

*Life, Love, and Liberty*  
*Essays on Spirit & the*  
*Creative Power of Thought*

(Originally published as *The Hidden Power*)

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## Chapter 1. I AM

We would do well to understand the full import of Walt Whitman's saying, "I am not all that is contained between my hat and my boots." We often forget [our unity with the All of Life and] the two-fold nature of "I AM"—that it is both the manifested and the unmanifested, [the seen and the unseen,] the universal and the individual. By losing sight of this truth we surround ourselves with limitations; we see only part of our self and then we are surprised that the part fails to provide us [with the same fullness and satisfaction] as would the whole. Conditions arise that we did not consider and then we wonder where they come from; we do not understand that they [ultimately] arise from the Great Unity of which we are an integral part. These [arising conditions] can be seen as [expressions of] the grand intelligence and livingness of Universal Spirit, which is continually pressing forward to manifest Itself through us [and through all of creation] in more and more glorious ways. [1.1]

This [sense of unity with Spirit] comes about by the individual's recognition of his power to co-operate with the Supreme Principle; it is recognized through an intelligent conception of Spirit's operation and of the natural laws by which that operation is accomplished. And this recognition can only come out of the individual's realization that he is none other than the Universal Principle in particular manifestation.

When the individual sees himself as a particularized expression of Universal Spirit he recognizes the truth of Walt Whitman's saying [and understands that he is much more than this body and mind with which he currently identifies.]. He recognizes that his source of intelligence, power, and purpose is in the Universal Self (which is his as well as another's just because it is universal)—and it is a Self that completely and entirely gives Itself to him as though there were no other expression of It in the world. [1.2]

The understanding that gives value to knowledge is the understanding that comes from the formula: "I am—therefore I can—therefore I will." This understanding is informed by the knowingness that the "I Am," which begins the series, is a being who, so to speak, has his head in heaven and his feet upon the earth. [In other words, the "I Am" points to one's whole nature, or beingness, which is comprised of one's infinite, divine self, or "I Amness" and one's partial, particular, human self, or "me."] This beingness is a perfect unity en-

compassing a range of concepts [and realities] far transcending the little ideas which we need in order to take care of our daily needs. [In other words, this universal sense of beingness, which is our true nature, is completely beyond the concepts we have of ourselves and the self-image we adopt in order to participate in human life.] On the other hand, the requirements of the day are real while they last; and since the manifested life can only be lived in the present moment—whether it be today or ten thousand years from now—our need is to harmonize the life of expression with the life of divinity and to realize that the source of the highest divinity is in the fullest expression of our human life.

This understanding points to the [true] meaning of prayer [and meditation]: Prayer is not a fool-hearted seeking that tries to change the mind of Supreme Wisdom [and have It conform to, and act in accord with, our limited conception of life], it is an intelligent seeking to embody that [highest] wisdom in our thoughts and to more and more perfectly express *it in and through ourselves*. Thus, as we gradually grow into the habit of finding this inspiring [and life-affirming] Presence *within and as ourselves*—and of realizing its upward movement as the ultimate determining factor in all true and healthy thoughts—it will become second nature to us to align all our plans, even the seemingly most trivial, with the undercurrent of this Universal Intelligence. Accordingly, a great harmony will come into our lives; every discordant manifestation will disappear and we shall find ourselves enjoying the fullness of life and coming upon the forms that we desire. Why? Because we have been able to *command* Spirit and make it obey us? Certainly not! We come to enjoy the fullness of life because we are *companions* of Spirit; by a continuous and growing intimacy we have not changed “the mind of Spirit” but our own. We have learned to think [and live] from a higher standpoint; from here we see that the old-world saying “know thyself” includes the knowledge of all that we mean when we speak of God [or Spirit].

#### I AM IS ONE

The tenet, “I Am is one,” may seem like an elementary proposition but it is one we should hold foremost in our minds. The ‘I Am’ points to everything but what does it mean in regards to us personally? It means that there are not two Spirits—one that is myself and one that is another. It means that there is not some great unknown power, external

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to myself, which is actuated by motives completely different from my own, and which, therefore, may oppose me [in accord with some divine decree]. It means that there is only one mind, one motive, one power—not two different powers that oppose each other; it means that my conscious mind, in all its movements, is ultimately the One Mind expressing itself as (and not merely through) my own particular individuality.

There are not two ‘I AM’s, but one ‘I AM.’ Therefore, whatever I can conceive the Great Universal Life Principle to be—that I am. Let us try to realize what this means. Can you conceive the Great Originating and Sustaining Life Principle of the whole universe as being poor, weak, unworthy, miserable, jealous, angry, anxious, uncertain, or in any other way limited? Such a condition for Spirit is impossible. And because the “I AM” is one [and one with our true nature] [such conceptions] would be equally untrue of ourselves.

First learn to distinguish the true self that you are from its mental and physical expressions [i.e., your body, mind, and personality]. Understand that you are the true self, and not its expressions; understand that this true self controls these instruments, and not vice versa. As we advance in this knowledge we will come to know our true self as being infinite [and possessing every quality of Infinite Spirit], and that, in the manifest world, whose center we are, we ourselves are the same overflowing of joyous livingness that the Great Life Spirit is in the Great All. This is the meaning of, “I Am is One.”

## Chapter 2. Yourself

I want to talk to you about the sense of aliveness there is in being yourself. Being yourself has, at least, the merit of simplicity, for it is surely easier to be oneself than to be something or someone else. Yet, most people are constantly expending energy in order to be who they are not [and unwittingly sustaining a false version of themselves]. The self that is their own is misunderstood and wholly ignored, and so [identified with a limited version of themselves, which always engenders a sense of lack] they always try to obtain something [outside themselves] which results in endless strain and struggle.

Of course, people are right to put before themselves an ideal greater than anything they have yet attained—as the only way to progress is by following an ideal that is always a stage ahead of us—but the mistake is in not seeing that the attainment of one’s ideal is a matter of growth, and that growth must be the expansion of something that already exists in us [and has become integral to who we are]. This implies that our being—what we are and where we are—must be the starting-point [for all growth and transformation]. This growth is a continuous process; we cannot do next month’s growth without first doing this month’s. Yet we always want to jump into some ideal of the future; we do not see that we can only reach this ideal by the steady growth [and natural expansion] from where we are now.

These considerations should make us more confident and more comfortable. We are employing a force that is much greater than we believe ourselves to be yet it is not separate from us; nor does it need to be persuaded or compelled into doing what we want. It is the substratum of our own being which is continually bringing itself into manifestation (on the visible plane) and becoming that personal self to which we often limit our attention without considering whence it proceeds. In truth, the outer self [i.e., this person we believe ourselves to be] is the surface manifestation of an [essential] individuality that lies concealed within our true being, and which is none other than the Spirit of Life [or “I Am”]—the same universal Spirit that underlies all forms and expressions.

Endeavor to realize what Spirit must be in Itself—that is, [what it is] apart from any conditions or forms of individualization. In its unified [and undivided] self what else can Spirit be but pure Life or the Essence of Life? Then realize that as the Essence of Life it exists in the innermost of *every one* of its forms as perfect simplicity. In this light we



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see it to be the eternally self-generating power which, in the expression of itself, flows into form. xxx

This universal Essence of Life is a continual becoming (into form); and since we are a part of Nature we do not need to go further than ourselves to find the life-giving energy at work, with all its powers present. Hence all we have to do is to allow it [this life, this aliveness] to rise to the surface. [This aliveness is who we truly are, it is our essence; thus, allowing it not only means becoming conscious of it, but becoming it.]. We do not have to *make* it rise any more than the engineer who sinks the bore-pipe for an artesian well has to make the water rise; the water does that by its own energy, springing as a fountain a hundred feet into the air. Likewise, we shall find a fountain of the Essence of Life ready to spring up in ourselves, inexhaustible and continually increasing in its flow [to the extent that *we* allow it, to the extent that we recognize that Life as our true essence, who we really are].

This up-springing of Life-Essence does not involve another [or something outside of us]—it is our own. It does not require deep study, hard labor, or long pilgrimages; it is not the monopoly of this teacher or that writer, whose lectures we must attend or whose books we must read [in order to obtain it]. It is the innermost of *ourselves*; and a little contemplation, as to how anything comes to be anything, will soon convince us that the great inexhaustible Life must be the very root and substance of us, permeating every fiber of our being.

Surely, if we are, in essence, this vast infinitude of living power it must be enough to satisfy all our desires—and yet this wonderful ideal is nothing but what we already are *in principio*. It is fully present in us, now, only awaiting our recognition [of it] for its manifestation. It is not the Essence of Life [in us] which has to grow—for that is eternally perfect in itself—but our recognition of it. And this growth cannot be forced; it must come by a natural process—the first necessity of which is to abstain from all straining after being something which, at the present time, we cannot naturally be [and simply be who we, in essence, already are.] The Law of our Evolution has put us in possession of certain powers and opportunities, and our further development depends on our doing just what these powers and opportunities make it possible for us to do, here and now.

If we do what we are able to do today, it will open the way for us to do something better tomorrow; and in this manner the growing process will proceed healthily and happily and in a rapidly increasing ratio. This is so much easier than striving to compel things to be what

they are not [or cannot naturally be at this time]—and it is also more fruitful and beneficial in its results. This is not about sitting still and doing nothing—it is about the wise use of all our mental faculties [in accord with the natural growth and order of the universe.] Our mental faculties are themselves the outcome of the Essence of Life; they are not the creating power but that which gives direction to it. Now it is this moving [or motivating] power behind the various faculties that is the true innermost self; and if we realize the identity [and relationship] between the innermost and the outermost, we shall see that we, therefore, have at our present disposal all that is necessary for our unlimited development in the future.

Thus our livingness consists simply in being ourselves—only more so. In recognizing this [our own livingness, our conscious presence] we get rid of a great burden of unnecessary straining and striving; and the old *strum und drang* [“storm and stress,” challenges of life] will not be replaced by inertia [by repeating the unconscious patterns of the past] but by a joyous activity which knows that it always has the requisite power to manifest itself in forms of good and beauty. And where does this [being who we truly are] lead us? If we are following the line of the beautiful and good, then we shall produce the beautiful and good, and thus bring increasing joy into the world, whatever particular form it may assume.

We limit ourselves when we try to fix, beforehand, the particular form of good that we shall produce. [In this exacting mode, we limit the bounty of our expression to what we can conceive of with our minds, and thereby thwart the action of Infinite Spirit which is always able to bring us something greater than what we can conceive of for ourselves.] We should aim not so much at having or making some particular thing, but rather at expressing all that we are. The expression will grow out of realizing the treasures that we already possess; and [it will come about] by contemplating the beautiful and positive side of all that we are *now*—free from the negative conceptions and detractions [which arise from old conditioning and] which veil this positive good from us. When we do this we shall be astonished to see what possibilities reside in ourselves, as we are, and with our present surroundings—even though, in our present state, we may not see this. Focusing upon the affirmative qualities in our self, and our conditions, and withdrawing our thought from what we have hitherto seen of the negative in them, the right road will open up before us; this will lead us in wonder-

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ful ways to the development of powers that we never suspected, and to the enjoyment of a happiness that we never anticipated.

We have never been off of our right path—it is only that we have been walking on it backwards instead of forwards. And now that we have begun to follow the path in the right direction [and in accord with the natural laws of Spirit], we find that it is none other than the way of peace, the path of joy, and the road to eternal life. These things we may attain by simply living naturally with ourselves. It is because we are trying to be, or do, something which is not natural to us [something based upon the *concept* we have of ourselves, and not the true, living experience of who we are] that we experience weariness and strain. Rather, we should find all our activities filled with joy, such that, through the power of love [and aliveness] everything is [easily] brought to fruition. When we make the grand discovery of how to live naturally [i.e., to be who we are, and not as we have been conditioned to conceive ourselves to be] we shall find it to be all—and more than all—that we ever desired. Our daily life will become a perpetual joy to ourselves and we shall radiate light and life wherever we go [because, by simply being who we are, we shall become the radiating center of that light and life].

————— *Life Love Liberty* —————

### Chapter 3. Completeness

A fundamental principle of mental science is that a human being is complete—not that his completeness will be attained at some point in the future, but that he is complete here and now [by virtue of his being one with Infinite Spirit]. [The human endeavor, then, is to realize one's inherent completeness, and unity with Spirit, as opposed to continually living in a state of conceived lack]. We have become so accustomed to hearing about the [limitations and] imperfections of ourselves—through books, sermons, hymns, and, above all, through a mistaken interpretation of the Bible—that when first hearing the notion of our own completeness it completely staggers us. Yet until we see [and understand the truth of our completeness] we will remain closed off from the highest and best that life has to offer; [we will not be able to grasp] a complete understanding of life nor live it in the most beneficial way.

To do any work successfully you must believe yourself to be a *whole* person in relation to it. The completed work is the outward expression of a corresponding [sense of] completeness in your self. And if this is true with respect to one work it is true of all works. The difference in the importance of the work does not matter; we cannot successfully complete *any* work until we believe ourselves able to accomplish it—in other words, until we believe that none of the conditions for its completion is lacking in us. Thus, we must feel ourselves to be complete with respect to it. The recognition of our completeness is, thus, the measure of what we are able to do; hence there is great importance in knowing the truth of our own completeness [or “inherent perfection.”]

But you may ask, “What about all the imperfection around me? Is there not sorrow, sickness, and trouble?” Yes—but why? What is the cause? The very reason for all this is because we do not realize our completeness [we do not realize the inherent perfection of our own nature]. If we realized the fullness which we are, these negative conditions would not be; and to the degree that we come to realize our own completeness we shall find negative conditions steadily diminishing. Now if we really grasp the two fundamental truths: a) that Spirit is Life, and the Life of all; and b) that external things are the result of interior forces [i.e., our consciousness], then it ought not be difficult to see why we should be complete. To suppose otherwise would be to suppose

that the Infinite Creative Power is either unable or unwilling to produce itself in the form of a free-thinking human being.

Holding the position that Infinite Spirit is not able to do so [i.e., not able to create a free-thinking human being] would be to depose it from its place as the Creative Principle; and that it should be unwilling to fulfill its own intention [and create whatever it conceives] is a contradiction in terms [for it puts forth a situation where Spirit, of infinite power and freedom, is finite and limited]. Such a view quickly becomes a *reductio ad absurdum*. In [conceiving of and] forming the individual human being the Creative Principle, therefore, *must* have produced a [complete and] perfect work; and our conception of ourselves as imperfect can only be the result of our own ignorance of what we really are. [Even our power to limit ourselves, and exist in a state of ignorance, cut off from our true source, is an expression of our conscious freedom and power]. Our spiritual development, therefore, does not consist in having something new added to us [or in obtaining something outside ourselves] but in learning to bring into [conscious] action those powers which already exist in us. We have never tried to use (and, therefore, have never developed) our own power simply because we have always taken it for granted that we are, by nature, defective [and limited] and that the power which is our own [and integral to our own being] resides somewhere else, in some entity outside our own nature. [This is simply the way we have been conditioned and what we have come to believe is true about ourselves]. [And based on this incomplete view of ourselves, we also believe that through devotion to some form of God, or through spiritual practice, that we might obtain this power, or some completeness, in the future or in some world to come]. [3.1]

If we wish to attain these great powers [which are the powers inherent to our true self], the question is, where are we look for them? And the answer is, *in ourselves* [in and as our true self or “I Amness.”] This is the great secret. We must not go outside ourselves [our own nature] to look for power. As soon as we do so we find, not power, but weakness. To seek strength from any outside source is to make an affirmation of our weakness [and lack]—and we all know the eventual result of such an affirmation.

We are complete *in ourselves*; and the reason why we fail to realize this is because we do not understand how far our “true self” extends. [And that is because we exclusively identify with the body-mind ex-

pression of self but not the infinite aspect of our beingness]. We know that the whole of anything consists of *all* its parts and not only of some of them; yet this is just what we do not seem to know about ourselves. We rightly say that every person is Universal Spirit expressed as an individual consciousness; and if this is so, then each individual consciousness must find the Universal Spirit to be the infinite expression of *himself*. It is *this* part of the “Self” [our infinite self or “I Am”] that we so often leave out in our estimate of who we are; and consequently we look upon ourselves as limited and suffering human beings when we might think of ourselves as archangels. We try to work with the mere shadows [and limited conceptions] of ourselves instead of with the glorious substance [which is our true essence]—and then we wonder why we keep failing. If we only understood that our “better half” [or true self] is one with Infinite Spirit—that which creates and sustains the universe—then we would know how complete our completeness really is. [3.2]

As we realize this conception [that our true self is one with infinite Spirit] our completeness becomes a reality to us and we find that we need not go outside ourselves for anything. We have only to draw on that infinite part of ourselves in order to carry out any intention we may form in our minds—for there is no barrier between the two parts [between our infinite self, which is Spirit, and its finite expression, which is our human life]. They are whole. Each belongs perfectly to the other, and the two are one. There is no conflict between them—for the Infinite Life can have no interest contrary to the individualization of *itself* [nor can it have any intention which runs counter to the full expression and development of the individual]. If there is any feeling of tension [or “being at odds”] it proceeds from our not fully realizing our own wholeness [and our oneness with Spirit]. We are [subconsciously] putting up a barrier [in the form of belief in limiting concepts about ourselves] when, in truth, there is no barrier at all. [Spirit puts up no barrier between us and itself; it is we, through our belief in limiting concepts about ourselves (and our sense of being separate from Spirit) which forms the barrier and alienates us from the experience of our own completeness]. The barrier [and the tension it creates] will remain intact until we find out where and how we are setting up this barrier—and then remove it. [3.3]

This feeling of tension [where we feel something is not working or amiss in life] comes about when we do not use [or live with the awareness of] *our Whole Being*. We are trying to make a small part do the

work of the whole [and to provide us with all the satisfaction and fulfillment that can only be provided by the whole]. Even though we live through a small part of ourselves [and are, therefore, not aware of our true fullness] we still remain whole; and, the whole protests against our [egoic] attempts to live our whole life through a small part of ourselves [and obscure our deepest self]. When we realize that our contraction *out of* the Infinite [into our individual self] also implies our expansion *into* it we shall see that our *whole* “self” includes both the contraction and the expansion [both the divine, infinite self, or “I Am,” and its finite, human expression, or “me”—and the longing of the human being to return to his inherent state of wholeness and unity]. At first we will understand this intellectually; later we will learn to incorporate this knowledge in our life and bring our whole being to bear upon whatever we take in hand. We shall find that in us there is a constant action and reaction [or dynamic flux] between the infinite and the individual, like the circulation of the blood from the heart to the extremities and back again; there is a constant pulsation of vital energy, quite natural and free from all strain and exertion. .[3.4]

This is the great secret of the livingness of Life. It is called by many names, in various religions and philosophies, each of which has its value in proportion to how close it is able to bring us to the realization of this perfect wholeness. But the thing itself is Life; thus, it cannot be captured by any words or symbols; it is a matter of personal experience which no one can convey to another. All we can do is point out the direction in which this experience can be found and convey to others the understanding which has helped us find it. The experience itself is a vital revelation of the inner being; it can only be had by one who is able to be who he truly is [in all his glory and completeness].

