



The Message of the Divine Iliad

Walter Russell
Volume II

Preface

If these words be read as words of mine, then indeed are they but mine, and have I failed to translate true those inspired words of Light written upon my heart by Him whom thou art, and Whom I am, as I am also thee.

If these words be read as "I am I" and "thou art thou," and the skies and winds and trees are things apart, separate and separable, and God afar beyond unknowable and unreachable, then have I failed indeed my Father's work to do-and are my words to thee unholy things; and I, who wrote them down, am to thee unholy.

If these words be read as words alone, and not as that One Idea of Unity, the star, the morning dew, thou, the violet and me all One, then are my words but words.

If these words be read by man, to whom love is but a word, measurable, and by him controlled, then indeed is God's Messenger of Love dead; and do I blaspheme His name by resurrecting Him in me as God's Messenger of Love; so hear me when I say that if thou art not God's Messenger of Love, then has the Nazarene lived on earth for naught.

To me all things in this universe are One, and that One the God of creation whom I am; and thou art also He when thou knowest that thou art.

If God lives he lives in thee and me.

Was that divine Idea of Love meant for God's illumined Messengers alone whose clay has long returned to dust, or does God's Love live in thee and me?

If God be one—Creator of All, then I am He, and I am All; and I am His knowing, and His thinking; and I am creating with my knowing and my thinking.

Is the beach just grains of sand, or is the sand the beach?

Is the beach one thing, or is it grains of sand—divisible?

If these words be only mine, then am I but a grain of sand and not the beach; and as a grain of sand my words are little words for other grains of sands like me.

But if I am the beach my words are not alone mine but Ocean's words, and, therefore, are they mighty with all of Ocean's majesty.

And to thee, if thou art but a grain of sand, these words are too big; and Ocean's words as though they were not.

If I be but clay alone and not eternal Man, and eternal Man not God, then were all God's illumined Messengers of Light also but clay and not Knowing Sons of God.

Such is not my thinking, for that which lived in them was Love which could not die, so lives in me as Light of Love by which I am anointed.

Love, if it be more than word, is eternal Light of God. And If Light of Love be in my knowing, then art thou the son of God through thy knowing.

My illumined knowing is herein set down in words of Man's sensing translated from God's language of Light through which God speaks to all inspired Sons of Light who know God's Love in them. When thou knowest Love then shalt thou know that neither thou, nor giant sun, nor blade of grass can say the words "I am alone I," for in my Father's house there is but ONE, and that ONE He, and thee, and me. Walter Russell

THE BOOK OF LOVE

A communion

1. I am in thy Light, O my father.
2. I Am Thy Light.
3. Thou has anointed me with Thy Light of all-knowing to give to man for his unfolding.

4. Thy Balance must I give him; that he shall know power.
5. Thy Law must I give him; that he shall know peace.
6. Thy Love must I give him; that he shall know unity.
7. Thy Beauty must I give him; that thy rhythmic thinking shall inspire him to rhythmic thinking.
8. Thy Light must I give him; that he may commune with Thee in Thy language of Light.
9. Consciousness of Thee must I give him; that he shall forever be Thee.
10. Freedom from his senses must I give him; that he shall rise above his sensing and find Thy kingdom of his long seeking.
11. Thy Knowing must I give him; that he may create with thee; that he may command Thy electric body to his will for his needs; that he may command his electric body to Thy perfection.
12. That which I know in Light, must I translate into words, for which there are no words.
13. Wordless essence must I translate into words of man.
14. The Source must I picture in extensions of the Source.
15. Idea must I unfold as illusions of Idea.
16. Reality must I paint with the pigments of unreality.
17. To the sense-conscious must I bring Cosmic Consciousness.
18. To the outer man must I talk from the pulpit of the inner man.
19. I am of the race of messengers to man, the root of a race who know not time, nor breadth, nor height, nor depth, nor other dimension of man.
20. I am thy messenger of Love. There is no fear nor hate in Thee.
21. I am thy messenger of Life. There is no death nor darkness in Thy Light.
22. Make thou me a worthy messenger.
23. Be Thou me.
24. Thy power be my power. Thy essence, my essence.
25. Unfold Thou Thy concept through me.
26. Be me, that I may be not alone I.
27. Be me, that I may be the universe.
28. Flow Thou through me to all the universe.
29. I AM the universe.
30. Command Thou me.

THE WORD

1. "Go thou and tell all who worship Me and know Me not, that I am Love.
2. "Knowing Me not in them they know not Love.
3. "Go thou and tell to those who long have sought Me that I am Light. In My Light man can alone find Me.
4. "Love alone IS. Light alone IS. Love and Light are One in Me. I alone AM.
5. "What I am man is when he knoweth Me in him. Man may know Love only through knowing Me.
6. "Through his anointing in My Light, man can alone know Me.
7. "For behold! I, thy Creator, am the Knower. In My Light is all-knowing.
8. "I know Love; naught else but Love is there to know.
9. "I know Light; naught else but Light is there to know.
10. "I know ecstasy; naught else by Ecstasy is there in Me. For I am Balance. In Balance there can be no other motion than changeless Ecstasy.
11. "Love, Balance, Beauty and Truth are ONE in Me. When man knoweth Love, Balance, Beauty and Truth in Light of Me, and hath My Ecstasy, he shall have My all-knowing and think My knowing into thought forms to create My universe of imaged forms with Me."

II

1. "Go thou and tell to all who seeketh peace that they must first know Love. Peace cannot come to fearing man of clay who knoweth not Me in him. Until he beginneth to know Me in him he is barbaric man of sensed clay, separate and apart from all things, alone and disunited from all things.

2. "Go thou and tell man he cannot find Love outside of his Self. When he findeth Self he findeth Me, for I am he. And I am Love. Love cannot be acquired, nor possessed, for I cannot be acquired, nor possessed.
3. "The Light of My Love is in all men from their beginnings. Man needeth not to seek it from afar, he needeth but to recognize it in him when he heareth My Voice whispering to him from My silences, and calling aloud to him from the voices of every unfolding-refolding form of My imagining.
4. "Down through man's aeons My Love hath been his very foundation, but he knoweth it not during the dark aeons of his beginnings.
5. "For behold! I speak words of Love to all men; but man heareth not for long ages.
6. "My body speaketh to man as man's body speaketh to other men; but man is not aware that I have a body, nor that My body speaketh as meaningly as man's body speaketh meaningly.
7. "When man's sensed body speaketh from his clayed form, other sensed bodies like his heareth his voice with their sensed ears; but when inspired cosmic man speaketh from his Soul through his clayed form, others like him heareth him with inner ears and are quickened in Me.
8. "These hear the silences from which their vibrant sounds spring forth to manifest the rhythmic silences of My thinking in them.
9. "Know thou that all sounds extendeth from bodies of earth imaged by me. Earth bodies spring from earth's silences; e'en so do all sounds of bodies spring from earth's silences.
10. "Know thou also that all earths are My body; therefore, all sounds of earth extending from My body are My Voice speaking in sounds to those who alone heareth naught but sounds, and in silences to those who heareth My silences.
11. "The stars of the firmament of My high heavens are My body. The stars of My high heavens sing glad songs of Love to all men in the rhythms of My high heavens, but few there are who hear the silences of My mighty Voice resounding throughout My imaged universe, nor vision My rhythmic forms from their formless source in Me.
12. "Go thou, who heareth My voice singing from the stars of My high heavens—thou who knoweth the Light of Me in the silences of My singing—and inspire all men with thy knowing. Inspire them to hear Me as thou hearest Me. Lead thou all men everywhere to commune with Me under the stars of My firmament until they hear My silences and know Me as Self of them.
13. "Inspire them to interpret My silence in the rhythms of My thinking, that they may inspire other men to hear Me in their hearts, and in their souls, hearing naught but Love in My singing; knowing naught but Love in the rhythmic silences of My singing.
14. "Hasten thou the unfolding of man through thy knowing. Turn thou his eyes from earth unto My high heavens. Make thou his ways with other men My ways—his voice My voice.
15. "Open thou his inner eyes and ears with thine anointing that he may see Me, know Me, be Me.
16. "For I say that mankind is again on his verge. Unless man openeth his eyes to see Me, know Me and be Me, his dark aeons will again claim him for their own. His way will be hard if his voice be not My voice, and his ways My ways. For, I say, man's ways are his own. When he repenteth his ways his repentance is his own alone, for My Love ever awaiteth him who desireth Love.
17. "For, I say, man's ways are his own. When he suffereth from his ways his punishment is his own—for he setteth me apart from him.
18. "Likewise, when man rejoiceth—or findeth glory—or achieveth greatly—these are his ways and Mine with him—for he knoweth Me in him."

III

1. "The oceans of earth are My body, as they are likewise man's. From oceans of My body I speak to man in words and sounds of ocean's waves playing with wild ocean's winds and swirling tides. From pounding surf of breaking waves on sandy shores I speak to man; and those there are whose poet hearts hear My Voice forever telling them of My unchanging ecstasy of Love, which I alone am.

2. "Sensed man of clay hearteth not My Voice. He heareth naught but sounds with his sensed ears. He but heareth the sounds of my electric body with his electrically sensed body.
3. "He knoweth not the words nor the meaning of the sounds of Nature's universal language through which My body forever speaketh to those who know My silences. From My still Light My words of Love extend through all unfolding-refolding imaged forms to those among men who have ears to hear My rhythmic silences, and inner vision to see imaged forms in formless clay.
4. "From my silences My voice springeth to manifest Me through My imaged forms, which, likewise springeth from formless clay of My body.
5. Sensed man of clay thinketh not with Me, nor knoweth he My knowing. Love is far to man of clay whose body is My body, centered by My still Light but unknown to him as aught but sensed clay.
6. "The forest of earth are My body and man's. From every leaf and branch of their vastness I speak inspired words of Love to man who heareth them in the winds,--and in the silences,--and in the moods of the winds,--and in the play of light-waves which cosmic man knoweth as My Voice talking to him as man talketh to man.
7. "Too many there are who heareth naught but sounds when the rustling of leaves in soft breezes of My thinking telleth them of their birth from My silences; and too few there are who knoweth their unity of body and spirit with body and Spirit of Me.
8. "These men know Me in them. They commune with Me in My forests and on the shores of My seas. These, My Sons of Light, interpreteth My whisperings, and rhythms and tones of My spectrum, into words, and into the arts of man's understanding.
9. "These I anoint with all-knowing in the measure of their desire for all-knowing. These rare few of the inspired among men knoweth Love, and by their works they reinspireth other men to awaken from their dark to Light of Me in them. These are My cosmic messengers to man in this new day of his further unfolding into My Light."

IV

1. The many among men who hear naught but the sounds of My Voice, knowing naught of their source in My silence, deny My Being because they cannot see My Being with their sensed eyes.
2. "These do not deny the Being of man, e'en though their eyes cannot see the Being of man.
3. ""Nor do they deny their own Soul, or the Souls of men; yet their sensed eyes cannot see the souls of men.
4. "Nor do they deny Love, and Truth, and Balance, and Power, yet the senses of man cannot see, nor hear, nor feel, nor measure these invisible qualities in Me by which they are irrevocably bound.
5. "Say thou to these men: Thou canst not see God, for God is Love, and Love cannot be seen, nor weighed, nor measured.
6. "But thou canst manifest Love by the balanced actions and reactions of thy body,--or by its balanced givings and regiving. But when thou thus expressteth Love with thy body, know thou that thy expression of Love is not Love; for thy body is not thee, nor is it Me.
7. "Thy body cannot Love another body. It can but sense the body of man, fruit, flower or sunrise. Senses have no knowing in them, nor can senses love sensed clay.
8. "The body of the lowliest of beast, or serpent, senseth other bodies equally with man. Thy dog's body senseth other bodies beyond the sensing of thee,--his master.
9. "And know thou that there are no other bodies than thine, for I again say all bodies are one, and the sensing of a seeming other body is like unto the sensing of thy own finger, each being an extension from a focal point of sensing in each unlike patterned part of My whole universal body.
10. "Thou well knowest that thy body emerged from clay which records My thinking in imaged form, an emergence which thou callest 'birth.' Likewise, thou well knoweth that bodies of all unlike patterned of earth, sea and sky, or of forest, desert and jungle, also emerged

- from the same clay of My imagining and must return to it to lose their patterned forms of clay in that which man calleth 'death.'
11. "The bodies of man—and all things else—are but light waves of earth and sun, and suns are seed of all forms of My imagining.
 12. "When man asketh of thee, 'Who am I?' say thou to him, 'thou, with thy Father, art the One Light of all-knowing, centering thy one universal body of all-thinking.'
 13. "When man asketh of thee, 'Where am I when death taketh me.?' Say thou to him, 'thy Light of birth is mirrored by thy Light of death at the moment of thy birth, at the moment of thy death. Both are one, e'en though they mirror each other from far ends of cycles until their interchangings void each other in their constant interpassings.'
 14. "My Light of Love expresseth My givings to earths; and earth mirrorings of My Love is earths regivings to Me.
 15. "Behold thou My suns. They are My universe, records of My thinking. I give them My Light through the power of My desire to express My Light in form. In each sphere of My thought-recorded knowing is the seed of all form which manifesteth My knowing.
 16. "Tell thou to man who weepeth at death that I, the Father of man, give naught to him but Love; for man and I are One; and I am Love.
 17. "For behold, I give generating Light to suns to simulate My life in them. And suns mirror their light to earth as death to born earth forms of clay with their radiating mirrorings. In this wise is death in suns reborn as life in earths, and death in earths is likewise reborn as life in suns.
 18. "Thus is My law of opposites fulfilled. For again I say, life giveth to death that death may die; and death regiveth to life that life may live. All opposites of My cyclic thinking forever interchange with each, that each may be what the other was, sequentially.
 19. "In this wise My Light generateth life which radiateth as death to again generate life in countless cycles of givings and regiving without end.
 20. "And again I say that both life and death of formed clay are but seeming, for clay is naught but clay and cannot live, nor die. For life of man is life of Me, and I die not, nor doth man die.
 21. "When man knoweth Me in him as Light of Me, then is he as unchanging as I, his Father-Mother, am unchanging.
 22. "While man thinketh of man as man-formed clay, then is he but man-formed clay which returneth to earth as formless clay.
 23. "Wherefore I say, man must be born again, and yet again, rejoicing at My givings. Likewise, he must come to rest in Me, again and yet again, rejoicing at his regivings to Me of countless deaths of man-formed clay for reborn into man-formed clay.
 24. "And now shall a new unfoldment come to man who shall arise from the clay of him into My kingdom of Light in My high heavens. I, the Father of man, await man's ending of his own agony, for man hath not yet known Rest, nor Love, for he hath not yet known Me."

V

1. "Again I say, I am the God of Love.
2. "Many have been My messengers to man who have given words of Love to man for his unfolding, but man hath placed man alone within the circle of My Love and shut out all others of My children of earths and suns.
3. "Say thou to man, My Love extendeth equally to all My creating things, for all creating things manifest Me purposefully, e'en as man manifesteth Me purposefully. The pulse beat of man—the tiger in the jungle—the insect under rotting bark of tree—the elephant and winged creatures of the skies, and countless fishes of the seas—are one. All pulse with the pulsing waves of My universal thinking which imageth all things as One Whole Idea manifested by all unfolding-refolding extensions of My knowing.
4. "Say also thou to man who thinketh of his heart beat as his own alone—unbound to all things else—that all creating things unfold with the pulse beat of My cyclic thinking. As My thinking is universal, so, likewise, is My pulse beat universal.

5. And furthermore I say that every blade of grass and leaf of oak in mighty forest pulseth with the heart-beat of man and all things else, yea e'en down to micro-cosmic cells of forming things of earth, and sea, and sky; for e'en the most minute of these pulse with the electric waves of My cyclic thinking as the mightiest of stars in My heavens likewise pulse.
6. "For I, God of Light, thy Father-Mother God of Love, am the One Whole. From Me all unfolding-refolding things extend, and to Me they return for reextension.
7. "Glorify thou Me, the One Whom I am, for I am All, and no other is.
8. "I, the undivided sexless One am Unity.
9. "What I am thou art, for thou art Me.
10. "Glorify thou thy Self, for in so doing thou art glorifying Me.
11. "I, the One whole, am knowing Mind. My thinking is expressed in light waves of My knowing, but My thinking is not Me.
12. "I am Creator, creating with My thinking.
13. "Out of My Light of knowing My two lights of thinking are born as sexed pairs of opposites for repetition as sexed pairs of opposites.
14. "Mind thinketh alone what Mind knoweth. Mind existeth to think knowing into forms of Mind imagining.
15. "To think is to create. I create with Light. Nothing is which is not Light.
16. "I, with man, am creating man in My image.
17. "What I am man is. I am Light. Man is Light.
18. "I think, and all things in My universe appear in the images of My thinking.
19. "I think man, and man appeareth in the image of My thinking.
20. "Man thinketh man, and man appeareth in the image of man's thinking.
21. "Man's thinking is My thinking. Man's knowing is My knowing. .
22. "I think idea. The Light of My knowing registereth My idea in the two sexed lights of My thinking, and form is born in the image of My thinking.
23. "Form has no existence; nor have My imaginings. These exist not for they are not Me. I alone exist, I, the ALL.
24. "I create My imaged body with the inbreathing of My pulsing universe of Me. Likewise I void it with My outbreathing to again create it.
25. "My universe is My image; but My image is not Me.
26. "All things are created in My image, but they are not Me, e'en though I am in them and they in Me.
27. "All things come and go from My divided thinking.
28. "All things go from very heart of Me into My imaged universe; and when they disappear from there I also take them back to very heart of Me.
29. "Know thou that all creating things are resurrected things, again manifesting life of Me through My divided thinking.
30. "Man divideth his thinking in manifesting Me.
31. "The body of man sleepeth, that it may awaken in Me, to manifest Me.
32. "The body of man dieth that it may be resurrected in Me, to manifest Me.
33. "The body of man disappeareth, that it may reappear to manifest Me.
34. "Man who sleeps or dies or disappears is but man's image, for Self of man sleeps not, nor disappears; for Self of man is Me.
35. "Again I say that I am One, and man is One in Me when he knoweth that I am he.

VI

1. "When formed clay of man is ready to know Man in him as Light of Love, then am I there for him to know Man in him as Love.
2. "I am as the silent harp of many strings is to man who heareth not the rhythms of beauty in the silence of the unsounding harp. Man may as well deny the harp which he cannot hear with ears of earth as to deny Me because he cannot see Me, nor hear My Voice.

3. "Man forgeteth that the sounds of his voice which others hear are not his knowing. They but express his silent knowing in words which they can hear. But the sounds of words which emanate from him are not his knowing, nor are they him.
4. "Likewise, sounds which springeth from the silence of My knowing throughout My universe are not My knowing, nor are they Me. They are the voice of My electric body whispering to man of My still Light from which they sprang.
5. "Whyfore, then, doth man believe on man whom he cannot see nor hear save through the clayed form of his electric body, and its varied sounds, and believe not upon Me Whose Universal Voice he heareth in wind and wave, and in whisperings of My body's earths and suns.
6. "Yea, and he can see My electric body as plainly as he seeth man's.
7. "Verily, I say, man is not now so bound to body sensing as in the early days of his unfolding.
8. "Man alone of all My creating things has begun to hear My whisperings. Since his beginning My still small Voice has whispered within him that I am he and he Me; but e'en now barbaric man in his small new world heareth dully, and maketh idols which he treasureth before Me, for he is still new. He is still but in the ferment of his early brewing.
9. "For I say, that all things which flow from Life of Me hath Life of Me flowing through them, e'en to the least of these; but, I say, that e'en though My Light of immortal Life floweth through those mortal symbols of My thinking it does not touch them in its passing.
10. "When they shall know the Light of Me in them, then shall they be Me and I them.
11. "When they shall know Light and Love as One they shall then know that Love in them is the still fulcrum of their power to express Love through sensed action.
12. Their sensed actions shall then be balanced in the silence and the stillness of the Light which is their fulcrum. From the fulcrum of My still Light of knowing man must extend his power for imaging, and for giving form to his imagings, e'en as I, creator of all, likewise extend My power of knowing through the level of My thinking to give form to My imaginings.
13. "Wherefore, I say to thee, exalt thou thyself beyond thy sensing. Know Me as fulcrum of thy thinking. Be Me as deep well of thy knowing.
14. "For I say that man who senseth but clay of earth in him is bound to earth as clayed image of his earth.
15. "Clayed images of My imaging who know not Me in them are but dwellers of earth's dark. To sensed man the doors of My kingdom are self-barred by darkness until the Light of Me in him is known by him as Me.
16. "Until then he is but moving clay, manifesting not Me in him while sensing naught but moving clay of him; knowing not the Glory of My Light in him.
17. "For again I say, all things are One in Me as man is, when he knoweth Me in him.
18. "All knowledge existeth. All knowledge cometh to man in its season. Cosmic messengers periodically give to man such knowledge of My Cosmos as man is able to comprehend, but that which he can bear is like unto a thimbleful out of the mighty ocean for man is but beginning to comprehend.
19. "When man knoweth Light then he will know no limitations, but man must know the Light for himself and none there can be who can make words of it, for Light knoweth Light and there need be no words.
20. "Man's sense-seeing with his eyes binds him to the illusion of My dual thinking, for I but build illusion with My dual thinking for his sense-seeing.
21. "Sense-seeing binds man to forms and things, while Mind knowing openeth doors of glory to the opposed threads of Light with which I weave all idea of Mind into forms of many moving things.
22. "Mind knowing decentrates unto the farthest reaches of My universe of Me, and seeth all forms as One.
23. "With his seeing eyes man seeth Light as matter energized, but senseth not that the energy of matter is the Light of My divided thinking. With man's unseeing eyes of Spirit he knoweth the Light of Me, the Source. He knoweth he is bound in Me as One, and I in him.
24. "Behold in Me thy God of Love, the One, inseparable."

VII

1. "Through woman I speak of Love to man, and to woman through man. Many there are whose bodies heareth the call of body and call it Love.
2. These think of Love as divisible possessions which can be possessed, acquired, given or taken by one from another one. These know not that the senses of one unbalanced body are but calling to another unbalanced body for balance which they forever find to forever lose in wave cycles of finding and losing.
3. "But again I say that manifestations of Love through sensed bodies is not Love e'en though it springeth from the fulcrum of Love in Me.
4. "Pairs of oppositely conditioned bodies must forever interchange with each other to find balance with Me. In this wise I express My unchanging Love through the changing cycles of My thinking as manifested in the pulse beat, breathing and sex interaction of My dual electric body. As My universal electric body pulseth with the duality of My rhythmic electric thinking, so, likewise, all extensions of My body pulseth with the dual electric energy of My cyclic thinking.
5. "When man thinketh he loveth a woman he should have a care that he loveth in his heart lest he be moved by his senses to a desire for sense balancing.
6. "For I say that he who loveth in his heart loveth Me only, and not another body, for Love is in Me alone.
7. "He who loveth in his heart loveth Love in Me, a mirror of Light in man to give back to Me that which extendeth from Me.
8. "E'en so are the suns of My body hung into dark heavens to give back their light to Me as dark, for reborning through Me as light.
9. "E'en so is Love in Me alone, being but manifested by giving-regiving mirrored sequences of My electric thinking.
10. "E'en so doth My universal body interchange as My resolving-dissolving universe of dual light shineth out of darkness as mirrored forms which disappear again in Me for ever borning.
11. "Say thou to man who weepeth for one who loveth him not, that he is but moved by his senses to a sensed expression of Love. Say thou to him that he who so weepeth knoweth not Love for the woman for whose Love he yearneth.
12. "But he who loveth in his heart, knowing Me in him, rejoiceth that he is thus enriched by knowing Love in the heart of woman, e'en though no words of Love shall have passed between him and the woman of his inspiration.
13. "Likewise, say thou to him, when thou knowest Me in all mankind thy Love shall be as a mirror to extend thy Love to its mirrored reflection in all to whom thou extendeth it.
14. "And all to whom thou extendeth thy Light shall Love thee in their hearts, for in thine eyes there will be the Light of Love, and Truth, and Balance in Me.
15. "Again and again, and ceaselessly, say thou to man that he is One in Me when he knoweth Me in him. And when he heareth My voice inspiring him to know Me in him then should he listen unto My Voice in its silences, and in the sounds of My whisperings which springeth from My silences.
16. "Then must he depart from his body to know My knowing and to think My knowing with Me as One. For I say unto all men who desire My anointing in My Light that they shall know all things.
17. "All knowledge and all power existeth in My Light. All men shall have all knowledge and all power in the measure of their desire for the Light of My kingdom of all-knowing Love."

VIII

1. "Of a verity I say, no man shall know Love, nor Peace, nor Rest, until he giveth Love of Himself to all men.
2. "Nor shall he who desireth a throne be enthroned until he shall first enthrone all men.

3. "Nor shall he who desireth riches be enriched until he shall have given all he hath for the enrichment of all men.
4. "And he who would be a leader of men must first be the servant of man.
5. "And he who desireth power, or glory, shall not attain power or glory until he hath himself empowered and glorified all men, for mankind honoreth not any man who hath not first honored all men.
6. "E'en life may not be man's until he hath lost that which he thinketh of as life to gain immortal life through his knowing.
7. "For I again say, My One Law demandeth that man doeth My will in all his creations by first giving the Light of his Self, so that the reflection of his Light returneth to him in full measure, e'en as I give of My Light to My universe and repeat the reflection of My Light forever and forever."
8. Thus have I translated true in words for man the knowing of our Father-Mother while in the Light upon the mountain top.

THE BOOK OF BEAUTY

A Communion

1. Behold I am in Thee. Enfold thou me.
2. I, my Self, am reaching out to Thee, well decentrated in thy Light.
3. I am wholly in the Spirit.
4. My abode in my body is far.
5. My body's abode on its planet is far.
6. I am in thy Light, knowing Thy Light.
7. I am wholly Thee, knowing Thy knowing, translating the pulsing rhythms of Thy thinking into words, knowing full well that the very least of these, Thy words, will long outlive the span of man upon that now far world where thou hast again cast me for one more life of unfolding thy knowing, that Thy new Word writ through me may be another dawn for awakening man.
8. Speak Thou through me.
9. Manifest Thou through Thy messenger.
10. Upon my heart are heavy questionings. Write thou Thy answers there in Light waves which transform Thy knowing into Thy imaged thinking.
11. Unfold Thy being, dynamically, and be Thou me as I write man's word from wordless Light.

THE WORD

I

1. "Behold thou My electric universe in all its rhythmic majesty. "
2. "Behold thou My body, record of My knowing manifested by My electric thinking.
3. "Behold the Light of Rest in Me from which the divided lights of My moving electric body spring to manifest My knowing in forms of my imagining.
4. "Behold the beauty of My body, formed image of immortal Idea, known alone by Me. Manifested by My thinking.
5. "Behold the rhythmic movement of My universal body, manifested in my starry firmament of seeming stillness,--in avalanche or whirling tornado,--in multiformed idea unfolding from its seed,--in rainbow spectrum of the sun,--or light of moon in firefly flashing meadows.
6. "Behold the beauty of mating and of motherhood, and of thinking man inspired by communion with the Light of Me which centereth him. Naught is there which is more beautiful than the Light of Me mirrored from Me in eyes of inspired man who knoweth Me in him and heareth My voice with inner ears, for reinspiring other men.

