeds, except to disintegrate them. God or Spirit is about his own business, fulfilling his own ideal and purpose, and man must come into harmony with this Universal purpose. Then, and only then, will he attain that state of complete childlikeness where he lives life naturally. Natural life is perfect and produces perfect results. Our ideas are either altogether

imperfect or incomplete. They have not the nature or purpose of the Universal trend in them, therefore they are only to be discarded and put aside in order that the higher influences may become the determining factors in our entire being.

4. You say you have been taught that the first law of nature is self-preservation and so it is. But that does not mean that one protects his own life at the expense of another. The law of life moves to preserve and promote life. The life of a Master is one that promotes and preserves life for he lives in harmony with the only life which is. In him there is no revenge and his whole motive is to protect life from every intrusion. That is the secret of Mastery. Until one has mastered that in his own nature which would destroy his life, he is out of life. But when he is free from that which would destroy life he is completely in life. Even Jesus did not condemn those who crucified him but released them from the karma of their own ignorance through the law of forgiveness.
5. The fact is, to hold another in blame or to attempt to place blame upon another, is only to involve yourself in that ignorance. Protect life wherever it is manifest. Guard your own life and the lives of others from all ignorant intrusion. Protect yourself and others from any thought or act which would involve them in anything but the fuller and more harmonious expression of life. To do otherwise is suicidal. Constantly refine your own life by protecting the life all around you. But, to protect others is not only to protect them from bodily violence but to protect them from their own ignorance and the ignorance of others. Free yourself and others from the hypnotism of human thought and see yourself and them as free sons of the highest. Only in this way can you enter into life and to enter into life is to become the master yourself. If someone does you an injury, free him instantly in your own mind and free him from the possibility of criticism or condemnation from others. Always hold him freely in the Universal life.
6. Many people never stop to think why artists paint a halo of light around the saints and masters. It is because they are illumined and illumination is always there when the veil of ignorance, the cloud of hypnotism, is removed. You even see in some degree this same light around children and it is the emanation of this light that makes you feel peaceful and calm when in the presence of very small children. They are perfectly free vehicles of the Universal life. This is the influence one feels and the light one sees around a Master. He has become as a little child; he is freed from all world ideas that dim the light. Light is life and when one is completely in life he is in light—he IS that light. One who is completely in light lifts everyone into that same light to the degree that they are willing to let themselves respond to its influence. It is nothing supernatural that people should see light emanating from a Master. It is perfectly natural for that is life in its natural state. You have all potentialities within yourself and you are able to recognize life as it is in those about you if you will just let yourself see. The only thing that prevents it is your unwillingness to drop what you have come to believe is your state or condition. Drop the veil and behold, there is the light.

7. To advance, you must come to see yourself as a Master. You must conduct yourself as a Master. There is no one who can teach you mastery nor is there anyone who can give you mastership, for they are already yours. Practice is required. You must live as a Master lives, think as a Master thinks, act like a Master acts before you would know a Master if you were to meet one.
8. Just how do you think a Master would meet the situations you have to face every day? Try meeting your problems in the same way. How would a Master speak to those about him? Try speaking in the same way. What would a Master's attitude be toward those about him? Try expressing the same attitude. Could you imagine a master worrying about business? Would a Master gossip and hate and become jealous or angry? Would he flinch at some particular task? Well, there is a pattern for you, for your own idea of how a Master would face life is exactly the way you should be facing it. If you will so face life, conscious that this is the determination moving in the Universe with which you are one, you will find the seeds of your own mastership sprouting and growing into their full stature.
9. Can you not certainly see that what they have always taught is true, that it is not necessary for you to sit long hours in Samadhi or go through mystical rites and religious forms to come into illumination? They have prepared the way. They have proved that when you work outside the mind with its thoughts and just enter into life as it is, you are then in the state of mastership and, by so continuing until it is your own attitude as you face life, that you are then a Master. Drop that self which you seem to be and begin to live your life as you inherently feel you should live it and you will find that to be truly YOUR life.
10. Nor is it at all necessary for you to journey to India to find your master or teacher as many students believe. Your teacher and your master is your own SELF. The Masters and Jesus do not journey in the world for their knowledge and power. They look within themselves to that Self which is the God within and that is why they are masters. So long as you seek outside of yourself that which is to be found only within yourself, you will not find it. It is in this way that you will always be able to know the teachings of a real master. The unillumined tell you that you must find some teacher outside yourself but a Master tells you that you must find the teacher within. This is the main point which Christ tried to make clear to the world. "Lo here and lo there" is the anti-Christ teaching. "The Father within" is the true Christ teaching.
11. It is now seen what you find moving in your Self, that deepest side of your own nature, you must be doing outwardly. Practice makes perfect and it is by practicing your own Mastership or living life as it should be lived, doing as you instinctively feel a Master would be doing, that you will find that all you have been seeking is already here, completely manifest. All that was necessary was that you completely step out of character as you have been living and into the new character, living as life should be lived.

12. When one learns to live from the Soul, the Self, and not from the mind, everything in life is clear and understandable. You know what you should do, where you should go, and life becomes simple and harmonious. That is life as it is intended, life as it is, life as we must ultimately live it. Children only live in the realm of thought when we have taught them to do so. They live naturally in the beginning and we should become like them and not make them over like ourselves. That does not mean we shall live unintelligent lives and that we will have no thoughts. It means that we will truly live intelligently and that our thoughts will be the outcome of properly expressing the Inner Self.
13. It is true, to make this complete change from what we appear to be to what we really are, to enter into life as it is, will require some determination. Whatever the Hindu's belief is, he gives his all for it. He will walk hundreds of miles to fulfill what he believes to be his spiritual duty. When we are equally intent upon being what we instinctively feel we should be, we shall arrive without difficulty. We must quit hoping and wishing and set about doing and being.

THE CORRESPONDENT WRITES

Note: Because of the interest and helpful suggestions which the following letter from Mrs. Grace G. Hahn will hold for the students, we are making it a part of the lesson at this time. Mrs. Hahn was a member of the party with Mr. Spalding in India.

"I will try to recount some of the experiences since writing you last.

"Mr. M. M. Ghose, a friend of Mr. Spalding's, invited us to be his guests on a river boat trip to Dacca, the Ashram of Swami Paramananda. It would be very difficult to describe the jungle through which we passed. At places the river was so narrow that it was impossible for two boats to pass. Then again the river was one-half mile in width. All was going well as we proceeded on our journey. On the evening of the third day at eight-fifteen, most of us were asleep in our bunks when we felt a terrific impact and heard loud screaming close by. We soon realized we had collided with another steamer. Suffice it to say that confusion and terror reigned for some little time and we were informed that the barge of the other steamer sank in a few moments. We were damaged but no lives were lost. It was impractical to proceed so we anchored for the night. The lights were gone and the boats were leaking badly. The small son of our host calmly entered the circle of excitement on deck and said: 'God has saved us all, Baba (father), now can I go to bed?' There was a hush for a few moments; then we all realized the lesson which this blessed Hindu boy had given us. We quietly went to our beds with the assurance that all was well. Here was a potential Master, quieting a whole boatload of people by his calm assurance and simple childlike faith.

"The next morning we proceeded slowly to the next town and took the train back to Calcutta. We are meeting some very wonderful Hindu men. A Mr. Sircar presented his book to Mr. Spalding and may I quote a single paragraph from the book which appealed to me? 'Complete Truth and life in its finest flowering

cannot be enjoyed unless all the forces; natural and spiritual, can be controlled and applied to the unfolding of life in its increasing fineness.' We have spent many, many hours with him and feel greatly enriched thereby.