Thus we may ask, “What comes about when we realize that the “self” in us includes the Infinite as well as the Individual? [Foremost we realize that] all the resources of the Infinite must be at our disposal and we may draw on them as we will [i.e., to the extent that we are able]; and there is no limit [to our use of this Infinite Power]. The only limit to speak of would be that our expression of this power must always be one with Love. Thus, however, is a self-imposed limitation, which, because it is *self-imposed*, is not a limitation at all but another expression of our freedom.

[Realizing our inherent oneness with Infinite Spirit] we are also no longer ignorant [nor plagued by the same degree of ignorance and alienation as an ordinary human being]. Since the “self” in us includes

the Infinite we can draw all needed knowledge [and power]; and though we may not always be able to formulate this knowledge in our own minds [nor fully understand it], we shall *feel* its guidance [and know it in our hearts]; eventually we will learn to put this knowledge into words [and fully trust it]. Thus by combining thought and experience, theory and practice, we shall gradually come more and more into the knowledge [and living experience] of the Law of our Being—and find that there is no place in it [or in us] for fear [or weakness] because it is the law of perfect freedom. Knowing the fullness of our true self, we shall live as free men and women radiating Light and Life all around us; our very presence will carry a vivifying [or life-giving] influence because we realize ourselves to be an Affirmative Whole [complete in ourselves and one with Infinite Spirit].

We know that our whole self includes [and is founded upon] that Greater Self which is the true essence and cause of our manifested individual selves—and that this Greater Self is the true human principle in us. It [our Greater Self] is, therefore, universal in its sympathies but, at the same time, no less individually *ourself*. Thus, as the true person [or source] in us—being at once both universal and individual—it can be trusted as a sure guide. It is that “Conscious Self” [or “I Am”] which is behind our individual mentality [i.e., our minds, our thoughts, our self-concept, and the creative power of our thought] which, if we will accept it as our center—and realize that it is not separate from us but *our self*—will bring benefit to every occasion, and will lead us out of a condition of servitude into “the glorious freedom of the sons of God.”

————— *Life Love Liberty* —————



## Chapter 4. Touching Lightly

What is our point of support? Is it in ourselves or outside us? Are we self-poised [and complete] or does our sense of well-being [and fullness] depend on something external to us? According to the belief which underlies our answer to these questions so will our lives be. In everything there are two parts: the essential and the incidental; that which is the nucleus [or essence], the *raison d'être* of the whole thing, and that which gathers round this nucleus and takes form from it [and which is the expression or effect of this essence]. True knowledge always consists in distinguishing these two from each other; and error always consists in misplacing [or confusing] them.

In all our affairs there are two factors: ourselves [i.e., our essential self] and the matter to be dealt with [which is the outer expression of our essential self]. And since *for us* the nature of anything is always determined by our thought of it, it [the nature and experience of life] is entirely a question of our belief [as to] which of these factors is the essential and which the accessory. Whichever one we regard as the essential, the other, at once, becomes the incidental. The incidental can never be absent [because it is the necessary expression of the essential—but it is not the essential itself]. For any sort of action to take place there must be *some* condition under which the activity passes out into visible results; but the same sort of activity may occur under a variety of different conditions, and may thus produce very different visible results. [In other words, one essential cause, or causative factor, can produce numerous results or expressions]. So in every situation we shall find an essential or energizing factor, and an incidental factor which derives its quality from the nature of the energizing factor.

We can, therefore, never escape from having to select our essential and our incidental factor; and whichever we select as the essential thereby relegates the other position to that of the incidental. If we make the mistake of reversing the true position and suppose that the energizing [or essential] force comes from [or is the result of] the accessory circumstances, [then, by this belief] we make *them* [the accessory or resulting conditions] our point of support and lean upon *them*, and stand or fall with them accordingly. [With such a misplacement of true cause] we come into a condition of weakness and obsequious waiting on all sorts of external influences—which is the very reverse of that strength, wisdom, and opulence which are [one with our true nature, and] the essential qualities of Liberty.

Thus, if we would truly seek to answer the common-sense question, “Where can the center of a man’s Life be except in himself?” we shall see that, in all which pertains to us, the energizing center must be in ourselves [and be the essence of who we are]. We can never get away from ourselves [and our true essence or beingness] as the center of our own universe—and the sooner we get a clear understanding of this the better. There is really no energy in *our* universe but that which emanates from ourselves—and the power which appears to reside in our external conditions is derived entirely from our own mind [or the state of our own consciousness].

If once we realize this, and consider that the Life which flows into us from the Universal Life-Principle is, at every moment, entirely *new* Life, undifferentiated (and not directed to any particular purpose) besides that of supporting our own individuality—and, as such, it is ours to externalize [and express] in any form we will—then we find that this manifestation of the eternal Life-Principle *in ourselves* is the starting-point [or foundation] from which we can control our outer conditions. We must firmly rely upon the center of our own being and not on anything else. Our mistake is in taking our outer conditions too much “*au grand serieux*” [with great seriousness] [and allowing them to determine our inner state]. We should touch things more lightly. As soon as we feel that the weight [of outer conditions] impedes our free handling of them they are master over us, and not we over them.

Light handling does not mean weak handling. On the contrary, lightness of touch is not possible with a weak grasp of an instrument, which implies that the weight of the tool is excessive relatively to the force that seeks to guide it. A light, even playful, handling, therefore, implies a firm grasp and perfect control over the instrument. It is only in the hands of a great sculptor that the carving tool can create miracles of aerial lightness from solid wood. The light yet firm touch tells not of weakness but of mastery and power held in reserve; and if we realize our own out-and-out spiritual nature we would know that behind any measure of power we may put forth there is the whole reserve of the Infinite to back us up.

As we come to know this [i.e., that our life is backed by the infinite reserve of Spirit] we begin to handle things lightly, playing with them as a juggler does with his flying knives, which cannot make the slightest movement other than that which he has assigned to them; we begin to see that our control over things is part of the necessary order of the universe. The disorder we have met with in the past has resulted pre-

cisely from our never having been able to consciously introduce this element of our personal control as part of the system. [And one reason why we could not do this is because we have been conditioned to assign too much importance (and causative value) to outer conditions and little or none to our own consciousness—which is where the primary cause of our outer conditions resides].

Of course, I speak of the *whole* person, and not merely of that part of him which Walt Whitman says is contained between his hat and his boots. The *whole* person is a [particularized] infinitude; the visible portion of him is the instrument through which he looks out upon and enjoys all that belongs to him—his own kingdom of the infinite. And when he learns that this [infinite self] is the meaning of his conscious individuality, he sees *how* it is that he is [in essence] infinite and finds that he is one with Infinite Mind, which is the innermost essence of the universe. Having thus reached the true center of his own being, he can never give this central place to anything else [outside his own nature]; he realizes that relative to this [i.e., his own nature] all things are in the position of the incidental and accessory [and are the effects of his creative consciousness, which is the true cause]. Growing daily in this knowledge he will learn to handle all things lightly, yet firmly. Grief, fear, and error will have less and less space in his world, until at last sorrow and suffering shall flee and be replaced by everlasting joy.

We have only taken a few steps on the way, as yet, but they are in the right direction. What we have to do now is to go on [and continue moving in this same direction. We must move through life with aliveness, joy, and playfulness, guided by the certainty that we hold the creative center of our lives and, thus, power over conditions; and that we, in essence, are one with the infinitude of Spirit].

## Chapter 5. Entering into the Spirit of It

“Entering into the spirit of it” is a common expression whose true meaning is often overlooked. And what does it mean?—everything! We enter into the spirit of an undertaking, into the spirit of a movement, into the spirit of an author, even into the spirit of a game—and our entering into the spirit of it makes all the difference, both to us and to that into which we enter. A game without any spirit is a dull affair; an association in which there is no spirit falls to pieces; a spiritless undertaking is sure to fail. On the other hand, a good book which is meaningless to an aloof reader is full of life and possibilities to the one who enters into the spirit of the writer; the man who enters into the spirit of music finds a spring of refreshment in some fine recital which is entirely missed by the cold critic who comes only to judge. This is the same in every case we can think of. If we do not enter the spirit of a thing, it has no invigorating effect upon us, and we regard it as dull, insipid, and worthless. [This is especially true in regards to “entering the spirit of life”: if we are able to enter the spirit of life, we get more and more out of life, we get more, aliveness, joy, fullness, freedom, and beauty; if we are unable to enter into the spirit of life, and remain outside, living through some *concept of life*, its true glory is missed. In such a state we are not truly alive; our life becomes dull and robotic; we are going through the motions of life but not truly living it.]

These words [“entering the spirit of life”] are well chosen. They reveal our intuitive recognition of Spirit as the fundamental reality [or life] of everything—however small or however great. Let us be in the right relationship to the spirit of a thing, and everything will successfully follow. By entering into the spirit of anything we establish a mutually vivifying [and enlivening] action and reaction, between it and ourselves; we vivify it with our own vitality, and it vivifies us with a living pulsation which we call its *spirit*. Therefore, the more fully we enter into the spirit of all with which we are concerned, the more thoroughly do we become *alive*. The more completely we do this the more we shall find that we are penetrating into the great secret of Life. It may seem a truism, but the great secret of Life is its Livingness [or Aliveness], and it is just more of this quality of Livingness that we want to get hold of; it is that highest good of which we can never have too much. [5.1]

To enter into the spirit of anything is to make yourself one in thought [and heart] with the creative principle that is at its center [and which has brought the very thing into existence in the first place]. Therefore, why not go to the center of all things at once, and enter into the Spirit of Life? You may ask, “Where can I find it?” *In and as yourself*. And to the same degree to which you find it in yourself [and become it], you will find it everywhere else. Look at Life as the one thing that is whether in you or around you. Try to realize the livingness of it [i.e., its pure essence, as it is in itself, as opposed to some concept of life that you are currently living through.] Then seek to enter into the Spirit of it by affirming it to be the whole [or essence] of what you are. Affirm this [i.e., this sense that you are life, that the essence of who you are is one with the Spirit of Life] continually in your mind and heart. [Do not affirm this unity by repeating a verbal affirmation or being *aware of* this Life, but by *being* this Life, by feeling it, by knowing it to be who you truly are]. [At first, this will require a sincere and conscious effort, a constant remembrance]; after some time, the affirmation will grow into a real living force, within you, so that it will become second nature to you. [You will clearly recognize Life itself to be your own nature, who you truly are] and you will find it impossible and unnatural to think in any other way. The nearer you approach this point [of fully owning, affirming, and acknowledging your essence as the Livingness of Spirit] the greater will be your control over your body, your mind, and the conditions of your life, until, at last, you shall so enter into [and become] the Spirit of Life Itself, the Spirit of the Divine Creative Power which is the root of all things. In the words of Jesus, “nothing shall be impossible to you.” When you have so entered into the Spirit of Life Itself [recognizing it as your own essential nature] you will discover yourself to be *one with it*. Then all the old limitations [based upon a limited concept of yourself] will pass away and you will be living in an entirely new world of Life, Liberty and Love—of which you yourself are the radiating center. [Instead of being exterior to your own life, and your own aliveness—and living your life through a mind-made image of yourself—you will realize yourself to be the conscious, creating, radiating center of your life.] You will realize the truth that *your* thought [your consciousness] is a limitless, creative power, and that you [your true self] are behind your thought, controlling and directing it with knowledge for any purpose which is inspired by Love and guided by Wisdom. Thus you will cease from your [ordinary] labors,

struggles and anxieties, and enter into that new order where perfect rest is one with daily activity. [5.2] (1902)

\_\_\_\_\_ *Life Love Liberty* \_\_\_\_\_

## Chapter 6. The Affirmative Power

### Part 1

To realize the true nature of the affirmative power is to possess the key to a great secret. We feel the presence [of this affirmative power] in the innumerable forms of life which surround us and we feel it [foremost] as the life in [and as] ourselves. One day the truth will burst upon us as a revelation—[and it will be] that we can direct this power, this life, by the process of our own Thought. And as soon as we see this, the importance of regulating our thinking becomes apparent. [Thus, we always want to think about what we want as opposed to what we don't want]. What, after all, is thought?—it is a creative process; it is an affirmative power which produces form.

This [power of thought] must always be the nature of the creative process on whatever scale [it operates], whether on the grand scale of the Universal Cosmic Mind [involving all of creation] or on the miniature scale of the individual mind; the difference is only in degree and not in kind. We may get an intellectual understanding about the creative power we possess, but in order to use this power, and bring things into manifestation, we must rely upon something deeper and more powerful than mere intellectual knowing. The true creative power comes from that inner mental state which, for want of a better word, we may call our emotional [or heart-based] conception of ourselves. It is the “self” which we *feel* ourselves to be which takes forms of our own creating. For this reason our thought must be so grounded upon knowledge that we shall *feel* the truth of it [i.e., we must know it fully, without doubts, at the level of the heart]. Thus [to employ this creative power] we must produce, in ourselves, that feeling which corresponds to the condition which we desire to externalize. [In other words, we must “enter the spirit of it”—we must not think *about* what we want but think *from it*, think from the position, and have the feeling, of already possessing that which we want.] [6.1]

We cannot think into manifestation a different sort of life to that which we realize in ourselves [and which feels natural to us]. As Horace says, *Nemo dat quod non habet*, we cannot give what we have not got. And, on the other hand, we can never cease creating forms of some sort by our mental activity, thinking life into them [for our own

consciousness, being one with the ever-creating Spirit of Life, is always creating]. This point must be very carefully noted. We cannot sit still and produce nothing: the mental machinery [the ever-creative nature of consciousness] *will* keep on turning out work of some sort; and it rests with us to determine of what sort it shall be. In our ignorance, or imperfect realization of this, we [unwittingly] create negative forms and think life into them. [And we most often do this subconsciously, without even knowing it; thus, if we do nothing, if we do not consciously intervene, directing our thoughts in the direction we chose, we will simply suspend our creative power of choice and keep on creating as we have in the past, in accordance with our subconscious conditioning]. We create forms of death, sickness, sorrow, trouble, and limitation of all sorts, and then think life into these forms. [We do not realize that our own consciousness, which is one with the Spirit of Life, is giving form and reality to all our negative thoughts]. Thus, however non-existent [these thoughts may be] in themselves, to us they become realities and throw their [gloomy] shadow across our path (which would otherwise be aglow with many-colored flowers and glorious sunshine). This need not be so. It comes about because we give to the negative an affirmative force which does not belong to it. [In other words, the negativity in our life is a result of what we have unwittingly created and thought into existence; we do not realize that our consciousness, which is one with the creative power of Spirit, is imparting these negative thoughts with positive life (which they, in themselves, do not possess). We also impart positive thoughts with the same creative power. In Spirit's creation there is no negativity, pain, death, nor anything counter to the ever-expansive, loving, nature of Spirit. Thus, the negativity in our life ultimately results from some misuse or inversion of our own consciousness, either consciously or unconsciously; and if we, in accordance with our consciousness, are the source of this negativity, we, by the same power—when consciously and intelligently directed—can be the creative source of something positive, if we so choose.] [6.2]

Consider what is meant by the negative: it is the absence of something. It is not-being; it is the absence of all that which constitutes being. Left to itself, it remains in its own nothingness; it only assumes form and activity when we give these to it by our thought. [Thus, it is our own negative state, and our thinking about negative conditions, which imparts them with reality. The negative, which is alien to the



nature of Spirit, has no reality, or power, in itself; it has no power other than the power which we, through our own creative consciousness, impart to it].

Here, then, is the great reason [and evolutionary imperative] for practicing control over [and consciously directing] our thought. It is the one and only instrument we have to work with; and it is an instrument which works with great certainty to bring about limitation if we think limitation, and for enlargement if we think enlargement. Our thought as feeling [i.e., our thought when it reaches the level of the heart, and obtains the mode of certainty—and is not undermined by doubt and countervailing subconscious thoughts] becomes the magnet which draws to us those conditions which accurately correspond to itself. [And it does this according to the unerring law of attraction]. This is the meaning of the saying, “thoughts are things.” [6.3] But, you ask, “How can I think differently from the present circumstances?” Certainly you cannot say that the circumstances *at the present moment* are not what they are. To say so would be untrue. [Thus, we may accept circumstances as they now are] but our aim is *not to think from* the standpoint of circumstances [nor base our thinking upon circumstances, or our reactions to circumstances, but upon deeper, life-affirming principles. In sum, we must understand that the causal power is in our own consciousness, in our own thinking, which we have the power to direct—if we chose to use that power. Thus, *thinking from* the standpoint of circumstances, reacting to circumstances—in a predictable and mass-conditioned way—is how we effectively empower those circumstances and give up our creative power to direct ourselves toward our ideals. Thus, in this reversed mode—which is the normal mode of human thinking—we assign *cause* to conditions (and not to our own consciousness) and we freely allow those conditions to *effect* our consciousness. Our thoughts and feelings must be independent: not determined by conditions, but based upon our highest ideals. When observing our own thoughts we must ask ourselves: “Is this what I want to create?”]. Think from that interior standpoint where there are no circumstances, and from whence you can determine what circumstances shall be, and then leave the circumstances to take care of themselves.

Do not think of this, that, or the other particular *circumstance* of health, peace, etc., but of health, peace, and prosperity as they exist in themselves. I saw an advertisement from *Pearson's Weekly* which read: “Think money. Big money-makers *think* money.” This is a perfectly sound statement with respect to the power of thought, even

though is only an advertisement. However, our intention is to advance beyond thinking “money.” We want to think “Life”— in all its fullness. [Moreover, we not only want to think Life, we want to *feel* it, we want to become one with it and recognize it, Life, to be our true essence.] We want to think Life and think that perfect harmony of conditions, which includes all that we need of money, wealth, and a thousand other good things as well.

Therefore, think [and feel] Life, illumination, harmony, prosperity, happiness—think [and feel] these qualities [in their pure, universal state] rather than [how they might manifest in] this or that condition. And then, by the sure operation of the Universal Law, these things will form themselves into the shapes best suited to your particular case; they will enter your life as active, living forces, which will never depart from you because you know [and feel] them to be integral to your own being.

## Part 2

The real and ultimate power is that of the affirmative. The negative [which does not exist, *per se*, but is merely the lack of the affirmative] is destructive while the affirmative is constructive. This negative use of the Hidden Power is destroyed by the use of the affirmative. The affirmative always destroys the negative in but one way—and that is not by attacking it or waging war against it—but by building up life. [The affirmative cannot fight against the negative because the two have no relationship; the affirmative exists while the negative has no existence, *per se*; it is merely a condition wherein the affirmative is lacking. Thus, the affirmative destroys or dispels the negative in the same way that light destroys darkness—not by attacking it, but by simply being present. Light, as such, *has no relationship* to darkness, and therefore cannot destroy it; for, such “destruction” would require light to operate in the same dimension as darkness, and then to exhibit destructive power over darkness—which it cannot do because such action is based upon the existence of a relationship. The moment light appears the darkness is already gone. This also reflects the Biblical injunction, “resist not evil”: Resisting evil, or battling against evil, requires a person to meet evil on its level; far better to dwell on that which is without evil; far better to expand the life-affirming power within which, by its own presence, all evil, darkness, negativity, etc. are banished]. Thus, the affirmative is always a building power—it is building life, and more life,

and when that life comes in, the negative [or “anti-life”] necessarily goes out.