7. "Behold the beauty of drab earth's oneness, womb of the myriad forms of My One Idea, manifested by countless designs of My imagining,--by forest and jungle,--by dry hot desert and the cooling mists of falling waters,--by birds of the air and beasts of the field,--by singing insects and honey-making bees,--by big and little fishes of the seas,--and all mankind to whom I have given dominion over all things for his weal or woe in accord with what he doeth to these things of earth which I have given to him for his well-being.
8. "Behold thou these many treasures which I have given to man; and say thou to him that e'en though beauty is in him, and in all things of earth, yet he shall not know Beauty in him, nor in earth things of his sensing, till he knoweth Me in him and seeth Me in all forms of My imagining.
9. "For I again say that I alone am Beauty, as I also am Love and Truth. These treasures of My high heavens are beyond vision of man of earth alone. Man of clay can but vision clay in all things until he seeth Me in all things.
10. "The dawn of Beauty cometh to many when he beginneth to hear My whisperings with inner ears and seeth the Light of Me centering all forms of My imagining.
11. "Verily I say that all My creations are extensions of My Light which Mirror My imaging in rhythmic light waves of My thinking. As I, the Light which mirror them, am Beauty at their Source, e'en so are all reflected forms in all My universal body beautiful to him who knoweth Me as his source.
12. "Long aeons of man's unfolding passeth before man's awareness of Me in him awakens, and still longer aeons passeth before man's awareness of Me drowns out the dark of his early aeons.
13. "The measure of man's awareness of Me is the measure of his awareness of Beauty in all unfolding-refolding things.
14. "For I say to all men that the treasures of My kingdom of heaven which all are forever seeking lieth within man himself.
15. "As man riseth above his sensing to be Me in his knowing, so shall all the treasures of My kingdom be his in the measure of his knowing the Light of his Self as the Light of Me.
16. "In so far as man knoweth Beauty in him shall he know Love, and Truth, and Balance,--and the peace which passeth all understanding."

II

1. "Say thou these words to him who seeketh Beauty.
2. "He to whom Beauty is newly awakening may be likened unto the faltering steps of one who would walk in a new art, but whose eyes are on the ground to place his steps, instead of the Light of Me from whom his inspiration cometh.
3. "He who would interpret My rhythms in art must walk his path in ecstasy, undiverted by deviations, that he may see Me only, and hear naught but Me.
4. "For I am the Source of inspiration in man. To him who seeketh inspiration through Me, I say, learn thou to walk thy strongly in the Light of Love, for in the dark thou canst not find thy way to Me. The path to Me is Light, and by it thou canst well find thy way to Me.
5. "For I am the Soul of art. To him whose soul would touch My Soul, and feel the heart beat of its mighty rhythms, say, in so far as thou knoweth thy Self as Light, thou shalt know Me as Light.
6. "For I am Beauty. In Beauty must man be born anew. Through Beauty must fearing man become knowing man. Again through Beauty must knowing man be reborn as ecstatic man.
7. "Ecstatic man is he who has found Balance in Me by being Me. Ecstatic man is he who has added Beauty to his knowing.
8. "To him who would add ecstasy to his knowing I say, seek Me in Truth; for only in the balanced rhythms of Truth shalt thou find ecstasy.
9. "Naught of man's creations shall endure which are not conceived and created in ecstasy.
10. "Creations of man which have not the Light of Me in them shall be as shifting sands.
11. "Verily I say, the creations of ecstatic man are My creations, for they are balanced things; and I am Balance.

12. "To him who would create unbalance I say, untruth exists not in My house. I alone hold Balance; and the eyes of him who seeth through Me are immune from all but Balance.
13. "For I am Balance. He who would find me must seek Balance.
14. "And I am Energy. My omnipotent power is man's when he is Me.
15. "And I am Rest, which man may know by finding Self of him in Me.
16. "And I am the Light of Love and Life. And I am truth. Upon that foundation I have laid the cornerstone of My universe."

III

1. "He who knoweth Beauty, yea, he shall dwell in my house.
2. "The learned man, or he who possesseth great riches of earth alone, but knoweth not Me in him, yea, he shall not dwell in My house. But he who possesseth great riches of heaven and earth, knowing Me in him, yea, he shall dwell in My house.
3. "The doors of My house are wide open to the most humble and unlearned whose heart beat echoeth the rhythms of My thinking.
4. "He whose inner ears heareth My voice in falling waters,—in soft breezes of hillside pines,—in tempestuous tornado and rhythms of pounding sea,—in the motion of star systems of My firmament,—in the silences of interchanging lights and shadows interplaying o'er hill and dale,—or in the moods of the winds and the light of earth's moon, yea, he who is so attuned to Me is already in My house and createth with Me.
5. "To him I give all-knowing and all-power to think My universe into rhythmic, balanced forms with Me.
6. "To these who are thus illumined by My Light I speak in rhythms of Light for the uplift of other men. Such illumined ones are My messengers who reinspire other men and open for them the doors to My kingdom.
7. "These, My Messengers to man, who know beauty and Love and Truth, sit high upon My right hand in My kingdom of Light. These whom men belittle I enthrone in the glory of My Light. To these illumined Messengers I give all-knowing in the measure of their desire for all-knowing.
8. "He who is thus enriched with the treasures of My high heavens, and dwelleth in the Light with Me., e'en though he liveth in a tent upon the mountainside of earth and shunned by man, is richer than any man of earth who knoweth not me in him, e'en though he sitteth upon a jeweled throne of gold and ruleth vast kingdoms.
9. "Without My illumined messengers man's bloodborn kingdoms would forever be blood-born, for man of clay who seeketh to possess wealth of clay like unto his clay is forever jungle-born.
10. "Verily, I say, e'en though the sword replaceth the club, man who killeth man is still jungle man of clay until he knoweth Beauty and heareth My voice in him.
11. "Yea,—man of earth is still barbaric, and forever will be until he heareth My Voice whispering My rhythms of Beauty through the creations of My inspired messengers.
12. "Through My illumined ones—whom I have anointed with My Light of all-knowing—man's jungle world of hate and fear of neighbor and nation, will unfold unto the world of peace through the unity of man. But again I say, all men will come to Me, but the agony of awaiting that day shall be theirs alone."

IV

1. "Go thou and say to man these My words for the now unfolding new cycle of man's progression.
2. "Better is it for him that he knoweth not his numbers, nor his letters, than that he knoweth not the Beauty of the dawn.
3. "When man seeth Beauty in the lily with eyes of clay, likewise seeing naught but ugliness in the mire from which the lily sprang, he seeth not with inner eyes, else he would see Me in both the lily and the mire which sprang from the One Light of Me.

4. "For I say that he who knoweth Beauty in Me seeth the Light of My knowing and thinking in all My unfolding forms, and heareth alike the silent rhythms of their unfolding from My body to manifest Me.
5. "He who knoweth Beauty in him seeth the unseen and heareth My heart beat in the silent rhythms of My symphonies.
6. "He who addeth beauty to his knowing addeth majesty to his stature. Ennobled is he on My throne. And a Light there shall be in his eyes wich all men can see who know My rhythms, for in him is beauty made manifest.
7. "All unfolding things in all My universe are beautiful, for all are manifesting Me in My knowing and My thinking, but their Beauty is not in them; it is alone in Me.
8. "To My eternal body I extend My knowing, through My electric thinking to unfold the Idea of My knowing into imaged forms of My imagining. But again I say, the forms of My imaging are not Me, nor is the Beauty of their forms in them. It is alone in Me."

V

1. "See thou no more with outer eyes alone for thou hast knowing eyes to void the illusions of thy sensing.
2. "Throughout long aeons man has walked his earth with eyes of outer seeing, giving belief to that earth of his body's sensing. Throughout his new aeons he must walk the earth of inner seeing and know Me in it as but visioning it in Light of Me and Light of him.
3. "Sensed man of earth must now unfold into knowing man of My high heavens who thinketh My knowing with Me as One.
4. "Knowing man is cosmic man who hath risen above his sensing to know Me in him as his very Self.
5. "Verily I say, the dawn of cosmic man is in its beginnings. Go thou, therefore, to all the world and sow the seed of thy knowing. Write thou My message to cosmic man given thee at thy anointing and send thy books to all peoples and all nations to transform them into knowing men by the renewing of their Mind through new comprehension.
6. "Thou shalt sow the seed of knowing man in unfolding man's progression, and no rest shalt thou know until thou hast well fulfilled thy task.
7. "Through cosmic man the unity of man beginneth.
8. "Many are they who know Me in them. Sow thou the seed of Beauty, Love and Balance in them. And multiply thou them until their legions shall illumine the dark of man's barbaric ages with My omniscient Light.
9. "Say thou to thine anointed ones, these, My words: Thou art Love. Thou art beauty. Thou art Balance. Thou art Truth. Go thou and give Love, Beauty, Balance and Truth to thy neighbor.
10. "Think not thou of doing great works in My name. Go thou to thy neighbor. Think thou of thy neighbor alone. One seed sufficeth not for a meadow but out of one seed cometh a sheaf of ten.
11. "As many sheaves of ten filleth great granaries, e'en so will thy sheaves of ten encompass the whole earth to bring into being the new age of cosmic man.
12. "Say thou these, My words, to thy neighbor: Go thou to ten men who will believe on thee; and multiply thou them by ten, and yet another ten, until a legion shall be as a wall of granite beneath thy feet.
13. "Heed thou My commandings and sow thou My seed of Love lest man destroy himself by his continued desires of earth, knowing not Me in him.
14. "Be not neglectful of thine own tasks, My son. Leave not to others of lesser knowing that which thou thy self must do, that which must be done for cosmic man to come must have thine own self in it.
15. "He who conceiveth must himself unfold his concept.
16. "The mason layeth the stones of the master's thinking. Thou thy Self, must impart thy knowing in the Light of thy anointing to cosmic man who will build thy knowing and Mine into balanced rhythmic forms with thee and Me.
17. "And out of the knowing of thine anointed legions a new world of unified man shall spring.

18. "For where thine anointed shall gather together to thus unify man through his knowing of the Light of Me in him, there shall I be in their midst. And they shall not fail."

VI

1. "In My name say thou to man that in his unfolding he shall no longer place earth before Me, gaining aught of earth and naught of Me.
2. "Man's earth is My body from which man's body appears in its myriad cycles of unfolding and refolding.
3. "My body is not Me, nor is man's body man's, e'en though it is the seed from which man's form cycles appear and disappear.
4. "For I think earth, and earth appears, disappears and reappears in balanced cyclic wave rhythms of my electric thinking. Wherefore, I say, man's earth and man are but My imagining, to come and go with the cyclic rhythms of My thinking. It is not Me; nor is it him; nor is it e'en what seems to be to him.
5. No longer shall sensed man of clay be man in man's believing, for man's knowing must be master of his sensing. His knowing will be My knowing, and his imagining, My imagining. Man thus knowing will think his knowing with My thinking. My omnipotent power will then be his in the measure of his knowing.
6. "Thus shall the inner Light of cosmic man to come control the temple of clay within which he dwelleth with Me, and buildeth with Me, as ONE.
7. "My universal body is My temple. I dwell within My temple. Behold thou My kingdom of Rest which centereth My temple within which I dwell.
8. "My body manifesteth Me e'en though it is not Me.
9. "My body is beautiful and perfect, for My rhythmic, balanced thinking in all its seeming parts is rhythmic—balanced—perfect.
10. "Man's body is man's temple. Within man's body the Light of his Spirit Self dwelleth as ONE with Me.
11. "Man's body is beautiful and perfect when the interchanging rhythms of man's thinking are balanced in the equilibrium of My Beauty and My Perfection. My kingdom of Rest centereth man's temple when man dwelleth with Me in My kingdom. Seek ye all men My kingdom. To him who findeth Me, all-knowing, all power- and all-presence shall be added unto him.
12. "When man knoweth the Light of Me in him naught can upset the balanced rhythms of My thinking in him which maketh the temple of his body to be beautiful and perfect.
13. "As man buildeth his temples of worship from stones of earth, e'en so he buildeth the temple of his body from clay of earth.
14. "Man knoweth that the spirit of his temples is not in its stones, yet he knoweth not that his spirit Self is not in his clayed image form which but manifests the Self of him.
15. "Wherefore, I say to awakening cosmic man whose knowing is My knowing, and whose thinking and imagining are My thinking and My imagining, thou shalt henceforth build thy temples in the Light of My knowing and thy knowing as ONE, and they shall be beautiful and perfect, as I am beautiful and perfect.
16. "For I say to unfolding cosmic man, ye must be reborn in the Beauty of My knowing. With each incoming breath ye must be reborn in Beauty and Perfection. And thy creations will be beautiful and perfect, for their rhythms will be My rhythms manifested through thee; their balance, My balance. When My ecstasy is in them as thine and Mine, thy creations will endure as long as My creations endure.
17. "With each pulse beat of thy heart ye must be reborn with the Love of My knowing. And thine actions shall manifest My Love in thy dealings with thy neighbor. And peace shall be in them, for thy dealings will be beautiful in their perfection of rhythm in all of their loving interchange.
18. "Again I say unto all men that thy dealings with thy neighbor are with the whole world of men, for what ye do to one ye do to all.

19. "Mark ye well, these, My words, for all mankind is One. The hurt of any one is the hurt of all. It lowereth all mankind.
20. "Likewise the good of any man is the good of all. It uplifteth all mankind.
21. "He who manifesteth the Beauty of My thinking in the orderliness of universal law expressed in My unfoldings and refoldings—in my givings and regivings, and in the rhythms of Balance in Me—is already in My House. The doors of My kingdom are opened unto him for My anointing.
22. "Verily he shall know no limitations which are not My limitations. And he shall know all things."
23. These commandings of My Father-Mother have I translated true for man while in the Light upon the mountain top.

THE BOOK OF HEALING

A communion

1. Behold the Light which shineth out of the darkness.
2. The glory of Thy anointing Light is upon me.
3. I am in the spirit. Thy Light is all about me. It encompasseth me. It shineth through me. I am dissolved in Thy Light.
4. Thy Light is my Light. I am immersed in my Light.
5. Dimensionless I am; and I am as unconditioned as Thou thyself art dimensionless and unconditioned.
6. Thou, my Father-Mother, art the Light of the world.
7. There is but Thee, the One Light; therefore, I am thy son of Light, being One with thee.
8. I am the Light of the world, bearing Thy radiance to man.
9. I am Thy messenger of Light, translating Thy glory into words for man.
10. When thou speakest through me, I, myself, speak through my Oneness with Thee.
11. I need not to learn, for I know all things.
12. When Thy Light and mine are intermingled, then is Thy knowing, my knowing, and Thy thinking, my thinking.
13. When I am not body engaged in sense-thinking, then am I wholly Mind, thinking Thy transcendent thinking.
14. Thou thinkest Thy knowing in light waves; and Thy meaning is as clear to Thy anointed one as the Light of Thy knowing behind its meanings is radiant to him.
15. Thou art the Source of force which keeps all Creation moving on thy balanced wheel of motion; yet Thou art not the wheel, nor art Thou motion.
16. Thou art not the moving shaft. Thou art the still center of the shaft where no motion is; yet all motion is centered by Thy stillness.
17. Thou art the source of all creating things; yet Thou are not the many things of Thy creating.
18. All creating things spring from Thee as product of Thy knowing, yet they are not Thee, nor are they a part of Thee.
19. All creating things are conditioned by Thy thinking, yet Thou Thyself are not conditioned.
20. All creating things are forever changing, as Thy thinking is forever changing, but Thou thyself art never changing; nor is Thy knowing, from which Thy thinking springeth, ever changing.
21. In the spirit I stand before Thee, the Source of all creating things, awaiting Thy commanding.
22. I know Thy purpose wholly.
23. Thou hast flashed it to me clearly in its fullness.
24. I sense it fully, e'en as I wholly sensed it when first I translated thy inviolate laws and principles for the unhearing ears and unseeing eyes of earth-bound man.
25. To fully sense it in the Light is sufficient for both my knowing and my ecstasy; but my knowing and my ecstasy will not alone bring Light to man.

26. Unfold Thou again, through me, part by part, sequentially, Thy immortal plan which Thou hast writ in waves of dual light upon time's pages.
27. I, whom Thou hast freed from time, must bind myself to time for man.
28. Let Thy timeless essence be spread out in the orderliness of time, that I may build a structure for man's seeing, bit by bit, and piece by piece.
29. Thou, of whom there are no parts, nor is there time, shalt make man to see the unity of Thee through Oneness of the many parts he sees in space and time.
30. Lead me to unfold Thy plan of creation for mankind's reasoning, in the manner of his reasoning.
31. Let me again write down Thy laws. Guide Thou my hand anew.
32. Enfold Thou me within Thy inner gates that I may not err in transcribing through my humanity.
33. Words must I rewrite from wordless Light.
34. Guard Thou my unity, my Oneness, lest I again write my words, not words of Thine.
35. Diagrams must I set down in form from formlessness, for without form they are to man as though they never were.
36. Make me master of the art in which I am so weak and must be strong.
37. Pictures of Thy imagining must I paint in man's pigment, for the Light of thy knowing must be translated to him in words for which his sense-seeing hath a meaning.
38. Enhance Thou my skill in thus translating the colors of thy light waves of thinking with colors made of earth.
39. To thus translate the glory of Thy spectrum with earthly pigment, is like unto kindling fires of genius in dead eyes; so guide Thou Thee in me when Thou commandest me.
40. Here, therefore, I take my stand upon thy mountain top, to translate for man Thy simple plan that my Spirit seeth in Light, to the sense-seeing of man's eyes. Then must I set it down in form for earthbound man whom Thou wouldst release from bindings through me, Thy messenger to man.
41. And keep Thou me in the Oneness of thy Light until I have worthily given Thy message to suffering man.

THE WORD

1. "Hear thou Me, and heed thou My commanding.
2. "Give thou to man new knowing. My messengers to man have given him but little knowing, for man could bear naught of My knowing in his early days, and but little more today, for man is still new. Give to him, therefore, that which he can bear, but beyond that little shalt thou not go.
3. "Dark voids are still dark, e'en with much illumining, but that which is illumined shineth brightly with but little added light. E'en so was fearing man in his early days of darkness, and e'en now he is but beginning to know the Light of My illumining.
4. "For long aeons man hath been but body, a fearing body of clay, ever fearing for his body, a groveling slave to his body, working, fighting for his body, sensing naught but body needs and desires. For these aeons he hath known naught of Self of him, nor of Me in him.
5. "Then cometh yesterday in man's unfolding, and the dawn of Consciousness and conscience in him.
6. "Man that suspecteth Me afar, but feared My wrath, for he knoweth naught but wrath and other passions of his sensed body. In those early days of his first aeons he knew not Love in Me, nor in any thing.
7. "Then cometh today when fearing man is becoming KNOWING man, conscious of Spirit in him and of his Spirit Oneness with Me, but comprehending Me not.
8. "Man still sayeth that I cannot be comprehended, for he still must sense that which he would comprehend.
9. "Man still thinketh of Me as a material body like unto his own, for he still demandeth a material body for all idea of his conceiving. He still knoweth not that I have a universal body of My conceiving—product of My desiring—created by My Thinking—which is not

Me, e'en as man has a body of man's conceiving—product of his desiring—created by his thinking--which, likewise, is not man.

10. "Man knoweth not yet that the idea of any creating things is not the body of the creating thing which but manifests the idea in forever changing form.
11. "Nor knoweth he that forever changing forms are but forever changing electric records of forever changing thinking. Nor knoweth he that forever changing thinking is but the fulfillment of desire to manifest knowing in forever changing form.

II

1. Man still thinketh of himself as one of countless many men, each one a separate being, each one an entity, an ego, an individual person. He knoweth not yet of his unity with all other men, nor with Me. Nor knoweth he yet that he must lose his treasured individuality to find universality of knowing in Me.
2. "Say thou to him; each thing is everything; and each is everywhere.
3. "All things are the same thing, for all are universal.
4. "All things occupy the same space, and each thing occupeth all space. For, verily I say, all things are omnipresent—for I center all things; and I am everywhere.
5. "All things entendeth to all things—from all things—and through all things. For, to thee I again say, all things are Light—and Light separatist not; nor has it bounds; nor is it here and not there.
6. "Man cannot evade Me, for he is Me. Nor can I evade man when he desireth Me—for I am he. Knoweth thou that desire in man and desire in Me are One—likewise all desire in all men are One.
7. "Hear thou Me all men when I say there is a Light within thy life thou knoweth not of, centering and controlling that clayed image which thou thinketh of as thy life, knowing not that it is but an implement of thy life, a tool for thee to work the miracles of thy thinking for just a little while until it rusteth away.
8. Thou mayest weave the pattern of thy thinking in Light of My knowing, and create thy image in divided Light of Me, e'en as the sun sets up its bow of many hues from divided Light of Me; but thou canst not be apart from Me, e'en as the spectrum of the rainbow canst not be apart from Me.
9. "And as the rainbow is a light within the Light, inseparable, so is man's Self within Me, inseparable; and so is his image My image.
10. "Verily, I say, every wave encompasseth every other wave unto the One; and the many are within the One, for the many are the one.
11. "And I further say that everything repeateth itself within every other thing, unto the One.
12. "And, furthermore, I say, that every element which man thinketh of as itself alone is within every other element, e'en to the atom's smallest unit.
13. "When man queries thee in this wise: Sayest thou that in this iron there is gold and all things else? Thou mayest answer: Within the sphere, and encompassing it, is the cube, and every other form that is: and within the cube, and encompassing it, is the sphere, and every other form that is.
14. "Say thou also to him: All things center all things and are involved in all things. Everything reacheth through every other thing e'en to the farthest star.
15. "See thou that man well knows the illusions which deceive his sense-seeing. Point out to him My mirrors and My lenses of dual light-pressures which curve My universe of seeming into imaged spheres of My thinking as seed for multiplying One into seeming many ones.
16. "For I say that man's infinity ends in eyes of man where it began. All things in My mirrored universe of illusion end where they begin.
17. "Know thou that eternity endeth in NOW, for now is eternity. For the purpose of creating the illusion of time have I set My mirrors and lenses of dual light to attain an infinity in My imaged universe where no measure is."

III

1. "Thou, My son, desireth My knowing. Thou hast My all-knowing. Whyfore question Me? Desire My all-knowing and it is already thine.
2. "Wherefore, thou asketh, can man take death away from man and give back life to him?
3. "How can man heal the sick and make blind eyes see?
4. "Wherein lieth Thy Omnipotent power in man which Thou well hast in Thee?
5. "These questions thou asketh all unmindful of thine allotted task wherin thou art commanded to take death away from men through thy knowing, and give him back to Me as Me.
6. "My messengers have their allotted work for Me well suited to the day of their appearance and to the purpose for which I well choose each messenger.
7. "Thy task thou knowest well; and thou shalt execute My commands to thee to open doors now closed to man—that he shall see the Light of Me in him, and know himself as Me.
8. "Thou shalt not in thyself regenerate man, nor heal the sick, for by such acts thou shalt not prove thyself. Thou shalt, however, make man to heal himself through knowledge of the Light.
9. "Thine own work is timed to this day and age, but, at thy will, thou mayest appoint thy messengers as Mine, to heal the sick and give My power to them through thee; so heed thou My limiting commands to thee.
10. "I limit thee to giving My knowing to man that he may heal himself through his knowing, and not through thee, nor through faith or belief in thee, nor e'en in Me.
11. "Say thou to these appointed ones these words of mine:
12. "I am the Omnipotent God of My creating universe.
13. "My universe is My body, idea of My imagining formed in My image, product of My knowing, recorded in matter by My electric thinking. My body is not Me. I alone Am
14. "My knowing is the still, balanced, unchanging and unconditioned Light of Me.
15. "My thinking is the dual, changing, conditioned, balanced, moving light of My imagining, motivated by desire in Me to manifest My knowing in thought-forms of My imagining.
16. "What I am, man is.
17. "I, with man, am creating man in My universal image.
18. "I think idea, and the form of My idea appeareth in the pattern of My thinking.
19. "All patterned forms of My idea are forms of My imaging. Wherefore, I say, all forms of all things are created in the perfection of My image.
20. "I think man; and man appeareth in the image of My thinking.
21. "Man thinketh man; and man appeareth in the image of man's thinking.
22. "Man's thinking is My thinking.
23. "Man's knowing is My knowing.
24. "All thinking things are thinking My thinking.
25. "All creating things are formed in the image of My thought imaginings to manifest My thought imaginings.
26. "My universe is My image, creature of My imaginings.
27. "As I think so am I. I am what I desire to be. I am what I think.
28. "As man thinketh so is he. Man is what he desires to be. Man is what he thinks."

I

1. "I think form.
2. "So is My image fashioned in the form of My thinking.
3. "I think idea.
4. "So is My image fashioned in the form of My idea.
5. "I think Balance; for I am Balance.
6. "I think Love; for I am Love.
7. "I think Power; for desire in Me is Power in Me.
8. "I think Truth and Law; for I am Truth and Law.
9. "I think balanced form of idea, for in Me is naught but rhythmic balance from which rhythmic balanced form appeareth.

10. "My balance is absolute. My rhythm is absolute,
11. "So, also, is My image rhythmic, balanced, absolute.
12. "So, likewise, is My Love absolute.
13. "My thinking extendeth idea of My knowing to mirrors of divided light which giveth imagined from to My idea, and reflecteth it back to regive to Me My givings.
14. "Desire to thus extend is the foundation of my electric universe. My thinking is electric. My electric thinking expresseth My desire to create rhythmic form.
15. "I think in rhythmic balanced waves of mirrored Light.
16. "Mirrored Light reflecteth into opposed mirrors of Light, centered by rest in Me.
17. "Reflection of each to each interchanges the givings and regivings of My thinking from each to each.
18. "Interchange of givings repeateth givings by reflected regivings in rhythmic cycles.
19. "In this wise is My universal body born and reborn unto the endless end. It never dieth. It forever repeateth the illusion of living and dying.
20. "In this wise all bodies are born from My body. They, likewise, die not. They forever repeat the record of My thinking, in light waves of My thinking.
21. "I give naught but Love to My creations and they give back naught but Love to Me for repeating in endless rhythmic cycles.
22. "There is no death nor life in material bodies of My creation. There is naught but interchange of the Light of Love, for all creating bodies are centered by Me, and I am the Light of Love."

V

1. "When man thinketh of body of man alone, denying Me in him, then is man's image man's, not Mine and man's, for the pattern of My rhythmic balanced image within man may not be seen by him: nor may the glory of My Light be seen in him, nor know by him.
2. "When man thinketh Me, through knowing Me, then is he patterned by My image, and I am he.
3. "When man so thinketh, then may My balanced rhythmic image be seen in him; then, also, may the glory of My Light be seen in him and be known by him.
4. "When man so thinketh, then is man's Balance absolute.
5. "If interchange of Love in bodies is rhythmically balanced in Me, they have My Balance and My Perfection. Likewise Man's balanced dealings with other men will have My Balance and My Perfection.
6. "If interchange of Love in bodies is unbalanced, divers sicknesses and other ills will consume such bodies until they again find Balance in Me. Likewise, disaster pursueth men whose dealings with men are unbalanced in Me.
7. "Behold all men the working of My One Law of rhythmic balanced interchange between all pairs of opposed Light-mirrored waves which constitute My body and its extension in man.
8. "Behold the drought and witherings which followeth unbalanced interchange between the moistures of heaven and the dryness of desert earth.
9. "Behold the stunted tree which dwelleth in the shade of larger trees.
10. "Behold the glutton who eateth beyond his measure and suffereth for his unbalanced actions.
11. "Behold the bankrupt merchant who giveth little and taketh much; and the paupered nation which seeketh power and wealth by taking all and giving naught.
12. "Behold the wretched miser, the ulcered, the leperous and cancerous; the loveless greedy ones, and those who quickly anger, hating all and loving naught but self.
13. "For I say, the tornadoes of earth springeth from earth's dealings with their heavens as the tornadoes of man springeth from man's dealings with other men.
14. "Consider the lusciousness of vale and forest which giveth to the heavens equally with heaven's givings to earth.
15. "Again I say Love alone ruleth all things of heaven and earth. With Love I build My universe and with Love it voideth itself in Me for again reappearing as My universe."