"A story told us at the Calcutta University one afternoon is well worth mentioning for the lesson it carries. The incident occurred 600 B. C. Even in those days there were disagreements in the teachings, so part of the adherents separated from the main group and tried to persuade the teacher to change his viewpoint. After a period of time the leader of the withdrawing faction saw that it was useless and decided to take the law into his own hands. He laid in ambush and when the teacher passed him he drew his sword. As the wounded teacher fell he called the assailant to him and asked him to sit by his side for a moment as he wished with his last gasping breath to speak to him. Very kindly and lovingly he told him to go straight ahead and then no one would know what had happened and thus many people be saved from avenging his death because in reality he was going on to a greater realization, but that if he returned the way he came he would cause many others to suffer for his deed. He alone would suffer for the crime which was his. The great Master gave this lesson to the man who thought he could harm him.

"We left Calcutta last Monday and arrived at the Ashram of Swami Omkar. Such a wonderful restful place in the country thirty miles from the railroad. After a couple of days of rest, each one of us was called individually to interview the Swami. As I sat listening to him talk in his quiet, calm voice I saw the light glow all around him and back of him. I was spellbound for a few moments and was afraid it would disappear but it remained as long as I did. The room was aglow just as Mr. Spalding has told us many times. It was my first actual experience and one that I shall always cherish and remember.

"Last evening I was again privileged to spend two hours with the Swami. He explained in detail the meaning of masters, or mastership. Masters become masters of themselves first. Mastery over anger, jealousy, greed, egotism, possessions—the wife possessing the husband and the husband possessing the wife—selfishness, and a thousand other things which we have taken upon ourselves.

"We came thousands of miles to see a master, one who has accomplished that which we could and must do in our own homes and environment. Just like the cow that wants the grass on the other side of the fence even though there is abundance all around. Swami gives one word as the foundation upon which we start upon the path and that is PRACTICE. Practice daily that which you already know. Practice mastery over anger. Practice the mastery of love toward everything in the Universe. A very large order I grant you but by eternal practice hourly and daily we will soon see the results and thus be ready for another lesson in the school of life. These silent men know the value of the law of mastery over the self and thus they do not mingle with those that

have not yet learned to be silent for at least some part of each day. How can we ever hope to contact them in our western chaotic state of mind? Argument shuts the door. An open mind and intuition alone throw the portals wide open. This much I have so far learned in India. I thought I knew it before but, when you come into the presence of one of these Holy men, you very soon realize it was theoretical only. It requires the actual practice and the soul's sincere desire to master the self and really become that which they have become.

“There is a wonderful Hindu boy here twelve years of age. He is a little master in the making. He anticipates every want or desire before we are able to express it. The eyes are the windows of the soul, therefore one must see the radiance of that youngster's smile as he silently stands before you wanting to serve you. He stood at my door last night and seemed reluctant to depart. Not yet accustomed to the Hindu custom, I waited for him to make his wants known and, as he advanced toward me with that wonderful smile, he looked me straight in the eye and said, ‘I love you so.’ Then he turned and was gone like a flash. During the meditation class he sits immovable for an hour in the silence. Some of the older ones go to sleep but not this child.

“We spent one happy week with the Swami, then wended our way southward to Madras. Mr. Spalding went ahead to Tiruvannamali and met Paul Brunton, the author of ‘The Secret Search of India.’ Mr. Spaulding wired us to come and after a night's journey we were met by Mr. Spalding and Mr. Brunton. We were taken to the ashram of one of the greatest living saints in India: Sri Ramana Maharishi. A great many people sit on the floor cross-legged for many hours just to be in the presence of this great man. He is one of the Holy men who gives his time to the students. He never speaks unless a question is asked and before the answer is given he remains silent until the answer comes from within. This contact alone is worth the whole trip.

“From Tiruvannamali we went to Pondicherry. A great man lives here but only appears in public three times a year. The next time will be on the twenty-fourth of February. The ashram is one to be long remembered. Many, many men students are living there and one is greatly attracted to them. Their faces radiate the life they live and there is absolutely no doubt about it. From here we learned that a Mela, or pilgrimage, would take place in Allahabad on the thirteenth of January. We went to Calcutta and then on to Allahabad. Never will I forget the sight which we saw at this Mela. Pilgrims from all over India, coming to bathe in the sacred waters of the Ganges, were there. The confluence of these two rivers, Ganges and Jumna, occurs here. The water is icy cold, yet they plunge in. They have come long distances under terrible hardships to join in this religious rite. A million people with but one thought, namely to bathe in the Ganges on this particular day. There were so many incongruous ‘get ups.’ Some naked, others bordering on savagery; some on elephants and camels, others in ox carts, all headed for the Ganges. I was greatly impressed by the religious zeal evidenced beyond question of doubt. What was it that would impel a million people to come to the Ganges? It was beyond my

comprehension and the question seemed to revolve in my mind over and over. 'What am I seeking for in this place?' After I returned to the hotel the answer seemed to come and it was this: 'You are seeking the Primal cause of brotherhood.' How can you be one with all mankind if you see only the exterior, if you think they are psychopathic patients; if you say that black is black and white is white? Do you not observe the same love throbbing in the heart of the mother as she fondles her babe whose tiny body is filthy, diseased, and crippled, wallowing in the dirt, poverty stricken, homeless, and actually starving, walking miles under tremendous hardships merely to bathe in the 'sacred' waters of the Ganges? What but the inborn spark of Divinity could possibly urge them on to lay it all at the feet of their conception of God? We worship God in luxury; they have nothing. Their feet are weary and footsore, their energy is their all, yet they give it to come once a year and every six, twelve and twenty-four years to meet on common ground and bathe and worship in their way. Just think of it. A million people on a small area of ground, peaceable, happy, singing and joyous. No sign of confusion or interference, each one regarding the rights of his brother to worship as he pleases.

"To me the real brotherhood is expressed here under inconceivable conditions, thousands of conditions which we never thought could exist and yet, from the hearts of these pilgrims love is expressed and the eyes reveal an unfathomable depth which we might well envy. All worshipping God, God, God. Many different languages, the rich and the poor, the halt, the lame and the blind. A smile will always bring forth a smile. In fact, they seem surprised that we will deign to smile or greet them in their own fashion. I sincerely wonder if we would smile under the same environment. Could we, or would we, on hands and knees crawl to the Ganges, worshipping God with every breath, scarcely able to keep soul and body together? Could we, I ask you, could we?"

"We saw Saddus with matted hair, their bodies covered with ashes, naked with the exception of a G-string, and I asked the question, 'why should anyone treat the body in such a fashion?' The answer was that they have relinquished pride and are no longer concerned with the world. That is their conception of it and, after all is said and done, we all act and think as our conscience dictates and as our individual evolution has progressed.

"We take pride in 'dolling up' the body, while they go to the other extreme and spend their entire lives in caves and in the Himalayan mountains in the contemplation of God. They must first realize these attributes in themselves before they can go into the world and teach their inner experiences to others. We have many isms, creeds, and dogmas very often theoretical and intellectual only. Thousands of these pilgrims coming in from all over India for this great Mela are actually living the God-life as they understand it. Of course there are many professional beggars and one soon learns to differentiate. The intuition is the best guide. Beggars are beggars whether they are in India or in America. Here we see them in the 'raw' and there we often meet them in the best of society.