The ultimate affirmative position is that of conscious union with the source of Life [which is Spirit]. Realize this, and you need not trouble yourself about the action of any negative whatever. Seek conscious union with the Ultimate, the First Cause—for that is the starting-point [and foundation] of all things—both in the universe, as a whole, and in yourself, as an individual. That starting-point is always present [and unchanging]; it is the same yesterday, to-day, and forever. You are a microcosm of the Infinite and it is always there, working in you—yet it is up to you to recognize it. Remember the reciprocity that exists between yourself and this Hidden Power. [The reciprocity is that your very life is the Life of Spirit, and that you are wholly dependent upon Spirit for life—yet, Spirit needs you, the individual, to fully express and enjoy that life.] The power which creates all things is the Hidden Power which is the ultimate source of all things. Now once you realize that this Ultimate Power is in yourself [and the livingness of your own nature] you need never again trouble yourself about the negative. This is the Biblical teaching regarding Christ; and that teaching is designed to bring about a conscious, personal union with the Divine, All-Creating Spirit—[and to recognize it] as a present, living power to be used day by day. [6.4]

We have these two mysteries, that of light [the affirmative] and that of darkness [the negative]. Therefore, what we have to do is to exercise our [conscious] will in order to receive the mystery of light, and allow it to expand such that it makes for itself a center in our own hearts and being—and then to become more and more conscious of that center. Whether you understand it or not, as you become more conscious of it, it will begin to shine all the time [first from your conscious light added unto it, then from its own luminosity]; and then, from that center—that center of light [and aliveness] in yourself [which you will come to recognize as your own luminous nature]—you can enjoy everything in your life, whether it be spiritual or temporal pursuits. You do not have to go further back; you do not have to analyze the why and the wherefore of these things in order to establish your starting-point. It [the why and wherefore] may interest you afterwards, and it may strengthen you afterwards to understand the nature of your experience, but for a practical starting-point you must realize the Di-

vine presence in yourself. It is the son of God manifesting as you; it is the Personal Nature of Spirit manifesting as you.

So then, having realized this [Divine Presence of Spirit] as your own center, you carry the All-Originating, Life-Affirming power with you—through everything you do and everything you are. Day and night it will be there; it will protect you, it will guide you, it will help you. And when you desire it, you can consciously appeal to it and it will give you assistance. And because you take this [the All-Originating, Life-Affirming power within you] as your starting point, it [and all of its divine qualities, such as joy, aliveness, abundance, freedom, beauty, etc.] will manifest in the conditions of your life. That is because, by a very simple law of logic, whatever you start with [provides the foundation or first cause of your creation and] will manifest itself in all the sequences which comes from it. If you start with the color red you can make all sorts of modifications—and bring out orange, purple and brown—but the red basis will be always present, and show itself all the way down the scale of color. Likewise, if you start with a basis of blue, blue will show itself all the way down the scale of various colors. Therefore, if you start with the affirmative [or life-affirming] basis, which is the one starting-point of the Divine Spirit—and do not take it lower down the stream [in the form of some derivative or particular expression of it], but coming the fountain head [of Spirit or First Cause]—that affirmative principle of life [integral to First Cause] will flow all through you, showing its own qualities [such as aliveness, joy, abundance, freedom, and beauty] in yourself and in all the conditions of your life. As a result, this divine presence will continuously be with you [and it will inform your mind and heart, and all the conditions of your life, with all its divine qualities]. This Presence does not come as a consequence of your joining this Church or that, or following this idea or that teacher, but because you know the truth for yourself—you have realized it as an actual living experience in your own mind and in your own heart.

This personal recognition of the Divine love, wisdom, and power is a recognition of your own essence; [in this recognition one comes to realize “I am one with this Infinite Power; that Infinite Power is my very essence, my true self”—and this body, mind, personality, and self-image are but particular expressions of one’s truly divine, and one-with-Spirit, essence.] (1909)

\_\_\_\_\_ *Life Love Liberty* \_\_\_\_\_

## Chapter 7. *The Present Truth*

If thought power applies to anything then it applies to everything. If it can produce one thing it can produce all things. For what is there to hinder it? Nothing can stop us from thinking. We can *think* what we please; and if to think is to form, then we can form what we please. [And, if we cannot think as we please or as consciously want to—due to the influence of deep-seated subconscious thoughts—we can, at least, make a conscious effort to adopt more beneficial ways of thinking, and incline ourselves toward that which is positive and beneficial]. The whole question, therefore, comes down to this: “Is it true that to think is to create?” If so, do we not see that our limitations are formed in precisely the same way as our expansions—[by what we think and what we believe to be true]? We think [and truly believe] that conditions outside our thought have power over us, and so we [through our own creative power] impart power to those limiting concepts. Thus, the great question of life is whether there is any *other* creative power than Thought [and, for a human being, whether there is any creative power other than his own consciousness?]. If so, where is it, and what is it?

Both philosophy and religion lead us to the truth that “in the beginning” there was no creative power other than Spirit—and the only mode of activity we can possibly attribute to Spirit is Thought [or Consciousness]. And so we find Thought [or Consciousness] as the [ultimate] root of all things. And if this was the case “in the beginning” it must still be so now; for if all things originate in Thought, all things must be modes of Thought—and it is impossible for Spirit to ever hand over its creation to some power which is not itself, i.e., that which is not Thought-power [or Creative Consciousness]. Therefore, all the forms and circumstances that surround us are manifestations of the creative power of Thought.

One may object that this is God’s Thought and that the creative power is in God and not the Individual. But this departs from the self-evident axiom that “in the beginning” nothing could have had any origin except in Thought. It is quite true that nothing has any origin except in the Divine Mind, and Man himself is therefore a mode [or expression] of the Divine Thought. Man [like Spirit] is self-aware. Therefore, Man is the Divine Thought evolved into *individual* consciousness; and when a person becomes sufficiently aware to realize this [Divine Thought] as his origin, then he sees that he is a reproduction *in individuality* of the *same* Spirit which produces all things—and that his

own thought, in individual expression, has exactly the same quality as the Divine Thought, in the universal. Just as fire is equally igneous whether burning round a large centre of combustion or a small one, we are logically brought to the conclusion that our thought must possess the same creative power [and have the exact same nature] as Infinite Spirit.

But people say, "We have not found it so. We are surrounded by all sorts of circumstances that we do not desire [and that we do not wish to create]." Yes, you *fear* conditions [believing that they have power over you] and in so doing you *think* [power into] them; and in this way you are constantly exercising this Divine prerogative of creation by Thought [against yourself]. Through ignorance you employ it in a wrong direction. [You use it in a way that limits you and cuts you off from your own power rather than in a way which unfolds and expresses your true power]. Therefore, the Bible constantly repeats "Fear not; doubt not," because we can never divest our Thought of its inherent creative quality. The only question [that remains] is whether we shall use it [our creative power] ignorantly, to our detriment, or understandingly, to our benefit.

Jesus summed up his teaching in the aphorism that knowledge of the Truth would make us free. This is no announcement of anything we have to do, or of anything that has to be done for us, in order to gain our freedom; neither is it a statement involving anything which occurs in the *future*. Truth is what is. He did not say, you must wait till something becomes true, which is not true *now*. He said: "Know what is Truth now, and you will find that the Truth of your own being is Freedom." If the knowledge of Truth makes us free it can only be because, in truth, we are free already—only we do not know it. [Knowing that we are free, and have the power to be free, is the freedom that Jesus was referring to.]

Our true freedom consists in our reproducing, on the scale of our individuality, the same creative power of Thought which first brought the world into existence, "so that the things which are seen were not made of things which do appear." [To do this we must recognize our own thoughts as being of the same nature, and as having the same creative power, as the Supreme Creative Power.] Let us, with certainty, claim our birthright as "sons and daughters of the Almighty." By habitually thinking the good, the beautiful, and the true [all based on our understanding that we, in essence, are the good, the beautiful and the

true] let us surround ourselves with conditions corresponding to our thoughts—and, by our teaching and example, let us help others to do the same.

\_\_\_\_\_ *Life Love Liberty* \_\_\_\_\_



## Chapter 8. *Externalization*

What person would not be happy with a fuller enjoyment of life, a greater and brighter vitality, and less restrictions in his surroundings? We are told that the talisman [or charm] by which this can be accomplished is thought [i.e., one's own consciousness]. We are told, "Change your mode of thought [and the beliefs which underlie and determine your dominant mode of thinking] and a change in your conditions will follow. But many seekers feel that this is like telling a person to catch a bird by putting salt on its tail. If we can put salt on a bird's tail, we can also lay our hand on the bird. If we [have the power and conviction to] can change our mode of thinking, we would also have the power to change [and improve] our circumstances.

Thus, the question remains, "How are we to bring about this change of cause [i.e., a change in our beliefs and in our dominant mode of thinking] which will, in turn, produce this new effect?" This is the practical question that perplexes many earnest seekers. They could see their way clearly enough through the whole sequence of cause and effect, resulting in the externalization of the desired results, if they could only get over this one, initial difficulty [and find a way to change their beliefs and their dominant mode of thinking]. The difficulty is a real one, and until it is overcome all the teaching of New Thought [and "the law of attraction"] are rendered lifeless and reduced to a mere paper theory. Therefore, it is to this point [i.e., changing one's underlying beliefs and one's dominant mode of thought] that the attention of students should be particularly directed. Most seekers feel the need of having some solid basis from which a change of thought [and beliefs] can be effected, and until they find this [solid basis upon which they can actuate a change] the theory of Divine Science, however perfect in itself, will remain nothing more than a mere theory which can produce no practical results.

The necessary scientific basis exists [upon which a change of belief can be made], and it's extremely simple and reasonable; however, we must take pains to think it out for ourselves. If we do not hold the thesis that the Power which created the universe is inherently evil, or that the universe is the work of two opposite and equal powers (one evil and the other good), we have no alternative but to say that the Originating Source of all must be inherently [and totally] good. Its nature cannot be partly good and partly evil, for that would create a scenario

where it could act against itself, and this would make it self-destructive. Therefore, it must be wholly good. Once we accept this fundamental truth [and live our lives accordingly] we cut away the root [cause] of all evil. For how can evil proceed from an All-Originating Source which is wholly good and, in which, therefore, no seed of evil can be found? Good cannot be the origin of evil [anymore than light can be the origin of darkness]. And since nothing can proceed except from the One, Originating Mind, which is only good, the true nature of all things must be that which they have received from their Source—namely, goodness [and all the other qualities inherent to Spirit, such as love, joy, abundance, freedom, beauty, etc. It cannot be otherwise: Spirit cannot produce something other than itself, something which does not contain, in full measure, all that Spirit is. That which appears to be ‘not good,’ that which appears to lack the essential qualities of Spirit, can only come about through the misuse of the individual’s all-creative power, through a person’s unwitting attenuation or obfuscation of the All-Good of Spirit and his own nature].

Hence it follows that evil is not the true nature of anything [nor inherently existing in anything], and that evil must have its rise in something external to the true nature of things. [Having its rise does not mean that evil is created, per se, only that a state wherein the all-good qualities of Spirit seem to be lacking]. And since evil does not exist in the true nature of the things themselves, nor in the Universal Mind (which is the Originating Principle), there remains only one place for it to spring from—and that is from our own personal consciousness. [Our error proceeds as follows:] First we assume evil to be inherent to the nature of things, as is good—and this is a supposition which would prove false [and be abandoned] if we stopped to consider the necessary nature of the Originating Principle. Next, on this entirely gratuitous [and mistaken] supposition [that evil exist in and of itself], we build up layers of fear. Fear always follows from it [our misconception about evil]; and, thereby, [through the creating power of our own thought] we nourish and bring into being the Negative [or that which we fear]; that negative state [which lacks the essential qualities of Spirit] has no substantial existence except what we empower it with. Thus, we come to impart it [fear and the negative] with an affirmative power of its own, and come to set up a false ideas about the nature of Being [and Creation]. This [concept of evil] is but a product of our own minds; it goes against the truth of Being, both as the sovereign power of the universe [which is wholly Good] and our own essential

nature [which is wholly benevolent]. [In other words, we, through the unwitting misuse of our own bring about a condition of evil, a condition where the goodness of Spirit appears to be absent].

Once we assume [and base our thoughts upon] the existence of two rival powers—one good and the other evil—both of which direct the universe [in opposite ways]—any sense of [universal] harmony becomes impossible. The whole course of Nature [and balance] is thrown out of gear; and, in regards to ourselves or the world, there remains no ground of certainty [only a constant feeling of dis-ease]. And this is precisely the condition in which the majority of people live. They are constantly surrounded by uncertainty [and uneasiness]; and they are prey to continual fears and anxieties. The only way to escape this state of affairs is to get at the root of the matter, and realize that the whole fabric of evil originates in our own inverted conception of the nature of Being [or Spirit].

If we could realize that the true conception of Being [and the Affirmative nature of Life] necessarily excludes the very idea of evil we shall see that, in entertaining fear and thoughts of evil, we are giving substance [and life—through our own creative power—] to that which has no real substance in itself; we are attributing to the negative an Affirmative power which it does not possess—in fact [by the power of our consciousness], we are [unwittingly] creating the very thing we fear. And the remedy for this is to continually embrace the original nature of Being as being altogether Good. From that position, we would then speak to ourselves thus: “My thought [being one with the ever-creating nature of Spirit] must continually create something, for that is its inherent quality, which nothing can ever alter. Shall I, then, create God [i.e., the Good] or the opposite of God? Which do I wish to see manifested in my life—Good or its opposite? Shall I manifest what I know to be the reality or the reverse?” One must have the steady resolve to continually manifest God, or the Good, because that is the true reality in all things; and this resolve is backed by power because it is founded upon the solid rock of Truth.

We must refuse to know evil [by refusing to accept it, and acknowledge it in our thoughts]; we must refuse to admit that there is any such thing to be known. [In other words, we must see as God sees; God can only see the Goodness and Aliveness of his own nature and cannot entertain a thought of evil or death.] [8.1]. It is the converse of this [true seeing] which is symbolized in the story of the Fall. “In the day that thou eatest thereof thou shalt surely die” was never spoken of

the knowledge of Good for Good never brought death into the world. It is eating the fruit of the tree of a so-called knowledge which admits a second branch, the knowledge of evil, which is the source of death. [8.2] Admit that evil has a substantive existence in itself, which renders it a subject of knowledge, and you thereby create it, with its long train of sorrow, sickness, fear, and death. If, however, we are “sure that the Lord He is God,” that is, that the one and Only Ruling Principle of the universe—whether within us or around us—is Good and only Good, then evil with its long train of ills reverts back to its original non-existence. [We, though the free power of our own consciousness, no longer create it]. We find that the Truth has made us free. We are free to externalize what we will, whether in ourselves or our surroundings, for we have found the solid basis on which to make the needed change of mental attitude in the understanding that Good [and all the positive qualities associated with the Good] is the only reality of Being. (1902)

————— *Life Love Liberty* —————

## Chapter 9. *The Principle of Guidance*

If I were asked, which of all the spiritual principles ranked first, I would be inclined to say the Principle of Guidance [or Knowledge]. It is not that this principle is more essential than the others—for every portion is equally essential to the completeness of a perfect whole—but it is the first in order of [the creative] sequence and, thus, it gives value to all our other powers by placing them in their proper relation to one another [allowing the individual to properly direct and utilize all his other powers]. I say, “Giving value to our *other* powers,” because this [Guidance] also is one of our powers. When judged from the standpoint of personal awareness [Guidance seems to be] above us [coming to us from some place beyond]; but when realized from the point of view of the unity of all Spirit, it is [seen as being] integral to ourselves; it is that Infinite Mind which is, of necessity, identified with all its manifestations. [9.1]

Looking to this Infinite Mind as a Superior Intelligence from which we may receive guidance [i.e., knowledge] does not imply that we are looking to an external source. On the contrary, it is looking to the innermost spring of our own being with a [direct knowingness and a] certainty in its action which enables us to carry out our plans with a firmness and assurance which are the very guarantees of our success.

The operation of spiritual principles in us follows according to the order which we assign to them by our thought [or value system]. Therefore, the value [we assign to these principles] will determine the order [and relative power] of their operation. If we neglect this first principle of right order and guidance [i.e., the intelligent use of our own power] we may enable great powers (which are latent within us) without knowing how to control and harmonize them with our overall nature. This would put us into great difficulty; for without having right understanding about the powers which we awaken, we would waste them on petty purposes, confined to the narrow range of our unilluminated intellect. Therefore the ancient wisdom says, “With all thy getting, get understanding.”

The awakening of our mysterious interior powers will sooner or later take place; and [this awakening] will result in our using those powers whether we understand the law of their development or not—just as we already use our physical faculties [and the creative power of our thoughts] whether we understand their laws or not. [And it is ex-

actly the misdirected use, or “inversion,” of our own creative power—where as person unwittingly uses his expansive power to limit himself—which is the source of all one’s misery and weakness.] The interior powers are natural powers as much as the exterior ones. We can direct their use by knowledge of their laws; and it is, therefore, of the highest importance to have some sound principle of guidance in [or intelligent understanding of] the use of these higher faculties as they begin to become more apparent.

If we would safely and profitably come to possess the great inheritance of power that is available to us, we must, before all things, seek to realize in ourselves that Superior Intelligence; this is our unfailing principle of guidance—and we should come to recognize it as such. Everything depends on our [understanding and] recognition. [Every divine quality is already ours; we need not obtain it, we need only to recognize what we already possess].

[As stated,] thoughts are things; [they have creative power] and, therefore, as we *will* our thoughts to be so we *will* the thing to be. If, then, we will to use the Infinite Spirit as a Spirit of Guidance [and Knowledge], we shall find that the reality is as we have willed it; and in doing this we are still making use of our own supreme principle [as a creative center of Spirit]. And this is the true “understanding.” Thus, by placing all powers in their correct order, we create one grand unity of power which is directed to clearly defined and worthy aims—rather than dispersing our powers such that they cancel out each other and effect nothing beneficial [and, more often than not, something which is harmful].

This [proper use of our own power] is [the pure expression of] that Spirit of Truth which shall guide us into all Truth. It [the intelligent use of our power] is [an expression of] the sincere Desire of us reaching out after Truth. Truth first, then Power, is the reasonable order which we cannot invert without bringing injury to ourselves and others. If we follow this order we shall always find scope for our powers to develop into present realities and to bring about the ever-growing glory of our vision of the ideal.

The ideal is what is true and real but it must be brought into manifestation before it can be shown to be so; and it is in this [bringing into manifestation what we truly desire] that the practical nature of our mental studies consists. It is the practical mystic who is the man of power; he is a man who, realizing the mystical powers within, fits his

outward action to his knowledge. Thus, he shows his faith by his works; and assuredly the first step is to make use of that power of infallible guidance which he can call to his aid simply by desiring it to be so.