VI

1. "When I commune with knowing man in Light I command him, e'en though he knowest all of Me as Me, to tell no man of Me beyond that which he can bear. I limit him, as I do thee, to the comprehension of his day and age, for man cannot bear that knowledge of Me which is too far beyond his day and age.
2. "Heed thou, therefore, My commands to thee, as all My messengers of thy older race have heeded them.
3. "Counsel each of thine appointed ones in this wise. Say thou these—My words to him, and simply;
4. "Thou art anointed with Light. Thou art the Son of Light.
5. "Omniscient thou art. Thou knowest all things. All knowledge hast thou that thy Father-Mother hath.
6. "Omnipotent thou art. All power hast thou that thy Father-Mother hath.
7. "Omnipresent thou art. Thy Light reacheth out to the farthestmost wave of thy Father-Mother's cycle, and thou mayest find His stillness at thy will. All presence hast thou that thy Father-Mother hath.
8. "Through thy Omnipotent power thou shalt give life to man and take his death for reborning.
9. "Through thee shall death be resurrected and flow from thee as life; and neither death nor life shall touch thee in their passing.
10. "He whom thou hast made whole shall see a glory in thine eyes and a peace beyond man's understanding.
11. "He who would be made whole, will see My Light in thee and come to Me.
12. "Fear thou shalt not know, lest pestilence lodge with thee in its passing through thee to its resurrection.
13. "Fear is an unbalanced thing—apart from Me—for I am Balance.
14. "The toxemia of unbalance is man's only ailment. There is no other ailment. Therefore, give him Balance.
15. "Fear is not in Me. Teach thou that fear cannot be in any man who knoweth Me.
16. "He who feareth the phantoms of his conjurings may restore his Balance and be made whole through knowing Me.
17. "Comfort thou the fearing man and make him whole through Me.
18. "Resurrect thou him who is near death and feareth his dying, knowing it as naught but death, and give death back to him as life, yea, as eternal life.
19. "See thou the Light of ecstasy in his closing eyes as thou openest doors to life for him who expecteth death.
20. "Teach him that there is no death, that there is naught but life; for e'en while sleeping in My arms as death they cradle him anew as life.
21. "For I am the God of Love.
22. "Anoint thou him with My Love bestowed on him through thee.
23. "Anoint thou him with Light.
24. "Take thou his separateness away from him and give him to Me as Me.
25. "Verily I say to him who knoweth Me in him;
26. "What I do thou shalt do: even as I.
27. "Behold I give thee power over death that death may never be.
28. "Behold I give thee power to bestow life, and immortality.
29. "I give thee power to make well the sick; to make blind eyes see; to restore Balance to the unbalanced; to make inner eyes see the Light of Me and inner ears to hear My harmonies.
30. "And when thy anointed ones shall resurrect the dead to life in Me, bid them cast out all mourners from the houses of the dead and bring therein singers of hosannas to transform them into temples of the living resurrected in Me."

VII

1. "As thou knowest Me make man to know me. Multiply thou his power through awareness of Me. Make him to know My Light, My Omnipresence, My Omnipotence and My Omniscience. Teach thou him to know that what I am, he is.
2. "Thy task is to unify mankind through his knowing. Man's day of cosmic knowing is now here. Man can be unified only through cosmic knowing.
3. Man's knowing is his power. He cannot think beyond his knowing.
4. "He who would heal the sick must know Me in him and have My omnipotent power. Beyond his knowing of the Light he cannot extend My Power, nor My Balance, to those who have lost their equilibrium in Me through divers fears and unbalanced acts.
5. "Man is not now so new as man of yesterday who comprehended not My electric wave universe of dual light which recordeth My thinking by the motion of matter. My anointed messengers of yesterday, who knew the Light of Me in them, bade man to have faith and belief in Me, for mankind could not then comprehend, nor know Me.
6. "He who would heal man of today shall not command any one to dependence upon faith or belief in what he sayeth or doeth, e'en upon Me, unsupplemented by his knowing.
7. "Mine anointed, illumined ones must inspire him whom he would heal to know Me in him, and comprehend the workings of My Law which he controlleth e'en as I.
8. "Faith and belief delivereth man from fears and other ills without his comprehending why. It giveth him balance for normal growth of body, e'en as the seed in the field groweth normally without faith or belief. The seed knoweth not why it groweth nor doth it resist the working of My law through will of its own.
9. "Faith and belief relaxeth the will of man to the will of Me, his creator. When man thus voideth his own will, and acteth not his own knowing through his own will as co-Creator with Me, he thus placeth his ills within the workings of My inevitable Law which obeyeth My will.
10. "No longer resisting My will by opposing it with his own he thus removeth the cause of his ills which sprang from unbalance and inharmony with Me.
11. "When man thus findeth rest in Me he findeth Balance which restoreth his body.
12. "For I am rest. He who cometh to Me to find Rest in Me findeth rhythmic balanced interchange in every cell of him. He who thus reneweth his body through balancing the waves of dual light which compriseth his body, is like unto one reborn.
13. "Unlike the lilies of the field man hath consciousness, Intelligence and will to act for the fulfillment of his desires. The will of thinking man maketh him to have unnatural desires which instinctively controlled extensions of My body have naught.
14. "Instinctively controlled animals killeth for replenishment of bodies. Man killeth for greed, with avarice, or for vengeance. Nations of men killeth whole nations for the possessions of nations.
15. "Unthinking animals, controlled through instinct by Me, know naught of sin, nor evil, nor good, nor bad. Nor have they the worrying of man.
16. "The flowers of the field taketh no heed for the morrow, for the workings of My Law fulfilleth their natural desires without having the worryings of man.
17. "He whose dependence is upon faith and belief alone placeth himself on the level of the flowers of the field by voiding his own will. In this wise he findeth healing like unto the lion who breaketh his leg and resteth it for My healing.
18. "As man unfoldeth into greater knowing his creations are his and Mine—co-Creators—as One.
19. "When man knoweth My Power he hath My Power. He needeth not to become as the flowers of the field which know not My Power they take through Me.
20. "When man knoweth My Balance and comprehendeth its workings in all creating things, he may extend his knowing to others to void the ills which ariseth from unbalance in them.
21. "He who thus extendeth his knowing of My Light to others must himself be illumined in My Light while thus extending it. He must rise above his sensing and be Me in his knowing.

22. "For verily, I say, the works of inspired man co-creating with Me, endureth forever, but the works of him who worketh alone, e'en though he knoweth Me, shall be as writings upon ocean's sands.
23. "Wherefore, I say, he who would heal the sick by anointing him with the Light of all-knowing must himself have anointing of My Light in him, e'en as the genius goeth to greater genius for inspiration, and not to his pupil.
24. "Furthermore, I command him who would extend My Light to dwellers in the dark, or to unbalanced ones whose ills he would heal, that he useth not the cloak of assumed piety to aid his knowing, nor to veil his unknowing, for such show of piety suppresseth inner joyousness in man which leadeth to the ecstasy of My kingdom of heaven.
25. "He who is made whole by finding Balance in My Light findeth an inner joyousness which immunizes him from toxins and destructive things which attack fearing man. Inner joyousness is the forerunner of the ecstasy which cometh alone to the reverent inspired ones who have found My all-knowing."

VIII

1. "The time hath come in man's unfolding when he must henceforth rise above his sensing. He must know that he is wholly Mind, and that his Mind and Mine are One.
2. "He must know that his body and Mine are likewise One—but they existeth not.
3. "Body is but the sensed tool of Mind to act the will of Mind.
4. "Body hath no existence. It is but motion and motion existeth not. Senses have no existence. They are but waves of dual light.
5. "Mind desireth. Desire is the Creator within Mind. Desire is the Soul, the will, of the Being of Mind.
6. "Mind thinketh. Thinking is the imaginer which separateth the idea of knowing Mind into the appearance of many ideas and giveth them form.
7. "Thinking is electric. My body is electric. My electric body is an ever moving record of My ever changing thinking.
8. "Electric thinking obeyeth the creative imaginer and divideth imagined idea in the Light of the One Being into the appearance of many imagined ideas and giveth them imagined forms as of many beings.
9. "All forms thus electrically miraged into the appearance of existence are made in My image—for all are imaged by My thinking.
10. "All creating forms are but spectrum waves of the dual light of My electric thinking. Forms are illusions produced by the motion of light waves. Light waves springeth from imagined extension of My thinking.
11. "Waves of the dual light of My thinking are not My Light, nor are they Me. They extendeth from Me to manifest My knowing and My power, as the level extendeth from the fulcrum to manifest the power which is in the fulcrum. But the lever is not the fulcrum nor is the dual light of electric thinking Me.
12. "Electric waves of motion, which are My body, are electrically sensed with an awareness of each other. Senses are wave mirrors which reflect their ever changing condition to every other wave in My whole universal body, and all of its extensions.
13. Each wave of each man's body is electrically sensed with an awareness of every other wave in man's body.
14. "Senses are mirrors which intercommunicate with each other by reflecting their light into—and through—each other. Thus are all of My creations reflections of Me, and of each other. Man calleth the reflected interchange between the senses 'an electric current.'
15. "Mankind hath mistaken the sensing of bodies for thinking, and e'en for knowing.
16. "Bodies know naught, nor can they think. Bodies can but be aware of motion, and of condition, for they are but varied conditions of motion. The senses, being electric, cannot react to aught but motion.
17. "Senses cannot react to stillness, or Balance which is in Me. They react to unbalance alone. The consciousness of man telleth him if he standeth in Balance, but the senses

- telleth him naught until he loseth his Balance. Likewise man's senses telleth his senses if he hungereth, or is in discomfort, or in pain, but they are as though they were not when man restoreth Balance from these unbalanced conditions.
18. "For long ages man hath thought of his body as his Self—his Being. Likewise, he hath thought of the interchange between the senses of his body as thoughts of his knowing.
 19. "He hath thought of himself as borning, living, and dying in My changing thought-universe of imaged time and space, not knowing that his body alone borneth, ageth and dieth.
 20. "He still thinketh of himself as one of many disunited beings, each one separate and apart from each other, and from all beings.
 21. "Likewise, he confuseth senses of body with Consciousness of Mind. He thinketh of his Mind as his own, disunited from all other minds--a separate thing apart.
 22. "Man's ages of dependence upon his senses must be replaced by dependence upon his Mind and Mine.
 23. "He seeth and feeleth his body, not knowing that his body is also Mine. He relieth upon it as reality.
 24. "Henceforth he must know that reality is his Mind and Mine which he can in no wise see or feel."

IX

1. "Man's early aeons of living for sensing alone—with but little thinking---and lesser knowing—bred fear, selfishness and greed in his body.
2. "Body needs alone bred these qualities for Mind hath them not. Man's struggle for survival of his body likewise bred sensations and emotions which alone are of the body—not of Mind—nor e'en of the thinking of Mind.
3. "When man hungereth it is man's body which hungereth—not man. His senses telleth his entire body that it hungereth.
4. "Likewise, his senses telleth his senses of pain, or heat, or cold; or dangers which he meeteth with courage, or fear, or other reactions of the senses.
5. "From body desires for possessions springeth craftiness, cunning, fairness, generosity, cheating, cruelty, ingenuity and divers other pairs of opposed unbalanced qualities which affect his thinking.
6. "Likewise, desire for companionship—and divers human relations---giveth rise to countless other reactions of the senses which toucheth the spirit of man to uplift him, or toucheth the senses alone to degrade him—in the measure of his thinking.
7. "For verily man maketh his own body in the image of his thinking when he thinketh alone.
8. "When he thinketh My knowing with Me then is his image also Mine.
9. "Man, likewise, maketh his own ills in his own unbalanced image when thinking alone without Me—for all ills are unbalanced things and unbalance is not in Me.
10. "When thinking My knowing with Me he findeth Balance in me to void the pairs of opposites of his unbalanced thinking and is made whole by finding rest in me.
11. "He who would be made whole—or who would heal others—must himself think My knowing with Me. My Balance must be in him ere he extendeth its rest to others.
12. "He must know that pairs of opposed sensations and emotions are unbalanced conditions from which his good health or his ills springeth in the patterns of his thinking. At his will he may void them both in the oneness from which both spring.
13. "All idea of My thinking is divided into pairs of opposite unbalanced conditions.
14. "Male sex and female are opposite unbalanced conditions of the one idea of man. These two opposed conditions void each other by finding rest from motion in each other.
15. "Opposite unbalanced conditions are as a lever in motion swinging from its still fulcrum. In the fulcrum is the one unchanging condition of Balance from which the two changing unbalanced conditions extend.
16. "So long as the lever swingeth in motion its two opposites are unbalanced. When the swinging of the lever ceaseth the lever is balanced in the stillness of its fulcrum.

17. "Anger and kindness, and patience and impatience are pairs of opposite unbalanced emotions, divided as pairs of one idea which affecteth the pattern of man's body for good or ill.
18. "Good and bad, love and hate and other pairs of opposed emotions appeareth as man beginneth to know Me in him. The idea of sin, and fear of punishment for sin, and wickedness, and evil, followeth his further unfolding. Man becometh the image of the idea he thinketh.
19. "Verily I say, man createth these unbalanced ideas by thinking alone without Me, for they are unbalanced things and I am Balance.
20. "Behold in Me the still fulcrum of My changing universe. In Me is neither good nor evil, fear nor anger, sympathy nor sorrow, sin nor virtue. In Me is naught but the ecstasy of Love—fulcrum of all thinking and all emotion. Naught else existeth."
21. These words of my Father-Mother's knowing have I translated true while in the Light of all-knowing upon the mountain top.

Part II

Five Lectures

ALL MOTION IS A SIMULTANEOUS EXTENSION FROM AND TO THE ONE STILL LIGHT

THE NEW WORLD-THOUGHT

I

The dawn of Cosmic consciousness

This New Age is marking the dawn of a new world thought. That new thought is a new cosmic concept of the value of man to man. The whole world is discovering that all mankind is one and that the unity of man is real—not just an abstract idea. Mankind is beginning to discover that the hurt of any man hurts every man, and conversely, the uplift of any man uplifts every man.

The mutual interdependence of man and his import in this mass production machine age is being born into world consciousness by actual experience. It can no longer be an abstraction, theory or useless affirmation.

The spirit within man is beginning to recognize the spirit within all other men as ONE. This very recognition of the spiritual in man—sufficient to enforce its practice—is the evidence of the beginning of man's unfolding to his cosmic stage. When mankind has advanced to his cosmic stage of knowing the unity of man—and is practicing it—he is advancing farther away from barbaric man. That fact is significant. The semi-chaos of this age is the maelstrom of man's transformation from material man to cosmic man.

We can plainly see the growth of a unifying world Consciousness. A very large world of unfriendly nations who are foreigners to each other—must grow into a small world of friendly neighbors or perish. The day in world history is near when there will be no foreigners—and there will be but one tongue.

The old world-thought was centered by material self-welfare—personally, locally and nationally. It was centered upon separateness instead of unity. Friendships, loyalties and patriotism were limited to national boundaries. Beyond those lines dwelt the potential enemy whom we must fear, and from whom we must adequately protect ourselves.

Nationalism is merging into an internationalism which will soon pass out of itself into the coming One-World nation. This is a step toward the fusing of individuality into universality.

The old world-thought assured a national freedom, peace and happiness based upon powder keys and atomic bombs while tortured by fears, nourished by hatreds and guaranteed by the power of MIGHT.

The new world-thought assures a fearless freedom, peace and happiness nourished by love and guaranteed by the power of RIGHT.

Let us consider how Natural Law is working to bring all this about.

II

ORIENT AND OCCIDENT—THE TWO POLES OF WORLD THOUGHT

The torch of Eternal Light forever shines. Unsuspected by civilization, however, that torch which illumines the world of man has been divided into two lights—not ONE—two lights which traveled east and west in a six thousand year girding of the globe, splitting the world asunder into two oppositely thinking peoples of the East and of the West—the Orient and the Occident.

Kipling declared that this twain would never meet; but that was long ago—long before man realized that two opposed poles of thought could become One—one electric thought-current flowing through both—with the speed of light—to unite the two as ONE. The twain HAVE met but they are still two. The electric current of the new world-thought will eventually unite them.

Even as the individuality of a nation is the sum total of the thoughts of individual units, so is a whole civilization the sum total of the world's thoughts.

In this radio age thoughts are universal. They have no place—time or position. One hundred years ago our thoughts traveled east and west with the speed of horses and ships, and our talk never traveled at all. Today we talk to the antipodes and share its thoughts at our breakfast tables. A twenty-five thousand mile planet is inconceivably large when our thoughts must girdle it by horses and ships; but it shrinks to nothing at all when our thoughts girdle the globe seven times in one second on short wave paths of light—and the world is our neighbor to talk to at will.

In the last century thought has lost all boundaries. It has become a flow of Light girdling the world with the speed of light in an electric stream of world thinking. It belts the world with world thoughts, as rings of light belt Saturn. It envelopes the world in an electric prison which sends our escaping thoughts back to us as the electric ceilings reflect radio beams or as a mirror reflects light. National and individual thinking is no longer possible within this international electric thought-girdle.

Every thought of every person is now as much a part of the international thinking as of an interdependent unity of world-thinkers as every electric wave of the ether is within every other wave. There are no longer any local thoughts. Nor are there separate thinkers of separate thoughts. There is but one electric world-thought-current motivated by the sum total energy of world-thinkers. Whether we know it or not, the mind of man has become universalized and universal brotherhood is just around the corner. It has to be. We cannot resist it any longer. We are becoming world-citizens whether we know it or not. Our human relations have reached the point where advancement will be impossible without a rigid observance of the Golden rule and an awareness of human unity. Unity of world-action must follow. World boundaries must disappear as the boundary between the United States and Canada has disappeared.

Every thinker on the planet tunes into the universal world-thought current. What he hears is not the thinking of far removed foreigners but of near neighbors. Unknowingly he is tuning into his own thinking by tuning into every other man's thinking. He cannot help it. He gives to it and it

regives to him. World interchange of today is like unto the interchange of friends in one's own parlor. We are rapidly becoming each other as we think each other's thoughts and make them a part of our individuality.

It is impossible for any thinking human unit on this globe to again think or act locally within the magic circle of that Omnipotent power-house of world thought-energy which pulses through every human brain seven times in every second. There can be no local thoughts, for every thought which affects any one affects every one.

The two poles of the world-thought of the New Age are America and China. Between these two opposed foci the pendulum swings which marks the pulsing heart beat of the international world-thought with its new concept of freedom, its new interpretation of Natural Law, and its reversal of old philosophic theory and practice.

III

THE TWO LIGHTS OF THE DIVIDED TORCH

Nothing in the world has as much power as a world-thought born in its time.

Down the ages a terrific battle has raged for supremacy between two opposing thought-forces—the physical power of MIGHT and the spiritual power of RIGHT. During all the millions of years of man's unfolding, might has ruled supreme until the last six thousand years. The first traces of right and wrong then gained a slight foothold in man's social relations—and divided his thinking into two opposed poles.

Think of it! Of all the millions of years of discovery in the realms of his thought-world, man had never comprehended the idea of right-thinking as related to wrong-thinking, until the last six thousand years of his history. Then came the dawn of Consciousness, conscience and character. Until that time there was but one world-thought in man, the physical thought of his physical dependency upon his brute power of might for his very survival. With the beginning of the development of character came those spiritual qualities of right-thinking which we call justice, mercy, kindness, service, friendliness, charity and consideration for others.

Thus began a New Age of awareness of the two ways of thinking—RIGHT thinking and WRONG thinking. With that new comprehension of good and evil the power of right began its infancy.

This newly comprehended force of right over might is so forcibly reversing our conclusions that new thinking will transform our entire civilization into one of greater character, greater beauty, higher ethics and ideals than the world has ever yet known. Even at that, man is but in his primate stage and is but beginning to comprehend the vast potentialities which lie within him.

A new civilization will arise as the result of the transformed character of man. This transformation will be based upon a greater understanding of God and Nature. Out of it will come a new concept of freedom and justice. Out of the practice of these new concepts a new humanism will grow based upon kindness, courtesy and mutual service—to replace the old humanism based upon selfishness and greed for personal power and wealth.

In extenuation of humanity we must not forget that character is man's most recent acquisition. He has not had it long and has not yet learned to use it. He is still a primate, but recently liberated from his jungle. The memory of the jungle is still in his every cell.

To quote Emerson: "We think of our civilization as near its meridian, but we are yet only at the cock-crowing and the morning star. In our barbarous society the influence of character is in its infancy."

James Henry Brested states: "Man was unmoral savage six thousand years ago without any vision of character or idealism whatsoever."

Human progress and bodily unfolding are too slow to judge of them in generations—or even in centuries.

Civilizations "grow up" in stages of greater comprehension just as man grows. The college youth has greater comprehension than when he played with toys. Likewise the comprehension of this radio-electric age is greater than that of the cave man.

Rung by rung man has fought his way up the ladder of life, since his beginning as a single cell, through gradually acquired knowledge expressed by the action of thought. Knowledge is the only power which man has to use, and thought-action is not power—it is but the level of which knowledge is the fulcrum. All power lies within the fulcrum.

Man is powerless without knowledge. His every action is either the measure of his knowing or the result of automatic reflexes set up by an electric awareness of his electric body.

Man's knowledge increases as his power of intelligent expression increases.

Knowledge is cosmic. It does not evolve or unfold in man. Man unfolds to an awareness of it. He gradually discovers it.

Man spiritually inherits Intelligence just as he physically inherits the planet and his body—but he cannot use his inheritance until he discovers it.

An awareness of both comes in easy stages. Knowledge must be discovered gradually as explorers discover a planet, and as man recognizes it he acquires power which he expresses by the electric action of thinking it into form.

Thus man gives creative expression to his knowing through the action of thinking.

IV

Man's Past Ages

Beginning as a single cell filled with desires for survival, man reached out and took what he needed to continue his existence by the right of his might. For millions of years, his only thought was that of survival. His only method of survival was through brute force of might. To survive meant to make war upon every living thing except kin—which instinct protected until famine made him eat even them. This he did without any compassion or regret whatsoever, for compassion was not then in him. To live at all meant to kill or be killed.

The world was his enemy. Fears of avalanche and lightnings, of night-preying beasts, of venomous reptiles and other enemies of his hostile world filled his savage infancy. Ice ages froze his young in his arms and taught him to kill for furs as well as for food. He survived four interminable ice ages and learned the use of fire. As a physical being he survived because of the physical power of his might. When broken bones deprived him of that power, he died a horrible death and passed his agonies and fears down into countless generations by instinctively inculcating a power-of-might complex into every cell of their beings.

After many aeons, unmoral man learned to herd in groups. He became "civilized." Social relations taught him many things. He found a new power arising from doing kindly things which caused him to be liked. He learned that there could be helpful friends as well as hurtful enemies. His response to kindness developed the slowly growing seed of compassion.

Wisdom came slowly—wisdom gained by hard experience. Civilizations came and went. Atlantis—perhaps—and perhaps also Mu. Then there were those civilizations which may be deeply buried under the Gobi desert, many of them buried in layers. Mythical civilizations perhaps—but whispering mountain winds of China tell the story of very ancient civilizations which reached great heights of 80,000 years before that. Then came Egypt with its dawn of conscience, and the birth of character in man. We may say “perhaps” to all details prior to Egypt, but from Egypt on we know. Pyramid tests, papyri and hieroglyphics abound. It is written down in world history. We know the very names of men who lived and fought for social justice and honest government long before the pyramids were built.

Ah! Perhaps it was there that the Light of the torch divided into two—one traveling east and the other west—to be mated six thousand years later in the magic circle in which antipodian poles are in America and in China. These are the two great powers which have least wronged each other and all others by aggressive practice of the power of might, and are, therefore, more free to give and receive in balanced mutual flow of friendly interchange.

Europe is too sadly divided by the unbalance of fear-born hates and guilty memories of the injustices of her empire-building days, to become a focusing pole for the world-thought of GOOD. Through her, however, the current of that thought must flow in its world-balancing stream, and through it Europe will tardily find peace and freedom from her hates when she shall deeply desire to adjust her mutual group sins. This, however, she must do as well as all empire builders must do, for BALANCE is the universal principle of Nature which none can disobey and be free.

Peace and happiness can come only to those who are free. Those alone are free who have declared themselves free through having found Balance. Both America and China have declared their desire for world freedom, and are finding their balance through the rapidly accumulating voltage-power of the new world-thought. But neither of these two poles as yet quite realize the omni-potentiality of that united power for good in the building of the race of man. Let us question Nature in regard to this.

THE THOUGHT WHICH TRAVELED EAST AND THE THOUGHT WHICH TRAVELED WEST

The thought pattern of human destiny has two threads for the weaving of its dual pattern of a new humanism in a design of black and gold. Man in the making has patterned his thinking with either one of these two threads.

The golden thought-thread, in its essence, is that man is essentially good, noble and just. This thought grew out of an interpretation of Nature as a bountiful giver of life, a prolific and kindly giver of her abundance. This is the golden thought which in the dark traveled east, sank its long roots in China, and created a race of believers in the GOOD, who sought perfection in a system of exalted ethics which accentuated the GOOD in life on earth, caring not for an unknowable “hereafter.”

These are the people whom the empire-builders of the black-thread-thought have never been able to understand. To the West they were but heathen who must be saved from their sins and be made good by the black-thread-thought, fed by force in mixtures of gun powder, opium, plunder, exploitation, oppression, unequal treaties and territorial confiscation. And all this in practice while preaching Christianity and the efficacy of the Golden Rule to them through missionaries from the West, but not practicing it ourselves.

These are the people who sought peace and gave goodwill; who met the aggressor with good cheer and absorbed him many times; who always turned the other cheek until even that was battered black and blue by the West, and even by her neighbors of the East who had learned the black arts of the West. These are the defenseless people who did not know what aggression meant until they were taught it by the West, and THEN—in the turning of the worm the East is

choosing a mightier weapon than all the armies and armament of the West—the weapon of righteousness—the sword of RIGHT—whose two sharp edges are ETHICS and CHARACTER.

The black-thread-thought in its essence, is that man is essentially bad, cruel and wicked—and that which is good lies in the “hereafter” but not in life. He is even born in sin and predestined to hell. This thought grew out of man’s interpretation of Nature as a vindictive, ruthless, cruel and merciless destroyer of life, forever preying upon her creatures with all of her mighty forces of destruction. This is the black-thought which traveled blindly west in the dark, sinking its roots here and there in its slow western migration. Mighty empires arose through ruthless slaughter, through all the cruel practices of the black-thread-thought of adding to one’s own wealth by robbing the weak.

“MAN IS BAD,” cried the West. It is his nature to kill. Let him kill. Organize his killing. The fittest shall alone survive. Make a science of wholesale killing and call it WAR. Legalize it to make the BAD of it GOOD. Sanctify it on our altars that it may be holy when we alone practice it. Let us ask our God to bless War and help us kill our neighbor. Let us get what we want by killing our neighbors by the arts of War. Let us defend that which we have—no matter how we got it. Let the arts of War be our greatest arts and glorify our War-heroes beyond all those who practice the arts of peace. Let there be no peace until we ourselves own the world and all that therein is. Then let there be peace, but not until then, good Lord we pray Thee, not until then.

Yes, it must have been back there in Egypt that the torch divided into its two opposed poles of world-thinking. Strangely those early whisperings of the inner voice in man had no religious basis whatsoever, being purely the result of social experience gained by human relations—out of which grew a code of ethics instead of a religion.

The wisdom of Amenomope, as recorded by papyri now in the British Museum, had no religious basis, but it became the source of a whole section of the Old Testament Book of Proverbs. There is no evidence of a humanism arising out of religion until after the dividing of the Torch into its two lights.

Fully two thousand years passed after the division before the monotheistic idea and the Messianic thought permeated the social relations of the Hebrews, and then came a borrowing by the West of the philosophy and ethics which traveled East, and by the East of the religions which traveled West. Each became tintured with the other. Their respective sins and virtues intermingled slightly, as a drop of ink would tincture a pail of water.

It will be noted, however, that the religions which provided security, forgiveness and peace in the “hereafter” strongly followed the black-thread-thought which conceived man and Nature as bad; while the philosophies and ethical codes, which secured peace and happiness through right living on earth, followed the golden thread which conceived man and Nature as good.

With this concept of evil in the very warp and woof of the Western thought-pattern it was impossible for that type of mind to conceive of even his God as good. The God of the Hebrews was a God of wrath whom men should fear. The fear complex of man was too deep-rooted to conceive of a God of Love until the coming of Jesus to tell them of the One God of Love and of the perfection of man. He told them that, however, and departed on the cross. And down the centuries since then, the western mind interpreted Him as the Savior who came to save wicked sinners from their badness. That black-thread-thought wove its pattern well into the Western races of slaughterers of men for greed, for power, and for empire.