“We witnessed a man returning from the Ganges walking with a cane, his servant just behind him carrying his crutches. You may draw your own conclusions.

“Another great day is just ahead. On Friday the twenty-fourth the Mela of the sixth year occurs, so we will remain for that. I will continue this letter after that occasion. Mr. Spalding has taken two of our party to the Ganges today. I have remained at home to get this letter off to you.”

GRACE G. HAHN

FOR THE TEACHER

In presenting this chapter, the letter from Mrs. Hahn should be read to the class, as it completely illustrates the lesson. Incident by incident which the tour party experienced is explained in the lesson and the teacher can readily check from the lesson to the illustrations in the letter.

1. Paragraph 1. The age-old illustration of the child is not that we become feeble-minded or that we lack intelligence. It means that we live life as it moves out from our interior nature. That is why it is difficult for children to understand adults. They have not had their minds filled with thoughts, and they only live what they inwardly feel. When these inner feelings are completely dulled by having our thoughts drilled into them children become dull and inefficient like the older people. Thought is not the leading factor in successful living but is the outcome of successful living. Every step in human progress came from someone's inner conviction and thought was evolved to describe that which has been achieved.
2. Paragraph 2. Man is really not limited at all for he is a replica of infinity. He only allows himself to be limited by his thought. Live life as it unfolds from within and you will find life as it is and the key to your own mastership. Thought, word, and act are the outlets or vehicles through which life is expressed and not the standard from which it is lived.
3. Paragraphs 3 and 4. The purpose of the Universe is to perpetuate and perfect life in all its completeness. It supports in man only that which is in harmony with life. It destroys out of man's nature that which operates against life. It is said that evil bears the seed of its own destruction and that is true, but the seed of destruction in evil is the inherent good, and when good manifests it destroys evil, leaving nothing but the good. And life is the good that is always present and always moving to fulfill itself.
4. Paragraph 5. It is not an intelligent thing to place blame upon yourself or upon others. The only true intelligent thing to do is to protect yourself and others from anything that is less than the universal divinity. When we become as intent upon preserving the potential nature of ourselves and others as we are intent upon preserving our earthly possessions, the world will be filled with real Masters.
5. Paragraph 6. Look at yourself in the mirror. Is there any light in your face when you are sad? When you are radiant with joy, is there a light there? Imagine the light which would emanate from you if you were living that

kind of life which you idealize and which is your life as you are capable of living it and as you should live it.

6. Paragraphs 7, 8 and 9. "If you want to know god, act as though God were."
7. If you want to know what the life of a master is like, live that life yourself. Only in this way can we really know. No man knows the things of God except the spirit of God which is in him shall reveal them.
8. Paragraphs 10 and 11. The distinct difference between the teachings of the illumined and the unillumined is that the illumined teach you to go within yourself for knowledge. All the rest go, and teach others to seek, outside themselves. You are not likely to find outside of yourself what you have failed to find within yourself. The world gives back to you what you give into the world.
9. Paragraph 12. One should study the difference between the state of his mind and the state of his soul. The mind says thus and so, and that only this and that are possible. The soul knows itself to be immortal, to be the Master, and it never changes in its activity. Your deepest desire is identical with the manner in which any Master would act.
10. Paragraph 13. Complete devotion to an ideal is the secret of its attainment. It is not wishing and hoping for things to break right, but persistently working toward the goal of perfection.

CHAPTER XII

PRANA

1. It is a well known fact today that the Cosmic Life Force surrounds and interpenetrates every condition and every atom and that the Life force can be drawn within our bodies with the breath we breathe. Every act can be according to that Life Force. Every thought we think can be in harmony with it.
2. Note that it is said that this Life Force may be drawn in “with the breath we breathe.” It is not the mere act of breathing that draws into the body of man this Cosmic Life Force. Unless definite attention to it accompanies our physical breathing it is not definitely appropriated. It is a life force which is so much finer than our physical air that it is not affected by mere physical processes any more than one might draw electricity into his being by the mere act of physical breathing. Of course there is a certain amount of electricity, or what we call electricity, that is taken into the system by every act and, likewise, with the Cosmic Life Force which is sometimes called Prana. If you will notice, everything toward which your attention is directed registers an impression on the mind. In turn, this impression is developed into an idea and the idea expressed in words. This is a sort of mental breathing, is it not? Well, there is an inner attention, a deep longing you call it, to be perfect in every department of your being. When the outer attention is linked with this inner attention or when it looks always toward the perfection of the Universe, as does what Seneca called the “eye of the soul,” then there is drawn into man’s being the elements of the Cosmic forces around and about us. The mystics have always taught that attention is the secret of success in dealing with the Cosmic forces. Deep, sincere, abiding attention to the surrounding spiritual ethers, a completely relaxed body and an all-absorbing interest and complete openness of mind are the necessary attitudes in order that one may realize this “inner breath” as it is called. This is “soul breathing” or letting the Self expand into its native ethers, the interpenetrating life force or spiritual ethers, as Steinmetz called it, until through the act of attention it is drawn within the whole being of man.
3. This Life Force being Cosmic must interpenetrate all elements. This is, in reality, the force that stimulates all cellular growth, allows it to expand and become the growth of the body as well as the growth of plants. In fact, it is incorporated with all growth of every description and is the sustaining element of life. It becomes that which imbibes life as well for, like every other force, it is both positive and negative and acts and reacts within itself, just as whirling currents of air act and react within themselves. One might say that the air breathes, or moves and, at the same time, is acting within itself and upon itself.
4. The method of consciously appropriating the universal Cosmic Life Force, or Prana, is commonly called Pranayama. One might call it Prana-

breathing or the practice of consciously breathing the Cosmic Life Force. The exact procedure is difficult to define and it would take too much time and space to give the entire technique of the Pranic breath. The technique for starting the operation is proper breathing, then one may with care and sincerity find his own method for the balance of the process. As we have said above, attention is the one fundamentally important practice in the process—attention to the highest source of energy existing, that all-surrounding presence that you call God. The mind must be without strain and whatever method best relieves the mind of strain would be the next step in right procedure. In fact, the Prana or spiritual substance is so fine and sensitive that it is deflected by the least force. Did you ever try to catch a piece of lint or down floating in the air? Every tense or quick movement to grasp it only drove it away but a quietness that was like letting it come between your fingers of its own volition was the proper technique for grasping it. That is as nearly an illustration as one could give. It is also like trying to remember something you have forgotten. If you make strong mental effort you do not remember but, if you let the mind rest, become quietly reflective, then the idea comes quickly within the mind. So with the Prana, it is breathed into the nature through quietness and confidence. Every phase of the mind must be free and the body completely relaxed. One must have a sense of complete freedom and complete expansion as if the cells of the body were actually moving out from each other until they almost stood apart. This practice may be continued until one forgets the sense of physical limitation altogether, then one is in the most perfect state mentally and physically to receive this Universal Substance into his whole being. It then has access to every cell of his being; it becomes the sustaining and invigorating element of life and especially of the human body. This method of control causes the body to keep young and vibrant.