\_\_\_\_\_ *Life Love Liberty* \_\_\_\_\_

## Chapter 10. *Beauty*

[In our inquiry about truth and the nature of the universe] do we sufficiently consider the true importance of Beauty? Perhaps not. We are too apt to regard Beauty as a superficial thing and do not realize all of its profound implications. This, however, was not the case with the great thinkers of the ancient world, including Plato, who regarded Beauty as the expression of all that is highest and greatest in the ordered system of the universe. These great thinkers would never have elevated something superficial to such a supreme place. Therefore, we shall do well to ask what these great minds found in the ideal of Beauty which made it appeal to them as the most perfect outward expression of [Spirit and] all that lies deepest in the fundamental laws of Being. It is because, rightly apprehended, Beauty represents the highest living quality of Thought. Beauty is the glorious overflowing of the fullness of Love which indicates the presence of infinite reserves of Power behind it; it is the joyous profusion that shows the possession of inexhaustible stores of wealth which can afford to be lavish and yet remain as inexhaustible as before. Read aright—Beauty is the index to the whole nature of Being [where that of the highest order, which comes closest to Spirit, manifest as the most beautiful; and that of lower orders, with less spiritual affinity, correspondingly manifests as less beautiful].

Beauty is the pure externalization of Harmony; and Harmony is the coordinated working of all the powers of Being, both in the individual and in the relation of the individual to the Infinite (from which one's individuality springs). Therefore, this Harmony directs us into the presence of Life Itself, which is the undifferentiated and innermost life of all. Thus Beauty is in immediate touch with the very arcanum of Life; it is the brightness of glory spreading itself over the sanctuary of the Divine Spirit.

When viewed externally, Beauty is the province of the artist and the poet; it lays hold of our emotions and appeals directly to the innermost feelings of our heart, calling up [or inspiring] the response of that knowing-presence within us (which recognizes itself in the harmony perceived outwardly). Viewed from within, Beauty is the province of the philosopher. What the poet and the artist seize upon intuitively, the philosopher expands upon gradually. The result, however, is the same in both cases: for no intuition is true which does not allow for an expansion into a rational sequence of intelligible fac-



tors; and no argument is true which does not allow itself to be grasped by that immediate knowingness which is intuition.

Thus the impassioned artist and the calm thinker both find that true Beauty proceeds naturally from the actual construction of that which it expresses. It is not something added on, as an afterthought [or an embellishment] but something pre-existing in the original idea, something toward which that idea naturally leads; it is the *raison d'être* of the idea itself. The test of Beauty is revealed by the question, "What does it express?" Is it merely a veneer, a coat of paint laid on from without? If so, it would be nothing but a whitened sepulcher, a covering used to hide some kind of lifeless form. Or is it the true and natural outcome of what lies beneath the surface? In this later case, Beauty becomes the index to [or way to gauge the] super-abounding Life and Love and Intelligence [of Spirit]; Beauty does not operate with mere utilitarian purposes (adding some bonus to the task of construction) rather it rejoices over [and through] its work. It is unwilling to quit until it has expressed this rejoicing in every touch of form and color and exquisite proportion that the material will allow; and, it does this without departing, by a hairbreadth, from the original purpose of the design. [Thus, as the very nature of Spirit is Beauty, Life, Love, etc., all of creation is founded upon and expressing of these self-same qualities].

Wherever we find Beauty, we may infer an enormous reserve of Power [Intelligence, Love, Abundance, etc.] behind it. In fact, we may look upon it as the visible expression of the great truth of that infinite Life-Power. And when the inner meaning of Beauty is revealed to us, and we know it as the very fullness and overflowing of Power [Life, Joy, Abundance, Freedom, etc.] we will have gained a new standard from which to live our lives. We must begin to use this wonderful process we have learned from Nature. Having learned how Nature works—how Spirit operates—we must begin to work [and act and think] in like manner—and never consider any work complete until we have carried it to some final outcome [or expression] of Beauty, whether it be material, intellectual, or spiritual.

Is my intention good? That is the initial question—for the intention determines the nature of the essence in everything. What is the most beautiful form in which I can express the good I intend? That is the ultimate question; for the true Beauty which our work expresses is the measure of the Power, Intelligence, Love—in a word [of the Presence of Spirit in our work and] of the quantity and quality of our own life

which we have put into it. True Beauty—that which is beautiful because it most perfectly expresses the original idea [and the presence of Spirit in that idea]—is not a mere ornamentation occupying our thoughts (as a thing apart from the use intended) [but the very embodiment or essence of creative consciousness itself].

Everything—even that of small account—has its fullest power of expression in some form of Beauty, peculiarly its own. [10.1] Beauty is the law of perfect Thought, whether the subject of our Thought is some plan affecting the welfare of millions or a word spoken to a little child. True Beauty and true Power are correlatives of each other. [In other words they are “conjunct”: they always come together; you can never find one (or the expression of one) without the presence of the other]. Kind expression originates in kind thought—and kind expression is the essence of Beauty which, seeking to express itself ever more and more perfectly, becomes that fine touch of sympathy which is artistic skill, whether applied in working upon material substances or upon the emotions of the heart. But, remember, first Use [or Action, inspired by pure intention], then Beauty—as neither is complete without the other. Use without Beauty is ungracious giving; and Beauty without Use is humbug [unrealized and without true benefit]. Do not forget, however, that there is a region of the mind [or heart] where expression and Beauty are one; where Beauty raises us to a higher ideal which permeates our lives and gives us more livingness to all we think and say and do. [Beauty does this by filling us with a feeling of wonder and expansion; this informs our actions with a greater sense of aliveness; and moreover, through the law of attraction, we attract more of the self-same qualities to our life conditions. Thus, a beautiful mind and heart brings about a beautiful, joyous, and fulfilling life].

Seen thus, Beauty is the true expression of the Good [and the loving abundance of Spirit]. From whichever end of the scale we look we shall find that they [Beauty and Goodness] accurately measure each other. They are the same thing in the outermost and the innermost. However, in our search for a Beauty which is higher than we have yet found we must be careful not to miss the Beauty that is already present. [10.2] Perfect harmony with its environment and perfect expression of its own inward nature are what constitute Beauty; and our ignorance of the true nature of the thing, or its environment, may shut our eyes to its inherent Beauty. It takes the genius of a Rembrandt in paint, or a Whitman in words, to show us the beauty of those ordinary work-a-day figures which populate our world, which we, in our ordi-

nary perception, are likely to overlook. Assuredly the mission of every thinking man and woman is to help build up forms of greater beauty, in every endeavor and expression—be it spiritual, intellectual, or material. However, if we would make something grander than the beautiful gardens of the world, or the finest works of art, we must enter the great realistic school of Nature and learn to recognize the Beauty that already surrounds us—although it may be covered by a little dirt. Then, when we have learned the great principles of Beauty, from the All-Spirit which is it, we shall know how to develop the Beauty along the lines that are inherent to its nature [and the innermost nature of Spirit] without focusing on the dirt. Realizing the essence, we shall know that all Beauty is the expression of Living Power—and that we can measure our power [and conscious unity with Spirit] by the degree to which Beauty is experienced and expressed through our lives. Realizing the fullness of Beauty in our lives, we shall be:

Alive and true through perfect deeds,  
Greater than all religious creeds.

\_\_\_\_\_ *Life*   *Love*   *Liberty* \_\_\_\_\_

## 11. The Spirit of Wealth

It is a grave mistake to believe that we must restrict or stint ourselves [in poverty or self-denying practices] in order to develop greater [spiritual] power or adeptness. This notion is based upon a conception of the Divine Power as being so limited that the best use we can make of it is by a policy of self-denial [and restriction] whether material or mental. Of course, if we believe that some form of self-denial and restriction is necessary for us to produce good work then, so long as we entertain this belief [and hold it to be true], it becomes *our* reality. “Whatever is not of faith”—and not true to what we really are—“is sin”: in other words, by *believing* in something contrary to our own nature, and acting accordingly, we bring in something which opposes the Divine Spirit; this necessarily paralyzes our efforts and surrounds us with distrust and a life bereft of joy.

All these [negative results and the negative conditions around us] are rooted in, and produced by, our *belief*; and when we examine the grounds of our beliefs we shall find that they rest upon an entire misapprehension [and ignorant denial] of the nature of our own power. If we clearly realize that the creative power in ourselves is *unlimited* then there is no reason for limiting the extent to which we may enjoy what we are able to create by means of it. When drawing from the *infinite* we need never be afraid of taking more than our share. That is not where the danger lies; the danger is in not sufficiently realizing our own abundance [and power][and in falsely believing ourselves to be limited in power or even powerless]; and in looking upon the external conditions (which are the result of our creative power) as being the place where true abundance lies—instead of realizing its source as the creative power of Spirit Itself. [In other words, we are assigning more value to conditions, to the *effect*, to that which is produced by our own creative power, than to our creative power itself—which is the true *cause* of outer conditions and the true source of our wealth].

If we avoid this error, there is no need to limit ourselves in taking what we will from the infinite storehouse. [For God is most pleased when we, as individuals, express more and more of His abundant nature; since joy is the very nature of God, God delights in our joy and not in our suffering]. Remember, “All things are yours.” Now, the way to avoid this error [of not realizing our infinite creative power, and by asking for too little] is by realizing that the true wealth comes about by identifying ourselves with the *Spirit* of wealth [and abundance]. We

must be wealthy [and abundant] in our *thought*. Do not “think money,” as such, but *think wealth*—that is, think in a way that is large, generous, and abundant—and you will find that the means of realizing [and manifesting] this thought will flow to you from all quarters—whether in the form of money or as a hundred other things which have inherent value.

We must not come to depend on any particular *form* [or expression] of wealth, or insist on its coming to us through some particular channel—for that is, at once, to impose a limitation [on the all-abundance of Spirit], and to shut out other forms of wealth and to close other channels [which we have not yet conceived of]—but we must enter into the *spirit* of it. Now Spirit is Life, and throughout the universe Life ultimately consists in *circulation*—whether within the physical body of the individual or on the scale of the entire solar system. Circulation means a continual flowing [or movement] around, and the *Spirit* of wealth [and abundance] operates wholly within this universal law of all life.

When this principle becomes clear to us we shall see that our attention should be directed to the giving [end of things] rather than to the receiving. We must look upon ourselves, not as a misers’ chest, to be kept locked for our own benefit, but as centers of distribution; and the better we fulfill our function as such a center the greater will be the corresponding inflow. If we choke the outlet, the inflowing current must slacken; a full and free flow can be obtained only by keeping it [the outgoing flow] open. The spirit of wealth—i.e., the wealthy [and abundant] mode of thought—consists in cultivating the feeling that we possess all sorts of riches which we can *bestow upon others* and which we can bestow *abundantly* because [we are one with the infinite source and because] by this very action we open the way for still greater supplies to flow in. [The source we draw from is infinite and ever-giving; thus, the less we give, the less we draw from the source, the less joy God is able to feel through us].

But you might say, “I am short of money, I hardly know how to pay for necessities. What have I to give?” The approach is that we must always start from the point where we are; and if your wealth at the present moment is not abundant on the material plane, you need not trouble to start on that plane. There are other sorts of wealth, still more valuable, on the spiritual and intellectual planes, which you can give; and you can start from this point and practice the spirit of wealth [and abundance], even though your balance at the bank may be nil.

And then the universal law of attraction will begin to assert itself. You will not only begin to experience an inflow on the spiritual and intellectual planes, but it will extend itself to the material plane as well.

If you have realized the *spirit* of wealth you *cannot help* but draw to yourself material good, as well as that higher wealth which cannot be measured by monetary standards. If you truly understand the *spirit* of wealth you will neither affect to despise this form of good, nor will you attribute to it a value that does not belong to it; but you will *co-ordinate* it with your other, more interior, forms of wealth so as to use the material instrument in smoothing the way for their more perfect expression. Used thus—with an understanding of the relation it bears to spiritual and intellectual wealth—material wealth becomes *one with them*, and is no more to be shunned and feared than it is to be sought for its own sake. [And bear in mind that you, as an individual center of Spirit—which is something much greater than the mere person you may believe yourself to be—is fully worthy of great wealth and abundance; on every level, in every domain of Spirit, you are worthy of abundance, joy, aliveness, beauty, etc., because that is your very nature. Being all that you are is the only way to truly serve God and do God’s Will—and it is God’s Will that you be more and more like God, that you be joyous and abundant.]

It is not money, but the *love* of money, that is the root of evil; and the *spirit* of wealth [and abundance] is precisely the attitude of mind which is furthest removed from the love of money for its own sake. This attitude of abundance does not believe in money [as having any inherent value]. What it does believe in is the generous feeling which is the intuitive recognition of the great law of circulation which does not, in any undertaking, make its first question, “How much am I going to *get* from it?”—but, “How much am I going to *do* for [or give to] it?” If you make *this* the first question [seeking to give from your infinite store rather than to get for your personal self], the getting will flow in with a generous profusion, and with a spontaneity and rightness of direction that are absent when our first thought is solely directed to getting or receiving.

We are not called upon to give what we do not have and then to run into debt; but we are to give liberally of what we *have* [and *are*] with the knowledge that by doing so we are activating the law of circulation [and putting our life in the proper relationship to an infinite source]. [When giving,] the action of this law [of circulation] brings us greater and greater inflows of every kind of good; thus, our out-giving

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will increase, not by depriving ourselves of any expansion of our own life (or not getting what we may desire) but by finding that every expansion makes us the more powerful instruments for expanding the life of others [and the presence of Spirit within ourselves]. “Live and let your aliveness give more life to everyone” is the motto of the true wealth and abundance.

\_\_\_\_\_ *Life*    *Love*    *Liberty* \_\_\_\_\_

## 12. Submission

There are two kinds of submission: submission to superior force and submission to superior truth. The former is weakness and the later is strength. It is very important to distinguish between these two [kinds of submission or surrender], and more so, because the wrong kind is extolled, by nearly every school of popular religious teaching, as constituting the highest degree of human attainment. And some people press [this notion] so far as to make it a means of oppression. In all instances, however, it [the wrong kind of submission] perpetuates weakness and is an obstacle to progress. We are forbidden to question “the wise dispensations of Providence” and are told that pain and sorrow should be accepted as the will of God. There are many eloquent sermons, and much writing, addressing the virtue of quiet resignation—all of which appeals to a certain class of gentle minds who have not yet learned that gentleness does not consist in the absence of power but in the kindly and beneficent use of it.

Minds cast in this mould [of passivity] are peculiarly apt to being misled. They perceive a certain beauty in the picture [or romantic notion] of weakness leaning upon strength—yet they attribute the soothing influence [of this image] to the wrong element of the combination. If they carefully analyzed the situation they would discover that their feelings consist of pity for the weak figure and admiration for the strong one—and that the appeal [of the weak surrendering to the strong] arises from it satisfying an artistic sense of balance. But [in this romanticized depiction] which of the two figures in the picture would they prefer to be?—surely not the weak one, needing help, but the strong one offering it. By itself, the weak figure stirs our pity and not our admiration. Its form may be appealing, but its appeal only serves to enhance the sense that something is missing—and that which is missing is strength. The attraction which the doctrine of passive resignation possesses for certain minds is based upon an appeal to sentiment—however, this sentiment is false [and based on weakness not strength].

Now the benefit which comes from “New Thought” [or “Higher Thought”] consists precisely in this: it rigorously combats this debilitating doctrine of submission [which is based upon a person surrendering to some greater, outside power]. This movement understands the beauty of something weak leaning upon something strong; but it sees that the true source of beauty lies in the strong element of the combination. The true beauty consists in the power to confer strength, and



this power is not acquired by submission but by the exact opposite method—by continually [accessing and affirming our own inherent power and] asserting our determination not to submit [to some power outside ourselves, nor identify with an ill-conceived position of weakness]. Of course, if we assume that all the sorrow, sickness, pain, trouble, and adversity in the world is God's Will then, doubtless, we must resign ourselves to the inevitable [i.e., to the painful conditions that befall us]—with all the submission we can muster—and then try to comfort ourselves with the vague hope that somehow, in some far-off future, we shall find some good, or gain some reward, [for all the suffering we did in accordance with God's Will.] Yet, even *this* vague hope is a protest against the very submission we are endeavoring to exercise; [for it is not a selfless submission by one which is self-serving].

The assumption that the pain and ills of life is the will of God is a false assumption; and a careful and intelligent study of the laws of the universe—both mental and physical—will show this to be the case. And if we turn to that Book which contains a full delineation of these universal laws [namely the Bible], we shall find it clearly states that submission to the evils [and ills] of life is not submission to the will of God. We are told that the life of Christ lived for this end; that he should destroy him that hath the power of death—that is, the devil. Now death is the very culmination of the Negative. It is the entire absence of all that makes Life—and whatever acts to diminish the living quality of Life reproduces, in like degree, the quality of the Negative. Everything that tends to detract from the fullness of life [and its inherent qualities, such as love, joy, abundance, freedom, beauty, etc.] is of like quality and nature of death.

In that completely renewed life—which is represented by the emblem of the New Jerusalem—we are told that sorrow and pain shall flee, and that the inhabitants [of this new life] shall never say, "I am sick." Nothing that obscures life, or restricts it, can proceed from the same source as the Power [of Life] which gives light to those who sit in darkness, and brings deliverance to those who are bound. The Negative can never be [or become] the Affirmative; and the error we must always guard against is that of attributing positive [or existential] power to the negative. If we fully grasp the truth that God is Life, and that Life, in every mode of expression, can never be anything other than the Affirmative, then it must become clear to us that nothing which is

of the opposite tendency [to life— such as pain, illness, death, etc.] can be in accordance with the will of God. [12.1]

For God (the Supreme Good) to will any of the “evil” in the world would be for Life to act with the purpose of diminishing Itself, which contradicts the very nature and idea of Life [which is pure Goodness, and an ever-expanding power which always increases its own goodness and livingness]. God is Life, and Life is, by its very nature, Affirmative. The submission we have hitherto made has been to our own weakness, ignorance, and fear, and not to the Supreme Good.

You may ask, “Are there no situations where submission is required and which would prove to be beneficial? Should we always have our own way in everything?” Assuredly the very thing that moves us toward freedom is our acquiring the habit of submission—but it involves submission to superior Truth and not to superior force.

Sometimes it happens that, when we attain a higher Truth, we find that its reception requires us to rearrange the truths which we once possessed [and once believed in]; we need not lay these old truths aside [and dismiss them as being totally false] for Truth once recognized cannot again be put out of sight—but we must recognize the previous truth in a new relationship to the higher truth. [12.2]

Then there comes a submitting of what was, hitherto, our highest truth to one which we recognize as still higher—and this is a process which is not always easy but one which we must go through if our spiritual self is to develop and evolve. The lesser degree of life must be swallowed up in the greater; and for this purpose it is necessary for us to learn that the smaller degree was only a partial and limited aspect of that which is more universal, stronger, and of a larger build in every way. [Thus, our present view of ourselves, as being this person, this body-mind-image, is not false, per se, but limited. The error is in taking this partial expression of ourselves to be the totality of who we are.]

[Thus, we do not reject the notion of surrender, per se, but only the wrong kind of surrender]. In the processes of spiritual growth, there is ample scope for training in self-knowledge and self-control, and also in that which is commonly understood as *submission* [or *surrender*]. But [in the submission to greater truth] the character of the act is fundamentally different [from submission to a greater force]. It is not a half-despairing resignation to a superior force external to ourselves—which we can only hope is acting kindly and wisely—but it is an intelligent recognition of the true nature of our own interior power and of the laws by which a robust spiritual constitution can be developed..