The whole western world inherited the idea of a God of wrath which resulted in fear and superstition. Inconceivable cruelties grew out of that inheritance which the East never knew. Neither China nor India have any parallel for our Holy Inquisition, nor for the religious bigotry, intolerance and persecutions which have added to the red stain of Western history. Ethics and character have taught them how to live in peace. We of the West have never lived in peace.

China grew up logically. Since the dawn of conscience she sought personal goodness in right living. That was a logical first step in the unfolding of character. Mentally she was not ready for religion or metaphysics. Neither were we of the West. We took it, however, before we were mentally ready for it and practiced right dying instead of right living. Not until now have we been mentally able to comprehend a rational metaphysics. Our religions are being rationalized as a consequence. China has held together for thousands of years because of her system of ethics—while the West has split innumerable times—and has vainly tried to split China also.

We have now caught up to China and China has caught up to us. The religion which we tried to give to China was not any more adequate for China than it was for us, but the future rationalized religion—which science is making possible for world comprehension—will be as much a contribution of the east as of the West.

VI

THE NEW CONCEPT OF FREEDOM

Where are we now in this year of our Lord 1949? The world has had another lesson of the futility of profit by killing—of enrichment by destruction—of the progress of the human race by draining its best blood. We have slaughtered millions of ourselves to bring Love into the world. A war to end war. O futile thought! As well hate to end hate.

We have learned the lesson that MIGHT can never create RIGHT. Our wars alone did not teach us that, for that thought was now due to ripen in man's destiny. The chastening from the world-wars helped, however, to rivet our lesson into our structures.

We have been preaching justice, liberty and freedom upon a pulpit of dynamite. Our governments have been despotic, our religions intolerant and our economics were tainted with the jungle. The history of man for the last six thousand years has been one of indescribable cruelty written in rivers of blood.

We learned our lessons from our understanding of Nature—thinking that Nature was bad—but we are reversing our interpretation of Nature—finding her all GOOD.

Let us consider the difference between the old and the new philosophies which are changing the very structure of civilization.

The old philosophy taught that self-preservation by the power of might is the first law of Nature. The new philosophy reverses this conclusion. It teaches that Love-manifested by the giving of all created things to all created things is the basis of Creation—and that self-preservation for service to Creation is the purpose of all creating things. That means the giving of ourselves to the service of the whole. All Nature gives all of itself to its opposite and its opposite equally regives. Man must do likewise, and as consistently as the tree gives of its multiply fruit and is regiven by the heavens for again giving its fruit. Nature does not hoard as man does—it extends. It is unlimited in its extension. The more it extends, the more is given to it for re-extension. Man must do likewise.

We are recognizing the fact that all things in Nature are involved in all things and that all Nature is serving all Nature by its every action. The whole process of Nature can be summed up in the idea of balanced service through balanced mutual interchange.

Man is a part of Nature. All men must, therefore, learn to serve all men by mutual co-operation and interchange as all Nature serves all Nature by extension of all parts to all other parts.

Into every process of Nature the essence of the greatest message ever given to man is written. It says: "Love thy neighbor as thyself; and do unto him as you would have him do unto you."

Our very understanding of the word "Love" is changing to its cosmic sense instead of its material sense. It has been extended to include all Nature, organic and inorganic. The sunlight which opens the flowers and vitalizes all life is manifesting Love by regulating the Balance between all interchanging things—so also are the refreshing rains—the crashing of an avalanche or the sinking of a continent. All of these effects of balanced mutual interchange are good, for out of all things come all other things and every part of that process of birth, life or death is GOOD. The process of changing the black-thread-thought to the golden-thread-thought is inevitable.

We might define Love anew in the following words to fit our new conception of its meaning: "Love is that principle of mutual interchange in Nature which keeps all transformations of Mind and matter in balance." Love is, therefore, the fundamental principle of Nature, and rhythmic balanced interchange is the keynote of its expression through action.

The giving of good, for mutual cooperation must be the world thought keynote of the new humanism if man is to survive. Local application of this thought within the limited confines of family, town, state and nation will be extended to the whole world-family of nations and peoples. We are at last looking upon the whole international world of many peoples as one unit—for Nature is itself a unit. Each part extends itself to every other part. Each part is that other part to and from which it is extending. That is the principle we call "growth." We might coin a new word for growth—and call it an unfolding of a folded pattern, such as the patterned unfolding of an oak from its unpatterned seed.

We must learn to know Nature spiritually as the living expression of the Universal Thinker, not merely as a physical creation. Nature is physical only to those who know merely its physical aspects. Those of cosmic knowing—who see and hear its wave rhythms of light and sound with the inner eyes and ears of their living Souls—know that Nature is eternally living even as they eternally live. They know that there is no such thing as death in Nature—there is but a continuous transformation of matter into other forms of matter.

They also know the Voice of the One Intelligence in Nature as it whispers to man through his Inner Voice. And they who do know that, know also the unity of that One Voice with their Selves and with all things. They who do know that have discovered Self—and that is the greatest miracle which can happen to any man.

We must learn to look upon Nature as the prolific Creator of abundance instead of looking upon her as the destroyer. Everything in Nature interchanges with every other thing in order that Nature can be continuous in her expression of change. This new concept of creation—as a continuous transformation of matter into other forms of matter—is teaching us that Creation itself is not what we thought it was, but merely an interchange of elements into new designs thought out by Universal Intelligence. It is but a fabrication of one thing into the appearance of many separate and apparently different things. The manufacturer demonstrates the entire creative principle by converting his raw materials into many forms of the same materials, in accordance with the designs of his creative intelligence.

Consider the seeds of grain, the fruit of trees, the spawn of fish and children of man. These are not given for self-preservation but for self-multiplication. They are also given in love, for the purpose of perpetuating the creative idea of mutual service and mutual interchange to the whole by every part. Therefore, there can be no loss nor hurt to any unit of Nature, even if life itself be the cost, for any service given to any part by any part is given to the whole.

Another thing we must learn in order that we may understand our own unfolding, is that this changing universe is not a creating universe but a transforming universe. Nothing changes except form, design and dimension. Nothing is created anew or by evolution. New forms unfold by the

transforming of thought. Nothing in Nature evolves. It transforms and unfolds as its transforms. Universal Intelligence operates through existent materials whether in the industrial factory or in the formation of nebulae. Even the materials themselves appear and disappear in transforming cycles.

All things are. Nothing new comes into existence. Universal energy is constant. Nothing is added to it or subtracted from it. Its apparent changes are but interchanges.

Nature multiplies by dividing. She adds by subtracting. She regives what she has been given. As Nature, including man, changes his thought-patterns, existent material forms and combinations are transformed into the forms and dimensions of transformed thoughts.

A manufacturer stamps out five thousand wheels from an alloy. All of those wheels were in the metal before they were transformed and the same metal is in all of the wheels after the transformation takes place. Also, the five thousand wheels were one unity before they were extended into five thousand separate transformations. We must know that they still are a unity, even as separate extensions, just as we must some day know that man is one even though he seems to be many.

All products of Nature, or of men, are the result of subtracting raw material from raw material, transforming it into divided parts and multiplying it into transformed forms.

We used to think of wheels and material as separate, individual things. We are now learning that each is an extension of the other—even as each man is an extension of every other man. Just as the one becomes many so do the many become one.

The metal is not destroyed by its transformation nor are the wheels created. Likewise death is not destruction; it is but transformation into life. As the apple, or flower, or tree existed on the planet before its transformation into other forms, and as the planet still exists in the apple, flower or tree after the transformation, so are we beginning to realize that the bodies of men existed in the planet before they were extended from it, and the planet still exists in man after its transformation into a mechanism through which the immortal Universal Intelligence flows.

Creation is, therefore, a two-way process in which destruction of one form of matter must balance its construction into another form, the form alone being destroyed. Each is but an opposite phase of the same thing.

The form of the ingot is destroyed in the factory in order that its product can be fabricated. Likewise, one fish may eat another in order that it may mother a million. The idea of the fish has not been destroyed by its transformation—in fact—it has been perpetuated.

Destruction is necessary for construction. Death is necessary for life. Destruction and death only seem. Each is a road leading to the other. Neither are bad, for there is no bad in Nature. "Nature gives itself to life that life may live. Likewise, life gives itself to death that death may die." Each effect is a mutual service to the other for the good of the whole.

The new freedom is, therefore, a freedom to express one's self abundantly by becoming firmly rooted to the whole, developing great strength by taking the abundance from the Whole which one needs for the purpose of multiplying it for the service of the whole, and not alone for self or any part of the Whole.

The glory and the art of living will be in the ability of the individual to balance the abundance of that which is given him with the abundance of his giving.

Nature is neither altruistic, charitable, philanthropic nor self-sacrificing. She does not give of herself in that spirit, and neither should man. She only gives what passes through her for

transformation. Man's regiving should likewise be for the purpose of transformation. Nature is but a distributor of transformed forms. Nature balances her giving with her regiving and so should man. As the vine is given an abundance for its own enrichment, it redistributes that abundance for its repetition in transformed forms. So should man. As the vine is enriched by its giving and not by its taking, so should man learn the lesson of enrichment which comes from balanced giving and the stagnation which comes from taking without balanced giving. The whole purpose of nature is to effect continuity through repetition of balanced mutual interchange. Nature, therefore, flows abundantly, multiplying as it flows, dividing as it multiplies, and adding as it subtracts. Between her equality of interchange her Balance is absolute.

All nature is built upon good thoughts followed by good actions. All man-made institutions which are so built will endure forever. Good actions are balanced actions.

VII

The Modern Renaissance

The secret of Nature's omnipotent power is in her unity. In all her manifestations she says to man: "I am a balanced, two-way reciprocating unit. Emulate my balanced two-way actions and your works will endure forever; otherwise I shall destroy them as I shall destroy all unbalance."

Man's philosophy is full of epigrams such as: "In unity there is strength;" "United we stand, divided we fall;" but they have been but words of no meaning, for man is only beginning to comprehend the meaning and practice of unity.

Nature is the ONE TEACHER. There is no other.

As we learn to comprehend and obey nature—we also learn how to command her. Until then we are the slaves of our ignorance, punishing ourselves by our unbalanced practices and wasting our energies in the founding of institutions which cannot possibly endure the censorship of Nature.

Civilization has five great elements: Art, Religion, Government, Science and Industry. Of these five, art alone is enduring because its expressions in sculpture, architecture, music, painting and literature, to say nothing of the dance and the drama, are based upon the balanced rhythms of Nature. Except for their art forms, whole civilizations pass into oblivion. Art, the most important and most neglected of the elements, is today the only gauge of world culture, for it alone has Balance. All else passes—art alone endures." As government, industry, religion and science find Balance, they also will become gauges of world culture. Art which is unbalanced and ugly will not endure. It is self-destructive.

World religion is dangerously unbalanced because the multiple founders of its many forms, creeds, doctrines and rituals have conceived so many impossible gods in their search for the One, that human reason has been rising in rebellion for years. The new hope for religion is through a greater comprehension of Nature which scientific research is rapidly making possible. It is only through such a comprehension that the many religions will become unified and the now separated warring religious groups will tear down their many dividing walls and find their basic oneness in a greater comprehension of the Nature of God.

Governments have usurped an authority they did not possess, even to claiming divine rights. Their unbalanced bred a corroding corruption which quickly destroyed them. Government is still the most unstable and corrupt of all the elements, but curiously enough is seeking moles in industry's eyes, forgetful of its own beams. Nevertheless, all governments are hysterically trying to find the key to the mutual good of the whole, even though that whole is limited to their own citizens.

New experiments in group living are still taking place, just as they did aeons ago. We criticize them severely, forgetful of the fact that they are but Nature's reactions to the imperfections of the forms of governments from which they sprang. Surely our monarchies and republics cannot claim freedom from gross error. The many recurrent civil wars, revolutions and labor troubles indicate the unbalance of extremely faulty systems. All governments are badly unbalanced. What matters it when one is more or less so? What matter if there are many errors in the readjustment which Nature is forcing upon every unbalanced government in its attempt to unify the people of this whole world? That is what Nature is surely doing and feeble man must obey whether he will or no. One-World government is on the way and the many transformations which are taking place are inevitably leading to Unity.

The greater minds and the more balanced governments will lead the way and weaker ones must follow as mass culture rises. Certain it is, however, that the days of world Empire building by the black-thread-thought of governmental aggression must end—and the world which has become strong by the power of MIGHT must return its booty to the power of RIGHT, or else shed more blood for dollars.

Certain it is, too, that the days of huge armaments for the protection of just peoples are numbered. Whether we realize it or not, the peoples of the whole world are all seeking freedom and happiness, group for group, and nation for nation, but all are filled with their own group grievances against mutual injustice. Hence the hate and hence the armament.

The present world turmoil is merely the hysteria of readjustment. Those groups which might desire to give justice and demand it need no armaments. The power of RIGHT is conquering through the force of the world-thought of GOOD. This world-thought is permeating the masses and the mass educational process now in world vogue will replace international hate-breeding fears with a desire for international justice. The time is near when no government in the world will be strong enough to command its armies to attack a right-thinking neighbor. Science has made greater strides in the last generation than during all previous history. It is through science that a new comprehension of the cosmos is possible, but it is also through science that civilization can be destroyed.

Industry and science are wedded for constructive purposes, while government and science are wedded for destructive purposes. When religion and science wed, mankind will be illumined with new knowing.

Industry is farther on the road to the Balance which insures stability than either of the other elements—save art. Industry is fast throwing its jungle philosophy overboard, hook, line and sinker—and replacing self-interest with Nature's principle of mutual interchange for the good of all mankind.

Industry and religion are mating. They are "keeping company" seven days a week instead of the one day of former years. In its new practice of ethics, which is following the golden thread of GOOD, industry will become the greatest civilizing power we have yet known, art not excepted.

The world of industry speaks the same language. It has but one desire—that of unifying international industry for the purpose of furthering the mutual interchange of those commodities which give the people of the world their means of self-expression through creative work. Industry is internationally minded and that mind-condition develops the best that is in men. World culture takes on an ascendancy through internationally minded men.

While governments have built empires through conquest of other nations by war, industry has conquered nations by peaceful means of mutual service.

By observing God's law of rhythmic balanced interchange, nations have mutually given themselves to each other instead of being taken by the power of might.

Great mutual corporations such as International Harvester, standard Oil, General electric, Westinghouse, International Business Machines and many others have been given whatever they desired of foreign territories—being received with open arms of welcome. Through such peaceful plans of conquest by industry the future empires of interchange of material goods will be built. And such empires will last for they are to be founded upon the rock of universal law instead of upon the sands of opposition to universal law.

Because of this growth of industry along ethical lines its power will multiply as the seed multiplies. It is strangely coincident that American industry is taking over the golden-thread code of ethical practice, while China is taking over the methods of America to give force to its ethics. East and West are meeting—and each is giving to the other.

We of the west have formerly looked upon the Chinese as heathens to whom we sent our missionaries to teach the brotherly love principle of Christianity. We, whose average of murders was one every thirty minutes, might well have been the recipients of missionaries from China to teach us the code of ethics of a people who had but one murder in many years in a city of a million people. The brutal war history of the Empire-building period of slaughter for the possessions of others has left us an inheritance of criminality which is one of our greatest menaces. The sanctioning of national criminality has fathered individual criminality.

Western theocracy has preached brother love as a religion for centuries but has not practiced it—while China has held its people together by practicing it as a code of ethics for five thousand years.

The golden-thread of the East is now brilliantly illumining the pattern of Western business practices and spreading its gospel around the world more effectually by practice than all the centuries of preaching it without practice have done.

This trend of thought could be well summed up by the words of the late Sir Edward Beatty, who said: “As between nations, so between classes; fear breeds hate, hate breeds war. Little kindness constitute the march to better things.”

The practice of the moral issue rather than preaching it, is well manifested in the words of Thomas J. Watson who said: “In all the seventy-nine countries in which we do business we are all one brotherhood. We have but one thought, one creed, mutual helpfulness to each other. We feel that brotherhood in our very handshake. It is real. Our very real language is a universal one. We all understand each other, no matter what our tongue. We want that friendliness to reach out into every other business.”

Through industry man has at last discovered man. “Man is our most vital necessity. We need him,” cries industry, “and something must be done to prevent governments from killing him.”

Equally important is the necessity of bettering his condition. Industry has suddenly realized that its ten thousand new products were undreamed of luxuries to the illiterate factory slum dweller who was chained for long hours to the threadmill.

“what is the use of producing luxuries which cannot be consumed?” asks capital, inventor and manufacturer.

Standardized mass production needs a mass consumer. The only mass consumer is man-in-the-mass---and man-in-the-mass is chained to the treadmill. He needs no luxuries. He has neither the time nor the mentality to enjoy them.

“Release him from his slavery,” cries the world, discovering the fallacy of a freedom which bound its masses to the galley chains of an unbalanced industry. .

“give him better wages so he can buy our product,” says Henry Ford, astounding the world with an unheard of wage raise. “Free him from the curse of philanthropy. Stop patronizing him. Make him independent.”

“Invent things for him to buy. Shorten his hours. Teach him better things. Give him what he wants, and educate him to make our luxuries his necessities,” cried Charles Kettering.

“Take him into partnership with us. Let him help run our industries,” urges Paul Litchfield, as he established a mutual governing body of the Goodyear Rubber Company.

“Give him better homes,” insists Gov. Walter J. Kohler, following it up by replacing his factory slums with a modern city of homes which aroused the admiration of the beauty-loving world.

“This is not the machine age. It is the age of man. All our dealings begin with man and end with man. There is nothing else higher in this universe than man. To make a business grow, begin growing men,” said Thomas J. Watson, head of probably the most stable and ethical character-building business in the world today. .

“In vain we build the city if we do not also build the man,” sings Edwin Markham.

“We need a University of Man,” suggest Dr. Alexis Carrel.

Plans for man’s physical, spiritual and mental betterment issued from the leaders of thought throughout all industry and many millions were given by John D. Rockefeller, Jr., and other great philanthropists for that purpose. Medical help and hygiene replaced missionaries.

Gerard Swope, Owen D. Young, Walter Chrysler, Myron C. Taylor, Clarence Wooley, the McCormicks and the DuPonts offered various plans of profit sharing, bonus giving and job insurance, including innumerable educational plans, all aimed toward raising the standard of living for man-in-the-mass.

This growth was so rapid that in one generation a factory wage of twenty cents an hour for a ten to twelve-hour day grew to a dollar and more for an eight-hour day. Through higher wages human classes are gradually leveling in accordance with God’s plan for the unfoldment of man.

The power of the world-thought of GOOD will iron out all the differences between capital and labor in time, as both grow stronger in the realization of their unity. When that day comes United International Industry will become a culture-building force as enduring as Art.

Truly ONE WORLD of unified man is in the making. The troubles of today are but the labor pains of its birth. Our thinking is changing because our knowing is changing. Cosmic man is replacing material man. Two centuries after we first heard the words, “Love thy brother as thyself,” and “Do unto others as you would have them do unto you,” we are beginning to comprehend their full meaning. Full comprehension of their inevitability as Universal Law will give birth to a new civilization based upon Love—as the universe itself is based upon Love.

THE REINCARNATION PRINCIPLE

The Great Unanswered Question

“What happens after we die? Where do we go? Where do our bodies go? Where do our souls go? What is our Soul? Do we have astral bodies? What are they like? Can we ever see them? Can we ever contact our dead? Do they know about us?” These are the great unanswered questions of all centuries. Then there are the familiar bases for argument, such as: “If I have lived many times before why do I not remember who I was?”

The subject of reincarnation is too big for one lecture, but if one knows the fundamental principle which underlies all creating things, one knows that he is an individual extension of Mind; therefore, immortal, and cannot die. Neither can one's body die. It can but appear to die. One's body is an extension of God's Mind which forever manifests God's thinking.

The thinking of Mind is continuous. It never ceases. If Mind cannot die the thinking of Mind cannot cease. Bodies are electric records of thought. But what is thought? If we know what thought is—and know its workings—we will then understand why bodies never die. Likewise, if we know what the senses of a body are we should then know why we cannot remember who we were in other lives. But our senses do remember essential things for millions of years back—which they have recorded as instinct—so let us look into the invisible universe of knowing to supplement what the senses of our visible universe tell us and thus know that there is no death in Nature and that our own individualism forever persists until we have fulfilled our individual purpose here and found our complete unity in the One Universal soul of God.

Before discussing the subject further it must be thoroughly understood that our senses have but a very small range of the universal cycle. If we imagine that cycle of visibility and invisibility as a 10-inch disc, the range of our senses in relation to that whole cycle would be a very small V shaped section. All the rest of it would be beyond the range of our senses. For that reason our senses tell us very little of what is happening in any cycle of motion.

This small V responds to man's senses but there still remains the other part of the cycle which does not respond to the senses of man at all.

This could be likened to the swinging of the pendulum. While the visible pendulum swings in one direction an invisible counterpart of the pendulum swings in the opposite direction. The senses cannot detect that but we can know it. We KNOW that every force which is generated as an action is radiated as an equal reaction.

That is what I mean by saying that where sensing ends in the visible universe, knowing begins and runs the whole range of both visible and invisible universe.

It was necessary for God to limit our senses to that very small range of seeing only one-half of a pinhole range of any phenomenon of motion. If God had allowed the senses to see the whole double two-way range of both visible and invisible effects of motion, we could see all of the illusions of motion which deceive our senses and tell us such untruths as that railroad tracks meet on the horizon and other illusions of perspective.

If we could see the whole two ways of entire cycles of motion, God might as well not have created the universe of cause and effect at all. We should all know it for what it is and would see both cause and effect at once. There would be no actors in the divine drama of Creation, for we would see the illusion of it and know there is no universe of motion—nor of life and death—nor of good or evil—nor of any of the opposites which comprise every effect of motion.

If our senses could detect the invisible reaction to every action there would be no sense of time—nor motion—nor change—for everything would seemingly stand still. Every motion in one direction would be voided by its opposite. Even time would stand still. Its backward flow would void its forward flow. If our senses could detect the backward flow of time there would be no sequence to anything—hence time itself would disappear.

Space will not permit of a greater explanation of this phenomenon of motion here, but those of you who have THE SECRET OF LIGHT may already be familiar with the voidance principle and the spiral principle of this electric universe in which everything in Nature is forever turning inside-out and outside-in to cause that great characteristic of Nature which causes everything to appear, disappear and reappear in sequential cycles.

In this fact of Nature—familiar to everybody—lies the basis of an understanding of what happens to our bodies after they disappear. (Please note that I did not say “after death: but “after they disappear.”) for if they actually do die that would be the end, but our cosmic knowing tells us that they disappear in order to reappear as one part of the continuity of all creating things.

Our senses have no way of detecting the illusions of motion. They but record those illusions as a photograph negative likewise records them. The senses have no awareness of the fact of nature that all things which are happening are simultaneously “unhappening” as though all moving things are walking into a mirror in which their reflection is passing through them going the other way.

Such facts of the invisible universe cannot be sensed, they can only be known by Mind.

Our senses cannot know anything at all. They are but electric waves of two-way light and can but sense. But Mind can know everything which lies within and beyond the range of sensing. It is our knowing which will complete the range of the whole cycle for us, of which our senses can record so very little.

Knowledge alone will answer the long unanswered questions and we have not had sufficient knowledge to answer them until this electric age made it possible to see behind the illusions of motion and know the whole range of God's creating processes.

During our unfolding eons our senses have told us that our bodies are ourselves, and that we are many separate beings who live and die. Our senses have also told us that matter and motion are real and that the evidence of our senses is our sole reliance.

Until very recently one would not have understood if told that his body of matter in motion had no reality whatsoever, that it was pure illusion of seeming motion and that the illusion belonged equally to the visible and invisible universes.

It is quite strange that people do not yet know that matter and space are equal and opposite mates which continually interchange, that which is matter becoming space and that which is space becoming matter—and that this interchange repeats itself forever and forever. It never ceases except to our senses which record seeming beginnings and endings which we call birth and death. The time has come when we must know that there is a continuity between deaths and births, which has its own unfoldings, just as there is a continuity between births and deaths.

Every creating thing lives equally in the visible and invisible universes and interchanges with it constantly. This does not mean people alone. Everything alike in the visible universe interchanges constantly with the invisible universe—the apple, the tree, the flower and even the planet, sun and stars of heaven.

Everyone knows that we breathe out from our bodies into space and that we breathe into our bodies from space—but people have never realized just what that means. Every outward breath of man is his death. Part of him dies at every outward breath. The part that dies goes into the invisible universe of the heavens and to the earth. A man cannot sense that part of him which is constantly dying but a dog can sense it sufficiently to follow these dying particles for days.

Now let us give thought to these dying particles of our bodies for a moment. We do not grieve and weep because of their deaths, do we? We do not care for them or even give thought to their disappearance, do we? No, of course not. Why? Because we are through with them. They have served their purposes and we have created other particles to replace them. The only time we weep is when the cycle is finished.

Now let us consider the replaced particles. What are they? They are newly born parts of our bodies. They have been born to continue the idea of John Jones or Jane Smith. We give no

thought to them but it is a fact that neither John nor Jane are the same bodies they were a moment ago. Breath and rebirth have transformed them. They are continually being transformed.

In this example is an explanation of the processes of Nature in continuing John Jones and Jan Smity by forever transforming the forms of their bodies by a repetition of sequential deaths and births—from babyhood until old age. During that period of transformation John and Jane were never the same in appearance and form for even one moment. This transformation never ceases. We think it ceases at its cycle's end because our limited senses cannot reach beyond that seeming end which we call death.

UNIVERSAL CONTINUITY

II

In order to logically build up an understanding of what happens after death of the whole body, let us consider what happens after the death of parts of the body which are constantly being thrown off into space. Here is a fact of Nature which man has never considered. It has to do with that fact of Nature before referred to that every visible action has its invisible reaction constituting a two-way flow of all creating things. For every visible forward flow there is an invisible backward flow. Each of these voids the other, therefore, nothing actually happens except the deception to our senses. They sense but one way of it and we call it motion, time and change. Let us consider what happens in space to void what is happening in the visible universe.

As Nature unfolds her forms she simultaneously refolds them in the seed of these forms. As the oak tree unfolds outward toward the heavens it also refolds inward toward its seed. That is God's plan of recording every action by enfolding the pattern of that action in its seed for repetition.

The oak tree is continually being transformed, just as Jane and John, and all creating things are being transformed, and we call that transformation GROWTH. Now what is growth? Actually it is a series of sequential births and deaths. There are more births than deaths, in the first half of any life cycle, and more deaths than births in the last half, but that preponderance is balanced in space by the very opposite until the rebirth of the body from the recorded seed.

Another question. What is the seed? The seed is an electro-chemical record of the form pattern of an unfolding idea. That electric record is ultra-microscopic in size and has almost no motion. It is formless, yet in it is the entire pattern of the body of man, or oak, or whatever idea it records. The seed is a tomb in which the death of the body it records is buried for resurrection into birth of life.

Centering the patterned record is the still Light which is God from Whose imagination the form of that idea extended in the two lights of His electric thinking to interweave that form into His image.

That still Light of God which centers all creating things is the Soul of the idea which the patterned form manifests, whether that form be oak tree, violet, man or planet, for all creating things are centered by Soul just as they are centered by Mind. Soul is universal, as Mind and thinking of Mind are universal.

God is the One Soul. Soul is desire in God to manifest form of idea. Soul in the oak is desire to manifest the idea of the oak. Likewise, Soul in man is desire to manifest the idea of man.

Soul is the desire quality in the Light just as Truth is the quality of balance. Soul is the Fulcrum from which the electric wave of motion extends to express desire in form.

The word Soul is used to define a quality of the God Mind, just as Love, Truth, Balance and The Law are used. Its connotation differs from the connotation of Love, but all of the qualities of God are one, even though we have to use different words to express them.

If God were without desire to create, the word Soul would have no meaning. Soul and Creator have practically the same meaning.

Many people believe that each man has an individual Soul and also believe that animals and lower forms of life are without Souls. God, the Creator, centers every creating thing and extends His desire—or Love—into every creating thing, and that means not only the idea itself but each particle of matter which constitutes the body of each idea. Every corpuscle in the body of man, blade of grass or atom of iron is centered by the invisible Light of the One Soul of the visible universe. Each particle is an extension of every other particle. Each particle is an extension of every other particle. Each particle has a purpose and that purpose is recorded as a whole in the seed pattern.