5. It is a sustaining and invigorating practice that allows the cells and tissues of the body to expand, thereby giving greater oxidation to the body. It is a complete spiritual airing of every cell of the body to the original ethers from which it came. Just as in a ray of light you find the various colors, so in Prana do you find all the elements of life, that is the real essence of all the lesser forces. Prana is not oxygen but is that which gives life to the oxygen, the actual life within the oxygen. It is that which gives force to electricity, consciousness to mind. In other words, it is the reality existing within and standing back of the sustaining all lesser forces. It is called the Spirit of God in the Scriptures. Pranayama—spiritual breathing—allows the proper expansion of all the elements taken into the body for the body's growth and, because of this expansion, all the elements are oxidized or "aired" as we say when we expose things to the air or sun to become freshened. Just so when the body is relaxed, when the mind and spirit are freed, when the whole nature expands to consciously allow the Prana to interpenetrate throughout the entire being, the whole nature is freshened, revived, refreshed, fed. This is Pranayama or the art of spiritual breathing. But, attention is the fundamental secret of the practice. You

even have to give attention to the sun in order to gain the greatest benefit from a sun bath.

6. It is through this practice that certain Yogi are able to suspend animation for certain periods of time. This rests the whole system and renews it for the contact with its origin or source. It is restored and the original life elements are again contacted by the flesh itself. In the same way and, with the same results, they suspend respiration. It is like coming up out of the water into fresh air after one has been submerged for a period. To try to suspend animation and respiration would only be to drown yourself literally. But, to expand yourself and so relax yourself that you begin to consciously sense the life-giving ethers, makes one so much alive, so vitally filled with life, so refreshed and fed that one has no need of the outer breath or the outer activities of the body. He becomes alive from within.
7. Just as this practice vitalizes the body, so it enlivens the mind. The reason men do not think well is because the mind is too tense, too compressed—so to speak—so that it does not function freely. Under the practice of Pranayama the whole nature is expanded and functions more freely and completely. It is like loosening bearings that are too tight on a machine and letting the oil penetrate through it. It then moves more freely. Memory, in this case, comes in from a thousand different sources and one remembers what he was in the beginning. It comes without any effort at all and anything he wants to know comes instantly and easily into his mind. Inasmuch as Prana interpenetrates all, there must be a close relationship between prana and that function of the mind. Prana allows no division in function for it unites all the functions of the individual with the Universal. It is, of course, Universal and opens the way for all activities, thousands and thousands of activities at the time. Prana is an emanating energy underlying all substance. Of course, substance in its original state is energy and energy is substance. What we know as energy and substance are but two aspects of a single primal energy and this primal energy is Prana, or Spirit.
8. We may more truly say that Prana is one of the elements of Spirit for spirit is not only energy but intelligence and substance. It is more subtle than ether. The Western World is defining ether as Prana, though there is a difference in the subtlety and the activity of Prana and ether. The latter is nascent while Prana is always active. Ether is Prana becoming or coming out toward manifestation. All of the finer forces of nature such as electricity and the other moving elements of creation are divisions and mediums in which and through which Prana works.
9. When the human body or any material form disintegrates it goes back into Prana, first into the various forms of energy and thence back into Universal and primal force. If Prana were constantly received into the whole being of man, the flesh would be eternally quickened, or it would become more and more animated, more and more alive, and the last enemy would be overcome. There are those who overcome old age and

death with or through an understanding of Prana right along. They rebuild the body with the Pranic influence. This happens in a slight degree every time one goes to sleep or rests but, when one adds conscious attention to the Pranic Presence, completely relaxes in mind and body, the attention breathes the ever-present Prana into and through his whole being; therefore, the greatest degree of renewal of mind and body is attained.

10. You see, intelligence is the primal attribute of being and the activity of consciousness is Prana, or vital force of creation, and substance is the form through which both act. Intelligence, Life, and Substance are the trinity of elements in the first cause as defined by the Western world. Intelligence is its KNOWING aspect. Life is its QUICKENING or vital aspect. Substance is the aspect which has the capacity of FORM. Prana is usually used as embracing both the substance and life elements and they are the vehicles or mediums through which intelligence moves to direct and determine the created forms.
11. This primal intelligence, life, and substance are just God Almighty in action but it must become a conscious fact in every individual. It becomes selective to the individual and is of conscious use to the individual as the individual selects it.
12. The Cosmic Ray of which Millikan speaks is a Pranic wave. They will find nine divisions of the Cosmic ray which are all definitely Pranic in origin. They can be of great benefit if properly used. These nine rays are the emanations of Pranic energy, just as the seven colors are emanations of a ray of pure white light. Creation is only the splitting up and recombining of influences or energies, as we call them, emanating from the Pranic ethers.
13. When we go back to the center of anything, it is pure light and this is the inner light of which Jesus spoke. It is the light of Illumination. The greater man's spiritual awakening, the greater the light. Have you not noticed that one awakened in joy has a radiance about his countenance? When one is spiritually awake, the light is correspondingly bright. That is why artists paint Jesus with a halo of light about him. Light is life. This is the "light that lighteth every man that cometh into the world" and it is the fire through which the initiates of the occult schools had to walk in order to be eligible to illumination. This light is all about us and is an emanation of the Pranic ethers. It is the light which is the beginning and the end of creation. When you can live in the light, as you now live in your sense of body, you will be immortal for the light never dies. I was noticing a report of some kind of light shining in Transjordan although archaeologists were perfectly sure that there was nothing there of an old civilization. Those following the light found and broke into archaeological remains very quickly. That has happened in Persia as well. We have not yet seen it in the Gobi. There is a history, however, that the light always showed in that country. We have a complete history, in fact, that that light showed over the first tower of Babel, a tower that was built of actual stone in the form of a step-pyramid. However, this light is seen only through the Single Eye,

such devoted attention that all the senses and faculties of man are pointed in one direction and that direction must be toward what the Scriptures call the "light of His countenance."

14. This is the light of the New Jerusalem spoken of by John in Revelations. John knew well how to use the Pranic Light. He extended his vision to take in all of it. It is, of course, much beyond what we know as clairvoyance, though clairvoyance is a phase of it and is really a step backward in evolution. It is like living in the borrowed light from another when the true light, the light that lighteth every man, is within him.
15. We must go forward to that Light and the lower senses which hold us back or away from our birthright will let go. The limited activities direct us away from the unfoldment and use of the Pranic Light by the higher sense. The psychic faculties will fall into line and become valuable instruments when the Pranic Light is unfolded. The Pranic light vibrates way beyond the psychic forces. Furthermore, mediumship and so-called psychic development are not steps toward the unfoldment of the direct Pranic Light.
16. Pranic light can always be called upon to overcome any degrading forces that oppose it, just as light can be brought into play to dispel darkness. It can be the I AM center. The statement, "I am the force of that Pranic Light and I project It and put it forth as all powerful," will break that condition of the conflicting forces or voices every time. But it must be the voice of the Christ Self, which is the real I AM within each individual. This I AM is not above you or outside of you but at the very center of your being. That was Jesus' thought when he said, "I have nothing except that which comes in the Name and through the Power of the Christ." It involves the highest embodiment of Prana.
17. The transfiguration of Christ was when the consciousness of Jesus was merged into the realization that Intelligence, Life, and Substance were in the last analysis ONE and that One was what he called the Father, or primal cause, like all the various colors of the spectrum returning to a pure ray of white light.
18. There is but one Consciousness, One Principle, One Sense. It is only complicated when we deal too much with differentiations or apparently differing functions and attributes. To deal with the mind as functioning in many faculties is only to further dissipate yourself and draw you further and further away from your source. Behold, our God is ONE. With that one thought, or attitude, of Pranic forces always being in operation within as well as about us, we become unified, or one with the whole. John said that that which is without is really within. He carried it right to that great Pranic force which always exists and is always active and this action is the One action throughout all creation and all space.