The submission is no longer to limitations [and false concepts], which drain life of its livingness—and against which we [our souls] instinctively rebel—but to the law of our own evolution [and Life itself] which manifests in continually increasing degrees of aliveness and strength.

The submission which we recognize is the price that has to be paid for increase in any direction. Even in the Stock Market we must invest before we can realize profits. It is a universal rule that Nature obeys us exactly in proportion as we first obey Nature; and this is equally as true in regard to both spiritual and physical science. The only question is: “To what will we submit?” [And, from where will we submit?—will we submit from a position of truth and power—and from a knowingness of our inherent oneness with Spirit—or from a position of weakness and lack?] Will we yield, as an ignorant submission to the principle of Death, or [will our yielding take the form of] a joyous and intelligent obedience to the principle of Life?

If we have clearly grasped the fact of our identity [and inseparable oneness] with Universal Spirit, we shall find that, in the right direction, there is really no such thing as submission. Submission is directed to the power of another; thus, a man cannot be said to submit to himself. When the “I Am” in us recognizes a greater degree of “I Am-ness” (if I may coin the word) than, by the very power of this recognition, it *becomes what it sees*; thereby, it naturally puts off from itself whatever would limit the expression of its own completeness.

Bear in mind that this expansion is [always] a natural process of growth, and not the result of an unnatural [or forced] act of submission; it is not the pouring-out of ourselves in weakness, but the gathering of ourselves in increasing strength. There is no weakness in Spirit; it is all strength. [Thus, neither weakness, nor a state of weakness, can ever be part of true surrender, or merging, because weakness can never become part of Spirit]. Thus, we must always be watchful against the insidious approaches of the Negative which invert the true position. The negative approach always points to some external source of strength; it is founded upon, “I am not.” The negative always seeks to fix [or span] a gulf between us and the Infinite Supply. [Thus, its starting-point is the premise that we are “other than,” or separate from, the higher source we are submitting to.] The negative approach is founded upon the assumption that the Infinite Supply is not our own; however, by an act of uncertain favor we [by our faithful submission to some Higher Power] may have occasional spoonfuls of it doled out to us. The teachings of Jesus were different from this. We do not need to

come with our pitcher to the well to draw water, like the woman of Samaria, but we have *in ourselves* an inexhaustible supply of the living water which springs up with ever-increasing life. Therefore, let us hold to the infinite source within ourselves, that “I Am.” [Let us affirm that the source of all Life, Goodness, Power, and Freedom is inherent to our own nature, as we] claim our rightful heritage as “children of God.”

\_\_\_\_\_ *Life*    *Love*    *Liberty* \_\_\_\_\_

### 13. The Central Control

When contemplating the relations between body, soul, and Spirit, and between Universal Mind and individual mind—which is the methodized study of Mental Science—we must never forget that these relations do not indicate a separateness but the unity of these principles. We must learn not to attribute one part of our action to one part of our being, and another to another; neither the action nor the functions exist as separate parts. The action is a whole, and the being that carries out the action is a whole—and in a healthy organism the reciprocal movements of the principles are so harmonious as never to suggest any feeling other than that of a perfectly whole and undivided self. If there is any feeling other than perfect wholeness we can be sure that there is harmful action [i.e., action which is at odds with Spirit; action which is divided, wherein we work against ourselves]. We should set ourselves to discover the cause [of this undermining action] and then remove it. [For a person to express perfect action—which is action in harmony with Spirit and his higher self—he must have his conscious and subconscious mind work in harmony and not at odds with each other; he cannot consciously wish for one thing while subconsciously believing that the opposite is so]. [13.1] [13.2]

The central controlling principle is the Will, and we must never lose sight of the fact that all the other principles we have learned about exist only as its instruments. The Will is the true self of which they [all the other principles of one's individuality] are but functions; and our progress is enhanced by our increased recognition of this truth. It is the Will that says "I Am"; and therefore, however exalted—or even apparently miraculous—our powers may be, they are all subject to the central controlling power of the Will. When the enlightened Will perfectly identifies itself with the limitless powers of knowledge, judgment [discriminating intelligence], and creative thought—which are all integral to itself—then the individual will have attained perfect wholeness and all limitations [imposed upon the individual by his own division] will pass away for ever.

Nothing short of the consciousness of Perfect Wholeness [which is the experience of ourselves as perfect wholeness, love, joy, freedom, beauty, etc.] can satisfy us. Everything that falls short of this is, to that

degree, an embodiment of the principle of Death—that great enemy against which the principle of Life unceasingly moves to overcome, in whatever form or measure it [death] may take, until such time as “death is swallowed up in victory.” [Death is the absence of Life; thus, the ever-expanding nature of Life, by its very nature, works against anything which moves in an opposite direction, i.e., towards death, or towards less life, fullness, joy, love, abundance, power, freedom, beauty, etc.] There can be no compromise. Either we are affirming Life as a principle or we are denying it—no matter on how great or how small a scale. And that which determines our attitude [and our alignment with the affirmative nature of Life] is the realization of our own Wholeness. Death is the principle of dis-integration. Whenever we admit that the power of any portion of our organism—whether spiritual or bodily—is able to induce any condition *independent of the intention of the Will* [which is the movement of Life, our life, toward greater life and fullness] we admit that the force of dis-integration is superior to the controlling center in ourselves. In this condition we conceive of ourselves as being held in bondage by an [outer] adversary. Thus [since this seeming bondage is imposed on us by virtue of the limitation or lack produced by our own faulty thinking] the only way to release ourselves from this bondage is to adopt [and actuate] a truer [or more expansive] way of thinking.

Either through ignorance or carelessness we have given up our [inherent] position of control over the system as a whole. We have lost the element of *Purpose* [or *Intention*] around which the consciousness of individuality must center. Every state of our consciousness, whether active or passive, should be the result of a distinct *purpose* [or *intention*] adopted [and actuated] by our own free will; and the passive states [such as the state of ‘surrender’] should be quite as much under the control of the Will as the active states. It is the lack of *purpose* [brought about by a feeble will, lack of decision, uncertainty, doubt, etc.] that [alienates us from the all-embracing movement of Spirit and] deprives us of power. The higher and more clearly defined our purpose, the greater stimulus we have for realizing our control over all our faculties. And since the grandest of all purposes is the strengthening and ennobling of Life, in proportion, as we make this our aim, we shall find ourselves in union with the Supreme Universal Mind, acting in our individual sphere for the furtherance of the same purpose which animates the ruling principle of the Great Whole—and, as a result, we

shall find that the intelligence and powers of the Universal Mind are available to us.

In all this there must be no strain [nor any sense of an ego-driven will, unsupported by the natural impulse of Spirit]. The true exercise of the Will is not an exercise of unnatural force; it is simply the leading of our powers into their natural channels by intelligently recognizing the direction in which those channels are already flowing. [It is the alignment of our individual will with the overall direction and expression of the Universal Will—which is ever-flowing toward more and more life, aliveness, love, joy, wholeness, integrity, freedom, beauty, etc.]. Regardless of how varied it is in its application or modality, every act of [pure] will clearly inclines a person towards the increasing of Life—whether in ourselves or in others. If we keep this in mind [and use it as our guiding principle], all our powers, whether interior or exterior, will work in harmony with each other; we will find that we are at the center of our own beingness, and wholly present there. Nothing will be lacking; we will be free to enjoy our wholeness as an individual and to joyously participate in the [ever-increasing] Life of the Universal Whole.

————— *Life Love Liberty* —————

## 14. Mind and Hand

I want to discuss a revealing piece of Egyptian symbolism; it is a picture of the sun sending down rays to the earth with the peculiarity that each ray terminates as a hand. This method of representing the sun is so unusual that it suggests the presence, in the designer's mind, of some idea quite different from those generally associated with the sun as a



spiritual symbol. And, if I interpret the symbol correctly, it sets forth the truth, not only of the Divine Being as the Great Source of all Life, and of all Illumination, but also the correlative truth of our individual relation to that central source. Each ray terminates as a hand, and a hand is the symbol of active working; and I think it would be difficult to give a better symbolical representation of innumerable individualities, each working separately, yet all deriving their activity [and power] from a common source. The hand is at work upon the earth, and the sun, from which it emanates as a ray, is shining in the heavens; but the connecting line [or ray of light] shows whence all the strength and skill of the hand are derived.

If we look at the microcosm of our own person we find this principle exactly reproduced: Our hand is the instrument by which all our work is done—whether it be literary, artistic, mechanical, or household work—but we know that all this work is really the work of the mind, the will-power at the center of our system, which first determines what is to be done, and then sets the hand in motion to do it. And in this expressed action the mind and hand become one; the hand does [not work independently] but only as an expression of the mind. Now, if we transfer this analogy to the microcosm, we see that each one of us stand in the same relation to the Universal Mind as our hand does to our individual mind—and we shall never be able to put forth our full



strength [and truly express our creative power] unless we understand it from this standpoint.

We are correct in realizing that our will is the center of our individuality, but we should do better to picture our individuality as an ellipse rather than a circle—as a figure having two “conjugate foci,” two equilibrated centers of rotation rather than a single one. These two centers are the will-power or faculty of *doing* and the consciousness or perception of *being*. If we only realize one of these two centers we shall lose both mental and moral balance. If we lose sight of that center which is our personal will [or the center of human consciousness] we shall become ethereal wanderers without any backbone [or power]; and if, in our efforts to develop a backbone, we lost sight of the other center [which is our timeless essence, or “I Am”], we shall lose that which corresponds to the lungs and heart in the physical body. Thus, our backbone, however perfectly developed, will rapidly dry up for want of those functions which minister vitality to the whole system. [Such a specimen] would only be fit for a museum, to display what a rigid, lifeless thing the strongest vertebral column becomes when separated from the organization [and life-breath] which is the sole source of its nourishment. We must realize the one focal-point of our individuality as clearly as the other; and we must bring both centers into balance with each other if we would develop all our powers and rise to that perfection of Life which is limitless and glorious in its possibilities.

Returning back to the ancient Egyptian symbol, and considering ourselves [as individuals] to be the hand, we will find that all our power comes from an infinite center; and because it is infinite we need never fear that we shall be unable to draw to ourselves all that we require for our work—whether it be the intelligence to lay hold of a proper tool, or the strength to use it. And, moreover, we learn from the symbol that this central power is generic [and equally central to all individuals]. This is a most important truth. There is one center from which all the hands proceed, and the animating power of this center is fully and equally available to every hand [and gives to each hand the full measure of what it, that hand, is able to receive]. Each hand is doing its individual work, and the whole of the central energy is at each hand’s disposal for its own specific purpose. The work of the central energy, as such, is to supply vitality to the hands, and it is they that differentiate this universal power into all the varied forms of application. We, as the hands, live and work because the Central Mind lives and works in us. We are one with it, and it is one with us; and so long

as we keep this primal truth before us [and allow this awareness to inform our thoughts and actions], we realize ourselves as beings of unlimited goodness and intelligence and power—and we work in the fullness of strength and confidence accordingly. However, if we lose sight of this truth [that all our power is derived from a Central Mind] [we shall find ourselves isolated, trying to sustain ourselves through the exertion of our own will-power]; in such a case, even the strongest will, in the end, will get exhausted in this unequal struggle of the individual against the universe.

If we do not recognize the Central Mind as the [unlimited] source of our vitality, we are literally “fighting for our own hand,” and all the other hands are at odds with us; and all the hands are fighting because they have lost the principle of connection which links them. This is what inevitably happens if we rely on nothing but our individual will-power. However, if we realize that the will is the power by which we give out, and that every giving out implies a corresponding taking in, then we shall find the boundless ocean of living Spirit, which is the source from which we can go on taking in *ad infinitum*, and from which we are able to give out in unlimited supply. However, for wise and effective giving out, a strong and enlightened will is necessary. Therefore we will do well to cultivate our will, or the active side of our nature. But we must equally cultivate the receptive side as well. And when we do this rightly—by seeing the Infinite Mind as the one source of supply—our will-power becomes intensified by the knowledge that the power of the Infinite is present to back us up; and with this continual sense of Infinite Power behind us we can calmly and steadily accomplish any purpose we will, however difficult—and we can do this without strain or effort, knowing that it shall be achieved, not by our hand alone, but by the invincible Mind that works through it.

“Not by might, nor by power, but by My Spirit, saith the Lord of hosts.” (1902)

————— *Life Love Liberty* —————

## Chapter 15. The Hidden Power

If we understand the extent to which our present lives are based on symbols we come upon a vital key to the age-old question: “What is Truth?” [15.1] In our search for the truth we must realize that there is an *inner side* to things [which is the thing in itself] as well as an *outer side* of things [which is the symbolic representation, or expression, of the thing]; and that only when the *inner* side is known, can the thing itself be known. [In this understanding, we must also realize the clear difference between reality and a symbol representing that reality—as it applies to things in our world and our self.]. [15.2]

There is an inner and an outer side to everything [the *inner* is what a thing truly is, in itself, and the *outer* is a representation or expression of that thing]; and the quality of the superficial mind which causes it to fail to apprehend this Truth is its willingness [or tendency] to cling to the outside only. So long as this is the case [so long as a person clings to the outer of himself, and fully identifies with this body-mind entity he is operating through] it is impossible for him to grasp the import of his own self and his relation to the universal—and it is this relation [of the individual to the universal] which constitutes all that is signified by the word “Truth.” So long as a person fixes his attention on the superficial [or external] alone it is impossible for him to progress in knowledge. [By solely looking to the outer] a person is denying the principle of “growth” which is the root of all life—be it spiritual, intellectual, or material. Such a person does not stop to reflect that all which he sees as the outer side of things [including this physical person he believes himself to be] can only result from some germinal principle hidden deep in the center of his being.

Expansion from the center, by growth, according to a necessary [and natural] sequence, is a fundamental principle of the universe, the Law of Life. This law operates everywhere; the whole universe comes about and expands [according to the Law of Life] as well as every individual or organisms. This great principle is the key to the whole riddle of Life, upon whatever plane we contemplate it; without this key the door from the outer to the inner side of things can never be opened. Thus, we must endeavor to perceive this fundamental truth: that there is an inner side of things [which is a thing’s true essence, what makes it what it is]. Our life becomes truer and fuller in proportion to how much we penetrate this truth [or inner essence] and assess

all things in accordance with what manifests from this interior point of view.

In the widest sense, everything is a symbol [or idea] of that which constitutes its inner being; and all Nature is an “open secret” revealing great truths to those who can decipher them. But there is a more precise sense in which our current life is based upon symbols, and this is in regard to the most important subject that can occupy our thoughts: [and these involve] the symbols by which we strive to represent the nature and being of God and the manner in which our life relates to the Divine life. [15.3]

The whole character of a person’s life is founded upon what he really believes about his relationship to the Divine: not his formal statement of belief, in line with a particular creed, but what he has attained, what he realizes to be true. [And a major divergence in belief relates to the inner and outer: Is the Divine some outer force which a person, in his limitation, must petition for favor? Or is the Divine an inner force, one’s own essence, inseparable from one’s own consciousness?]

Most people believe it is impossible to know anything about God [or to know God directly] or to make any use of such knowledge if one could obtain it. Based on this belief, a person’s whole interior world is in confusion; this is the condition [which comes about] when no spirit of order [or central principle] has yet begun to move upon the chaos. Indeed, the elements of being exist but they are all disordered and confused thus neutralizing each other. Has the person advanced enough to realize that there is a ruling and an ordering power but still remains ignorant of its nature? If so, for such a person, the Unknown would appear as something terrifying; and, amidst a tumult of fear and distress—that deprives him of all strength to advance—he would spend his life endeavoring to propitiate this Power [believing that it] might turn against him [if not properly worshiped]; he does not realize that this Power is the very center of his own life and being.

And so, through every degree, from the lowest depths of ignorance to the greatest heights of intelligence, a man’s life is always an exact reflection of the particular stage which he has reached in his perception of the Divine and in his own relation to it. And as we approach the full perception of Truth, as the life-principle within us expands, the old bonds and limitations which had no existence to begin with fall away and we enter into dimensions of light, liberty, and power, of which we had previously no conception. It is impossible, therefore, to over-

estimate the importance of being able to realize the symbol as a symbol, and being able to penetrate to the inner substance [or essence] which it represents. Life itself is to be realized only by the conscious experience of its livingness in ourselves. (It is the translation of these experiences into terms which suggests a corresponding idea to others that gives rise to all symbolism). [15.4]

The nearer people come to the actual experience [of life itself, of their own essential nature] the more transparent [and porous] the symbol [i.e., the image they hold of themselves] becomes. And the further a person is from such a direct experience of life [and the more fully he is identified with the outer dimension of himself, or his self-image] the thicker is the veil [which blocks him from the fullness of his life and his own nature]. Spiritual progress consists in the fuller and fuller translation [and recognition] of the symbols into clear statements of that for which they stand. And the first step (without which all succeeding ones are impossible) is to fully understand that symbols *are* symbols, [they represent the truth]—they are not the Truth itself. [15.5]

One difficulty [in seeing the symbol as a symbol, and differentiating the symbol from the reality it represents] consists in this: if the symbolism [or idea] is adequate, it must, in some measure, represent a form of Truth, just as the modeling of a drapery suggests the form of the figure beneath. These symbols [concepts, ideas, mental creations, etc.] have a certain consciousness and existence in their own right [because they are created and sustained by the power of human thought]. zzz

There is often sufficient indication of the inner Truth in the outward form [i.e., the image we have of ourselves, and live through, sufficiently resembles, or indicates, our true self—just as a picture of a sunset sufficiently indicates an actual sunset]; and this affords an excuse for the timorous (and those who do not have sufficient mental energy to think for themselves) to believe, “this is who I am.” And it appears to them that any further inquiry into the matter would be wasteful and self-defeating. But in holding to such a belief they reveal their ignorance of the very nature of Truth. And again they exhibit their ignorance of the first principle of Life—namely, the Law of Growth—which throughout the universe perpetually pushes forward into more and more vivid forms of expression, having expansion everywhere and finality nowhere.

Such ignorant [and limiting] beliefs [which can be seen as our resistance to the natural expansion of Spirit] need not, therefore, alarm

us; and we should endeavor to show those who hold so adamantly to these beliefs that what they fear is only the natural order of the Divine Life, which is “over all, and through all, and in all.” But we must do this gently; we should endeavor to lead others gradually, helping them to see that there is something interior to what they have hitherto held to be ultimate Truth; and help them to realize that the sensation of emptiness and dissatisfaction, which often persist in their hearts, is nothing other than the pressing forward of the Spirit within. It is Spirit making known to us that inner side of things [which we, in our normal life, take pains to avoid]. It is only this inner [spiritual] side which can satisfactorily account for what we observe on the exterior; without this knowledge we can never perceive the true nature of our inheritance nor our stake in Life Itself.