When, therefore, you hear of people talking about saving their Souls from sin, or such references to the Soul as that, you may, in the future know how inconsistent that is with Nature. One might as well talk about saving God from sin.

Knowing this fact of Nature to record the forward flow of unfolding growth simultaneously with a refolding backward flow toward its seed, it can plainly be seen that there can be no such thing as death or permanent disappearance of anything whatsoever. There can be but a transformation from one form to another form of the same thing, and a repetition of that same thing forever.

SEEMING MULTIPLICITY OF SOULS

III

Many people ask this question: "If reincarnation is a characteristic of nature how do you account for the fact that once there were very few people on the planet and now there are hundreds of millions? How did they all get Souls? How did so many reincarnate from so few?"

The answers are simple. Everything in Nature is an extension of itself. This is a thought-wave universe. Every thought, or idea, is expressed in form by waves of motion which multiplies itself throughout the universe by repeating that form. Consider a wave of water. If you throw a stone in water you produce a wave-form which is the exact measure of potential energy used by distributing the stillness of the calm water. That one wave is not just yours alone—it is universal—so that wave repeats itself throughout the whole body of water.

The many waves are extensions of the one. Each wave is a lever which oscillates upon a fulcrum. Everywhere throughout a body of water is a still fulcrum for each wave lever to swing upon. Every fulcrum of stillness corresponds to the Soul which God extends everywhere to center every repetition of His thinking. As there is but one Omnipresent Soul, everyone has the same Soul, but everyone has not the same desire within his centering Soul.

Likewise, with man, or sparrow, or salmon in the sea. The exact pattern, and the exact intensity of desire to create that pattern, is registered in the seed which may be one, ten, or a hundred thousand in number. All are extensions of the one and all are repetitions (or reincarnations if you like) of the man, or sparrow, or salmon from which they are extended.

The children of man are reincarnated extensions of man just as waves of the sea are repeated extensions of their parent waves.

This brings up another question asked by doubters. "The child of John Jones is another person—another individual person who may not be at all like John Jones. If the child is an extension of his father why is he not mentally like his father as well as physically?" It is because all that a man registers in his seed is his body pattern. He does not record his Mind in the seed for Mind is universal, nor does he necessarily record his desire. Mind cannot be inherited from the seed of man, for Mind is everywhere to act as a fulcrum, which the Soul is, of every extended

reproduction. John Jones has but extended his body pattern and electric potential, just as waves of the sea extend their patterns and potentials to other waves. The still Soul fulcrum which centers John is still his alone for the Omnipresent Light provides fulcrum Souls for every extension of John Jones—just as the ocean provides fulcrums for every wave of the sea.

It must not be lost sight of that Souls are not separate things—even though each man unit of Creation has his own Soul. So also every planet and sun has its own center of gravity—even though every planet in our solar system is an extension of the sun. The body of the planet was extended from the sun—but not its center of gravity. That center is a part of the Universal Balance. It is the still point of the Light of God which centers all things.

Very few great men have children who inherit their so-called talents or genius. Talent or genius springs from desire and desire is not inherited from parents. We inherit all Mind and desire from God in all its fullness but the awareness of it is unequal in all body extensions of Mind.

This recalls another confusion among doubters of reincarnation. Many ask, “Is my individuality lost when I reincarnate in another body? Does some great genius in music or other arts lose his identity or individuality when he comes back? If he cannot pass it on to his children, how can he ever continue his own genius in another body? And suppose he does not have children, then what?”

Individuality is never lost. A genius will reincarnate as a genius and continue in the next body where he left off in his last body. A child musical prodigy remembers the desires of his last body and repeats them. His desire has been recorded in his Soul and that desire in his Soul will be extended into another body to find expression.

A genius such as Mozart continually reincarnates his Self through everyone whom he reinspirates with his genius. Everyone who takes on an awareness of that genius, and is re-inspired by it, becomes a reincarnation of the Self of Mozart to the extent of his awareness. Bodies are many but Mind is ONE. He who is illumined with the Light of another Mind Self becomes that other one.

That is the very essence of reincarnation. Bodies repeat through the seed but Mind repeats through Mind.

Even the greatest genius can reincarnate only his body through his seed, but his Self must be reincarnated through other inspired Selves. Desire for body begets body and the Soul of a genius will always find a body to repeat in and continue his unfolding just as a lesser intellect will find the body of his desire to continue his unfolding.

When Mind of man expresses his knowing and his awareness of God in him to Mind of another man he becomes one with the other Mind.

Those who are confused by the idea of reincarnation forget that there is but one Mind, or one Soul, but there are countless bodies which are centered by the one Mind-Soul. These many bodies have a varying awareness of God in them which they discover gradually, but the entirety of the God-Mind awaits that fullness of awakening in everybody.

The genius, or mystic, is one who has become more illumined by God's knowing than other men who have hardly begun to know God in them. But if one of lesser knowing is even a very little bit inspired or uplifted by the thinking of the genius, he becomes that genius to the measure of his inspiration.

That is the way God talks to all mankind. The more illumined reincarnate in the lesser illumined by inspiring them with their knowing. In this manner all mankind is gradually uplifted throughout the ages of man's unfolding. In this manner each thinking man gradually becomes a part of every other man. In this manner those of little knowing gradually become illumined with all-knowing.

That is what is meant by the Omnipresence of Mind. Mind is everywhere. It centers all things which move around its still centers. Every thought of every man is echoed, or radarred to every other man in the universe. Mankind has not yet unfolded to the extent of his awareness of it, but when that time eventually comes on this planet the whole play of the man idea on this planet will be finished and all men will become cosmically ONE. He countless millions of individuals will lose their individuality in their universality.

Everyone in this electric age fully comprehends the fact that any man who speaks from any one point on the planet speaks from every other point. Man can recondense the sound of a voice anywhere he wishes. The time will come in man's unfolding when the silent thought-waves from which the sounds extend will be recondensed in everyone's Consciousness at will. Man may be a million years from that stage of his unfolding but it will some day come.

God's recording system continues its recording through cycles of unfolding forever. Any state of motion in God's universe once started never ends. Every thought of every man is a state of motion. Its recording becomes still by finding rest in its seed. The leaf of the oak tree which we see in its oak tree form loses its form in its electric record which God folds up in a formless seed, but it unfolds again into the oak tree in its next cycle.

The disappearance of the oak leaf is not its end. We see the dried decaying leaf disintergrating into the earth from which it came. It is no longer gree, nor does the sap of life flow through it. Spring comes, however and the living green leaf of the oak which disappeared last autumn reappears again in the spring.

Likewise, great or small events in our lives are thoughts which disappear into past time. They fade and die like the dried leaf of the oak or the dead body of a friend. But those thoughts are not forgotten by God. He records every one of them in our soul Consciousness and enfolds their patterns in microscopic electro-chemical records which become permanent states of motion. These records are what we call memories.

Memories are thoughts, or events, which have disappeared into the past. These memories are not dead, for we can "reincarnate" them at any time. The recalling of a dead memory is exactly the same in principle as the reincarnation of a man, for man is but an accumulation of thoughts which have a body just as every thought has a body.

Every body and every form is expressed in light waves. So is every thought expressed in light waves. Light waves are universal. Each one reaches to the far ends of the universe.

In this manner God records every thought, every event or experience in any man's life in the Soul-seed of every other man. When all men become sufficiently telepathic to resurrect any thought or memory of any other man we will then have become that unity in fact which we now are only in theory.

Both our sensing and our conscious knowing are too limited for us to realize our unity as one Being. As our knowing extends our sensing will also extend. They will then supplement each other.

One can readily understand that this great divine drama of Creation could not be as it is if God extended the boundaries of our senses to infinity. If our senses followed the entire cycle of the unfolding and refolding of any creating thing there would be no change whatsoever in anything. That is why we must rise above our sensing and become cosmic in our knowing.

When one arrives at that stage he no longer looks upon the death of a loved one as the end. Everything that loved one was, still is. The body has disappeared from sense awareness but it must reappear as the dawn must reappear after it disappears. We never realize that our senses have never seen the loved one, we have but seen his body.

We knew the loved one whom we have never seen, however, and we still know him. The disappearance of his body in the tomb means no more than his disappearance to another country would mean.

Again I say—we still KNOW the man even though his body has disappeared, for the Self of man is his knowing and his thinking—and NOT his body. When his body has disappeared, his knowing and his thinking are still as alive as ever. Our love for him can extend to him and his love to us WHENEVER WE DESIRE IT, exactly as we can bring the dead body of a memory back to life at any time we desire it by recollecting the dead cycle. We reborn it when we wish.

Why do we love a departed loved one? Because he has become a part of us and we of him. Well—so do we love Rachmaninoff or Mozart, or Shakespeare, or Michelangelo, or thousands of philosophers, writers, painters and sculptors and others whose lives have indelibly integrated into ours. They are a part of us. They live in us.

Did you ever think of that? When you wonder if you retain your individuality as John Jones after death of the body have you also wondered what your individuality is? What are you as a person—an individual person? Have you ever stopped to think that out? Have you ever stopped to think that your body had nothing whatsoever to do with the kind of person you are? Why, then, attach so much importance to it?

You are what your Mind made you. You are the sum total of your own thoughts. You cannot be other than that for your thoughts made you what you are. Let us now determine what your individuality is by analyzing the sources of your thoughts.

Every thought of yours has been in association with other people, living and dead, or with your immediate environment, or with Nature as a whole.

Your mother, father, brothers and sisters, friends and teachers formed its first foundations. They became a part of you by becoming a part of your thoughts. You loved them because they were really you. By the time you reach seventy the great thinkers of the world will also become a part of you by sharing their knowing with you. Philosophers like Laotze, Plato and Socrates—literati such as Shakespeare, Balzac, Tennyson and Homer become a part of your individuality by resurrecting their Selves in you. You find yourself loving the thoughts of great musicians, and other masters in the arts whose bodies have long since disappeared. These become as much a part of you as all your life experiences become a part of you.

Every individual thinker in all history whose Consciousness interchanged with yours became a part of your individuality. To the extent that Jesus becomes a part of your thinking then He lives in you as a part of you, as He lives in all whose thinking has integrated with his.

And if the souls of these dead bodies which have been dead for centuries live in you, and all mankind, and constantly interchange their thinking with you, how can they be dead? And how can you die when all of your thinking becomes a part of posterity?

Bear in mind always that there are not two men on earth. There is but one—for each is an extension of the other. Each one actually lives in every other one, but the Souls of some unite more knowingly than others. It is that close unity of Souls which determines our individuality as each becomes a part of each other.

When that closeness becomes universal, and we have all-knowing of our unity with the Whole instead of individual parts, we then lose our individuality. That is the ultimate goal of all mankind.

Someday we will all arrive at that point in our unfolding when we are no longer individual parts, but are knowingly the Whole.

ANSWER TO SPIRITUALISM

Many people deeply desire to know if, and how, they can contact the spirit of those who have passed on. It will be gratifying to those who so desire to know that they can contact any one who has passed on, no matter who it is or how long since he was on earth in body.

Let us consider such a contact. It can mean only a thought intercommunication, in no wise connected with matter.

Now that man has reached the stage in his unfolding when he knows the illusion of form in matter—such form being a composite of electrical thought-waves in motion—which give the appearance of form in matter—he knows that a loved one who has disappeared from material vision cannot be contacted—or seen—in any material form whatsoever. However, since all that has ever been will always be—contact is always possible with those whom we can still see and those who have gone from our material vision.

Many are already aware of their individual ability to “tune in” to those they know and love on earth and many of these awakened Souls “tune in” to the Soul recordings of departed friends and loved ones.

Awareness of Universal Law in relation to the Universe of Light which is manifested electrically through matter in motion, is gradually exploding old theories and superstitions of past ages of SENSING Children born now—during this time of transformation into the age of KNOWING—would not be satisfied with the old explanations given to so-called phenomena.

The radio, television and all present-day electrical discoveries, explain away scientifically many old superstitious beliefs, and man is beginning to understand the Universal Law which lies back of our electric wave universe.

The mystery of “Life” and “Death” is slowly being revealed to man as cyclic periods of unfolding towards the one great PURPOSE of BEING—or—a manifestation of the Idea of God wherein man unfolds his individual pattern until he returns in full awareness to the Seed of Himself—or God.

All visions of form in matter are but illusions of the physical senses. Man is born into a world of seeming FORM. The form lies within his sensing and all forms are purposeful.

The legs of man are created for the purpose of walking on a resistant earth. Of what use would they be in a nonresistant vacuum? Wings of birds were created to beat the air of their environment for the purpose of lifting the bird. What purpose could they serve in an airless, pressureless void? Eyes, mouth and nostrils are implements for man’s use in the visible universe of matter—they belong solely to earth. Of what use are these forms, or these organs in the utter darkness of the airless, foodless upper heavens?

The invisible universe is formless. The invisible universe is the seed of the visible self, but the seed is formless Light. Witness, for example, the microscopic still center of the seed of the oak. That center is formless but within it is the form of every leaf, branch and twig of the whole tree—no two leaves being alike. When the tree repeats itself in the visible half of the universe form appears—but not until.

MASTER MINDS of this planet have uplifted and still uplift mankind to its present status. They exist in and through us. They are part of us as soon as we become “aware” of them.

THE ONE MASTER MIND OF ALL—GOD HIMSELF—centers each and every one of us. Therefore, it is to Him we should go—direct—for Soul guidance. One who has become “aware”

can show us the road—but we alone must walk the road. Only God—our Inner Self—can take us ALL THE WAY.

WHAT CONSTITUTES INDIVIDUALITY

This is a thought-wave universe. All thinking is recorded. All records of thinking exist forever. When you listen to a Beethoven symphony you are contacting the Soul of Beethoven and making him a part of your Soul Consciousness. It matters not how long Beethoven's body has passed on, for Beethoven's body is not Beethoven. By your thinking you are making Beethoven a part of your Self as he likewise is a part of countless other Selves.

All you desire is the Self of Beethoven, which you are actually contacting when you hear his symphony.

That same principle applies to your mother or any other departed loved one. Her Self, or Soul, is existent. She is one with your Soul just as God is. Just as you commune with God so you commune with her, if your awareness of her, or of God, is deep within you.

I have communed with Leonardo da Vinci hundreds of times to have his inspiration for my guidance and have always received that help. I consider him as an individual entity whose thinking still exists—and will forever exist. He may have reincarnated a dozen times since then. That is of no consequence. The Leonardo we all know is a part of everyone whose thinking has interchanged with his.

The great deterrent to an understanding of reincarnation is the common belief that our individuality and personality are separate and apart from all others instead of each one being a part of all others.

All men, and all civilization are the sum total of every man's thinking since the beginning of man. The great architect of today is so because some early cave man put a lintel over his doorway or slanted a roof over his cave to keep out the rain. That cave man is a part of today's architect.

Our predecessor who hollowed a log to make a boat dwells within the designer of a Leviathan just as the primitive stone carver and Michelangelo are one.

No man could possibly attain supremacy if all mankind of the past had not unfolded through each other, generation after generation. Therefore, his individuality is the sun total of thoughts of the ages extended to him.

Can you not see, therefore, the continuity of man as one unit down through the ages? Can you not see that man never dies nor is born, for man's body is but idea unfolding and refolding in form to manifest the idea of immortal man in Mind of God?

Can you not plainly see that the countless many individual persons are very slowly, but surely losing their separateness in each other and becoming the ONE BEING of the universe, the ONE PERSON, Creator of all things?

Man was born to unfold God's Idea of man in Creation. Creation is unity of purposeful action. When all men understand the continuity of God's cyclic thinking they will then understand the principle of cyclic reincarnation—living each moment for the glory of ALL—then shall the kingdom of heaven become manifest on earth and the world shall know unity and peace forever.

THE HEALING PRINCIPLE

Self Healing

The healing principle is within man himself. Man's power to heal himself, or extend his healing power to others is measured by his awareness of God in him.

Man is an extension of God. God is Light. God is Mind. God is Creator of his electric universe of light waves which is His body. God is absolute master of His electric body. He controls the movements of His starry firmament and keeps all parts of it in absolute balance.

All of man's ills are due to his lack of knowing God within him. The perfection of God's universe is founded upon its perfection of Balance.

All of man's ills are caused by toxic poisons generated in his body through unbalance affecting his power of control over the functions of his electric body.

Man, as an extension of God, is creator of his own electric body. He is master of his electric body to the extent of his knowing the Light of God in him.

Man is Light to the extent that he knows he is Light. He is Mind to the extent that he knows he is Mind. He is God, and has God-power, to the extent that he knows God in him.

Man may have all-knowing and all-power when he is ready—and desires to have all-knowing and all-power.

God says to man: "See Me. Know Me. Be Me", but eons pass before man hears that Silent Voice in his heart.

God says to man: "What I do, ye shall do", but man is unbelieving for long ages.

II GOD'S ELECTRIC BODY

God is the Light of Mind. God's Mind has all-power and all-knowing. God thinks His knowing into forms of His imagining and His universe of matter appears as the product of His thinking. God's universe of suns and earths is His electric body.

His body is what He made it. It is a record of His thinking.

God's thinking is electric. God's thinking is recorded in electric waves of light. God's universal body is, therefore, an electric universe consisting of rhythmic, balanced waves of light in motion.

Electricity is the tool which God uses to create all forms of His imagining. All forms are electric waves of matter.

Electricity is the servant of Universal Mind. Whatever Mind wills it to do it must do. Omniscient Mind is the absolute master of matter. All matter must obey the will of all-knowing Mind.

III MAN...SELF-CREATOR

Man and God are One. Man's Mind is God's Mind. His body is God's body.

Man creates his own body by his desire for a body—extended to him from God's body.

Man makes himself into the kind of person he wants to be, either alone without God, or as co-Creator with God.

He is what he desires to be by his own will, extended from God's will.

At all times during the eons of his unfolding he is the sum total of his little or great knowing, extended to him from God's knowing.

He makes his own successes and failures, his own achievements and disasters, his own strong or weak body, and his good health and illnesses. The strength or weakness of his will to manifest God is determined by him.

IV

COMMAND OF MATTER

Thinking Mind can command electric matter only to the extent of the knowing of Mind. God has all-knowing, therefore, God's command of matter is absolute.

To the extent of man's knowing he can command matter to obey his will. The scientist can transform one form of matter to another form to the extent of his knowing.

During the last hundred years man's command of matter has increased ten thousand fold because of his increased knowledge of the electric nature of matter and the effects of interchange of one form with another.

Through such knowledge man has transformed his physical environment from the plague ridden, disease ridden condition of medieval times—which cost millions of lives—to the sanitary conditions of modern times.

Greater knowledge of the nature of this electric wave universe of matter has eased man's burden of constant work and given him many electric extensions of this body to multiply his power- to transport his body with greater speed—to girdle the globe with his thoughts—and to give him much leisure.

It must be noted, however, that the greater part of man's advancement in the cure of diseases—or healings of bodily infirmities—has been founded upon the principle of the power of matter over matter limited by the extent of his knowing. The power of commanding matter by Mind, without the use of matter, is limited to those who are illumined with the Omniscient Light of Love. All seekers are illumined to greater or lesser extent. The power to express is limited to the measure of one's illumination.

Love is the foundation of Creation. Love and Balance are One. It is impossible to manifest either Love or Balance without the other, and the measure of one is the measure of the other.

He who has much knowledge may transform matter with the use of other matter but Love and Balance alone, even with much or little knowing, can transform matter by Mind without the help of other matter.

Witness, for example, the extension of love to one who is ill and discouraged by failure, grief and worry. He who extends a loving, helping hand to restore the power of courage and inner joyousness to one thus gives him back to God as a purposeful unit of God's Creation, without having used matter to transform matter.

The doctor who gives love, in the shape of hope, to his patient does more to transform the toxic or diseased cells of the patient by the Omniscient power of Mind than by all the medicines he has prescribed.

That is what is meant by the giving of even a cup of cold water with love.

That is also what is meant by these words in THE DIVINE ILIAD; "I will bestow immortality. Mine is the power to give immortality. I shall not deny that which shall give immortality to those who dwell in darkness and who reach out for the Light.

"I will reach out my hand into the darkness and lead him that asketh into the Light.

"I will keep my body charged with energy for the fulfillment of my purpose, in accord with that which is commanded of me.

"I have knowledge of my body, through age long memory of the building of my body.

"The power of the dynamic universe is behind my thinking.

"I have the power of self-vitalization and re-vitalization of my body, in fulfillment of that which is commanded of me.

"I have the power to revitalize others whom I have made to believe. To him who believes I will give power to do that which is his to do for the glory of man and the glory of the One.

"I stand on the electrodes of the universe of energy.

"Power is mine to give by the wayside.

"I will not deny to any man the power which is mine to give.

"I have no limitations. Unlimited power is mine within those which are universal."

THE HEALING PRINCIPLE

V

MATTER VERSUS MIND HEALING

Man's body has been considered as an electro-chemical aggregation of matter which other electro-chemical matter in the shape of antiseptics, medicines and drugs can affect by contact, just as matter is used to affect other matter in a chemical laboratory.

This practice has been based upon the assumption that the body of man is Man instead of the Light of the Mind being Man—the body being merely a thought-extension of Universal Mind.

So long as man was considered to be just electro-chemical matter it has been assumed that ills of his body could be cured only by electro-chemical matter.

To think of such infection as leprosy being destroyed by the power of Mind, without the aid of matter—was considered an insane idea by the medical practitioner.

Jesus healed the leper—and others with virulent infections—without the use of matter; and leprosy is the most hopelessly incurable of all diseases. Moreover, Jesus healed and even raised the dead timelessly; without considering the time element needed by all matter in transforming other matter.

Many instantaneous Mind healings of the hopelessly incurable—whom doctors had given up—have been performed in recent years by Truth healers who recognized man as Mind—the Source of matter—and, therefore, absolute master of matter.

Such healings, and especially the raising of Lazarus, have been pronounced miraculous, or above Law. Many have explained them as examples of faith and belief, or as due to the divinity of the Son of God.

No such conspicuous healings have been effected as those of the Nazarene—but many lesser ones have been effected in the last few years by illumined moderns who recognized the power of Mind over matter—even to making blind eyes see and unhearing ears hear.

What is the explanation of these seemingly super-natural healings? Are they miracles? Are they above Law? Why have Mind healers saved people from the knife whom great surgeons have condemned to certain death if not immediately subjected to the knife? What is the great secret of power one manifests by making the deaf to hear, the blind to see, or the lame to take up his bed and walk—without the use of the knife or any form of matter to transform matter?

There is a scientific explanation of healing by the power of Mind over matter which demonstrates that such healings are not miracles, but are within Nature's law which cannot be transcended by either man or God. The fact that they were beyond man's comprehension did not prove that they were supernatural—for an airplane or radio would have been thought supernatural to dwellers in places far removed, even one generation ago.

The time has come when the scientific explanation of the power of Mind to heal one's self, or another, must be given, for we are entering a new age of man's unfolding which will be known as the Age of Cosmic Man.

Cosmic man is a transition from past ages of material sensing to the coming ages of cosmic knowing.

VI

OUR THOUGHT-WAVE UNIVERSE

For a better understanding of the healing principle, consider the relationship of the seemingly two universes in which we seemingly have Being—God's invisible universe of Mind—and man's visible electric universe of matter in motion.

God's invisible universe of Mind is the still Light of all-knowing. The God Mind of Light is all there is. It is the only reality. God alone exists.

The visible universe of matter is created and controlled by God's thinking. The visible universe is, therefore, a thought-wave universe. The matter of which it is composed is a formed record of God's thoughts. The visible universe is, therefore, a transient thought universe. All forms in it are merely the forms of thoughts. They have no reality for they come and go in electric waves, as our thoughts come and go in endless sequences.

The earth, the sun and all the stars of heaven which comprise God's body are but electric waves of matter which appear, disappear and reappear forever, for God's sequential thinking continues forever.

Man's body is an extension of the earth. Like all things else man's body is composed of electric waves of light, the same waves which motivate our radios or illumine our houses.

Man's body is, therefore, but the form of a thought—a light wave form of a thought which comes and goes, and comes again and again in cycles which we call birth, death and rebirth.”

The transient, every-changing thought of man is not the man. Neither are the moving light waves of his body the man. We can see the body of man and we can see the forms of his thoughts, just as we can see the body of God and the forms of His thoughts,—but we can not see the thought, nor Man, nor God.

We can only KNOW God, and Man, and thought—for they are beyond the range of sensing. That brings us face to face with the outstanding fact of the division of the spiritual and physical universes in which our Mind and our bodies dwell.

These two seemingly separate universes are the visible universe of sensing in which our bodies dwell—and the invisible universe of all-knowing Light which is the dwelling place of the One Mind of God and man.

Let us consider the inter-relationship of the Mind universe of KNOWING and the thought-formed universe of SENSING for the purpose of seeking the cause of all of our bodily ills, our sicknesses, diseases, failures, discouragements and unhappiness as well as our good health, sound bodies, successes and the happiness which achievement and purposefulness brings to us.

VII

STILL UNIVERSE VERSUS MOVING UNIVERSE

Where is God in relation to man?

Where is the cosmic Light of all-knowing, in relation to the thought-wave universe of sensing?

Where is the Source and Cause of all things in relation to the effect?

The answer might be better comprehended if we think of the invisible universe of cosmic Light as the still universe of power—and of the visible universe as the moving universe which manifest power. This is a universe of Light at rest from which light waves of motion spring to manifest the power which is within Light at rest.

Whenever stillness is there God is—and God is everywhere. Whenever man desires to express power through motion, he must find a point of stillness where God is in order to express that power. Man cannot make the slightest movement without desiring to do so, then seeking God's stillness from which to begin to express it. His desire is the thought—and his action is the form of the thought.

His very heart cannot beat without starting from a point of stillness and returning to that point where God awaits to give him power for his next heart-beat.

Likewise, his very breath must begin at a resting point where God awaits to extend power—and his out-ward breath must again seek a resting point in god's still universe to be given power by god for the inward breath.

This inescapable fact holds true in every little and big action of everyone's life. Consider such a simple thing as throwing a ball into the air. One's hand must seek a point of rest in the cosmic Light from which to hurl the ball,---then both the ball and the hand must seek points of rest in the cosmic Light universe of rest to acquire power to return through the universe of motion to again seek rest.

Neither sun, planet nor electron can move without a still center of gravity within itself upon which to rotate, nor can it revolve upon its orbit without a still point in space where God controls its every movement from without.

That illustrates God's meaning when He said, in THE DIVINE ILIAD MESSAGE, "For behold I am within all things, centering them; and I am without all things, controlling them".

VIII

CREATING WITH GOD

When one considers that every thought and action depends upon God—whether one knows it or not—think how much more powerful and potent one's every thought and action is when one works knowingly, from moment to moment with God.

The more one becomes illumined with the cosmic Light of all-knowing the more one can knowingly work with God, --create with Him—think with Him—and talk with Him.

When one knows God's creative processes how much more enduring one's own creations become, and how much more simply, and powerfully, one manifests God.

Likewise, when one knows the rhythms of God's thinking, knowing how He keeps His body in absolute Balance, each star in it keeping to its own orbit with absolute precision, how much more powerfully one can keep his own body cells in rhythm with God's thinking, and extend one's knowing to heal others of lesser illumination.

All men have all-knowing within the stillness which centers them but awareness of the Light comes slowly to unfolding man. The genius is one who is inspired with God's knowing and the mystic is the super –genius of great illumination.

IX

CONSEQUENCES OF UNBALANCE

In THE DIVINE ILIAD MESSAGE are the following words: "The toxemia of unbalance is man's only ailment". Let us consider what that means.

God thinks in balanced waves of light. His universal body is, therefore, in perfect balance. His entire universe does not vary in its balance by the weight of one electron. If there was the slightest variation in the balanced rhythms of God's thinking—for even one moment—countless millions of lives on millions of planets in starry systems of His body would be snuffed out instantly and millions of years would elapse before life would again be possible upon those planets because of that momentary unbalance. Terrific eruptions upon nebulae and suns would transform them into entirely different intensities.