FOR THE TEACHER

The foregoing lesson received from Mr. Spalding by the India Tour party deals with a subject most vital to every student. It reveals the close relationship which

exists in the minds of the Hindoo Scientists of Calcutta University and other Eastern scientists and the religion of the Orient. We are fast approaching the time when walls of difference are to be entirely dissolved and the ultimate union of religion and science will be generally recognized as one and the same thing, though they may often approach a single fact from opposite directions.

1. Paragraph 1. In the matter of successful living it should be clearly understood that man is not sustained by what he has commonly considered essential. His real supply must necessarily be contained within the movement of forces which operated to create him in the beginning. Within these forces are all the elements out of which the visible creation is formed and it is only through a conscious contact with these original forces that man may hope to successfully live life to its fullest possibilities.
2. Paragraph 2. The "Cosmic breath" is not a matter of physical breathing but it is a matter of conscious contact with the Life forces that move in the spiritual ethers about us. Breathing is receiving into your nature the elements within the air, and then exhaling what the body does not assimilate. Spiritual breathing is receiving into the consciousness of man that which is within the spiritual ethers and that is brought about through the quiet and deep attention of the mind. People often relate it to physical breathing, but it should not be confused with this process. Whatever you look upon, you receive impressions concerning it into the consciousness and everything you do is an expression of what thus impresses you. By attention to the spiritual ethers you draw their elements into your being and your whole life's expression is quickened and increased because of the very nature of that which occupies your attention.
3. Paragraph 3. One should contemplate the permeating presence of all the forces of Being until he becomes as conscious of these forces as he is now conscious of form. This is the secret of developing unlimited power or mastery.
4. Paragraph 4. Pranic breath is not something mystical or difficult and does not require a lot of instruction. One easily and readily absorbs the sunshine for it is the nature of sunlight to penetrate all objects upon which it shines. More penetrating is the vital energies of the Spiritual ethers. Relaxed, quiet attention is the secret.
5. Paragraph 5. Physical tension is a contraction of the flesh caused by mental contractions. Mental contractions are caused by studying the apparent limitations of form and environment. A wider view of life frees the mind which in turn frees the body. Give your whole being a good pranic airing every day and watch the increase in every capacity of your being.
6. Paragraph 6. Suspended animation is not a matter of merely stopping the processes of bodily functions. It is identifying one's self with a superior action that meets all the requirements of the physical being; then the so-called normal functions are not necessary. The greater always supersedes the lesser and fulfills the needs of the lesser. Do not try to stop eating or

breathing or cause the heart to stop. Apply yourself to the Divine presence until you find it quickening your entire being.

7. Paragraph 7. Vitality or living energy is not the result of food or breath. It is the activity of the life force of the Universe re-animating the being of man.
8. Paragraph 8. Spirit is the activity of the entire creative machinery of the Universe; it is God in action. This action involves all the elements within the nature of God and, therefore, contains all the elements involved in creation.
9. Paragraph 9. Death and decay is only a lack of animation from the source of one's being as is failure and poverty.
10. Paragraphs 10 and 11. The Universal Cause knows what it is doing and it knows what you should be doing to fulfill its purposes. Constant attentiveness to all the activities of the Spirit is to know and to have the power to do.
11. Paragraphs 12 and 13. Light is life, but there are higher forms of light just as there are higher forms of ether and energy. Only the individual who practices the Presence of God can know exactly what that light is like, but one who is given to deep meditation often catches a glimpse of it.
12. Paragraph 14. True clairvoyance—clear vision—is not seeing shapes and forms but is that awareness of mind that sees and knows the pure action of Spirit.
13. Paragraph 15. Do not wait to do what you call overcoming before you feel worthy to enter the path that leads to illumination. Go into the light and let it burn away that which is false. Drop your faults, diseases, undesirable conditions. Face the light and these conditions are not.
14. Paragraphs 16 and 17. Pranic light, or Spiritual light, is not something difficult to obtain any more than is physical light. It is always moving toward you and works as quickly through your highest ideals or least needs with infinite swiftness just as physical light flashes instantly through any opening large or small.
15. Paragraph 18. Reducing everything to oneness simplifies the entire matter of living and spiritual progress.

CHAPTER XIII

THE QUANTUM THEORY

1. Principles of physics are involved in a study of the Quantum Theory. It is the theory of distribution of energy throughout nature. It was developed in the Berlin University as an outcome of investigation into radiation from black objects. This research resulted in the conclusion that all forms radiate a definite energy and that there is nothing in the world of form that is an inert mass. Every form has within itself some degree of energy and this energy is a distinct emanation of the energy that fills infinite space. The amount of energy that each particular form radiates is in direct proportion to the relationship which it has with the Universal energy.
2. Just as a pendulum swings in a long or short arc according to the amount of force exerted to start it swinging, just so all forms retain the amount of active energy required in sending it forth. This energy is retained by the form just to the degree that it retains its relation to the energy which sent it forth. If the pendulum stops, it is because the impelling force has ceased to exert influence upon it. Matter becomes less and less active as it loses some of its contact with the original impelling force which started it into motion. When this energy ceases to act within the form, the form disintegrates.
3. Metaphysically, this has much of vital importance to those of the Western world. The movement in the United States came under the depression and all that that means is that there was no foundation in fact. That is, it was founded on only a half truth. There is fact as a basis for our metaphysics but that fact was overlooked and misunderstood by most of its exponents in the United States. This will all be discussed in our consideration of the Quantum Theory.
4. The Eastern world, those of higher thought, has known the facts propounded in the Quantum Theory. They deal, in brief, with but one fact, that of the universality of all things and, consequently, in dealing with that one fact they have a definite basis for both science and metaphysics. The psychology of the Western world is mere child's play. It is based to a great extent upon theory. Whenever you deal with divisions of mental, material, and physical you are bound to base at least 75% of your calculations on theory. Division is not unity and unity is not division and the basis of all creations is that it is a unit. "I am that I am and beside me there is no other," is the eternal declaration of fact which is the unity of all things. The direct violation of this fundamental unity is in considering the mind as having phases or faculties, when, in reality, mind is a single unit, not only as within the individual but as existing in and of the Universe. Material form is not something isolated from and independent of the Universe but is one in and with the Universal substance. The physical body is not an isolated phase of the creative scheme but is in and one with the Universal Energy. To violate this fundamental unity is to isolate

yourself in a hypnotic state where you seem to be a separate being and, therefore, you cut yourself off, devitalize yourself, and ultimately destroy your ability to further manifest in this plane. To deny the relationship of the visible with the invisible is to push yourself right out of your body and into the invisible.