## II

What, then, is this central principle which is at the root of all things? It is Life. But not life as we recognize it, in particular forms of manifestation—it is something more interior and essential than that. It is that “unity of the spirit” which is unity, simply because it has not yet passed into diversity [or duality]. Perhaps this is not an easy idea to grasp, however it is at the root of our conceptions about Spirit; Life is the one, common principle shared by the innumerable forms of manifestation which Spirit assumes.

Spirit is the conception of Life as the sum-total of all its undistributed powers, being as yet none of these in particular, but all of them in potentiality. This is, no doubt, a highly abstract idea, but it is essentially that of the center from which growth takes place by expansion in every direction. This is the last residuum which cannot be penetrated by our powers of analysis. This [the Principle of Life] is truly “the unknowable,” not in the sense of the “unthinkable” but of the unfathomable, that which cannot be reached by the mind. It is the subject of perception not of knowledge—if by knowledge we mean that faculty which estimates the *relations* between things—because here we have passed beyond any questions of relations, and are face to face with the Absolute.

This innermost of all is Absolute Spirit. It is Life as yet undifferentiated into any specific mode [or expression]; it is the Universal Life which pervades all things and is at the heart of all appearances. To come into the knowledge of this [to recognize Universal Life as it is] is

to realize the secret of power and to enter into the secret place of Living Spirit. Is it not illogical to call this 'the Unknowable,' and then to speak of coming into the knowledge of it? Perhaps so—but no less a writer than St. Paul does this very thing: for he speaks of the final result of all searching into the heights and depths and lengths and breadths of the inner side of things the attainment of the knowledge of that Love "which passeth all understanding." If he is paradoxical in his words (though not in truth) may we not also speak of knowing "the Unknowable"? We may—for this knowledge is the root of all other knowledge. [15.6] zzz

The presence [and recognition] of this undifferentiated universal life-power is the final axiomatic truth to which all our analysis must conduct us. On whatever plane we make our analysis [in the final end] it must always bring us back to pure essence, pure energy, pure being; that which knows itself and recognizes itself but which cannot dissect itself because it is not comprised of parts. It is ultimately integral; it is pure Unity. Thus, analysis which does not lead to synthesis [and does not direct us toward the true origin or essence] is a waste. It is like the child who wantonly pulls a flower to pieces and throws away the fragments; it is not like the botanist who also pulls apart the flower but builds up in his mind, from those carefully studied fragments, a vast synthesis of the constructive power of Nature, thus embracing the laws of the formation of all flower-forms. The value of analysis leads us to the original starting-point of that which we analyze and, thereby, teaches us the laws by which its final form springs from this centre; we thus gain a power of building up which is always beyond the reach of those who regard "the unknowable" as one with the "non-existent."

*This* idea of the unknowable [i.e., that it is unknowable because it does not exist] is the root of all materialism; and yet no scientific man, however materialistic he may be, treats the un-analyzable residuum thus when he meets it in the experiments of his laboratory. On the contrary, he makes this final un-analyzable fact the basis of his synthesis. He finds that, in the last resort, it is energy of some kind, whether as heat or as motion; but he does not throw away his scientific pursuits because he cannot analyze it further. He adopts the precise opposite course; he realizes that the conservation of energy, its indestructibility, and the impossibility of adding to or detracting from the sum-total of energy in the world, is the one solid and unchanging fact upon which the edifice of physical science can be built. He bases all his knowledge upon his knowledge of "the unknowable"—and rightly so, for if he

could analyze this energy into yet further factors, then the same problem of “the unknowable” would meet him still. All our progress consists in continually pushing the unknowable—in the sense of the un-analyzable residuum—a step further back; but that there should be no ultimate un-analyzable residuum anywhere is inconceivable.

Thus, in realizing the undifferentiated unity of Living Spirit as the central [or fundamental] reality of any system—whether it be the system of the entire universe or of a single organism—we are following a strictly scientific method. We pursue our analysis until it necessarily leads us to this final fact, and then we accept this fact as the basis of our synthesis. The Science of Spirit is, thus, not one whit less scientific than the Science of Matter; and, moreover, it starts from the same initial fact—the fact of a living energy which defies definition or explanation, wherever we find it. However, it differs from the Science of Matter in that it assigns to this energy the quality of *responsive intelligence* which does not fall within the scope of physical science, as such. The Science of Spirit and the Science of Matter are not opposed; they complement each other; and neither is fully comprehensible without some knowledge of the other. And, being in reality, but two portions of one whole, they shade off [or merge] into each other in a borderland where no arbitrary line can be drawn between the two. Science studied in a truly scientific spirit, following out its own deductions, unflinchingly, to their legitimate conclusions, will always reveal the twofold aspect of things—the inner and the outer [the material and the spiritual; the knowable and the unknowable; the immanent and the transcendent]. It is but a truncated and maimed science that refuses to recognize both.

The study of the material world could not be Materialism [or purely material], if it were to progress to its legitimate issue. Materialism is that limited view of the universe which will not admit the existence of anything but physical effects or physical causes—and a system which recognizes no higher power than the physical forces of nature must logically result in having no higher ultimate appeal than to physical force. I speak, of course, of the tendency of the system, not of the individuals who are often very far in advance of the systems they profess. But as we would avoid the propagation of a mode of thought—which, as we have seen, has brought disaster to nations throughout history—we should set ourselves to study that inner and spiritual aspect of things which is the basis of a system whose logical results are truth and love.



Some of us, doubtless, have often wondered why the Heavenly Jerusalem is described in the Book of Revelations as a cube, where “the length and the breadth and the height of it are equal.” This is because the cube is the figure of perfect stability and, thus, represents Truth, which can never be overthrown. Turn it on whatever side you will and it still remains a perfect cube, always standing upright. You cannot topple it over. This figure, then, represents the manifestation, in solid form, of that central life-giving energy, which is not itself [limited to] any one plane but generates all planes—the planes of the above and of the below and of all four sides. But it is at the same time a city, a place of habitation; and this is because that which is “the within” is Living Spirit, has its dwelling there.

As one plane of the cube implies all the other planes, and also “the within,” so any plane of manifestation implies the others and also that “within” which generates them all. Now, if we would make any progress in the spiritual side of science—and every department of science has its spiritual side—we must always keep our minds fixed upon this “innermost within.” [15.7] This contains the potential of all outward manifestation, the “fourth dimension” which generates the cube—and our common forms of speech show how intuitively we do this. We speak of the spirit in which an act is done, as entering into the spirit of a game, the spirit of the time, and so on. Everywhere our intuition points to the spirit as the true essence of things; and it is only when we argue about things from without [focusing on the differences in physical properties and attributes], instead of from within [whereby we recognize their unifying principle], that our true perception of their nature is lost.

The scientific study of Spirit consists in following upon, intelligently, and according to a definite method, the same principle that now only flashes upon us at fitful and vague intervals. When we come to realize that this universal and unlimited power of Spirit is the very foundation of all things, and of ourselves as well, then we have obtained the key to the whole position. And, however far we may carry our studies in spiritual science, we shall nowhere find anything other than particular developments of this one universal principle: “The kingdom of Heaven is *within*.”

III

I have laid stress on the fact that the “innermost within” of all things is living Spirit and that the Science of Spirit is distinguished from

the Science of Matter in that it recognizes Energy [i.e., an underlying Creative Power] which operates with a responsive intelligence—and this is something which does not fall within the scope of physical science, as such. There are the two great points to grasp in order to obtain a clear idea of Spiritual Science and not be misled by arguments drawn from the physical side of Science alone: a) the Originating Principle (which is at the heart of all things) is alive and of the nature of livingness, and b) its nature is one of intelligence and responsiveness. Its livingness is patent to our observation from the point where we recognize it in the vegetable kingdom but its intelligence and responsiveness are not, at once, so obvious. Nevertheless, a little thought will soon lead us to recognize this [intelligence and responsiveness in every level of creation].

No one can deny that there is an intelligent order throughout all of nature; and the highest intelligence of our most highly-trained scientists try to follow the steps of this universal intelligence which is always in advance of them. The more deeply we investigate the world we live in, the more clear it becomes to us that all our science is but a translation [or approximation] into words, or numerical symbols, of that order which already exists. If a clear statement of this existing order is the highest that the human intellect can produce, this surely argues for a superior intelligence in the power which gives rise to this great sequence of order and interrelation, so as to constitute one harmonious whole. Now, unless we revert back to the idea [of the universe as that] of a workman working with a material that is external to himself—in which case we have to explain the existence of the workman—the only conception we can form of this [all-creative] Power is that it is the Living Spirit inherent in the heart of every atom, giving it outward form and definition, and becoming in it those intrinsic polarities which constitute its characteristic nature.

There is no random Power at work here. [Or, as Einstein would later say, “God does not play dice with the Universe”]. Every attraction and repulsion acts with its proper force, collecting the atoms into molecules, the molecules into tissues, the tissues into organs, and the organs into individuals. At each stage of the progress we get the sum of the intelligent forces which operate in the constituent parts, *plus* a higher degree of intelligence which we may regard as the collective intelligence superior to that of the mere sum-total of the parts—something which belongs to the individual *as a whole*, and not to the parts, *per se*. These are facts which can be amply proven from physical science—

and they also supply a great law in spiritual science, which is that in any collective body the intelligence of the whole [or the intelligence that is able to manifest through the whole] is superior to that of the sum of the parts.

Spirit is at the root of all things, and thoughtful observation shows that its operation is guided by unfailing intelligence which adapts means to ends and which harmonizes the entire universe of manifested being in wondrous ways which physical science renders clearer every day—and this intelligence must be in the generating Spirit itself, because there is no other source from which it could proceed. On these grounds, therefore, we may distinctly affirm that Spirit is intelligent, and that whatever it does is done by the intelligent adaptation of means to ends.

But Spirit is also responsive. And here we have to fall back upon the law stated above—that the mere sum of the intelligence of Spirit in lower degrees of manifestation is not equal to the intelligence of the complex *whole*, as a whole. This is a radical law which we cannot impress upon our minds too deeply. The degree of spiritual intelligence is marked by the wholeness of the organism through which it finds expression; and, therefore, the more highly organized being has a degree of spirit which is superior to, and consequently capable of exercising control over, all lower or less fully-integrated degrees of spirit. This being so, we can now begin to see why the spirit that is the “innermost within” of all things is responsive as well as intelligent.

Being intelligent, It *knows*, and Spirit being ultimately all there is, that which It knows is Itself. Hence It is that power which recognizes Itself; and, accordingly, the lower powers of it recognize its higher powers; and, by the law of attraction, they are bound to respond to the higher degrees of themselves. On this general principle, Spirit, under whatever exterior revealed, is necessarily intelligent and responsive. But intelligence and responsiveness imply something which is personal; and we may, therefore, now advance a step further and argue that *every aspect* of Spirit contains the element of the personal, even though, in any particular instance, it may not yet be expressed as [fully or as consciously as] that individual personalness which we find in ourselves.

In short, Spirit is always personal in its nature, even when it has not yet attained to that degree of synthesis which is sufficient to render it personal in manifestation. In ourselves the synthesis has proceeded far enough to reach that degree and, therefore, we [are able to] recognize

ourselves as the manifestation of Spirit's personalness. The human kingdom is the kingdom of the manifestation of Spirit's personalness, which is of the essence of spiritual substance on every plane. Or, to put the whole argument in a simpler form, we may say that our own sense of personalness must necessarily have had its origin in that which is personal, on the principle that you cannot get more out of a bag than it contains.

In ourselves, therefore, we find a more perfect synthesis of Spirit into manifested personalness which is wanting in the lower kingdoms of nature, and, accordingly, since Spirit is necessarily that which knows itself and must, therefore, recognize its own degrees in its various modes, Spirit in all degrees below that of human personalness is bound to respond to itself in that superior degree which constitutes human individuality. This [the responsiveness of Spirit to its own higher degree] is the basis which give human thought the power to externalize itself in infinite forms of its own ordering.

But if the subordination of the lower degrees of Spirit to the higher is one of the fundamental laws which lie at the bottom of the creative power of thought, there is another, equally fundamental, law which places a salutary restraint upon the abuse of that power. It is the law that we can command the powers of the universal for our own purposes only in proportion as we first realize and obey their generic character [as expressed in the laws of nature]. We can employ water for any purpose which does not require it to run uphill, and we can utilize electricity for any purpose that does not require it to pass from a lower to a higher potential.

The same is so with that universal power which we call Spirit. It has an inherent generic character [in accordance with its nature] with which we must comply if we would employ it for our specific purposes, and this character is summed up in the word "goodness" [which, in other traditions, is called righteousness, or *dharma*]. Spirit is Life; hence its generic tendency must always be lifeward or to the increase of the livingness of every individual. And since it is universal it can have no particular interests to serve [any particular individual or race] and, therefore, its action must always be equally for the benefit of all. [What determines the outpouring of Spirit, or "Grace," is not Spirit—which always give all—but a person's openness to receiving all that Spirit gives]. This [universal outpouring and movement toward ever-increased livingness] is the generic character of Spirit; and just as water, or electricity, or any other of the physical forces of the universe,

will not work contrary to its generic character, so Spirit will not work contrary to its generic character [and nature].

The inference is obvious. If we would use Spirit we must follow the law of Spirit which is "Goodness" [and Benevolent and Life-Affirming]. This is the only limitation. If our originating intention is good, we may employ the spiritual power for what purpose we will. And how is "goodness" to be defined? Simply by the child's definition that what is bad is not good and that what is good is not bad; intuitively, we all know the difference between bad and good. If we will conform to this principle of obedience to the generic law of Spirit, all that remains is for us to study the law of the proportion which exists between the more and less fully integrated modes of Spirit, and then bring our knowledge to bear with determination.

#### IV

The law of Spirit, to which our investigation has now led us, embraces the very widest scope. We have followed it up from the conception of the intelligence of Spirit, subsisting in the initial atoms, to the aggregation of this intelligence as the conscious identity of the individual. But there is no reason why this law should cease to operate at this point, or at any point short of the whole. The test of the soundness of any principle is that it can operate as effectively on a large scale as on a small one, that though the nature of its field is determined by the nature of the principle itself, the extent of its field is unlimited. If, therefore, we continue to follow up the law we have been considering, it leads us to the conception of a unit of intelligence which is far superior to that of the individual man just as the unity of his individual intelligence is superior to that of the intelligence of any single atom of his body. Thus we may conceive of a collective individuality representing the spiritual character of any aggregation of people, the inhabitants of a city, a country, or of an entire world.

Nor need the process stop here. On the same principle there would be a superior collective individuality for the humanity of the entire solar system, and finally we reach the conception of a supreme intelligence bringing together in itself the collective individualities of all the systems in the universe. This is by no means a fanciful notion. We find it as the law by which our own conscious individuality is constituted; and we find the analogous principle working universally on the physical plane. It is known to physical science as the "law of inverse squares"; and by this law the forces of reciprocal attraction or repul-

sion, as the case may be, are not merely equivalent to the sum of the forces emitted by the two bodies concerned, but are equivalent to these two forces multiplied together and divided by the square of the distance between them, so that the resultant power continually rises in a rapidly-increasing ratio as the two reciprocally exciting bodies approach one another.

Since this law is so universal throughout physical nature, the doctrine of continuity affords every ground for supposing that its analogue holds true with respect to one's spiritual nature. We must never lose sight of the old-world tenet that "a truth on one plane is a truth on all." [This is sometimes referred to the Law of Correspondence and is summed up in the Hermetic axiom: "As above, so below; as below, so above."] If a principle exists at all it exists universally [and operates equally on all planes of existence]. We must not allow ourselves to be misled [or limited] by appearances; we must remember that the perceptible results of the working of any principle consist of two factors—the principle itself or the active factor, and the subject-matter on which it acts or the passive factor. And while the former is invariable, the latter is variable; and the operation of the same invariable upon different variables must necessarily produce a variety of results. This at once becomes evident if we state it mathematically: for example,  $a$ ,  $b$  or  $c$ , multiplied by  $x$  give respectively the results  $ax$ ,  $bx$ ,  $cx$ , which differ materially from one another, though the factor  $x$  always remains the same.

This law of the generation of power by attraction applies on the spiritual plane as well as on the physical plane, and it acts with the same mathematical precision on both. Thus, human individuality consists, not in the mere aggregation of its parts, whether spiritual or corporeal, but in the *unity* of power which results from the intimate association that the parts have in relation to one another—a unity which, according to this law of the generation of power by attraction, is infinitely superior, both in intelligence and power, to any less fully integrated mode of Spirit. Thus a natural principle, common alike to physical and spiritual law, fully accounts for all claims that have ever been made for the creative power of our thought over all things that come within the circle of our own particular life. Thus it is that each person is the centre of his own universe, and has the power, by directing his own thought, to control all things therein.

As I have stated above, there is no reason why this principle should not be recognized as expanding from the individual until it embraces

the entire universe. Each person, as the centre of his own world, is himself centered in a higher system in which he is only one of innumerable similar atoms; and this system is again contained within a higher system, and that in one which is still higher, until we reach the Supreme Centre of all things. And, according to this model, intelligence and power increase from centre to centre, in a continually rising ratio, until they all culminate in illimitable intelligence and power commensurate with All-Being.

Now we have seen that the relation of human to the *lower* modes of Spirit is that of superiority and command [or “dominion”] but what is a person’s relation to the *higher* modes of Spirit? In any harmoniously constituted system the relation of the part to the whole never interferes with the free operation of the part in the performance of its own functions; on the contrary, it is precisely by means of this relation that each part is maintained in a position to carry out all functions for which it is fitted. Thus, then, the subordination of the individual man to the Supreme Mind, far from curtailing his freedom, is the very condition which makes freedom possible or, for that matter, life itself. The generic movement of the whole necessarily carries the part along with it [in the most beneficial and uplifting way]; and as long as the individual allows himself thus to be carried onwards, in the direction of the whole, there will be no hindrance to his freedom [or growth]; and he may move in any direction which is suitable to his own individuality. This truth was set forth in the old Hindu story of the Chariot of Jaggarnath. The Chariot represents a neutral universal principle which, however, due to lack of understanding has become a symbol of terror. “Jaggarnath” means “Lord of the Universe,” and this signifies the Universal Mind [or Spirit] which, by the law of Being, must always move forward (regardless of any attempts made by individuals to restrain it). Those who mount upon the Chariot move onward with it in an advancing evolution, while those who seek to oppose it are crushed beneath its wheels, for It [Spirit and the Universal Law] is no respecter of persons. [This means that Spirit does not change its course in accord with individual preference; that all individuals, being integral parts of Spirit Itself, are meant to conform to the laws of Spirit, which are, in essence, the laws of its own being].

If, therefore, we would employ the universal law of Spirit to control our own little individual worlds, we must recognize it in respect to the supreme centre round which we ourselves revolve. But not in the old way which supposes that this centre is a capricious Individuality, exter-

nal to ourselves, which can be propitiated or cajoled into giving the good which He does not lovingly give of His own accord. So long as we retain this infantile idea [of a dispensational Higher Power] we have not gained the freedom which results from the knowledge of the certainty of Law. Supreme Mind is Supreme Law, and it can be determined with the same accuracy as when manifested in any of the particular laws of the physical world—and the result of studying, understanding, and obeying this Supreme Law is that we thereby acquire the power to use it. Nor need we fear it (with the old fear which comes from ignorance) for we can rely, with assurance, upon the proposition that the whole can have no interest adverse to the parts of which it is composed; and, conversely, that the part can have no interest, adverse to the whole. [The part, however, can take actions which violate, or which are at odds with, the laws of the Whole—with no effect on the Whole but with painful results for the individual. This, then, is not the fault of the Whole but of the part which consciously or subconsciously works against it. In all cases, without exception, when the part is itself, and takes no action which is contrary to the Whole, it receives the full benefit, favor, and “abundant grace,” of the Whole.]