Yet that is exactly what happens to a man's body when he becomes angry, or fearful, or hates another man. Our bodies are made up of countless miniature solar and starry systems exactly as God's body is similarly constructed. If we upset the balance of their rhythmic motion the wave-patterns become distorted and erupt with a violence measured by the intensity of the unbalanced emotion.

And that is not all, for an unbalanced, and un-rhythmic body is vulnerable to deadly microbes and other infections from which rhythmically balanced bodies are insulated.

GOD IS THE FULCRUM

To better understand the import of Balance in regard to our thinking and the health of our bodies it is well to fully comprehend the mechanical principle of the wave which motivates all bodies of matter.

Consider a wave of water. Its action is that of a moving lever oscillating upon a still fulcrum. The lever draws its power to move from the still point upon the water's surface which acts as the fulcrum of the wave-lever. That still point, and harmonic repetitions of it which center every wave, is the only unchanging point upon the wave. That is where God awaits to give power to the wave for its expression of energy, for God is the fulcrum of every wave of motion in the universe.

Every other point, above and below that fulcrum point, is forever changing its conditions. So long as the rhythmic balance of interchange continues, those measured waves will repeat their patterns with microscopic precision, but the shelving sand of the seashore will so violently upset that rhythm that waves go crashing upon the shore just as man's health or his business crashes for similar reasons.

Two children playing see-saw fully exemplify balance or unbalance in the wave principle. So long as their interchange is equal and opposite their balance is perfect and they can repeat their swinging indefinitely. When either one upsets the rhythm either or both may be hurt.

Mankind is constantly doing just that to his body. Countless ills arise within his body which he himself has created by disregarding the law of balance in his thinking. As the matter of which his body is composed is but an electric record of his thinking, and as electricity is his servant obeying his will to build his body in the image of his thinking, his body becomes the distorted image which he himself has fashioned by his distorted thinking.

XI

MAN'S RELATION TO GOD

It is imperative that he would heal himself, or extend his balance to heal others, should fully know the import of God's relation to him as the still fulcrum of his power.

Just as the pendulum could not swing its repetitions of rhythmic balance without its centering fulcrum of power from which it is extended, so, likewise, he could not extend his power to heal others without knowing himself as an extension of God. How much greater his power becomes when he knows his Self as ONE with God instead of knowing his Self as an extension.

The illumination into cosmic conscious knowing is like unto the withdrawing of the lever into its fulcrum. The electric body is then forgotten and one becomes the Light of all-knowing.

That is what was meant by God's words in THE DIVINE ILIAD MESSAGE when He said: "See Me, Know Me. Be Me. Be fulcrum of thine own power".

XII

LOVE

For eons man has been slave to the matter which composes his body because of his little knowing, instead of being its master because of his cosmic knowing.

When man works alone, unknowing God in him, he is subjected to all the ills of matter, while he who knows God in him is in command of matter to the extent that he knows God in him.

Let us repeat the last part of the last sentence with another word which means God. Let us say—"to the extent that he knows Love in him," for Love, and Light also mean God.

Love is the great insulator from every ill which can attack the body. Love is the great balance wheel, or spiritual gyroscope, which makes it impossible for one to injure his own body by emotions which poison his body.

Every emotion of any nature which is not based upon Love poisons the body and tears every nerve to the extent of the variance of that emotion from the balance which Love alone insulates one from.

He whose emotions are based upon Love commands the light waves which compose his body. The most virulent pestilence could not touch one who is thus insulated by Love. He who eliminates Love from his thinking, and its consequent emotions, is slave to his body and exposes it to toxic dangers in the measure of his unbalance, and his mind to the ravages of unbalance which lead to insanity.

The principle which governs such variations is electric balance between both opposite pulsations of the heart-beat and their fulcrum from which they spring. All mental and physical illnesses arise from unbalance between these pulsations.

The two opposite pulsations of the universal heart beat of this electric universe manifest the division of the Love principle into giving and regiving—the Life principle into birth and death, likewise, the division of all of God's effects of motion into pairs of opposite expressions of every idea of His thinking. Thus we have day and night—heat and cold—positive and negative—male and female—and countless other pairs of opposite pulsations, all motivated by the universal heart-beat—all interchanging with each other forever for each to become the other.

Just as day gives to night to become night, so do vapors of heaven give to waters of seas to become waters of seas, and seas regive waters to heavens to become vapors of heavens. Likewise, man is born into life that he may interchange with death to become death for the purpose of again becoming life.

Every effect of Nature, without exception, interchanges constantly for the purpose of finding balance in its opposite in order to become its opposite. Without it neither man, nor nation, nor earth, nor the stars of the heavens could continue to repeat their balanced selves.

Witness the deserts of Earth. They give naught to heavens for heavens to regive. Cloudless skies cover their thousands of arid miles. How like unto man who would take all and give naught in return or who would starve his Soul for gold of earth.

This effect should be explained in greater detail. Every one knows that a great mental shock can so suddenly erupt the heart that death can result. Likewise, it is commonly known that great mental and physical strains will develop a bad heart condition. Why is this?

Every person is a giant electric battery composed of countless millions of lesser electric batteries. Every cell of one's body is a miniature electric battery connected with each other by electric current carrying nerves which corresponds with the electric wiring of a machine.

The focal center of these myriads of storage batteries is in the brain, which is the seat of all sensation as well as being the location of the spiritual fulcrum of Love, or Light of Mind, from which every wave lever of motion in the entire body extends.

Within that invisible still fulcrum is the divine Source of every man's mental and physical power of expression. Within that still fulcrum is unfolding man's gradually growing awareness of God in him, and of his Self as one with God. There are strong reasons which lead us to believe that the pineal gland surrounds this spiritual fulcrum center of man's body.

Just as the center of gravity is the still fulcrum point where God sits to extend power to the planet to fulfill its every desire, so is the still fulcrum point in man the place where God sits to fulfill every desire of man.

And God does fulfill them, whether they be what is good for man or bad. That is difficult for man to grasp, but if it were not so God's universe of cause and effect could not be. In Nature there is neither good nor bad,--neither sin nor evil.

God gives man freewill to choose his own action but God holds the right to the reaction of that action to keep His universe in balance. If man violates Law, he suffers to an equal extent.

Again we quote the Divine Iliad in explanation of this effect: "For behold! I am within all things centering them, and I am without all things, controlling them."

XIII

TOXIC EFFECTS OF EMOTIONS

Consider our bodily condition from the standpoint of electrical balance or unbalance, based upon the above stated fact that our bodies are a multiplicity of light waves emanating as electric currents flowing through myriads of nerve wires, from countless storage battery cells of our bodies.

Everyone knows that a storage battery is divided into two opposite and equal cells, one of which is positive and the other negative. A wire extended from both poles would carry an even, balanced current because each of the two half-cycle pulsations are equal.

If two cells of a storage battery were of different sizes, or voltage, the current would be uneven, therefore, unbalanced. Balanced electric currents from balanced electric cells insure a sound body and steady nerves, while the uneven currents from unbalanced body cells tear nerves to pieces and disintegrate the body in the measure of unbalance between the two pulsations and their centering fulcrum.

Sudden and violent anger, or long continued hatred, can start the seed of cancer or other disintegrating tissues. Fears, worries and long continued emotions which are devoid of love or inner joyousness, will develop many such effects as stomach ulcers, neuritis, arthritis and other such toxic conditions.

Even sorrow, or sympathy for the afflicted, or grief for the passing of loved ones, unbalances the body cells and makes one vulnerable to infections or destructive toxins, for each emotions have no relation to love, or the inner joyousness of love-inspired man, nor are they within the God-Mind which alone knows unchanging ecstasy.

Grief is selfish. It is indulged in for self-gratification, not for love. Cosmic man knows the beauty and unreality of death. Sympathy for the afflicted makes a reality of the affliction by its recognition as an infliction, while sorrow for the loss of anything, or for the "unfortunate" condition of anybody, is forgetful of the beauty and abundance of all-giving God and Nature.

The Mind of God knows but one unchanging emotion—ECSTASY—the ecstasy of Love—the ecstasy of the inspired who know God's thinking, that ecstasy which has its beginnings in an inner joyousness of one who is far on the road to the discovery of his immortal Self.

God does not know grief, sorrow, anger, mercy, pity, wrath, sympathy, petulance, impatience, or intolerance. The very suggestion in these words pictures an impossible God—a God of imperfection. It pictures weak humans in early stages of unfolding. For God to have such qualities would mean the Creation of a universe of chaos—instead of a balanced orderly one of Law—just

as qualities of varied unbalanced emotions in man result in the chaos of wars and countless ills in man's creating universe.

God's unchanging state of ecstasy is the one indivisible, unchanging, spiritual state of Mind. God's Light of Love cannot change into opposite expressions, nor can it be divided into the physical pairs of opposite emotions which belong alone to the sensed electric universe of unfolding creations.

To attribute such physical emotions of the senses as fear, anger, wrath, mercy, sympathy, grief, impatience, intolerance or even justice to the Mind of God would remove His divinity and immortality and place Him on the level of senses humans whose every emotion is divided into pairs of opposite expressions.

He who would be illumined with the cosmic light of all-knowing must first be so much the master of his body that he can take all things alike, and know Love in all things,—knowing all is GOOD.

Likewise, he must be so much the master of his thinking that he can stop, not only his thinking, but all electric awareness of his body to find God's ecstasy and his immortality. Exemplifying this meaning we again quote from THE DIVINE ILIAD. "He who findeth My ecstasy and Me shall command his body to the extent of his illumination with My Light and My knowing. My Balance shall then be his—he may then make blind eyes see—or unhearing ears to hear My rhythms,—and the afflicted to know My ecstasy and be healed of any ill—yea—even to raise his body from the dead, when being dead, he still knoweth that he liveth in Me."

Again we say—the foundation of God's universe is Love—and Balance is the Light of Love. He who would heal himself from unbalance must first find the Balance of Love through knowing the ecstasy of Love.

He who would heal others may extend his knowing to others only to the extent of his knowing. He who thus heals has not himself healed, for he who is thus healed has healed himself through the extension of Love which has caused him to transform himself through his illumination, extended to him from another who knew himself as ONE with him who was afflicted.

Jesus did not Himself heal the leper. He made the leper heal himself through extending His balance to the unbalanced one. He illumined him with the Light of all-knowing Love. That made the leper master of his electric body and his desire instantly transformed the disintegrating matter of his body to integrating matter.

Likewise, Jesus illumined Lazarus with the Light of Love by extending His Balance and desire to Lazarus. Lazarus thus raised himself from the dead for he was thus made to know desire in him for continuance of his purpose.

Jesus was, undoubtedly, the only fully illumined man who has ever lived. All mankind will become fully illumined, as He was, for that is the goal of mankind. It is the purpose for which the great drama of Creation was written by the Master-Playwright.

As all mankind unfolds to greater cosmic conscious awareness of the Light each one transforms himself to the extent of his illumination.

XIV RESURRECTION

The story of my own resurrection from the dead exemplifies the principles enumerated in the foregoing. This story is part of the, as yet, unpublished manuscript of THE DIVINE ILIAD.

Each year in early Spring, since the age of seven, I had known that greatest of all experiences, the illumination of the Light of Cosmic Consciousness. Every seventh year this ecstatic experience was more intense and of longer duration. This continued throughout all my life, culminating in the greatest of all in 1921, which lasted over a period of thirty-nine days and nights of almost complete severance of electrical awareness but complete cosmic awareness. During this period I wrote THE MESSAGE OF THE DIVINE ILIAD as commanded of me, and for which purpose I was thus illumined.

Just before my second major illumination, at the age of fourteen, I was stricken with black diphtheria, which is identical with black plague. Cultures from my throat so blackened a case knife that the three doctors attending me said I could not possibly live, for the functions of my throat were destroyed.

Soon after these doctors pronounced me dead. The undertakers had arrived. I had no awareness of my body, whatsoever, but while in that state a great ecstasy overwhelmed me with all-knowing Light of Love, and to the amazement of my weeping parents, I arose from my bed perfectly healed. An inspection of my throat showed a perfect normalcy of strong tissue and my weakened body was again strong and vital.

No words of mine can quite convey as much meaning as those set down in THE DIVINE ILIAD itself, in reference to this event which God caused to take place in order that I should fulfill His purpose by conveying His Message to man for which I was being prepared.

I quote from THE DIVINE ILIAD:

“It has been given me to know that regeneration of the body form that which man calls “death” is within the range of power of inner knowing if the Soul has not yet left the body.

“That disease which man calls “black diphtheria,” or “black plague,” had so disintegrated my body that my Soul made ready for its departure and I was pronounced dead by man.

“God took me up unto the mountain top where inspired man is God-man and there gave unto me higher knowledge of the power of regeneration of my body through His all-knowing Light.

“Through the red-violet world, and the red, red world to the world of pure white Light beyond the world of blue—and back again to the world of pure white simulated light beyond the yellow world, the Spirit within me journeyed in an ecstasy for which there are no words of man to tell.

“In the ecstatic state of inner-knowing the great truth of creating and de-creating things was made known to me.

“That majestic swing of the cosmic pendulum spelled out for me the glorious rhythm of things to be, and then, not to be.

“The mystery of Soul was mine—the Souls of all creating things.

“The memory of ten times ten thousand lives mirrored themselves in Light from their records on my Soul to tell me that my body was still new—that my time of disappearance had not yet come.

“It was then given me to know that the power of revitalization of my body was mine, and I, who had been pronounced dead by man, lived strongly in the body.”

This story, added to the principles which have been before enumerated, will accentuate the fact that the complete Balance which alone can come to man through full awareness of the unity of God and man, will make anyone who is thus illumined, absolute master of the electric waves which comprise his body. Through such illumination one can insulate himself from toxic poisoning

of any nature by decentrating from body awareness to find the stillness of Mind-knowing which centers him and from that fulcrum of rest extend God's Balance to every cell of his body for transformation.

Likewise, anyone so illumined, can extend his knowing—and his Balance—to anyone else and illumine that one to the extent of his own illumination. He to whom the Light of Love has been thus extended, can heal himself through his own illumination.

SCIENTIFIC ANSWER TO SEX PROMISCUITY

First Lecture

CONCERNING SEX PRACTICES

So many questions concerning sex principles have been asked that this lecture is given to answer them. Lack of higher sex knowledge is causing a rapid degeneracy of the whole of our civilization. The standard of world culture is lowering. We are producing very few geniuses as compared with last century. The mentally diseased and physically unfit are also on the increase. The percentage of rejections by the army for physical and mental unfitness was greater in the past war than ever before.

Lack of knowledge of sex mating is one of the greatest causes for degeneracy of world races. Civilizations have fallen from high places many times in history for lack of sex knowledge and from wrong sex practices. It is possible that this present civilization will fall for the same reason. It is well to examine our sex human relations in this respect.

By higher sex knowledge I mean the effect of wrong sex practice and wrong mate choosing from a spiritual, mental and character building viewpoint instead of just from the physical and biological point of view.

Throughout god's creating universe one fact of Nature is conspicuously characteristic of progress. That fact is that NATURE DEMANDS PURITY of SPECIES in order to produce high types of that species.

Purity of species is possible only through balanced mate choosing. To most people sex is just a relief of the body from sex hunger just as food is a relief of the body from food hunger.

Different kinds of food produce different effects upon the body structure and pattern. Likewise, different kinds of sex have different effects upon the body structure and pattern.

More than that, sex has different effects upon the intellectual and moral thinking processes as well.

It has been said that "a man is what he thinks:" also that "a man is what he eats."

To this should be added, "a man is what his sex practice and sex ideals make of him."

Sex practice and ideals of sex determine the standards of body and mind. One will inevitably ascend, or descend, physically, mentally and spiritually through one's sex practice.

Sex practice can be the most spiritually uplifting or the most mentally and physically defiling thing in one's life, according to one's ideals concerning sex thinking, or lack of them. The greatest injury from promiscuous sex relations lies in the fact that each person has his own "wave length" or "number"—and his own wave pattern—which he has created from his own thinking. Promiscuous sex relations affect both by undermining both.

Each is benefited if the wave patterns are harmonious or injured if the electrical wave patterns are too greatly opposed. Few realize that every cell in the body, plus the nature of the blood stream, is permanently affected—for better or worse—by sex relations.

The sex relation unifies two close mates but badly distorts electrically unbalanced ones.

Years of hard climbing toward one's spiritual goal can be nullified in one brief costly hour of thoughtlessness in violating this most holy relationship between the sexes.

Just as wrong sex practice can defile a life, so, likewise, can it defile a whole civilization.

The ever thoughtless average human thinks that sexual promiscuity leaves no damaging effects unless one of the participants is diseased. Mr. Average Man would be shocked to learn that the very Self pattern of his racial ideal, his emotions, his blood stream, his individual ideal and his very character is degenerated by choosing the wrong mate and by every promiscuous sexual experience.

Electrical connections between any two unequal sexually unbalanced blood stream means also an electrically unbalanced nervous system and body cells.

Nerve sensations centering in the brain affect the dynamism of a person. They also affect all decisions, both spiritual and physical. Consider, therefore, the spiritual and physical damage caused to the body and to the Soul pattern by unbalanced nerve oscillations reaching the brain from the body.

Every separate cell of the body has a direct connection with the brain. If all of the body cells oscillate in unequal pulsations, imagine the terrific damage unknowingly done to the nervous system by so huge a multiplication of unbalanced messages reaching the brain from so many unequally balanced body cells. Blindness, deafness, arthritis and many other ills arise from such electrical unbalance: and the body ages very rapidly.

The urge of body cells upon the brain is sometimes so much greater than the control of the brain upon the cells that a man's will power is often controlled entirely by this urge of the body cells. Instance a man whose brain tells him he must not and does not wish to kill, but he kills because of an "uncontrollable urge." He cannot help it. He is but an automaton obeying distorted messages sent to his brain by body cells which become frightfully distorted in pattern.

It is, therefore, of vital importance in the building of the pattern of the individual that the cell urge is under the control of the conscious Spirit in man rather than in the cells of the body. This can only be possible if the electrical interchange between sex mates is so equal that one can forget his body entirely as all geniuses do. Freedom from body is necessary for those who do creative work. Any inequality or unlikeness whatsoever leaves a residue of electrical unbalance which evidences itself in many intensities, from slightly neurotic conditions arising from the unbalance due to repressions, pessimism, fanaticism and insanity, to committing violent murder.

These residual unbalances accumulate in time and force their victims to seek balance at any cost. The insane asylums have all too many of these sex dissatisfied and abnormal mismatings.

One of Nature's characteristics is the development of patterned forms which we call species, types, races or breeds. Nature's manner of repeating these unfolding species of things is the splitting of their patterns into two electrically balanced equal harmonious apposite halves, and then mating those equal halves in order to electrically reproduce other equal pairs of halves, by Nature's automatic processes in her use of electric waves.

We call this division of Nature into pairs of mates a "sex" division. We call the unions of the sexes "matings." Nature creates her pure species of separate kinds of things by controlling the division

into pairs of equal halves of the same electrically recorded patterns, and the matings of similarly balanced equal halves. Through her connecting lines of magnetic flux Nature telegraphs to all unfolding creatures her inviolate laws. They are recorded in them as instinct, or are otherwise sensed: and every living creature, except those to whom freewill has been given, instinctively obeys that holiest of all Nature's laws, the law of equal mating of harmoniously patterned halves.

Nature's control over the lower orders of creative expression, such as in the chemical elements, is plainly indicated in their crystallization. Every truly balanced mating of equal halves crystallizes as a true cube, while the slightest deviation in balance departs from the cube.

'Sex is not yet recognized as characteristic of the elements. It is supposedly limited to the organic or living things of Creation. Sex is the fundamental principle of Creation. Everything comes into the appearance of existence by the union of two opposite halves of a unit pattern, and everything repeats itself by the division of a unit into its positive and negative expressions. This is as true of the elements of matter as it is of animal and vegetable life.

The sex matings of the elements exactly coincide in effect with the sex matings of humans. Violent explosions in the elements have the same basic cause as such violent explosions as murder in humans. Terrific electric unbalance is the cause of both. Likewise, stability in the elements, and in humans, has the same cause in equality of balance.

Sodium and chlorine are good examples of positive and negative opposites of a pair which are equally but oppositely balanced with each other and each equally unbalanced with its fulcrum equator. If these two chemical elements "marry," they become such perfectly balanced and stable mates that the chemist call them "affinities."

SEX PERFECTION AND IMPERFECTION

III

The chemist call the one thing which results from this "marriage" sodium-chloride. You call it table salt. If you examine a crystal of table salt under a magnifying glass, you will find its pattern to be a true cube. The cube is the ultimate—the perfect balance in crystal pattern.

If all the humans of one nation should mate together as carefully as sodium and chlorine, that nation would produce a race so vastly superior to all other mismated nations that the difference might well be as great as between Shakespeare and a ditch digger.

Now let us consider a chemical mismating. Sodium could choose bromine, or iodine, or fluorine for a "wife." Each of them would be good mates because all are in the same chemical group, but each in different octaves, like similar notes on a piano, and, therefore, would have a slightly unsatisfactory sexual interchange. When these slightly unequal unbalanced mates marry and have sex relations, both sexed conditions are not completely voided. The stronger one is quite "satisfied," but the other is not. Some unbalance still remains with the weaker one and, because of this mismating, the crystal record is not a true one. Its pattern is distorted by just the amount of potential which still remains unsatisfied. If one examines sodium-iodine and sodium-bromide crystals, one sees the gradually increasing irregularity of cubic distortions, as the inequality increases.

Exactly the same thing occurs with humans and all other species. Like mates of equal opposite charges reproduce true to the pattern of both. Unlike and unequally charged mates reproduce in distorted patterns. Unlike opposites cannot be balanced sex mates even if these mates have a strong sexual urge for each other. The effect of any unlike qualities in either one would be degenerative to both, just as over-indulgence in drinking in either mate would degenerate both, mentally and physically. Neither one can preserve his or her own pattern undefiled if one half of the current of their mutual sex interchange is defiled.

Physical attraction alone is not a sufficient guide to choosing true mates, for upon examination of that attraction, the urge may be lustful and sensuous rather than uplifting and inspiring. Such mismatings in matrimonial life have as much of a destroying effect upon the individual's pattern as promiscuity has upon it.

LIKE ATTRACTS LIKE

IV

All species and races are created in types, in appearance and personality, just as chemical elements are created in octave wave groups. Everyone recognizes to some extent the type that each is drawn to and they intuitively feel each other's polarity, mentally and physically. Such types naturally gravitate to and recognize each other, so that out of any hundred people, ninety-nine might have no mental or sex appeal for each other—while the hundredth would. All humans should seek the type which corresponds to their own electric wave length. When types so find each other, they will be as perfectly balanced as sodium and chlorine, and the union should be enduring.

It is a common saying that people should marry their opposites. Nothing could be more contrary to universal law than this statement. Everywhere in Nature, like attracts like. This is fundamental. Opposites repel each other. Opposites in temperament and physical patterns invite discord, infidelity and mutual degradation. Matrimonial mismatching unbalances the blood stream just as certainly as promiscuous mismatching unbalances it.

ELECTRICALLY SEXED HUMANS

V

We are all electric creatures floating in the electric sea of this electric universe. Every electric thing in the entire universe breathes electrically into itself from the rest of the electric universe which is outside of itself. It also breathes out of itself into the rest of the universe.

In more simple words, we might say everything in the universe is trying to become every other thing: and every condition of everything is trying to become every other condition. A hot iron, for example, will strive to become as cool as its environment, and the cool environment will strive to become as hot as the hot iron. They compromise and find an equilibrium between the two, which is neither the one thing nor the other. This conspicuous fact is one of the most characteristic traits of Nature. It is the least understood, though it is manifested in thousands of chemical amalgamations. It might be summed up as follows.

Every pair of opposites is divided by an equilibrium which is a balance between the two, but that balance is not either of the two. Sodium-chloride is an equilibrium which voids both sodium and chlorine, for neither are present in it. Likewise, water is the equator which voids hydrogen and oxygen.

All opposites of all kinds extend from a mutual equator which is their common unity, and to that equator they must eventually return in order to repeat. Every pair must become one in order to again become two.

Men and women do not escape this two-way reciprocative law. Each becomes what the other is. Both are always compromising each other's unbalance. If the two unbalances are equal and opposite, each type will survive and grow mentally, spiritually and physically. If the two unbalanced mates are unequal in their opposition, the penalty is degeneration—mentally, spiritually and physically. The quality of one mate is a compromise with the quality of the other. The pattern resulting from this spiritual, mental and moral development is compromised for good

or bad by every contact between them—no matter how slight. This is true even outside the sex union.

NATURE SPEAKS

Every creation of Nature carries within itself the seeds of its own destruction as well as its construction. Nature continues all of her creations or destroys them, in accordance with their obedience or disobedience to her principles. In the lower orders of creation, Nature insures their by holding their control in her wise hands. She protects all of them—both organic and inorganic—from extermination by a series of electrical connections from each unit of herself to herself. No part of Nature can ever become separated from Nature. She never lets goof even the most minute electron.

All Nature is ONE spiritual entity manifested through one physical unit. There are not two separate or separated spiritual and physical units in all of the universe. All Nature is electrically bound together by an intercommunicating and controlling electric flux. Every form and pattern is extended from every other form and pattern. The Source of any one is the source of all.

The patterns of all inorganic things are directed entirely by Nature's commands. Their actions and their reactions are wholly under the control of the universal Intelligence which manifests through Nature. They have no freewill of their own.

Organic creations are gradually given a modicum of freewill. We call these organic creations "living things" because we think that those mechanisms through which Nature manifests life are in themselves alive, and are self-thinking. These organism which we call bodies, do not live, nor do they think, not even the man-mechanisms. Their awareness of existence is electrical, not mental. The body of man is not the man. It is merely a focus through which Nature manifests Intelligence. It is merely a form of man's thinking.

Man's body is like a water pipe through which water flows, or a wire which conducts electricity. The pipe is not the water, nor is the wire the power, nor is the body the man. Man is as invisible as Nature itself. He is a mentality, not a quantity; but his body is a quantity which can gradually learn to express some of that mentality in mechanisms to become aware of their unity with Nature. As their sensing increases to a Consciousness of the Universal Intelligence within them, they become more creative and less imitative.

Through the electrical connections between so-called living things and Nature, the commands of the Universal Intelligence are transmitted by way of instincts, automatic reflexes, sense systems, and similar communicating systems. It is by means of these that Nature orders her unthinking, organic, automatic mechanisms to eat, sleep, fight enemies or escape from them, to build nests, breed, feed their young and migrate. As her creations learn to become better foci for her thoughts, and think with God, they are released from instinctive dominion a little bit at a time. Universal Intelligence then appears to operate within them as focal points.

Humans have to learn by observation and experience, or by the teachings of others, what the animal world knows without teaching. Man has to learn how to build bridges and other such techniques and skills, while the beaver builds marvelous dams without having any instruction. Likewise, the spider spins his wonderful web, the ant and bee build their corridorred houses and countless other forms are constructed by instinctively controlled animals which man could not produce in principle without being taught to do by experience or by man.

Even in breeding and the feeding of young, instinctively controlled animals know what to do without being taught, while humans must be taught these things or perish. Tens of thousands of generations of salmon or seals, or fishes of the seas, or animals of the land or birds of the air, will instinctively breed true to their species and keep them pure, while man—whose instinctive protection has been lessened—will wreck his types and species through ignorance, lust and other

causes, yes, even to mating purely for economic or social reasons without regard to balance in mate choosing.

All bodies of all creatures are mechanisms created for purposes of manifesting God through action. Each bodily mechanism must be created true to purpose.

HIGHER SEX PRINCIPLES

VII

It is generally understood that sexual intercourse is limited to an actual cohabitation between males and females of each species. This concept is so fundamentally a part of our present knowledge that it will shock the reader to learn that every physical relation between any two oppositely polarized units of Nature in the universe is a low-voltage sex relation. Cohabitation is mere a sufficiently high-voltage sex union to short circuit the two poles of the human electric battery.