5. The Eastern philosophy is not based upon theory at all. It is based upon a definite scientific fact or principle. That is the same idea that Einstein is bringing out in the Quantum Theory. He has brought it out in greater evidence than has any other scientist in the Western world. Many are saying that it is the gap between Science or Physics and true Religious thought.
6. The Easterner does not approach the matter of religious thought as theory at all. In fact, he proves that it is not theory. Thereby, he accomplishes that very fact and the possibilities involved in that fact. You do not see the Eastern philosophers pass out a theory of anything. Their basis is always in fact. It, of course, is not fact simply because they pronounce it so but because it has a scientific basis in fact. That fact was clearly revealed by Christ when he said, "I and my father are ONE," preserving the unity of himself with the whole. That is the basis from which all successful living must evolve and it is only to the degree that this oneness is maintained by the individual that he begins to radiate the energy that sent him into being. This is the basis of the Quantum Theory as applied from the viewpoint of pure religion or pure metaphysics. And that is why the Eastern philosophers gave so much attention to the Quantum Theory. They see the scientists of the world returning to the basis of their own religious thought held for thousands of years.
7. Einstein did not come right out and say that it is all Spirit. Consequently, it was urged that the physical or material was not a fact, but he showed that it is based upon one joint determination. He put it as one general Principle, co-relating all physics, as he said, under one head. That is exactly what those of higher Eastern thought had determined long ago—that there is but one Principle, one scientific basis, and that basis one of Being.
8. Now the Western world does not go back and reason from that Principle. They work through to that principle from the external, consequently it is not necessarily a true form of reasoning; that is, their form of reason is not truly scientific reason. All true reason works out from principle to its manifestation and not from the manifestation back to principle. Imagine trying to work a problem by reasoning back or attempting to reason back to Principle by studying the size, shape, form and general construction of an accumulation of figures. The people of the Western world, in their attempt to solve the riddle of life, are doing that very thing. By this process they become highly mental or, as we put it, intellectual. And as we already know, their intellectual knowledge is always subject to revision for it does not prove itself. That is why one of our modern scientists has said that all written works on science prior to the last ten years should be

burned. The Eastern world is carried beyond the intellectual or the ordinary intellectual. Of course, true principle and reason from the basis of the One Fact is the highest form of intellect. But the hypothesis that the Eastern world takes puts it wholly on a true intellectual basis in carrying it to a clear conception.

9. The intellect of the Western world covers a wide range but comes to no absolute conclusion in its hypotheses or theories. All of the Science of the Western world has been based upon that hypothesis or theory. The people of the Western world have progressed to the point where they know the existence of certain determining factors but they never go directly to the simple denominator of One Principle when handling fact. The Eastern philosophers have always based their premises upon one Natural Fact. And there you have the basis of the Quantum Theory. One Universal Fact from which all form emanates and operates as the animating force of the created form—the Universal distribution of energy.
10. The difference between the Hindu conception and the theory of Monism is that the latter eliminated all but the blind force of nature or creation. The Hindu always considered it an active, intelligent force that knew what it was doing, an energetic force, and a force that did accomplish an intelligent creation that moved toward an intelligent purpose and that anyone who would work with the intelligence of that force could accomplish all things through it.
11. The crux of the whole matter is therefore right knowledge. What we have called knowledge is past. The true knowledge is outside of the senses. The true basis of knowledge is to know the motivating force and the ends toward which it moves, as it is this motivating sense or the inward sense of the trend of the motivating force of the Universe that brought all things into existence in the beginning and will bring all things into being through that individual who senses and works in harmony with its purpose.
12. The true knowledge comes through Samadhi or silence. It comes through an inner feeling or an intuitive knowing. This is rightly what we call understanding. With all your getting, get understanding. When we obey what we inwardly feel the accomplishment is achieved and then we have correct knowledge for it is based on the outworking of Principle. This is the manner in which all true knowledge comes, not only in things spiritual, but in relation to the principles which we use every day. We discover certain principles, apply those principles, results are forthcoming, and from these results we formulate our knowledge.
13. When you take that knowledge completely out of the realm of hypnosis you get down to the fundamental fact or truth. Knowledge does not necessarily exist in the fundamental fact. That fact exists prior to and is greater than knowledge. Knowledge, as the Hindu puts it, comes directly from the expression of the fundamental fact.

14. When the Bible says that “the flesh profiteth nothing” it does not say that the flesh is nothing. It has no reality except that which is of the spirit which produced it. The flesh is not a producer; it does not produce anything for it is the thing produced. It is the Spirit which produces. Flesh is Spirit in form, as they put it. They do not make any distinction between flesh and Spirit or material and spiritual. Consequently, it is all one and the same to them and that is where they accomplish. The Word made flesh is the true spiritual form.
15. When the Spirit works in manifest form it obeys a manifestation of law. If you can know that Law you can know Spirit definitely. As Paul says, “Faith is Spirit substance.” It means that Faith, made knowing, is all substance. You know instead of having Faith. There is where the Sanskrit never deviates. That evidence of Spirit, which is first faith and then knowing, creates. Through that evidence men create always, not through the senses or the sense of the material or physical, but through all substance as Spirit.
16. Faith is the active principle of the mind. The mind acting upon inner knowing or understanding ripens into knowledge or becomes absolute knowledge. Spiritual intuition is direct knowing; it is tapping the infinite consciousness directly at its source. This power of direct knowing is born in every individual. Some manifest it earlier in life, chiefly because they are less hypnotized. That is, the less one is subjected to the supposed knowledge of the race, which is really ignorance, the more readily does that one follow what he instinctively knows and feels to be true. It is within the individual always and must be brought out.
17. Jesus said, “I have nothing save that which comes in the name and through the power of Christ,” putting himself in direct receptivity to spiritual intuition at all times. What Jesus did was really a lesson in how each man should proceed in every phase of life. That you might be one with the father even as he was one with the Father, and his contact was always through the Christ, the Word of God, that is the inner fact of all men. “Christ is all and in all” and Christ is the inner reality of each individual.
18. There is only one kind of intuition just as there is only one kind of physical sight. You can, through your eyes, look toward and discover anything you wish. You may look for beauty and ugliness and you use the same sight. One is desirable and the other is undesirable. You may train your intuition to search out the determining principle and its operations; you can train it into psychic planes and find out what is going on there; or you can train it on your neighbor and discover his secret thought and motives. But, intuition turned in any other direction than to discover the operations of the Principle itself is perversion of this sense back of all senses and hypnosis is the result, for it clouds the clear perception of the individual. The only way to escape any degree of hypnosis is to train the intuition into the channels of direct knowing. This is the path of light and any perversion of the intuitive sense is the path of darkness.

19. The old theory of occultism that the senses must be destroyed or killed or reversed is not in accordance with the teachings of the pure Hindu philosophy. They say that all is Spirit, that the senses are Spirit but must be so used and their true spiritual significance preserved. They become avenues of expression of that which the intuition learns as coming from the Spirit. This direct knowing is also direct manifestation. If we would accept the fact which is revealed in Principle, that fact would become immediately manifest to us. It is just that easy. The Westerner has simply submerged it in complexities.
20. When you rightly understand the nature of what you call matter as pure Spirit substance, then you can see just why this is true. The Hindu says, "Compress the cube and you have a different substance. Expand it and you have a different substance." You do not define this as material or physical substance, as in the compression or expansion you do not change its nature, but only the relative position of the atoms. Water or ice is just as much H₂O, regardless of its form, and this power of expansion and contraction is the fourth dimension of it. Likewise, the power of extending anything from one magnitude to another by the simple rearrangement of the atoms is its fourth dimension and does not change its inherent character. If all things are made of Spiritual substance, there is no dividing line between what we have called Spirit and its manifestation. Only when man is under a state of hypnosis does he imagine that there is something besides the unity of all things and the oneness of all things. Through his state of hypnosis he imposes false influences into form and these distortions are the fabrications of his own ignorance.