The ignorance of our relation to the whole may make us appear to have separate interests, but a truer knowledge must always show such an idea to be mistaken. For this reason, therefore, the same responsiveness of Spirit which manifests itself as obedience to our wishes, when we look to those degrees of Spirit which are lower than her own individuality, must manifest itself as a necessary inflowing of intelligence and power when we look to the infinity of Spirit—of which our individuality is a singular expression—because in so looking upwards we are looking for the higher degrees of *ourselves*.

The increased vitality of the parts means the increased vitality of the whole; and since it is impossible to conceive of Spirit otherwise than as a continually-expanding principle of Life, the demand for such increased vitality must, by the inherent nature of Spirit, be met with a corresponding supply of continually growing intelligence and power. Thus, by a natural law, the demand creates the supply, and this supply may be freely applied to any and every subject-matter that commends itself to us. There is no limit to the supply of this energy other than the limit we ourselves put upon it by our own thought; nor is there any limit to the purposes we may make it serve other than the one grand Law of Order, which says that good things used for wrong purposes become evil. The consideration of the intelligent and responsive nature



of Spirit shows that there can only be two possible limitations: a) the limitation inherent in Spirit itself, and b) the limitation which has no root except in our own ignorance. [And, since Spirit is without limitation, we must conclude that the *only* limitation afforded to us is the one which we, through the misuse of our own, unlimited creative power, impose upon ourselves].

It is true that to maintain our healthy action within the circle of our own individual world we must continually move forward with the movement of the larger whole of which we are a part. But this does not imply any restriction of our freedom to make the fullest use of our lives in accordance with those universal principles of life upon which they are founded; for there is not one law for the part and another for the whole—the same law of Being permeates both alike. In proportion, therefore, as we realize the true law of our own individuality we shall find that it is one with the law of progress for the human race. The collective individuality of mankind is only the reproduction of the personal individuality on a larger scale; and whatever action truly develops the inherent powers of the individual must necessarily be in line with that forward march of the universal mind which brings about the evolution of humanity as a whole.

Selfishness [or believing our entire self to be but a single mental-physical entity] is a narrow view of our own nature which causes us to lose sight of our place in relation to the whole; and it prevents us from seeing that it is from this relation to the whole that our life is drawn. It [mistaking ourselves to be this singular, body-mind entity] is ignorance of our own possibilities and brings about a limitation of our own powers. Intelligent Spirit is the innermost within of all things; likewise we ourselves, as individual manifestations of the same Spirit, express and embody the intelligent responsiveness of Spirit, which is Love.

## V

The truth of who we are, as human beings, is a necessary and integral part of the Infinite Harmony of All-Being; and we need not recognize this great truth as some vague intuition but as the logical and unavoidable result of the [evolution of the] universal Life-principle, which is one with all of Creation. We find our intuition was true because we have discovered the law which gave rise to it; and now intuition and knowledge unite in telling us of our own individual place in the great scheme of things. Even the most advanced among us have,

as of yet, little more than a faint appreciation of what this place is. It is the place of *creative power* [an individualized center of Spirit's creative power]. The law of man's inmost nature makes him as a lens towards those higher modes of Spirit which we speak of as "the universal"; thus drawing into the focus of his own individuality all that he desires of light and power, in streams of inexhaustible supply. And [from this position of creative power] man, thus, becomes the directive centre of energy [which he may exert] over the lower modes of Spirit—modes which have become, for each person, the sphere [or outer conditions] of his own particular world.

Can we conceive of any position containing greater possibilities than this? The circle of this vital influence may expand as the individual grows into the wider realization of his unity with Infinite Being but a more comprehensive law of relationship would be impossible to formulate. [This is because the relationship of every part to an Infinite Whole is always the same. Thus, regardless of how far an individual may advance, his relationship to the Infinite Whole remains constant—though, through an expanded consciousness, his individual portion (and enjoyment) of the Infinite may expand indefinitely]. Emerson has rightly said that a little algebra will often do far more towards clearing our ideas than a large amount of poetic simile. Algebraically it is a self-evident proposition that any difference between various powers of  $x$  disappears when they are compared with  $x$  multiplied into itself to infinity, because there can be no ratio between any determinate power, however high, and the infinite; thus the relation between the individual and All-Being must always remain the same. [For example:  $X^2 : X^\infty = X^{10} : X^\infty = X^{365} : X^\infty$ ]

But this [equal relatedness of every individual to the Whole] in no way interferes with the law of growth, as the individual may rise to higher and higher powers of his own individuality. The constancy of the relation between all determinate powers of  $x$  and infinity does not affect the relations of the different powers of  $x$  between themselves [not the state or quality of any lower power of  $x$ ].

I trust that readers not accustomed to mathematical terminology will pardon my use of these terms. A relation that is clearly grasped in its mathematical aspect becomes one of unalterable truth and no longer a thing to be argued about, but an axiom which may be assumed as the foundation on which to build up the edifice of further knowledge. Putting aside mathematical formulæ, we may say that because the Infinite is infinite there can be no limit to the extent to which

the vital principle of growth may draw upon it; therefore, there is no set limit to the expansion of the individual's power. Because we are *what* we are [individual centers of Spirit's Infinite Creative Power], we may *become* what we will [whatever we believe ourselves to be; whatever conception of self we can embrace].

The Kabbalists talk of "the lost word"—the word of power which mankind has lost; [and they say that] to the one who discovers this word all things are possible. Is this miraculous word really lost? "Yes" and "no." It is the open secret of the universe, and the Bible gives us the key to it. It says, "The Word is very near thee, even in thy mouth and in thy heart." It is the most familiar of all words: the word which, in our heart, we realize as the centre of our conscious being, and which, in our mouth, we utter a hundred times a day. It is the word "I Am." Because I am what I am, I may be what I will to be. My individuality is one of the modes in which the Infinite expresses itself and, therefore, I am that very power which I find to be the innermost within of all things.

To me, thus realizing the great unity of all Spirit, the Infinite is not the indefinite—for I know it to be the infinite of *Myself*. It [Infinite Spirit] is the very same I AM that I am; and this does not come about by any act of uncertain favor [contingent upon my propitiation] but by the law of polarity which is the basis of all Nature. The law of polarity is that law according to which everything attains completion by manifesting itself in the opposite direction to that from which it started. It is the simple law based upon the principle that there can be no inside without an outside, nor one end of a stick without an opposite end.

Life is motion, and all motion is [evidenced by] the appearance of energy at another point or in a form which is different from that which it originated; but wherever this vivifying energy reappears, and in whatever new form it takes, it is still the same. This is nothing other than [a restatement of] the scientific doctrine of the conservation of energy; and it is upon this well-recognized principle that our perception of ourselves as integral portions of the great universal power is based.

We will do well to pay heed to the sayings of the great teachers who have taught that all power is rooted in "I AM,"; and it is better to accept this teaching, by faith in their bare authority, rather than to reject it; but the more excellent approach is to understand *why* they taught this and to realize, for ourselves, the truth of this first great law—a law which the great teachers of all ages have realized. It is indeed true that the "lost word" is the one most familiar to us, ever in our

hearts and upon our lips. We have not lost the word, *per se*, but [we have lost] the realization of its power [and the realization that the Infinite “I AM” of Spirit is our innermost nature]. And, as the infinite depths of meaning which the words I AM carry with them open out to us, we begin to realize the stupendous truth that we are, ourselves, the very power which we seek.

It [the realization of “I Am”] marks the polarization of Spirit from the universal into the particular, carrying with it all its inherent powers, just as the smallest flame has all the qualities of fire. The “I Am” of the individual is none other than the “I AM” of the Universal. It is the same Power [and Consciousness] working in the smaller sphere of which the individual is the centre. This is the great truth which the ancients set forth under the figure of the Macrocosm and the Microcosm, where the lesser “I Am” reproduces the precise image of the greater; and, likewise, of which the Bible tells us when it speaks of man as the image of God.

Now the immense practical importance of this principle is that it affords us the key to the great law that “as a man thinketh so he is.” [Or, “as a man believes himself to be, so he is.”] We are often asked why this should be, and the answer may be stated as follows: We know, by personal experience, that we realize our own livingness in two ways—by our power to act and our susceptibility to feel. Now when we consider Spirit in the absolute we can only conceive of it as these two modes of livingness carried to infinity. This, therefore, means [the nature of Spirit is] infinite susceptibility. There can be no question as to the degree of sensitiveness, for Spirit is sensitiveness, and is thus infinitely shapeable, conforming to the slightest touch that is brought to bear upon it; hence, every thought we formulate sends its vibrating currents out into the infinite of Spirit, producing currents of like quality but of far vaster scope [similar, in some respects, to what happens when we throw a single pebble into a pond].

Infinite Spirit [which is infinitely receptive and infinitely powerful in its ability to create] is the Creative Power of the universe; thus, the impact of our thought upon it thus sets into motion a veritable creative force [which begins an entirely new chain of causality and creation]. And if this law holds good of one thought it must hold good of all; hence, we are continually creating for ourselves [consciously or unconsciously] a world of surroundings which accurately reproduces the complexion of our own thoughts. Persistent thoughts will naturally produce a greater external effect than casual ones which are not cen-

tered upon any particular object. Scattered thoughts, which recognize no principle of unity, will fail to reproduce any principle of unity. The thought that we are weak and have no power over circumstances results in our inability to control circumstances; likewise, the thought of power produces power.

At every moment we are dealing with an *infinitely* sensitive medium which stirs creative energies that give form to the slightest of our thought-vibrations. This power is inherent in us because of our spiritual nature, and we cannot divest ourselves of it. In truth, it is our tremendous heritage because it is a power which, if not intelligently brought into lines of orderly activity, will spend its uncontrolled forces in [bringing about] devastating chaos. If it is not used to build up, it will destroy. And there is nothing exceptional in this: it is merely the reappearance, on the plane of the universal and undifferentiated, of the same principle that pervades all the forces of Nature. And which of these is not destructive unless drawn off into some definite direction? Accumulated steam, accumulated electricity, accumulated water, will eventually burst forth, carrying destruction all around; but, drawn off through suitable channels, they become sources of constructive power, inexhaustible as Nature itself.

And here let me pause to draw attention to this idea of accumulation. The greater the accumulation of energy, the greater the danger there is if it is not directed into a proper order—and the greater the power if it is. Fortunately for mankind, the physical forces, such as electricity, do not usually subsist in a highly concentrated form. Occasionally circumstances concur to produce such concentration [as in a lightning bolt] but, as a rule, the elements of power are more or less equally dispersed. Similarly, for the mass of mankind, this spiritual power has not yet reached a very high degree of concentration. Every mind, it is true, is in some measure a centre of concentration, for otherwise we would have no conscious individuality; but the power of the individualized mind rapidly rises [and increases in power] as it recognizes its unity with the Infinite life, and its thought-currents, whether well- or ill-directed, then assume a proportionately greater significance.

Hence the ill-effects of wrongly-directed thought are, in some degree, mitigated by the great mass of mankind [and the present level of mass-conditioned thinking]; and many causes are in operation to give a right direction to the thoughts of people even though the thinkers themselves are ignorant of the thought-power they are wielding. To give a right direction to the thoughts of ignorant thinkers is the purpose of

much spiritual teaching; and those who are ignorant [of their own creative power] would do well to accept, on faith, the authority [of these higher teachings] if they are unable to realize its truth for themselves. Apart from the beneficial teachings afforded to mankind, the general stream of unregulated thought [which unconsciously dictates a person's life] cannot but have an adverse tendency. Hence the great purpose to which the instructed mind directs its power is to free itself from the entanglements of disordered thought [which arises from the mass-conditioned subconscious] and to help others to do the same. To escape from this entanglement [of negative, subconscious thought] is to attain perfect freedom, which is perfect power.

## VI

The entanglement from which we need to escape has its origin in the very same principle which gives rise to freedom and power [and that is the creative power of our own thought]. It is the same principle [or power] applied under inverted conditions. And here I would draw particular attention to the law that any sequence followed out in an inverted order must produce an inverted result; and this principle goes a long way to explain many of the problems [and solutions] of life. The physical world affords endless examples of the working of the principle of "inversion." In the turbine [or generator] the sequence begins with a mechanical force which is transformed into the subtler power of electricity; but when this order is inverted, it begins by generating electricity, which is converted into mechanical motion, as in a motor. In the one order the rotation of a wheel produces electricity, and in the opposite order electricity produces the rotation of a wheel. Or to demonstrate the same principle in simple arithmetic: if  $10 \div 2 = 5$  then  $5 \times 2 = 10$ . "Inversion" is a factor of great significance and it has to be considered; but I must content myself here with only indicating the general principle that the same power is capable of producing opposite effects if it be applied under opposite conditions—a truth which the so-called "magicians" of the middle ages expressed by two triangles placed inversely to one another. We are apt to fall into the mistake of supposing that results of opposite character require powers of opposite nature (to produce those opposite effects). Our conceptions of things, in general, become much simplified [and moves from error to truth] when we rec-

ognize that this is not the case—the same power will produce opposite results when applied from opposite poles.

Accordingly, the inverted application of the same principle which gives rise to freedom and power constitutes the entanglement from which we need to be delivered before power and freedom can be attained—and this principle is expressed in the law that “as a man thinketh so he is.” This is the basic law of the human mind. It is Descarte’s *cogito, ergo sum* [“I think therefore I am” or “As I think, accordingly, I am.”] If we trace consciousness to its seat we find that it is purely subjective. Our external senses would cease to exist were it not for the subjective consciousness which perceives [and makes sense out of] what enters the mind through the senses.

The idea conveyed to the subjective consciousness may be false but until some truer idea is more forcibly impressed in its stead it remains a substantive reality to the mind which, accordingly, gives it objective existence. I have seen a man speak to the stump of a tree which, in the moonlight, looked like a person standing in a garden; he repeatedly ask the stump its name but he gave the man no reply; thus, as far as the speaker’s conception was concerned, the garden contained a living man who refused to answer him. Thus every mind lives in a world to which its own perceptions give objective reality. The perceptions may be erroneous but they, nevertheless, constitute [or impart] the very reality of life for the mind that gives form to them. No other life than the life we lead in our own mind is possible; accordingly, the advance of the whole race depends on replacing the ideas of good, of freedom, or order [and abundance, well-being, etc.] for their opposites. And this can be done only by giving [the mind] some sufficient reason for accepting the new idea [and way of thinking] in place of the old. For each one of us our beliefs constitute our reality—and the beliefs [that inform our reality] can be changed only by discovering some ground for a different belief. [15.8]

We have briefly discussed the maxim, “as a man thinketh so he is” yet it is from the working of this principle that all the issues of life proceed. Now man’s first perception of the law of cause and effect, in relation to his own conduct, is that the result always partakes of the quality of the cause; and since the basis of his conclusion is drawn from external observation only, he regards external acts as the only causes he can effectively set in operation. And when he attains some religious understanding, he believes that some of his acts may merit retribution

and, accordingly, he comes to fear some kind of divine punishment. Then, by reason of the law that “thoughts are things,” the evil which he fears eventually takes form and plunges him into adverse circumstances, which again prompts him into further wrongful acts —and, thus, he finds himself in a vicious cycle from which there is little chance of escape [if he continues to think and act in the same way]. So long as the man recognizes nothing but his external acts as the sole causative power which determines his surroundings [and thus ignores the creative power, and true causality, of his own consciousness] he remains powerless and a victim of his own thinking [and the conditions they produce] rather than being a true master over the conditions of his life.

This is the Law of Works, the Circle of Karma, the Wheel of Fate, from which there appears to be no escape [without the intervention of “grace” or some higher form of thinking] because the complete fulfillment of the law of our moral nature to-day is only sufficient for to-day and leaves no surplus to compensate for the failure of yesterday. [In other words, we are involved in a closed and self-perpetuating system which, without the intervention of some higher mode of thought, remains constant, self-perpetuating, and unchanging.] This is the necessary law of things as they appear from external observation; and, so long as this conception remains [this conception that one’s state of consciousness is determined by conditions, rather than that the conditions of one’s life are determined by one’s consciousness], the law of each man’s subjective consciousness makes this concept a reality for him. [In other words, the creative belief in the concept that one is powerless over conditions unwittingly imparts that belief with its own reality]. What is needed, therefore, is to establish the conception that external acts [and conditions] are *not* the only causative power, but that there is another law of causation, namely, that of pure Thought. This is the Law of Faith, the Law of Freedom; for it introduces us to a power which is able to inaugurate a new sequence of causation not related to any past actions [or present conditions].

But this change of mental attitude cannot be brought about till we have laid hold of some truth which affords us a reason for the change. We require some solid ground for our belief in this higher law. Ultimately we find this ground in the great Truth of the eternal relation between Spirit in the universal and [Spirit] in the particular. When we realize that substantially there is nothing other than Spirit, and that we, ourselves, are reproductions, in individuality, of the same Intelligence



and Love which rule [and give rise to] the universe, we have reached a firm basis wherein we can send forth our Thought to produce any effect we will. We have passed beyond the idea of two opposites requiring reconciliation into that of a [unified] duality in which there is no other duality [or “opposition”] than that of the inner and the outer of the same unity, which is the polarity inherent in all Being [Existence]. And we then realize, that by virtue of this unity, our Thought possesses illimitable creative power; that it is free to range where it will, and that it is by no means bound to accept, as inevitable, the consequences which (if unchecked by renewed thought) would flow from our past actions.

Within the sphere of its own independent, creative power the mind has found the way out of the fatal cycle which, in its previous ignorance of the highest law [and its own power], it was imprisoned. The Unity of the Spirit [now realized] results in perfect Freedom; the old sequence of karma [cause and effect] has been cut off and a new and higher order has been introduced. In the old order the line of thought received its quality from the quality of one’s actions [and past conditions], and since these always fell short of perfection, the development of a higher thought-power from this root was impossible. This was the order in which everything is seen from *without*. It is an inverted order. But in the true order everything is seen from *within*.

It is our thought which determines the quality of our action [and of the outer conditions of our life] and not *vice versa*; and since thought is free, it is at liberty to direct itself to the highest principles, which then reproduce themselves in outward acts [and outer conditions], so that both thought and action [and outer conditions] are brought into harmony with the great eternal laws and become one in purpose with the Universal Mind. [In this state of freedom] a person realizes that he is no longer bound by the consequences of his former deeds, which were done in the time of his ignorance; in fact, [he realizes] that he never was bound by them except so far as he himself gave them this [binding] power by his false conception of the truth. And, thus, recognizing himself for what he really is—the [conscious and alive] expression of the Infinite Spirit in a unique individuality—he finds that he is free, that he is a “partaker of Divine nature.” [And in this partaking he] does not lose his identity, but becomes more and more fully himself, with an ever-expanding perfection, where he follows along a line of evolution whose possibilities are inexhaustible.