When this happens the human battery is "dead" until recharged by the heartbeat and breathing process, just as the electric battery is dead from the same cause until recharged by the pulsing heartbeat of the electric current.

A contact between opposite units is not necessary for sex relation for the contact is already there; it is perpetually there in the electric union which connects every corpuscle in the universe with every other corpuscle. Every positive corpuscle in the universe is constantly interchanging with every negative one. This sex union and its continuity is what keeps the universe a continuous one. That is what constitutes the universal heartbeat of God's body.

In other words low-voltage sexual cohabitation is a continued and perpetual interchange of all things in Nature with all other things. It is through sex union of all things with all other things that this universe is perpetually repeated in all of its forms.

High-voltage sex unions between two mates who are sufficiently balanced to be potent will reproduce forms like the two; but the perpetual sex union of all things which takes place continually between all things actually determines the forms of all things.

Universal electric interchange between universal opposites determines all forms and gradually transforms all forms. Good examples of such transformations through universal interchange are the transformation of all animal and vegetable forms in various ages, such as the carboniferous age and the age of huge reptiles—such as the dinosaur. Forms of animal and vegetable life had to conform with atmospheric conditions arising out of the youth of the planet and its nearer proximity to the sun.

In other words, light pressures condition all forms, and the light of dual electric waves interweaves those forms into the patterns which polarized pressures of light determine for them.

TRANSFORMATION OF MAN

VIII

A cultured man will be transformed mentally and physically by sufficiently intimate social intercourse with thieves, thugs and prostitutes. The change is effected through electric interchange of man and environment and that interchange is also sex. Sexual intercourse will hasten the transformation and also reproduce duplicate forms, but the social intercourse alone will produce and reproduce similar forms of all units sexually affected by the increasingly higher voltage of close contact between the units of any environment.

The hills become a part of the man who lives in them. And the man becomes a part of the hills. Such a man loves Nature's rhythms playing on the harps of the wind.

The poet is transformed into the appearance of a poet because of his intercourse with all beautiful things. All intercourse between all material things is electrical. All electrical expression is divided into sexed pairs, positive and negative.

The universe is ONE UNIT. All things in it are all other things. All are involved in each other. The basis of positive and negative electrical expression is sex. Sex is of all things from the beginning. Sex begins when light begins. Sex is desire for the appearance of being which constitutes the appearance of existence. Nothing can be without the desire to be. All things are which desire to be. Desire dominates all thinking. Desire dominates all matter. All desire is sex desire.

The greatest desire of all creating things, organic and inorganic, is to increase their appearance of separability from all other things in the universe; in other words, to stand out more and more conspicuously as a significant individual rather than a part of another one.

The building of one's individual separate Self is the most difficult attribute to wrest from Nature and the most difficult to maintain. Millions of years of indefatigable work are required for a man to unfold from an insignificant individual to a genius.

Each individual Self is the sum total of all his sex decisions. Each person is what he is because of his sex decisions. To insulate one's Self from all unfavorable sex unions, voluntary, involuntary, social and sexual and to contact only that which will build a Self into a great Self, is the supreme achievement of each moment of each life.

The universal Thinker of all thoughts which flow through us is forever planning perfect expression of the divine idea in each of us. The entirety of universal power is concentrated upon each one of us to fashion us into the forms of our desire. The form of our desire is forever unfolding into the universe of form to manifest our thinking as co-creator with God's thinking, and refolding into the seed of us to perpetually repeat that form.

When man becomes sufficiently ennobled as a Self-creation to become a conscious co-Creator with the Universal One, it should be his supreme task to perfect his Self by using the freewill given him for that purpose. He then unfolds in the pattern of his desire. He, himself, moulds himself mentally into a genius or a moron, as he chooses, or physically into a Hercules or atrophied, impotent weakling—also as he chooses.

The priceless gift of freewill implies a trusteeship of worthiness to use it constructively, for if used destructively the whole universe will help one to retrograde as it will help one to progress. Our hell is self-made even as our heaven is.

Each person should guard his interchange with all other people and things in his environment and choose that alone which ennoble his Self. This can be achieved only by association with other noble Selves of his own kind—and with beautiful things of his environment—and with still more beautiful imaginings of his inspired inner vision.

Such well-chosen intercourse will transform each Self from moment to moment from the attained perfection of this moment to the attained perfection of the next moment.

The greater and more far reaching transformer of a Self is balanced sexual intercourse. One's entire pattern of Self-form, and even one's immortal rhythm of eons of building, is instantly and violently changed by every sexual intercourse with any unbalanced other half. The rhythm of each becomes the rhythm of both. Promiscuity in either social or sexual intercourse is the greatest destroyer of individuality of Self, or of type, or of acquired power. Promiscuity with unbalanced mates condemns one to the backward path.

All things are divided into equal halves. All halves are unbalanced. Each type should seek its balancing other half for its Self recreation or rebirth through balance. That is one meaning and purpose of sex. The other meaning is reproduction.

Sex union is mentally creative as well as physically. Human intellect has advanced beyond the animal because of acquired mental creativeness through sex. Animal's sex urge is for physical reproduction only. The mental recreative urge is not in them. Animals in Nature breed true to balance, while man flagrantly violates this principle.

The greatest blessing which can come to any half-unit in God's creating universe is the finding of its balancing other half. The search for that other half is the supreme urge which makes of man the perpetual searcher for the supreme discover which is seldom found. This perpetual search of man has a name—and the word for it is ---ROMANCE

SCIENTIFIC ANSWER TO SEX PROMISCUITY

SECOND LECTURE

HONOR—THEN DISHONOR

A meritorious rise to fame frequently becomes ignoble through over attention to sex practice. Fine qualities that have produced success become dulled by a breaking of the moral law which "taints" the whole way of life.

The descent of an individual or nation begins at the moment of the turning of desire away from a high moral standard to a promiscuous one.

Individuals, nations and whole world civilizations have failed from the same material cause of too much luxury, too much money and too much easy living. These are the material things that sap the ambition of man or nation and tempt him away from the spirit of work and achievement through which he rose.

Any change of desire in man automatically changes the character of his environment, his associations and his life practices. Any such changes begin at once to reflect their patterns into the pattern of the man, or even into the national and world pattern.

This is not theory but inescapable law. High electric pressure lowers toward low electric pressure much more readily than the reverse effect.

Highly developed culture follows the same law. It is difficult to "rise" from low standards of culture to high, but easy to fall from high to low.

It is pitiful to see young people who have struggled so hard to climb their mountain top fall back so quickly through ignorance of this one greatest danger.

The aristocrat of Park Avenue will slowly become tainted with the moral, mental and physical environment of the slums, simply by living there long enough. His language will show the change in his Self pattern, his very walk and gestures will show it, and his body will very quickly evidence it in every phase of its expression. Even the evangelist is affected by it, no matter how he immunizes his thought and actions from its influence.

His countenance will change to express the thinking and actions of his electrical environment, in spite of himself. His ideals and the inherited ideals of his ancestors will also become more and more undermined in accordance with the intensity of his relations to his environment.

Add sexual relations to this, and the degeneration of his unfolding Self pattern is greater though such intimate contact. With each sexual experience the pattern of the blood cells is instantly affected and, sequentially, the brain.

SEX PRACTICE DETERMINES SELF PATTERN

II

The Self pattern which every man is building for himself is the electric wave form record of what each person now is at this precise moment. It is each man's standard of his Self. That standard is very difficult to raise to higher levels and very easy to sink toward lower levels. Nothing in life aids decadence so effectively as wrong mating and promiscuity, for each person either ascends or descends in body pattern to the level of the mate he chooses.

This is a thought which the rather free-thinking youth of today should weigh more carefully, for today's thinking in sex practice is causing a decadence in our entire civilization, which is very noticeable in our mass culture. Our arts are already decadent. Our bodies will follow this degenerate trend in due time, unless the trend is checked.

EFFECT OF ENVIRONMENT

III

Take note of Natural Law working out this principle on other human relations through environment. Hill born men, or prairie born men, or men who follow the sea, become hill lovers, or prairie lovers, or lovers of the sea, because they have interchanged one with another the electric wave forms which make each thing that with which it has sufficiently interchanged.

This love of hill country or sea by hill or sea-born men is not a matter of their personal taste; it is because the electrical wave pattern of the hills or sea environment has interchanged with their own physical and mental patterns. The hills, the sea, and man actually become a part of each other. Remove that part, and man is uncomfortable. He misses it as he would miss a finger or arm if it were removed.

A clergyman who becomes a bandit will soon look and act like a bandit. Moral and spiritual patterns thus degenerate as inexorably as physical ones. If such remote contacts recreate highly cultured people into decadent ones, how much more so do such intimate contacts as sex relations degrade them!

SEX DEFILEMENT

IV

Every sex relation between unequally polarized mates might be likened to a drop of ink put into a pail of pure water. The pure water purifies the ink to some extent, and to an equal extent the ink defiles the water. Impurity of both is the immediate punishment of every two unequal unions for each becomes the other to some extent in every sex relation.

The "gentlemen" who thinks it but an incident to have sex relations with a prostitute will descend toward her level in mental ideals and physical pattern to that extent in which both have exchanged their electric patterns.

The higher is pulled down farther than the lower one is raised. That is the law. High spiritual levels sink more quickly into low physical ones because the lower one has less spiritual and mental powers for interchanging.

The “gentleman” descending to the underworld soon takes on the standards of the underworld and Nature is exceedingly slow in giving his former standards back to him.

The aristocrat can descend to a low level in a few years, but many lives may be required for him to reascend to the same “high” level. Sex with those of lower standard is an anchor which retards progress of individuals and civilizations. The instant a cultured man of high physical, mental and moral standards has sexual relations with one of low mental and moral standards, that very moment he is spiritually contaminated. He is pulled down from his high standards towards hers, even though her physical condition is a healthy one. If his lust for such women continues long enough, it will degenerate him into a roué which the world despises. Even occasional lapses will noticeable lower his standards.

THE FALLACY OF PROPHYLACTIC PROTECTION

Physical examination of prostitutes does not protect cultured men from character contamination. Everything that a man has acquired during his whole past history is recorded in the pattern of his blood stream and body cells. These cells are electrically contaminated by inharmonious wave forms of the sexed electric current. The effect upon his character is inescapable. This is as true of a whole nation or race as it is of one man or woman.

SUPERIORITY OR INFERIORITY

Much is said regarding the equality or inequality of mankind. Equality lies only in man’s inheritance from God of all he has to give. Each one of us is an equal extension of God, spiritually, mentally and physically. Our Mind is His Mind and our body is also His. Each one of us inherits all of God’s knowledge, love and power, but some are aware of it and use it more than others.

Inequality is an outstanding characteristic of all creating things in nature. There is a superiority or inferiority in units of every type and species; an apple, a rose, or a man.

Also there is no exact duplication of pattern in any two units in Nature. Not even two blades of grass are alike, nor two leaves on a tree. Likewise, no two people are alike in pattern, either in whole or in part. Of all the millions of people, each with ten fingers, no two fingerprints in all of the countless millions are exact duplicates.

Everything in this whole universe is a part of everything else, all being ONE but each part of that ONE Whole is either superior or inferior to other parts.

Consider the fingers of on man’s hand. They all belong to the one man, and all have all he has to give them equally, but one finger can become superior to another by developing a skill with that finger through intense work that the other fingers do not have. It would be silly for the other fingers to assert their equality with the advanced one, but their equality as an extension of the man is unquestioned.

The same holds true with all mankind. The efforts, ambitions, willingness to work and other characteristics of one man makes him superior to the one who lacks those characteristics. As units of mankind the genius and the ditch digger are vastly unequal, but as extensions of God they are equal for each has all that God has to give.

Just as there is no equality in any two units of Nature, there can be no equality in mankind, because there is no equality in the endeavor which causes inferiority and superiority of the units of man. Civilization is hard to build but easy to tear down. The blood stream of an intellectual is hard to build into the pattern of an intellectual, but easy to dilute. The blood stream of a genius, or a man of superior mental or physical powers is always the result of long continued balanced mating. Likewise, the purity of a racial blood stream is the result of centuries of balanced mating.

Sex interchange should not be lightly practiced. On the contrary, it is the most vitally important function of the unfolding being, for one progresses or retards his physical body and his spiritual awareness through his sex wisdom. Sex is not for the procreation of species alone. It is also for the procreation of idea and for the exaltation of the Spirit. Misinformed people say that “humans are lower than the animals” in their sex relations, for animals make use of sex to reproduce their species only, while humans are claimed to have sex relations just for pleasure, without any intention of breeding.

SEX CREATES IDEA AS WELL AS BODY

The answer to that fallacy is that animals have not yet learned to think sufficiently to create idea. Animals are only concerned with the creation of bodies periodically, but humans think, and thinkers create ideas continually. Sex is procreative of idea as well as of bodies. Balanced sex kindles the ecstatic fires of genius and inspires enduring works in man but not in the cow or sheep. Man is what many generations of sex practice have made him, for we are our ancestors as well as ourselves through long sex practice. Likewise, what we are our descendants will be. That is every one's responsibility to posterity, of which every man and woman is father-mother.

THOUGHT IS SEX DIVIDED

VIII

Thought is electric. Electricity is divided into positive-negative waves. All thought emanations of man have the rhythmic oscillations of polarized pulsing waves. All electric pulsations are piston strokes between the two sexed conditions which polarize every wave. The universe is rhythmic. All rhythm is the result of measured repetition. Repetition is impossible except through waves. Rhythm is, therefore, the product of sex.

A musical composition is but a rhythmic interpretation of one phase of the sexed electric pulse beat of nature. So is a temple or a steam engine. In order for a musician to “compose,” which means, “interpret” nature and himself, he must himself be normally sex balanced by sex voidance in order that he can recreate and reinterpret those rhythms of nature acting through him as a live sounding board.

Sex balance is beneficial for creative thinkers, for through sex voidance by interchange of sex the mind is enabled to be freed from the demands of the body, but woe to the creative genius who thinks that he can withstand the tearing down process of mismatings, or be sufficient unto himself, or that he can sublimate sex.

It is extremely unfortunate for the progress of mankind that this fact is so little understood, for if it were better understood, he who strives for heaven would not take on little bits of hell to serve as stepping stones to heaven. He who dares do that retards his ascent to the exact extent to which he defiles his body, mind and Spirit with inharmonious sex thoughts and actions.

Sex interchange is a fundamental principle of Nature. It is not only necessary for procreation of species, but for procreation of idea, because it dynamizes, stabilizes and balances all physical and mental functions while sex abstinence devitalizes, distorts and negates them.

SEXLESSNESS

One who forgoes sex can hardly expect to have a creative mind, or become a great leader, inventor, composer or artist in the creative sense. Sexless people tend to become copyists or imitators. They do not create—they repeat. They do not imagine—they remember. Technical skill may develop in them to high degree, to disguise their lack of inspiration, but there is very little art in those skills.

Their mental status is progressive only through reflection from other sources outside of themselves. It does not arise from a well-spring within themselves. Sexless lives add very little new knowledge and new creations. For this reason, celibacy and impotency are prone to develop reformers, fanatics and zealots. Celibacy and virginity are unnatural, abnormal states, which create abnormal and subnormal people. In time either atrophy of the generative powers or neurotic conditions arising from the continual fight of repression or sublimation, causes a permanent derangement of the body and mind.

SEX REPRESSION

X

What is sex repression? Electrically, it is the continuity of an unbalanced condition. It is as though one were continually suspended upon a seesaw, making it impossible to pass and repass its equilibrium for the purpose of sequentially voiding one's unbalanced condition, followed by a repetition of it.

That refusal to pass and repass one's equilibrium means taking the rhythm out of the cosmic seesaw which everything in nature is forever playing. Take rhythm from man and his creative powers are likewise removed; for rhythm is the very foundation of all the arts.

Sex repression takes the rhythm out of creative life expression by keeping the unbalanced condition forever suspended. We repeat from a former chapter: "Everything in nature is forever seeking three things, balance, motion and rest." Deprive anyone of either of these three normal requisites and abnormality results from it to the extent that the normal fulfillment of life's purposes becomes impossible.

Sex balance is absolutely necessary if one hopes to become a dynamic forceful being. To become a dynamic forceful being one must be able to find absolute stillness as a fulcrum from which to express one's dynamism. All expressions of force arise from stillness, or rest. Stillness is necessary for inspiration, and that stillness of universal rest is impossible without sufficient rhythmic balance of body to enable one to forget one's body.

Sexless lives beget static mentalities. Without sex one eventually becomes a negative reversal of all that is dynamic, and the expressions of such a person become the escape channel for an intolerant or iconoclast.

CONSEQUENCES OF SEX REPRESSION

XI

If the rhythmic electric oscillations of repeated sex conditioning, voiding of that conditioning, and recharging into that conditioning, are rendered impossible, a partial or complete atrophying of the body cells is inevitable.

This fight of the atrophying cells in the blood stream, spinal cord and brain, goes on and on in all sexless lives, evidencing itself in such ways as sex repression, self abuse, emotional instability and other physical defects, until the atrophying process reduces the potential of cell polarity into impotency, and people cease to become electrical generative human dynamos.

Very often, sex repression and sex neglect will reverse one's polarity and result in homosexuality. If youth can be instructed regarding the electrical nature of sex and its effects upon individual lives and progress it would be a greater deterrent from promiscuity than merely moral or physical grounds. If young men and women are made aware that all the medical care in the world will not

prevent their character deterioration if they disobey Natural Law, they will give more serious thought to man's greatest and natural safeguard, marriage with a balancing mate.

HIGHER BEINGS THROUGH BALANCED SEX

XII

This is a phase of knowledge which we are just beginning to comprehend and act upon in our building of higher intellectualism. It should be more fundamental in our educational system. Sex should not be judged as a moral issue, but as a biological and spiritual issue. It would be just as reasonable to judge explosions in chemical elements as immoral. Rather should we judge sex from the point of view of Natural Law and obey its demands in relation to mate choosing. The reason why practically everyone pays the high price of sex abuse is because sex is so little understood. Because of that ignorance, there is a rapid world decadence in culture at this very moment.

NEED FOR SEX SCIENCE

XIII

As sex is the most important thing in shaping man's life—individually and collectively—sex science should be the most important fundamental of his education and dealt with as frankly as history or mathematics.

It is unfortunate for the progress of the human race—physically and culturally—that this is not so, for the renaissance from this downhill plunging of the races of man is a long way off and slow in its coming. Individual unbalance is the forerunner of universal unbalance. Unbalance is usually created by sex unbalance; therefore, too much importance cannot be placed on sexual education in youth.

The creative urge is in truth the sex urge and can either become the greatest force for good or the greatest deterrent in life.

Our youth should know the importance of balanced mating. A marriage which is based purely upon physical attraction is not a balanced mating. There must be a spiritual, mental and physical harmony if the essential electrical balance is to be attained.

PART III

QUESTIONS ANSWERED

GOD IS THE ONE STILL LIGHT CREATION IS AN EXTENSION- RETRACTION OF STILLNESS INTO SIMULATED MOTION

Q. If every creating thing has a north and south magnetic pole, which way should one sleep to get the most benefit from charging his body? I assume that a man has north and south poles at his head and feet. Does he?

A. It makes no difference whatsoever to one's health whichever direction his body points. The poles of a man are not at his head and feet, as they would be in a bar magnet. They are in every cell of him. A man's body is composed of countless millions of little spherical cells. Each cell is centered by the still magnetic Light of God, and that stillness is extended to the surface culminating in two opposed poles.

That center, and its extension, is the still center of the shaft upon which the two opposites of electricity charge and discharge each integrating-disintegrating mass. A shaft moves around its center but its center never moves. Motion is an extension of stillness in all creating things.

Q. Do the north and south poles in the separate spheres which comprise a man's body all point the same way? And if they do, why would there not be a big north and south pole for the whole man at each end of a man, just as there is a bar magnet, for a bar magnet is also composed of separate particles? Our science textbooks tell us that the atoms of a bar magnet all point the same way.

A. Textbooks on science are not infallible. North and south poles of particles, whether of man or a steel magnet, do not all point the same way, nor are they parallel as described by textbook diagrams.

All atoms are arranged in systems, like our solar system. All of the poles of the various planets vary in their tilting the farther they get away from the sun, until they gradually turn upside down as our outer planets do. Mercury, the nearest planet, has an axis which is parallel to the sun's axis, and its equator is an extension of the sun's equator and in the same plane. That is the only one in the system like that.

Question: Why is the axis of Mercury alone parallel to that of the sun?

Answer: Because Mercury is newly born. All planets are born on the equators of their central sun.

Question: why are planets born from equators of suns? I have heard it said that planets are ejected from sun-spots by some violent eruption. Is that true?

Answer: No, it is not true. Also, it is said that planets are pulled from the sun by some other sun passing near. That also is not true. The manner of a planet's birth is as follows: Suns generate by the way of their poles and radiate by the way of their equators. Great rings of radiation are thrown off from their equators. These rings condense into planets by polarization.

The moons of Saturn are condensations from the radiation of Saturn. Its rings polarize and become moons of Saturn just as the rings around the sun become planets of the sun by polarizing and turning upon a center of their sun instead of upon the sun's center. They thus create a new center of gravity which is an extension of the sun's center of gravity.

Question: What do you mean by creating a center of gravity?

Answer: Whenever a whirlpool of motion is created anywhere, the center of that whirlpool is a point toward which everything in that whirlpool is pulled.

A whirlpool pulls inward from within as it spirals toward its still center. Gravity is that effect, caused by spiral motion pulling inward from within.

Question: You say that every effect has its opposite. What is the opposite of gravitation?

Answer. The opposite of gravitation is radiation. The center of gravity is also the center of radioactivity. While gravity pulls inward from within, radiation thrusts outward from within. Gravity is an electrical charge while radioactivity is an electrical discharge.

Question: Just what is meant by charge and discharge?

Answer: To charge is to increase electrical potential—which means to multiply pressure. To discharge is to lower electrical potential—which means to lower electrical pressure. Charging is positive and discharge is negative.

Question: You say discharge is negative. What, then, is a negative charge? Our textbooks tell us that some particles, like electrons, are negatively charged while others are positively charged.

Answer: There is no such effect in nature as negative charge. To charge means greater pressure while discharge means lower pressure. Lesser electrical pressure is the opposite of greater pressure, therefore the opposite of positive charge is negative discharge. One is a condition of filling while the other is an emptying condition. The term negative charge is as impossible as it is meaningless.

Question: Is there any relation to that effect of emptying or discharging when we say a person is very negative?

Answer: Yes indeed. A positive person is concentrative like a positive charge of gravity which pulls inward from within, while a negative person scatters, or negates, or destroys every positive constructive idea. A negative person will always say, "It cannot be done," while a positive person will believe he can do anything he wants to do.

Question: Isn't a negative person possibly just more conservative, more wise, perhaps, less apt to rush into things headlong?

Answer: No. Negative means to negate, to void, to expand or undo that which has been done. A negative person voids his own success by undoing the works of others, or by obstructing them. If he has a good idea, he broods over it until he sees so many hurdles that he does nothing at all. He sees all hurdles as insurmountable, while a positive person expects to find hurdles in every idea, but believes all hurdles are surmountable. In fact, a positive person gets a great kick out of surmounting hurdles.

Question: you said a few minutes ago that suns or planets charge through their poles and discharge in the plane of their equators. Also you said that a man does not have poles at his head and feet so how does man's body charge and discharge—or in what direction?

Answer: To charge means to compress, or condense, into higher pressure. It means to accumulate a large volume into a small volume, like compressing a gas into a solid. Conversely, to discharge means to radiate a solid back into a liquid or gas. Positive charge makes matter visible while negative discharge makes it invisible. Positive charge winds up light waves to create the visible universe of form while negative discharge unwinds them to disintegrate the visible universe and make it become invisible.

That is what science means when it says that matter comes from space to become visible solids, and space then swallows up matter to make it become invisible ethers.

Not consider the sun. It is solid near the poles, where its charge is maximum, and molten liquid near its equator, where its radiation is maximum. It charges through its poles in the direction of the still center of gravity by pulling inward from within to compress large volume into small volume. It discharges from its still center of gravity by thrusting outward from within to expand small volume into larger volume.

Take note of the fact that the direction of charge is inward toward the still center of any whirlpool of motion which all matter is. Also take note of the fact that the direction of discharge is outward, away from that still center.

Now when you try to compare the charge and discharge of a sun with man you must realize that the sun is turning on its axis as a whole but a man is one unit of a planet upon which he is turning with the planet.

Let us now answer the question you ask by applying the principle. The still point of concentrated power which corresponds with the sun's still point of gravity is the very center of man's heart-beat. He charges his body in that inward direction and discharges his body from that same point but outward instead of inward.

He charges his body electrically by the electric current of his breathing. Now you must know that an electric current is a series of waves, and each wave is a pump. A wave is a lever which oscillates upon a fulcrum. When you breathe in and out you are pumping electric energy toward and away from the center of your heart.

Question: don't you mean lungs instead of heart?

Answer: No, I mean one's heart, for the heart is the generator of power for the whole body. The lungs are an extension of the heart just as any wheel in a watch is an extension of its main spring from which it borrows its power.

The heart is the fulcrum from which the lever of motion extends to countless levers and fulcrums throughout the body. All expressions of power anywhere are traceable to a common source from which all creating things borrow their ability to manifest power through motion. Remember this, however, that the power is not in the motion. It is in the stillness of the fulcrum.

Question: Will you please explain that idea more fully? Could you give us a concrete example?

Answer: Yes, Take any action whatsoever, such as a man lifting a trunk. His entire body is a system of fulcrums from which levers extend. His fingers, his elbows, his hips, knees, ankles, toes, even the ground beneath his feet are fulcrums for the whole body.

Unless the man's feet were not upon the solid earth or an extension of it such as a building, he could not lift anything. That still point where man's feet touch the ground and acts as a fulcrum for him to lift the trunk is an extension of the center of gravity of the earth, for that point is the only point of stillness on this earth.

The earth's center of stillness, however, is an extension of the sun's still center, and that is also an extension of the still greater nebular system.

So god is the Source of all things, and the motion of all things. All things extend from His cosmic stillness, and His cosmic stillness centers all of His extensions.

To quote THE DIVINE ILIAD : "For behold! I am within all things, centering them, and I am without all things, controlling them."

The thought of most value for you to remember is that in any system of extensions, the power to manifest the source lessens as its distance from its source increases, and multiplies as its distance to its source decreases.

Question: Please give us some example in Nature which demonstrates this law.

Answer: All Nature manifest it. There is no exception. The sun, for example, is the source of this whole solar system. Each planet extending from it has a lesser gravitative pull as its distance from the sun increases. That is likewise true of the radiative thrust, for both are always equal.

Consider also the industrial system. The source, or leader of it, extends his power all down the line to the sweeper. Each extension of power is lesser the farther it is removed from its leader. The same is true in the army or any other organization.

If, therefore, you desire power, see to it that you are close to God, for He is the Source of all power.

II

Questions Answered

Question: My husband is a nervous wreck. He is a violinist and people built a brass foundry near us and the noises have so distracted him that he can hardly work and I fear for his health. What I want to ask is how you can possibly sustain your statement that we make our own lives and are responsible for our ills? Other people make the noises that make him ill. We built a beautiful house in a quiet spot and they came and made an inferno instead.

Answer: If your husband built his house upon shifting sands and the house washed away, would you blame the sands and waters, or would you blame your husband for poor judgment in building his house on sands? You would blame your husband, of course. You would say that he should have used better judgment. When you built your house, you should have protected yourselves against such a nuisance by building in a zoned residential section. Otherwise, you took your chances. You cannot blame the foundry man. He had every right to build there.

We all make mistakes, or err in our judgment. When we do make a mistake because of our errors of judgment, we have made our own life and no one can be blamed for own own errors.

But when we make mistakes we should rectify them calmly, and with dignity. Your husband could either sell his house or walk away from it if he could not sell it. He was not compelled to stay there and become a nervous wreck. He, himself, made himself a nervous wreck, and nothing can cure him but his own decision to calmly meet his situation and overcome it with dignity. I cannot see it in any other light than that he made his own illness by his own decisions and actions.