FOR THE TEACHER

1. Paragraphs 1 and 2. The lesson to be found in this explanation of the Quantum Theory offers unusual opportunity to impress upon the mind of the individual the fact that all of his lack is due to separating himself from the original first cause. Just as a motor stops when it is disconnected from an electrical current or a light goes out when the switch is turned off, so does man cease to function in just that degree that he separates himself from the Spirit of God.
2. Paragraph 3. When it comes to a matter of merely manipulating the world with thought, trying to demonstrate by the use of affirmation, man sooner or later exhausts the ability to achieve. Only through deep meditation upon the oneness of all things, man's unity with God, is his power revived so that he again returns to the position of power that is rightfully his. Man of himself can do nothing. It is the Spirit that quickens and, when his mind and nature are reanimated with the Spirit, his words and acts become alive and then only does he move with power.
3. Paragraphs 4, 5, 6 and 7. It makes a vast difference to man whether he proceeds from a true or from an assumed or false hypothesis. The conclusions at which he arrives in his calculations depend upon the foundation or principle from which he moves. If that foundation is false,

the conclusion must be false. As creation began in the great Universal Whole, man can find no substantial starting point for his own activities except from that same basis. One cannot adapt a principle to his own thought but he must adapt himself to the movement of principle and his thoughts must be evolved from that principle. In turn, his action must conform to that same principle and then, only, can he hope to have results forthcoming that are consistent with his fundamental nature.

4. Paragraphs 8 and 9. These paragraphs involve the difference between true and false reason, between intelligent logic and false logic. We get our minds completely reversed when we work from the external or when we work merely for external results that we imagine will suit our own idea of things. There is an established order in the Universe and only through aligning ourselves with that natural order of things can we hope for satisfactory results.
5. Paragraph 10. The force which designed and created the Universe could not be considered an unintelligent force or blind force moving without conscious direction. Electricity must be governed by intelligence in our everyday affairs, else we could not have light, heat, and power resulting from it. Electricity by itself is a blind force but, subjected to the control of intelligence, it produces constructive results. So all creative force of the Universe must be subjected to the direction of intelligence, else there never could have been an orderly creation.
6. Paragraphs 11, 12 and 13. Right knowledge comes through becoming so still that one feels within himself the movement of Universal forces, the Spirit of God. Its activity not only becomes a vitalizing influence but it awakens an understanding in the mind of man. "The inspiration of the Almighty giveth understanding." Just as you must first understand the operation of the principle of mathematics through quiet submission to the rule, so must you contemplate the action of divine Principle until you understand its operations. Knowledge is the accumulation of ideas, and true knowledge would be the result of seeing the spirit of God made manifest. Knowledge comes in the completion of a process. Understanding discerns the way toward results.
7. Paragraph 14. Neither mind nor matter have any power to create or to produce. The power to produce is in Mind or Spirit. It is the Spirit that quickens. Holding thoughts and driving the body only deplete the man. Life is renewed, power awakened through communion with Spirit.
8. Paragraphs 15 and 16. Faith is the means through which principle is discerned and applied. First, faith is resting the mind of its own activities to gain new impetus. Secondly, it is relying upon that impetus until it produces results. Faith is a sort of mental transformer whereby unaccomplished things or unmanifest powers are brought to manifestation.
9. Paragraph 17. The secret of Jesus' power was in his complete reliance upon what he felt moving in his deepest nature and which he called the

Father within. The law of God is written in your inward parts, and to outwardly obey what is moving within is to bring the inner capacity into outer manifestation. That which moves in the deepest side of man's nature is the inward action of the Universal Principle.

10. Paragraph 18. Intuition is only another avenue through which consciousness may be increased. Through intuition one gains the inner facts of life. Trained to the Omniscience of God or the all-enfolding intelligence, man can understand anything or any situation from the viewpoint of absolute knowing.
11. Paragraph 19. The outer senses are outlets or avenues through which we express inward knowledge to the outward world. The outer senses should not be condemned or destroyed. In so doing you would destroy your outlets into the world. See to it that the function of your whole being lines up with the innermost tendencies of your nature until you express what you are in the sight of God.
12. Paragraph 20. To know the true nature of all things, not as separated or isolated divisions, but as one and the same thing in different stages of progression, is to be possessed of the power and dominion that belongs to you as a product of One First Cause.

CHAPTER XIV

RESUME

On our present tour, we have endeavored to give the student more of the actual teachings and practices of the Masters, rather than to recite the phenomena performed by them. We have not laid much stress upon our actual contacts in India but enough has been given of our travels and contacts to satisfy the minds of those persons who have wished to know something of the trip itself. Should we relate all the incidents and experiences thus far encountered, there would be no time nor space left in which to give that vital instruction that would help the student to live in his own experiences that which the masters live and prove. The average student is more interested in the philosophy and science which the masters employ. It is only through such knowledge that the individual may know how to proceed in attaining his own mastership. Furthermore, the miraculous feats and the manner in which the masters live has doubtless been sufficiently covered in the three volumes of Life and Teaching of the Masters of the Far East.

This trip has yielded us much of practical knowledge and it is our purpose at this time to review the main points in order that they may stand out in the mind of the student. Thus he may have a clearly defined working basis from which to proceed in recasting his life in accordance with those motives through which the illumined have attained to mastership. Mastership is everyone's possibility but this state is not achieved through reading, study, or theorizing, but by actually living the life which the masters live.

It has been clearly stated that life lived by the average individual is hypnotic; that is, the majority of men and women are not living life as it was intended at all. Not one in a million feels the freedom to live what he inwardly feels he would love. He has come under the world opinion of himself and this opinion is what he obeys, rather than the law of his own being. In this respect and to this degree he is living under an hypnotic spell. He lives under the delusion that he is a mere human being, living in a merely material world, and only hopes to escape it when he dies and goes to what he calls Heaven. This is not the determination intended in the plan and purpose of life. Obedience to one's inner nature, the expression of life as he instinctively feels it ought to be expressed, is the very foundation of the life which the masters reveal as the only true mode of living.

Now, the difference between the teachings and practices of the masters and those of fakirs is that the fakir only intensifies the hypnotic condition of the mind. Further false and material pictures are so impressed upon the sensitive minds of people that they are thrown into further states of hypnosis. The masters say, "That which seems external exists not at all," by which they mean that it is not what appears that is the reality of life. The reality of life is that which moves out from the very center of one's being. They seek in every way to

clarify their minds of world impressions and sit in long periods of Samadhi—Silence—in order that they may see clearly that innermost trend of their nature. Then their next attempt is to live in thought, word, and act that movement which they have discerned within themselves. True mastery is living the instruction of the inner teacher, the inner self, and not seeking the opinions of the world.

Nor does the method of the fakirs differ in any large measure from much of the teaching and practice of the metaphysical world of the West. The gathering of thoughts from teachers and books, building them into the conscious nature of one's being, is to establish a false determination which is largely hypnotic. The mere making of one's consciousness over according to thoughts evolved by other's minds is to impose a false condition upon that individual. To manipulate the body, the affairs, or to concentrate within the body to awaken its centers or functions is only to throw the individual further out of the true determination of life and the "last state of that man is worse than the first." Instruction received from the without must be taken into the mentality and assimilated, analyzed, checked with the deepest facts of one's own inner nature in order to determine if it be true to the Self. One best consult the Self first and gain his outer knowledge thus at first hand. The first method is slow and retarding to one's progress, while the latter is swift and freeing. Notice the difference when you act according to someone's instruction and when you obey what you instinctively feel to be the right thing to do. This of itself should teach us that the way of life is from within out.