Question: For years I have wanted to learn how to concentrate and meditate, but have been warned against meditation without a guide. It is said that that particular path is strewn with the wrecks of people who become mentally and emotionally unbalanced due to their lack of understanding. I would appreciate it if you could give me some clue as to how to meditate.

Answer: To have been warned against meditation without a guide is utmost absurdity. To meditate is to become one with god. It means to STOP THINKING and thus get out of the awareness of body. One can be aware of his body and of material things only while, and because, one is thinking.

You use the terms concentrate and meditate as though they were the same. To concentrate is to think very hard and focus your thoughts to a point. To meditate is just the opposite—it means to expand one's thoughts into space until one stops thinking and steps into the still Light of KNOWING.

Thinking is sensing, and sensing is vibratory motion. Conversely meditating is becoming still in order to talk with God. When I say "talk with God" I mean become inspired with His Light of all-knowing. One talks with God in timeless Light. Inspiration comes in flashes of still Light—invisible Light.

If you want to know anything whatsoever, just desire to know it, then stop thinking. Try to get into a state of universal ecstasy—or inner joyousness which is a state of consciousness like unto the God Mind. Void your mind of thoughts, thought forms and ideas. Become perfectly blank, insofar as idea and form are concerned.

In that manner you become transformed from man, as an individual unit of mankind, and become all Soul—the universal Soul. In that manner you make the transition from the state of sensing some things materially to knowing all things cosmically.

You certainly do not need a guide to keep you from trouble by doing that. The great geniuses of the world do that constantly. It is their very life. You would as well need a guide to teach you how to love your mother as to need a guide to help you seek the Light which centers you.

Question: What do you think was meant by saying it was dangerous to meditate without a guide.

Answer: It must have referred to cultist who go in for phenomena, such as spirit rappings and table lifting's. People do get so deeply immersed in the unnatural and miraculous happenings that they do become mentally deranged—but ignorance of Nature's ways lied behind such practices.

Also, the eternal ego of man lies behind it. Many people like to think that they are "occult" whatever that means. People who are given to day-dream about doing miraculous things but never do anything at all, or who suffer from what is known as "delusions of grandeur" are the ones who like to feel that they are "occult" and can perform miracles because of it. That is the danger of taking up such unnatural things with such unnatural people.

Question: It is reported that you said that Science practitioners in healing must not express sympathy for the afflicted who come to them to be healed. I cannot believe you said such a preposterous thing. I know you will tell me it is not true. If true, please explain.

Answer: I most certainly did say just what you have quoted. When you know the nature of the God-Mind, you will know that it is changeless. It is a continual ecstasy, the ecstasy born of constant giving of Love, Beauty, Truth, Balance and the inevitability of His law working at all times to manifest Him.

The God-Mind is not divided up into the changing emotions of sympathy, anger, wrath, hate, intolerance, or fear. If god were sympathetic with the self-afflicted, or angry because of anger in man, or wrathful because of disobedience to His law, then God would take on those qualities and be what they are instead of being superior to them.

The Science healer must know God in him, BE God, in order to heal. If you, as a Science healer, are sympathetic with an afflicted one, you take on his affliction instead of giving him your Balance as Jesus did to the afflicted. You might as well share anger, hate, fear and worry as to share grief and sympathy.

You had a nervous breakdown yourself two years ago for just that reason. You took on all your patients' ills because of sharing their ills. They should have passed through you and become perfected in their passing. Instead of that, they all touched you in their passing you're your patients were not benefited.

Question: But does it not seem inhuman to be unsympathetic where there is suffering.

Answer: Quite the reverse. It is God-like to cure one of an unreality by giving a God-like balance. By sympathizing with some one you acknowledge the reality of the ill. The moment you do, and you acknowledge its reality you cannot help him.

Question: Just what do you mean by God-like as applied to this case?

Answer: To god, all things are taken alike—and that means an unchanging ecstasy. That ecstasy of perfection of rhythmic balance upon which His universe is founded is the God-Mind condition always. That is also the only Mind condition of one who becomes cosmically illumined with the Light. It is weak to be human. To be God-like requires the strength which comes only with full-

knowing. The greatest among men are those who have enough of God's knowing to take all things alike. The weakest among men are those who absorb every emotion as a mirror absorbs light.

Question: I begin to see what you mean, but wouldn't such a person seem cold and heartless in the midst of grief and suffering?

Answer: Love is never cold and heartless. When you give Love—and Balance—you are giving the reality of God's perfection to one who has accepted the unreality and nurtures it. And if you have come to end grief and suffering, why should you continue it by becoming a part of it.

Question: What do you mean by the words "and nurtures it"?

Answer: "To nurture it" means that you think it so real that you want human sympathy and are comforted by it. That brings us back to your original question. Do you not see that you are helping to nurture it by sympathizing with some one? Do you not also see that so long as one wants human sympathy he is nurturing the ailment? And so long as one accepts human sympathy, one wants it.

Question: What did you mean by saying that one accepts sickness and other unfortunate conditions?

Answer: I mean that most all people who are ill, or who are failures, or who have great misfortune have not only manufactured those conditions themselves but have accepted them as real and inevitable. And they are real and inevitable just so long as one continues to accept them, but the moment one refuses to accept them they disappear.

Question: Will you give us a specific example to illustrate what you mean?

Answer: Yes, I will give you several, for they all have the same earmarks but vary in pattern.

A shell-shocked soldier was sent to Belleview for a check-up. From there he was to be sent to several places for two years, which was the period of time set by the doctors for his recovery. Having been so informed by the doctors he believed that he was to be invalided for two years and by that time he also believed that he would be well.

Some one gave him a copy of "THE MAN WHO TAPPED THE SECRETS OF THE UNIVERSE." Upon reading it the second time, he suddenly shouted. "I'm well—I'm well" and got out of bed and asked for his clothes. Doctors and nurses tried to quiet him and get him back o bed but he insisted that he was well and demanded his freedom. He held his hands out to show that they were steady and did not tremble.

"Read this book," he said, " and you will see why I know I am well." In four days they were obliged to discharge him as well by all their tests, and he started for the West to resume his old business. Before going, however, he called at my studio to tell me about it.

"What was it in the book which healed you suddenly?" I asked. "It was where someone asked you if you had never known defeat and you said that defeat was something which one had to accept, and if you did not accept it you could not be defeated. When I read that I suddenly realized that I had accepted shell-shock. Sure, I was knocked out and found myself in a hospital bed. Nurses and doctors were talking about ME—and a chart about ME was over the bed—and they were saying I was shell-shocked and it would take two years to cure me—and nurses rubbed my back with alcohol and tucked Me in bed and were so sorry for Me. Say, I was important. Never before had I been treated like that. Sure, I was shell-shocked and I liked it. I believed I was in for a two-year's cure and I accepted that as a fact. Just as soon as I refused to accept it any more I was cured."

“No, you were not cured, I replied, “for there was nothing to be cured except your belief. There was nothing the matter with you except the wound which Nature healed.”

In another instance, a man told me that he was a victim of phlebitis and arthritis, due to old age. As he was in his early sixties, I told him of a friend of mine, who at ninety-two was still skating an hour a day, and many other such cases. This man had manufactured his own condition by disobeying the laws of Nature.

He had been living a very sedentary life confined in his studio and never using his legs for the purpose of walking as intended by Nature. If we do not use what is given us for use, Nature atrophies and destroys them. Phlebitis and arthritis were the implements used by Nature to destroy that which he refused to use.

I am ten years older than you yet I still run, ride horseback, skate and walk miles daily also doing my work, yet you have accepted not only your infirmities but your old age while you are still young. If you had the courage to walk increasingly long distances daily until you walk seven miles every day—or its equivalent in work—you could use your legs as I do. He took my advice and became perfectly well.

The same principle applies to health in business. We manufacture our own bankruptcies and failures just as we manufacture our successful businesses. When greed and selfishness prevents one from giving equally with what he is receiving, the law of rhythmic balanced interchange works against him instead of for him.

A man's business, like a man's life, is what he makes it by his thinking and his decisions. If a man obeys the law and works with it, and uses good judgment in his decisions, he **MUST** succeed. He could fail even though he implicitly obeyed the law but used poor judgment. I knew a man who failed just because he chose the wrong side of the street. The flow of traffic was on the other side of the street and people would just not cross over.

I knew another who nearly failed because he set up his shoe store in a factory town and stocked up with shoes that were too high class. As soon as he changed his stock to balance the demand of his environment, he succeeded conspicuously.

The point I wish to make is that we need God's guidance in every decision we make as well as His power for every action we take. The more we try to live and act by ourselves alone, the weaker we are and the more suffering we create for ourselves.

Question: I assume that you believe in going to a spiritual healer if one is ill or in trouble. Do you?

Answer: It is advisable to seek help from anyone who has a better spiritual foundation than you yourself have. You must have confidence, however, that the one you go to has more knowledge than you have, otherwise you might not receive help.

To illustrate my meaning, assume that you are a musical student. If you desired advancement in music you would not go to a teacher in whom you did not have great confidence. The same principle applies to a spiritual leader.

Question: Do you think a Science healer is right in preventing a patient with a broken leg from going to a surgeon? I now of such a case right now where a healer tells her patient that God will cure him without going to a surgeon.

Answer: Any healer who so advises is performing a great injustice to her patient. She is perfectly right in saying that God will mend the broken leg without going to a surgeon, or without even going to her. God heals the broken legs of animals, or of people in primitive places, but Nature

does not reset a broken leg where one bone is bent in a wrong direction, or has passed beyond the break. Nature is God's law being manifested but Nature's law heals broken bones as it find them, and leaves many humans and animals hopelessly crippled.

All bodies are mechanical instruments whether created by god or by man manifesting god's creative power. All are the creations of the One Mind. God's Mind, and man's, are one.

God's Mind creates what it desires through the electric action of thinking. The very healing process of growth is electrical action. When man manifests God he is thinking his knowing into form through electric action just as God does.

Now let us apply that to your question about the surgeon and the broken leg. The broken leg is part of a machine made by the Mind of God and man through the desire to create in the form of man.

If you will concede the fact that God's Mind knew how to create a man through action, you must concede that the action of the surgeon in setting the bone in the right direction is God-Mind and man working in co-operation.

Bear in mind that the surgeon does not heal; he but sets the bone in the direction it should be set. God-Mind does the healing in accord with law. Both the patient and the surgeon are extensions of the God-Mind, and both can hasten the healing by adding the omnipotence of their desire to God's desire. The surgeon is a part of the law. Is that clear to you now.

Question: Yes, but I do not like the casual way you describe a man's body as a machine. A man's body has life in it. An automobile is also a machine but it is a dead thing made of matter.

Answer: There is not difference whatsoever between the body of a man and the body of an automobile. Both are made of matter, and both are "dead" things in themselves. Neither man nor automobile have life in their material bodies.

When Intelligence sits within the body of man the body acts to fulfill the desire of that Intelligence. The body of man then does what the will of the Mind, which operates the body, demands of it.

Likewise, when Intelligence sits within the body of the automobile, the body obeys the will of the Intelligence which occupies it and acts to express the demands of that will.

Let us assume that the automobile had a broken wheel. The intelligence of man's knowing would be needed to replace, or repair it. As it is not an organic growing machine it will not "heal" of itself as a broken leg would, but if a broken leg was twisted out of line, or the bones passed each other, Nature would heal them in their misshapen pattern. The intelligent knowing of man is needed to reset the bones so that Nature will do its part.

That operation is as much Mind-cure as the repair of a broken wheel is Mind-cure. Both bodies are machines operated by Mind and controlled by Mind. There is no life other than Mind in either of them.

Question: It is now being taught by metaphysicists that the manifested universe of matter is being withdrawn into its unmanifest state. Is that true?

Answer: Yes, but it is only half of the truth. It is equally true that the unmanifest is being extended into the manifested state.

Question: will you give us an example in Nature which will explain your answer.

Answer: Yes, A motionless harp string is the unmanifested state of a musical sound. When you set that string in motion you then manifest the idea of that musical tone by giving it a body composed of wave vibrations which we call sound.

When that body disappears the manifest state which we call sound disappears into the unmanifest state which we call silence.

Question: You said that we manifest the idea of a musical tone by giving it a body. What do you mean by that? Surely you do not mean that a musical tone has a body do you? I think of a musical tone as just a vibration.

Answer: All bodies of every species and every thing in Creation are but vibrations, electric wave vibrations. Bodies appear when wave vibrations begin, and they cease when wave vibrations cease.

When human bodies manifest the idea of man by vibrating into the form of man we call that birth. When those wave vibrations cease we call that death. But sounds are born and they die just as animals are born and die, but we never think of sounds as living, and dying, and being reborn because we are not aware of their scientific similarity in both principle and mechanical process.

Question: You certainly do not mean that the birth and death of a person is merely the beginning and end of vibrating waves of motion, do you?

Answer: We are not speaking of a person, we are speaking of the body of a person. The person is never born, never dies, nor is ever in motion.

The person is Mind, or idea of Mind. The person is the ONE BEING, unmanifest. The body of a man is the idea of man made manifest by being set in motion. As I before stated there is no difference in the mechanics of birth or death of a body which we call a musical tone, or of man, insect, flower, planet or sun.

Question: Please explain more particularly what you mean by the person never being born, and never dying. Have I not been born, and must I not die?

Answer: Again I repeat, you cannot be born or die because that which is YOU is immortal and eternal. You are Mind idea and idea of Mind is never created. It is but symbolized, or manifested by form and motion.

Your body alone is periodically born and reborn out of the stillness of God's Light by being set in motion to create electric wave vibrations. These wave vibrations manifest you for one life-cycle of time. When the cycle is ended the vibrations cease. You then cease to be manifested, but YOU are still YOU the unmanifested, just as the silent harp string is the unmanifested idea of that harp string.

All peoples of past ages have considered their bodies to be their Selves. Our greater awareness of God and His body—which is our universe—is giving us new knowledge. We now know our oneness with God as Mind, and as body.

Question: What do you mean by saying that our bodies are periodically born and reborn? That sounds like reincarnation.

Answer: It IS reincarnation—for reincarnation means repeating. All effects of Nature repeat themselves until the idea thus manifested by any effect is consummated. If you would like an example of Nature's repetitive process, throw a stone in a quiet pool. You do not get one wave which lives and dies to express the idea of that energy transmission, you get a long series of repeating waves which continue to express the idea of that expenditure of energy.

You must realize that you are a series of wave vibrations. Nature never expressed any idea with just one wave vibration. Also, every expression of energy in Nature once started never ends. It repeats itself forever.

Question: Does vegetable life reincarnate?

Answer: Yes, and mineral life also. All Nature is repetitive, not just a part of it. Mineral and vegetable matter is composed of wave vibrations, just as humans are, and must repeat themselves.

All of Nature's forms spring from seed, and every wave is the seed for the next wave, for in it is the pattern and the energy from which the next wave springs. This is not yet known by man but it should be, for it is one of the most obvious of Nature's facts of motion.

Question: If all light-waves are matter what about the vibrations of the spirit? We are taught that the higher our vibrations are, the nearer to the spirit we are.

Answer: That is not true. The spiritual universe of God's Light of Mind is absolutely vibrationless. Its stillness is absolute.

Question: Then where do vibrations come from? You certainly cannot mean that motion and form come from stillness. That would seem like something coming out of nothing.

Answer: Yes, all motion and all form springs from stillness. Waves of water spring from the calm ocean. This is a universe of rest from which motion springs to express the power which is in rest. The vibrations of a harp string spring from the silent stillness of the harp string.

Question: But isn't that something coming out of nothing?

Answer: No. that which you refer to as nothing is the only reality. Knowledge, for example, has no form nor does it move. But all of your creations spring from your knowledge. This is a Mind Universe. Mind is the fulcrum from which wave levers of motion express power to move, but the fulcrum which gives them their power to express motion and form never moves. It is always at rest.

Question: I have heard it said that matter emerges from space and is swallowed up by space. Is that the same principle you have just described?

Answer: Yes, but the word "extended" is a better word. It means that the visible electric universe of matter in motion is extended from the stillness of the invisible universe. The universe of motion is continuous. It never has begun nor will it ever end. Each wave continues itself into the next wave, and each wave extends itself into the next wave.

Question: You say that all cause lies in the invisible universe of stillness, and that all effect arises from that stillness into the visible universe of motion. If anything becomes still does it become cause?

Answer: Nothing in the visible universe of motion can ever become still. The very fact that you can see it means that it is in motion. Otherwise you could not see it.

Question: Why not? This ruler on my desk is still and is perfectly visible to me.

Answer. No, it is not still. It consists of billions of atoms all in violent motion. That is the only reason you can see it.

Question: What do you mean by saying that is the only reason I can see it?

Answer: Because you can only see or feel motion. You cannot see or feel stillness.

Question: I hope I do not appear stupid but when a wheel is not revolving I call it still for it is not in motion. When I revolve it is then in motion. Please tell me where I am wrong, if I am wrong?

Answer: Like the ruler of your previous question the wheel consists of countless billions of moving atoms. The motion of these atoms is all you see.

Question: I think I understand. But I am not quite sure. How about the stillness of a cloud on a quiet summer's day?

Answer: The same thing applies. You could not see it except for its moving parts. Also it is moving around the earth at the rate of thirty miles a minute, or a thousand miles an hour. You do not see that motion for you yourself are moving at the same rate as you lie perfectly still on the sands and look up at the cloud which simulates a stillness which is not real. Its seeming stillness is one of the countless illusions of motion which characterize all effects of Nature.

Question: Oh, now I understand. Things which are still only seem to be still because we cannot see the motion. Is that right?

Answer: No, it is not right. I said that all you could see is motion. Even if an object is still it is visible only because of the motion of its parts. You cannot sense stillness, nor comfort, nor balance. You can KNOW that you are comfortable, or in balance, but you must be uncomfortable, or lose your balance before your senses will respond.

Question: What is that?

Answer: Because your senses are electric and electricity is a wave motion between opposite conditions. Stillness has no opposite, nor has comfort, nor balance. Stillness belongs to the unchanging universe of the spirit, which is vibrationless.

Question: I thought that sound was the opposite of stillness—that unbalance is the opposite of balance and that discomfort is the opposite of comfort. Am I wrong?

Answer: Yes, you are wrong, but the whole world thinks that way also. Balance, equilibrium, love, truth, rest, stillness, silence and zero belong to unchanging and indivisible CAUSE, and cause of motion is not motion. Motion is effect of cause and effect alone is changing and divisible. Effect springs from cause in pairs of opposite effects—such as male and female, hot and cold, compression and expansion or positive and negative. These effects are wave levers of changing motion which swing upon their unchanging fulcrums.

The universal fulcrum of creation cannot be divided, but it can be extended into pairs of opposite unbalanced effects which can void their unbalances in each other, but the fulcrum of CAUSE is an indivisible as it is unchanging.

Question: One more question. We cannot see oxygen, yet oxygen is matter. Please explain.

Answer: We cannot see it with our eyes but we can perceive it with our other senses, because oxygen is an effect of motion, and our senses can detect motion in many other ways than seeing them. Our senses are limited, however, for there is much motion in Nature which our senses cannot detect unaided.

The high vibrations of insect's sounds are beyond man's range of hearing, and the bombardment of atoms are likewise beyond it, but we can hear them by electrically amplifying those sounds.

Other effects of motion in the invisible universe of space can be made visible, such as liquefying oxygen or air, or sending an electric current through neon or the invisible vapors of benzine and other organic substances.

Question: What happens to make invisible vapors or gases visible? In other words, what relation has expansion and contraction to wave vibrations?

Answer: contraction, or compression, increases the number of vibrations and shortens their wave dimension by packing them into smaller volume. By thus packing vapors into smaller volume you increase their activity and thus produce solids which can be more readily senses.

Run an electric current through a neon gas and you can then see it because you increase its vibrations. Condense air and you can see it for the same reason.

Conversely, expansion decreases the number of vibrations and causes each wave to occupy larger volume. When a solid is sufficiently expanded it becomes invisible. It also gradually loses all weight in respect to the gravity of the earth and rises into space to seek pressures equal to its own. When it thus finds an equilibrium of pressure it will float.

A piece of iron will drop to the ground because of its great activity, but it will rise into the air if you expand it into vapors.

Question: Please explain further the effect of compression of atoms in relation to their wave frequencies.

Answer: The more you contract atoms together the shorter the distance between each wave and the higher their troughs and crests. That means more waves per inch-which means more activity. That means more power to express energy.

Question: could you give an example in Nature of how short high waves give greater power.

Answer: Yes. Short high waves toss great ships about like corks, but long low waves rock them gently.

Question: Could you give us an example in Nature of how short high waves give greater heat?

Answer: The deeper you penetrate the sun the greater the compression of long low waves into short high ones, hence the greater the heat, according to the cyclic temperature law which is a follows—cold generates---generation contracts---contraction heats---heat radiates---radiation expands and expansion cools.

Question: Why should contraction cause heat?

Answer: Because Nature resists contraction by thrusting outward from within as contraction pulls inward from within. Nature thus resists contraction towards activity and assist expansion toward inactivity, or stillness, for this universe is founded upon rest and every expression of energy is more strongly resisted as it becomes more strongly expressed.

Question: Is that why a piece of iron grows hot and throws off sparks as you file it?

Answer: Yes. And when you stop filing, it cools because it no longer resists your attempt to increase its activities.

Question: Is there some simple principle back of all this which will enable us to puzzle it out for ourselves.

Answer: Yes, the simple principle of gravitation and radiation lies back of it all. Gravitation controls contraction into solids and radiation controls expansion into space which surrounds these solids. Space and solids are forever interchanging, for each is constantly becoming the other.

Question: Is there an electrical process back of gravitation and radiation which makes waves into solid matter and then expands them into the gases of space?

Answer: Yes. Electricity is divided into its opposite expressions which we term positive and negative. Positive electricity pulls spirally inward from within to wind up light into an incandescent ball located at the apex of a cone. Negative electricity thrusts spirally outward from within to unwind light into space in the direction of the base of a cone.

Positive electricity, gravitation and contraction are the integration of matter, while negative electricity, radiation and expansion disintegrates matter into space.

Question: Does that mean that light and darkness is merely a question of contraction and expansion?

Answer: Yes, sunlight is the result of contraction into intense motion while the darkness of space is the result of expansion into an almost motionless very long wave state.

Question: What is the spiritual cause of gravitation? I mean by that why did God create the idea of gravitation?

Answer: Desire in the God-Mind to give form to His creations is the cause of gravitation. Relaxation of that desire is the cause of radiation.

Question: If God desires to create why does He relax that desire?

Answer: Because God's creative principle is based upon giving and regiving. What He gives to His creations must be regiven to Him for repeating His giving. Creation is like a light which is shone into a mirror and reflected back for repeating the reflection.

The universal heart-beat is based upon that principle of action and rest from action for the purpose of repeating the action. The breathing of man or the universe expresses it fully. The electric current expresses it in its every cycle. Without action and rest from action there could be no sequence, nor could there be cycles of life and death, nor the male and female of any creating thing.

Question: You infer that death is regiving. It seems to me that death is taking.

Answer: No. there is not taking in Nature, for Nature manifests God the giver of Love. All of the pairs of opposites of God's Creation give to each other. Neither one takes from the other in Nature.

Question: Can you give us a specific example?

Answer: Yes. The earth gives an oak tree to the heavens. The heavens regives the oak tree to earth for regiving. Earth does not take it. Man takes that which is not given and pays heavily for every breach of God's one law.

Question: Can you give a specific example of what you mean by that?

Answer: Yes. Man took slaves from Africa to enrich himself. The slaves did not give themselves to man. As a consequence man has created a problem for himself which he may never solve

without much bloodshed. All of man's Empires were built by taking. The price has been high for man has paid in blood and money very heavily.

Question: Yesterday you spoke of long low waves having less power than short high waves which toss ships about like corks. Do waves gradually lose their power as they disappear toward stillness? If so, have they lost all power when they become absolutely still?

Answer: Waves have no power in themselves so they cannot lose what they do not have. All power lies in the stillness of the fulcrum from which the waves were extended. Waves express that power through motion but the expression of power is not power.

As waves lengthen and lower they lose their ability to express power because the pistons of the pump which every wave is becomes shorter as the waves lengthen.

Question explain that idea further.

Answer: Waves are pairs of oppositely unbalanced conditions. Any disturbance of balance and rest in the universe is followed by a restoration of balance or rest. Throw a stone in the water and short high waves will appear at the point of impact. The vertical diameters between troughs and crests are greater than the horizontal diameters.

As the waves repeat themselves farther and farther away from the point of impact the horizontal diameters lengthen and the vertical ones shorten. That means that the universal balance has been more greatly disturbed where the stone entered the water. Each succeeding wave manifests the gradual recovery of universal balance.

Question: Did you not once say that the universal balance could not be upset? If it can be disturbed is not that upsetting it?

Answer: No, for when the attempt is made to upset balance in Nature a voiding force is simultaneously generated to offset that disturbance. The crest of a wave is the measure of an attempted disturbance. The trough of the wave is the equal and opposite balancing force which voids the upsetting of universal balance. These two unbalanced conditions are equal and opposite. They sequentially interchange by equal giving and regiving until the two unbalanced conditions of pressures have become the one equal pressure of stillness.

Question: Are there any other expressions of balance in the dying wave as it seeks stillness?

Answer: Yes, there are many. One is evidenced in volume. The volume of a short high wave caused by any disturbance is the same as the volume of a long low one far removed from it. If the short high wave contains one gallon the short long one a hundred feet away from it also measures a gallon.

Question: That seems strange. Are there other examples in Nature like that?

Answer: There are countless others. Consider the orbits of the planets. You know that the sun is not in the center of any orbit for all orbits are ellipses, not circles. When a planet is in the half of the ellipse which is nearest the sun its speed is faster than when it is in the other half.

The reason for that is that the area of the triangle which each planet sweeps in its journey around the sun is always equal in time. When the planet is farthest from the sun the triangle of the area which the planet sweeps in one hour is greater than the triangle which it sweeps when nearer the sun. As a consequence the planet must go more slowly in order to cover the same area in the same amount of time. Kepler's second law covers this principle thoroughly.

Question: That is confusing to my unscientific mind. Can you put it in more simple words, or use a more familiar example?

Answer: consider two apple pies, one being twelve inches in diameter and the other twenty inches. You are given a piece from the small pie which measures 45 degrees from its center. If your brother is given a piece equal to yours from the twenty inch pie, the angle must be much less than 45 degrees for it to be equal to yours. Is that clear to you now.

Question: Yes, it is, so far as area is concerned, but I do not see how that applies to time.

Answer: Consider two flies walking the curved edges of the two pies. The curved edge of the twenty inch pie is much shorter than the curved edge of the piece from the twelve inch pie, therefore the fly which travels the shorter distance must walk more slowly to arrive at the end of its journey in the same amount of time.

Each would be covering the same area as measured from the center, but their speed would be different. Is that now clear.?

Question: Yes, it is perfectly clear. Is that why the outer planets move more slowly than the inner ones?

Answer: Precisely. Mercury has to move very fast for its very short radius to cover as much area as the outer planets with longer radii.

Mercury has to circle the sun four times to the earth's one, and the earth has to circle the sun many times to equal the area covered by one revolution of Jupiter, Neptune or Pluto. The mathematical balance of the movement of all things in Nature, in relation to each other, is absolute.

Question: Why is that?

Answer: Because all motion in Nature springs from One Source, which is God's thinking. God's thinking is the motivating force of the universal heart-beat. All moving things are geared to the heart-beat. All moving things are geared to the heart-beat of this electric universe just as the many wheels of a watch are geared to one shaft or its extensions.

All motion in the universe synchronizes with all other motion in points of time, area, volume and pressure. You and I breath out and in about thirty times a minute, while one breath of the sun is eleven years in duration, because of the difference in mass.

Question: Do you mean to say that the sun breathes as living beings breathe?

Answer: Yes, all things breathe and all things manifest the life principle of the One Living Being, but the manifestation of life is not life.

Matter does not live, whether it be patterned in the shape of a human being, a sun or a tree. Matter is composed of electric waves which record God's thinking, but God never creates LIFE, for He alone is LIFE. His creations manifest Him but they are not Him, just as man's creations are not man.