The forces of life are silent and that is the main reason for the silent nature of the masters. That is the way they keep in harmony with life itself. Even our Scriptures teach in substance that a multitude of words is not without sin. Only when we speak in harmony with what we inwardly feel do we let ourselves out into complete harmony with the true determination of life. Have you not noticed that when you speak what you feel, just as when you do what you feel is right, that you are free? Also when you speak that which does not meet with the sanction of your innermost feelings, you feel you have limited or bound yourself.

This is the philosophy of non-resistance propounded by Gandhi and which is prevalent in Hindu teachings. Christ emphasized this teaching. When you speak or act in a manner that is out of harmony with yourself you create resistance and that resistance is the influence of hypnotic practices. It contracts the nature of man and keeps him from expressing what he truly is. Not only does this resistance occur in his own nature but, when brought to the notice of others, they further add to this resistance and by this practice the whole world is kept in darkness. "The Father who sees in secret rewards thee openly." No one resents the radiations of pure joy, even though they may be exceedingly sad, but try to talk them into joy and they resent it. Tell a poor man that he does not need to be poor and he is likely to resent it and will offer all sorts of excuses in defense of his poverty but bring him under the silent influence of abundance and his very soul expands. Try to separate two men who are fighting and they are likely to attack you but radiate a sense of peace from your own inner nature and they are more than likely to catch your sense of peace and cease fighting. The doctrine of non-resistance is not passive but is a dynamic radiation of the inner SELF.

Social reorganization and economic reform must emanate from the awakening consciousness of man. One cannot legislate or lay down rules that will govern man when under a spell of hypnosis. You cannot organize men's thoughts and motives until they conform to each other. It is in this realm that all differences arise. One man is selfish, another is unselfish. One is successful and another is a failure. One has unusual strength and ability, while another is weak and incapable. One thinks only of his material welfare and another thinks only of his spiritual welfare as entirely divorced from his outer nature. How can such diverging thoughts and feelings be organized into an harmonious mass? Only in man's innermost nature is he identical with his neighbor in thought and motive and only through bringing out what is within can there be peace and harmony in the earth.

It is that which moves in man's innermost nature that is identical with the great Universal Mind or God. "The law of God is written in your inward parts." Mastership is bringing to the surface what is buried within. This is brought about only through deep meditation and consulting with the SELF, which is the only master one can ever find that will lead him to the goal of life.

Overcoming is all a matter of learning to drop all seeming conditions of mind, body, and affairs and to begin life over again at its beginning. Start with the idea that you are that Self which you inwardly long to be and so devote yourself to being that Self that everything else is forgotten. Once you have found your Self and have become that Self, you are a master and a world helper. Many such working together in Silence will spread an influence over the world more powerful than any movements that originate in the machinery of organized industry, war, or social reform. The effectiveness of one's life is not so much in what he does but in how he does it and how he does it is determined by the degree of himself he has discovered.

Merely speaking words and relying upon the power within them or the vibratory effect of the word never helps man to become a master. Words contain only that degree of power that is limited into them through the consciousness of the individual using them. The power is the depth of realization or the degree of consciousness back of them. It is not "words" that produce consciousness nor is it "words" that heal the body or change the affairs. It is a matter of awakened realization that produces words and impels outer action and the word or act is powerful only to the extent of this inner awakening.

The result of speaking or acting from outer motives not only produces an hypnotic condition of mind but gives rise to the notion that there are two opposing minds and, carried on, seems to divide the mind into many separate actions. Mind is a Unit and moves as a Unit and what seems to be dual-mindedness is only a dual set of ideas, one set evolved from outer impressions and one set originating in the natural state of mind as it originally moves. The mind is completely unified and harmonized by denial or rejection of every thought and impulse that does not spring from one's innermost nature. This clears up the entire stream of consciousness and leaves the individual free to think and act as he should in perfect harmony with the Universal Mind. This is the very essence of mastery.

Speaking and living in this oneness without sense of division is the greatest gift of man for he was given "a sound mind", according to the Scriptures. In other words, he was started out into being in perfect oneness with his source; he was sound, whole, and Jesus said he must return to this state of sound-mindedness. "Tarry at Jerusalem until the Holy—whole—Spirit comes upon you" or until you return to that sense of oneness with the Universal Mind.

Spirit is Cause and when man returns to Cause, his Source, he becomes whole and sound. He is not only sound in mind but sound in body and his affairs become sound for his entire being is united into that great Unity which is the essential nature of all things. It is the soundness or oneness of all things in and with Source. Soundness or unity cannot mean anything less than the whole. It cannot refer to any individual or part of the whole. It must refer to the oneness of the whole. Everything is a center of unity or a center where the oneness of all things must be preserved and manifest. To localize or segregate any fact is to take it completely out of its nature and to lose its meaning altogether. When Christ spoke, "These and greater things shall ye do," or when Emil said, "You can do these things just as easily as I can do them," they were speaking from this consciousness of the only true unity, the soundness of the individual in his relationship to and with the whole.

This life of oneness is the life of the masters and anyone may live that life if he will drop his alliances with institutions and religions and races and nations and accept his alliance with the Universe. This is the "ark of the covenant" which enabled the Children of Israel to succeed but, when it was lost, they failed to gain their liberty from opposition.

All separation is purely a matter of individual hypothesis. One cannot really be separated from the whole for he is created within it, is a part of it, and is like unto it. Love is the great unifier in the consciousness of man and to keep oneself always in an attitude of love is to progress toward oneness. It is the only preserver of life and health and ability. One need not try to love everybody but he must eternally seek to keep his nature whole through the increase of love. When one's nature expands in love, he will sooner or later find himself in a loving attitude toward all men and, in this attitude, he not only lifts himself but all those around him into that same oneness. There are no divisions in an awakened sense of love.

One does not gain mastery or illumination by going to India and sitting at the feet of a master. One gains mastery by listening to the deepest facts of his own nature and by obeying what he there learns. There is no help that is needed that is not available instantly if one but turns in this direction and proceeds from this fact. All the power of the Universe is back of every high motive, every true impulse that stirs in man's inner nature. It is like the germ of life within the seed and all the forces of nature move to bring it forth into its full expression of all its potentialities. This is the manner of the masters and their instruction is always that you must be true to the Self, live the life of the Self, express what is inherently true until you are outwardly what you inwardly long to be.

When man returns to this motive of life, all that there is in the Universe begins to move in upon him, to manifest itself through him. Not only must man have

the intelligence to direct him and the power to do that which is to be done, but also the substance that nourishes and supports him in the doing. There is no lack, except in the realm of hypnotic ideas that have clouded his mind from reality. Back in his native oneness, where he consciously receives what the Universe is pouring out upon him, there can be no lack in any phase of his being nor in his affairs.

The Quantum Theory is the approach of Science to this basic fact of life and there can be no true science, religion, social structure, or successful living outside the undefeatable and indissoluble oneness of all things.

This is the road to mastery, the life of the masters, and the only true life there is. It is to be found just where you are in the secret places of your own inner nature. The masters teach that liberation is to be found in this and in no other way. Christ, speaking in the man Jesus, said the same thing when he said, "No man cometh unto the Father but by me." The same Christ in you speaks the same message to you. Your only contact with a master is through the mastery of yourself.