## VII

Most people do not know that they are individualized expressions of Infinite Spirit nor that their own minds express the self-same creative power of Spirit. Most people still look upon God [Spirit] as an individual Being external to themselves. Thus, what the more enlightened person sees as a unity of mind and identity [between himself and the Divine] appears to the less advanced as an external relationship between two opposing personalities. This gives rise to the whole range of conceptions which may be described as the Messianic Idea. This idea is not, as some may suppose, a misconception of the truth of Being. On the contrary, when rightly understood, it implies a profound grasp of a universal truth; and it is an idea so comprehensive that [some adaptation of it] has been afforded to every class of mind. This idea can be seen as a translation of the relationship arising from the deepest laws of Being into terms which can be realized by even the most unlearned; it is a translation arranged such that, as the mind grows in spirituality, every stage of advance is met by a corresponding unfolding of Divine meaning. Even the crudest apprehension of the idea implied affords a basis for the renovation of a man's thoughts concerning himself [and his relation to the Creator]; it gives him a standing ground from which to think of himself as no longer bound by the law of retribution (having to pay for past offences) but as free to follow out the new law of Liberty as a child of God.

A person's conception of the *modus operandi* of his emancipation may take the form of the grossest anthropomorphism [based upon some notion of a fatherly God on a throne], or the most childish notions as to the satisfaction of the Divine justice by vicarious substitution, but the working result will be the same. He has embraced what satisfies him, and this provides him with a ground for thinking of himself in a perfectly new light. And since the state of our subjective consciousness constitutes the realities of our life, to afford a person with a convincing ground for *thinking* himself free, is to [do much to] make him free. [15.9]

With increasing light a person may realize that his first understanding of the *modus operandi* [which was based upon the notion that his freedom was going to be granted by some Superior Being which was external to himself] was inadequate; but when he reaches this [higher]

stage, he will understand that the great truth of his freedom rests upon a firmer foundation than what the traditional dogmas can offer; and that his freedom has its roots in the great law of Nature [and his essential oneness with Spirit] which admit of no doubt, and which can never be overturned. And it is precisely because a person's action is rooted in the unchangeable laws of Mind that there exists a perpetual need for presenting him with a higher version of the truth which he can [believe in and] lay hold of as a sufficient ground for a change of mental attitude. And it is only through a new and higher way of thinking that a person can be rescued from the fatal circle which is represented by the symbol of the Old Serpent.

The hope and implication of such a new principle has formed the substance of all religions throughout the ages, even though it has been misapprehended by the ignorant worshippers. And, regardless of what our individual opinion may be as to the historical facts of Christianity, we shall find that the great figure of liberated and perfected humanity, which forms its centre, [and upon which its core teachings are based] sets forth the ideal that Divine power intervenes to rescue man *by becoming one with him*. This is the conception presented to us whether we apprehend it in the most literally material sense or as the ideal presentation of the deepest philosophic study of mental laws—or in whatever variety of ways we may combine these two extremes. The ultimate idea impressed upon our mind should always be the same: it being that there is a Divine warrant for knowing ourselves to be the children of God and “partakers of the Divine nature”; and when we thus realize that there is solid [and truthful] basis for *believing* ourselves to be free then, by force of this very belief, we *become free*.

## VIII

The proper outcome of the study of the laws of Spirit, which constitute the inner side of things, is not the gratification of an idle curiosity, nor the acquisition of supernatural powers, but the attainment of our spiritual freedom [which is our divine inheritance]—and it is from this [state of freedom] whereby all further progress is possible. When we reach this goal the old things will pass away and all things will become new. The mystical Seven Days of the old creation will have been fulfilled and the first day of the new week will dawn upon us. This beginning of a “new week” marks the resurrection to a new life, express-

ing on the highest plane that great doctrine of the “octave” which the science of the ancient temples traced through Nature, and which the science of the present day endorses—though it remains ignorant of its supreme significance.

When we have thus been made free by recognizing our oneness with Infinite Being, we have reached the termination of the old series of sequences and have gained the starting-point of the new. [From this new starting-point, this new level of creation] the old limitations are found to be wholly self-imposed and self-created; we see that they never had any existence save in our own misapprehension of the truth; and one by one these limitations fall off as we advance into clearer [and more expanded] light. We find that the Life-Spirit we seek is *in ourselves* [and expressed as *ourselves*]; and [being conscious of] having this [Life-Spirit] for our centre, our relation to all else becomes part of a wondrous living order in which every part works in harmony with the whole, and the whole in harmony with every part. This harmony is an ever-expanding infinitude which admits of no limitations save those imposed by the Law of Love.

I have endeavored in this short series of essays to outline the principal points regarding the relationship between Spirit in ourselves and [Spirit] in our surroundings. This subject has employed the intelligence of mankind from grey antiquity to the present day, and [though our grasp of it seems to be ever increasing] no one thinker can ever grasp its full amplitude [and significance]. And even though I have expanded upon various topics in some detail, there are certain broad principles which underlie them all. Thus, the fundamental truth we must lay hold of—and from which all other truths will eventually evolve—is this: there is only One Spirit regardless of the many the modes of its manifestations; and that our [realization of our] unity with Spirit is the bond of Peace, [Love, Wholeness, Freedom, and Beauty].

## Chapter 16 The Bible and New Thought

### 1. *The Son*

A useful endeavor for the student of New Thought [a movement which is based on the creative power of the mind] is to trace how its teachings correspond to the teachings of the Bible. There is no such thing as “New Thought” in the sense of New Truth, for what is truth now must have always been truth. However, there is such a thing as a new presentation of the ever-existing Truth—and it is in this that the newness of the present movement [i.e., New Thought] consists. The same Truth has been repeatedly stated in earlier ages under various forms and in various degrees of completeness—and, from what I have seen, the Truth has nowhere been more completely stated than in the Old and New Testaments. [16.1] None of the older statements [of Truth] is more familiar to our readers than that which is found in the Bible, and no other has the same sacred and tender associations. Therefore, the existence of a marked correspondence between the teachings of the Bible and New Thought can only serve as a source of strength and encouragement to anyone whose faith and practice is based upon the teachings of the Bible. We shall find that the clearer light [which comes from an understanding of New Thought] will make the rough places smooth and the dim places luminous, and uncover treasures of knowledge hidden in the Bible, most of which has not been fully understood or revealed.

The Bible lays emphasis upon “the glorious liberty of the sons [or children] of God”—thus uniting, in a single phrase, the twofold idea of filial dependence and personal liberty. A careful study of the subject will show us that there is no opposition between these two ideas, but that they are necessary correlatives of each other. Whether the teachings are stated in the symbolic methods of the Bible or after the more explicit method of New Thought, the true teaching proclaims our independence *in* God (and not our independence *from* God). [In other words, our freedom is realized through God, through our oneness with God—and not through our independence or separation from God].

Our inquiry [concerning “the glorious liberty of the children of God”] naturally centers on the sayings of Jesus. One key to the Master’s teaching is found in his discourse with the woman of Samaria,

and is contained in the statement that “the Father” is Spirit—that is, Spirit in the absolute and unqualified sense of the word (as is found in the original Greek, and not “a Spirit” as it is rendered in the Authorized Version of the Bible). As a natural correlative to “the Father” we find another term employed—“the Son” [or, “the Child.”] The relation between these two [the Father and the Child, God and the Individual] forms the great subject of Jesus’ teaching and, therefore, to understand his teachings we must have a clear understanding of what he meant by these terms.

Now if “the Father” is Spirit, “the Son” [or “the Child”] must be Spirit as well; for a son [or child] must necessarily be of the same nature [and contain all the same qualities, in seed form] as his father. But since “the Father” is Spirit—Absolute and Universal—it is evident that “the Son” [or “the Child”] cannot be this same Spirit—which is Absolute and Universal—because there cannot be two Universal Spirits. If that were the case, then neither would be universal. We may, therefore, infer that because “the Father” is Universal Spirit, “the Son” {or “the Child”} is Spirit non-universal—and the only definition of Spirit non-universal is Spirit individualized and particular. The Scripture tells us that “the Spirit is Life,” and taking this as a term denoting “Spirit,” we find that “the Father” is Absolute, Originating, Undifferentiated Life, while the “Son” [or “Child”] is the same Life yet differentiated into particular forms. Hence, in the widest sense of the expression, “the Son” [or “Child”] stands for the whole creation, visible and invisible—and in this sense it is the mere differentiation of the universal Life into a multiplicity of particular modes. If, however, we have an adequate idea of the intelligent and responsive nature of Spirit [16.2] —if we realize that because it is Pure Being it must be Infinite Intelligence and Infinite Responsiveness as well—then we shall see that its reproduction [and expression] in the particular admits of innumerable degrees—from mere expression as inert, material form, [from mineral, to plant, to animal, to self-aware human beings] up to the very fullest expression of the infinite intelligence and responsiveness that Spirit is in Itself.

The teachings of Jesus, which were the expressions of Infinite Being, were addressed to the hearts and minds of men [and women] and understood in accordance with the listeners grade of sonship [i.e., in accordance with the degree to which he realized his oneness with God]. This [level of one’s conscious oneness with God] may be conceived of in infinite degrees; in some men there is the bare potential of

sonship, entirely undeveloped as yet; in others the beginnings of its development; in others a fuller development, and so on, until we can suppose some supreme instance in which the absolutely perfect reproduction of the universal [in a particular life] has been attained. Each of these stages constitutes a fuller and fuller expression of sonship [of one's conscious oneness with God] until the supreme development reaches a point which can only be described as the perfect image of "the Father." This is the inevitable result of a process of steady growth, from an inward principle of Life—a principle which constitutes the essential identity of every individual.

Thus, it is a necessary inference from Jesus' own explanation of "the Father" as Spirit or Infinite Being, that "the Son" indicates the reproduction of Infinite Being in the individual—and this "sonship" begins at the stage in which the individual begins to recognize his identity with his Originating Source, or, at any rate, where he has the capacity for such a recognition (even though the actual recognition is yet to come). [And that recognition of the Originating Source is not discovered to be some Source outside of himself, exterior to his being, but the very essence, or "I Am," of the individual.] It is remarkable that, by defining "the Son," in accordance with the direct statement of Jesus himself, we arrive at the exact definition of Spirit as "that power which knows itself." [16.3] Thus, it is the capacity for recognizing its essential identity with "the Father" that the potential fact [or state] of sonship consists; for the prodigal son was still a son even before he realized his true relation to his "Father." It is the dawning of this recognition that constitutes the spiritual "babe" or infant son; and, by degrees, this consciousness grows until the seeker attains the full estate of spiritual adulthood [fully realizing his oneness with God; fully realizing that his true self or "I Am" is God]. This recognition by the individual of his own identity with Universal Spirit is precisely what forms the basis of New Thought; and, thus, at the outset the two systems [New Thought and Christianity, as taught by Jesus] radiate from a common center.

I suppose the feature of New Thought which is the greatest stumbling-block to those who view the movement from an outside position is the claim it makes that Thought-power is a determinant factor in the conditions of one's daily life. As a mere set of speculative opinions, people might be willing to pigeon-hole New Thought along with other philosophic systems, such as those of Kant or Hegel. However, the practical [and demonstrative] element in New Thought distinguishes it from mere philosophical systems. New Thought is not only a system of

Thought, based upon a conception of the Unity of Being, but it follows out this conception to its legitimate end in the production of visible and tangible results—results which comes about through the conscious exercise of Thought-power. The outside observer may object, holding this as a ridiculous claim—a claim contrary to common sense, a transgression upon the Divine prerogative, and a claim of sheer audacity. But this claim [that conditions are determined by thought-power] is not without its parallel, for the same claim was put forward by Jesus himself—and it [beneficial use of thought-power] came as the proper result of “the Son’s” recognition of his relation to “the Father.” “Ask what ye will, and it shall be done unto you.” “Whatsoever you shall ask in prayer, believing, you shall receive, and nothing shall be impossible unto you.” “All things are possible to him that believeth.” These statements are absolutely free of any note of limitation save the limitations imposed by the seeker’s want of faith in his own power to move the Infinite. This is as clear a declaration of the efficacy of mental power (to produce outward and tangible results) as any now made by New Thought; and it is made on precisely the same ground—namely, the readiness of “the Father” or Spirit in the Universal to respond to every movement of Spirit in the individual.

In the Bible, this movement of individualized Spirit is called “prayer,” and it is synonymous with creative thought—thought formulated with pure intention of producing a response. “Prayer is the heart’s sincere desire, uttered or unexpressed.”

Whether we call our act “prayer” or “creative thought,” we mean the same thing: it is the claim of the individual to move [or direct] the [creative power of the] Infinite through the [conscious] action of his own mind.

One may object, however, that this definition omits an important element of prayer—the question, namely, whether or not God will hear it. But this is the very element that Jesus most rigorously excludes from his description of the mental act. [16.4] Prayer, according to the popular understanding, is a most uncertain matter. Whether we shall be heard or not depends entirely upon another’s will [and our assessment of how likely an answer will be is often contingent upon our self-image and sense of worthiness. This wholly fictitious approach to prayer, based upon one’s own sense of worthiness obscures the action of God’s creative and redeeming power]. Any such notion [that one’s prayer depends upon another’s will and upon one’s worthiness to re-



ceive an answer] is complete ignorance. Jesus' conception of prayer, however, was the exact opposite. He bid his followers to believe that they had already, in fact, received what they asked for, and he makes *this* the condition of receiving. In other words, he makes the essential factor in the mental action [or prayer] that of Absolute Certainty—certainty that one's thoughts and prayers will bring about a corresponding response in the Infinite. This is exactly the condition that New Thought lays down for the successful operation of Thought-power [and prayer].

One might object, however, that if men have indiscriminate power of projecting their thought to the accomplishment of anything they desire, they can do so for evil as easily as for good. Jesus fully recognized this possibility and to emphasize this danger he performed but one destructive act. The reason given by the writers of the Gospel for the destruction of the fig-tree is clearly inadequate, for we certainly cannot suppose that Jesus was so unreasonable as to curse a tree for not bearing fruit out of season. But the record itself [wherein Jesus cursed the fig tree and later restored it] shows a very different intention. Jesus answered the disciples' astonished questions by telling them that it was in their own power, not only to do what was done to the fig-tree but to produce effects upon a far grander scale; and he concluded the discussion by laying down the need of heart-searching forgiveness as a necessary preliminary to prayer. Why was this precept [or condition] so impressed in this regard? Because the demonstration he had just given of the valence [or power] of thought-power—in the hands of a instructed person—laid bare the fact that this power can be used destructively as well as beneficially; thus, a thorough heart-searching, and eradication of any lurking ill-feeling [or destruction subconscious tendencies], became an imperative preliminary to the safe use of man's creative power of thought. Otherwise, there was danger of noxious thought-currents being set in motion to the detriment of others. [The main concern, however, for most seekers, is not about the overt negative thoughts toward others but the negative thoughts towards oneself which linger in the subconscious mind and undermine and neutralize one's conscious will and heart-felt desires; these unchecked negative tendencies create a deep division in one's psyche between what one consciously wants and prayers for and what one subconsciously believes to be true. In all cases, what a person believes to be true, what he feels—which forms the basis of his subconscious thoughts—is what he will get, as opposed to what he consciously wants of prays for].

The destruction of the fig-tree was a lesson that told of the need for a careful handling of one's limitless power—a power which Jesus assured his disciples existed as fully in them as in himself. Suffice it to say, by this short explanation, that Jesus made the exact same claim regarding the power of Thought as that made by New Thought.

The general principle on which this claim [regarding the creative power of thought and man's limitless potential] is founded (according to New Thought) upon the identity [or essential oneness] of Spirit in the individual with Spirit in the universal—and we shall find that this, also, is the foundation upon which Jesus' teaching is based. He says that "the Son can do nothing of himself, but what he seeth the Father do these things doeth the Son in like manner." By now, it must be clear that "the Son" is a generic name, not a term denoting a particular individual, and [a general principle] applicable to everyone; and this terms suggests the manner of the "Son's" working in relation to "the Father." [Jesus, was the "only son" in that he was, during his time, the only one who realized his unity with the Father; and, in full possession of his sonship. Thus, he was able to manifest those divine qualities which every human possesses]. The point is that what the Son sees the Father doing that is what he also does. [16.5] His [the Son's] doing corresponds to his seeing [his awareness]. If his seeing [i.e., awareness of his own nature] expands, his doing expands along with it.

We are all familiar with this principle in other matters. What differentiates an Edison or a Marconi from the apprentice who knows only how to fit up an electric bell by following a rule of thumb? It is their capacity for seeing the universal principles of electricity and bringing them into particular applications [which are new and advanced of what preceded them]. The great painter is the one who sees the universal principles of form and color where the smaller man sees only a particular combination; and so with the great writer, the great scientist, the great ruler—in every case it is the power of insight that distinguishes the great man from the little one; it is the capacity for making wide generalizations and perceiving far-reaching principles [as distinct from their particular manifestations] that distinguishes the exceptional mind from the ordinary one. The greater working always results from the greater seeing [and awareness] into the abstract principles from which any art or science is generated; and this same law, carried up to the universal principles of Life, is the law by which "the Son's" working is proportional to his seeing [and awareness of] the spirit of "the Father's" work. Thus, the source of "the Son's" power lies in his contem-

plation of [and spiritual understanding of] “the Father”; it results from his endeavor to realize the true nature of Being [and its principles], whether in the abstract or in its generic forms of manifestation. [16.6] (This is similar to Bacon’s maxim, “Work as God works.”) Thus, in essence, New Thought consists in the realization [and utilization] of the laws of Being.

The result of the seeing [or spiritual awareness] is that “the Son” [by virtue of his own nature] acts in like manner as “the Father.” The Son’s action reproduces the universal principles as applied to specific circumstances. The principles [are universal and] remain unaltered and always work in the same manner; thus, the office [or divine directive] of “the Son” is to determine [through his own intelligence and will] the particular field of operation [or expression of these universal principles] in regard to a specific intention [or action] which he has in view. In this way, so far as that intention [or action] is concerned, the action of “the Son” becomes [i.e., is one with] the action of “the Father”

There is no concealment [or holding back] on the part of “the Father.” He has no secrets. “The Father loves the Son, and shows him all things that He himself does.” There is perfect reciprocity between Spirit in the Universal and in Individual and this results from the identity [or oneness] of Being. “The Son’s” recognition of Love as the active principle of this Unity gives him an intuitive insight into all those inner workings of the Universal Life which we call the panorama of Nature. Love imparts a divine gift of insight which cannot be attained by the intellect alone; and the old saying, “Love will find a way,” tells of a greater truth than might appear on the surface. Thus, there is not only a seeing [or awareness] but also a revealing: the three terms—“seeing, knowing, and revealing”—combine to form a power of “working” [and creative action] which has no limits.

Here, again, the teaching of Jesus is in exact correspondence with that of New Thought, which tells us that limitations exist only where we ourselves impose them—and that to view ourselves as beings of limitless knowledge, power, and love is to move toward such in outward manifestation. Any objection, therefore, to the teachings of New Thought regarding the possibilities latent in Man must also be applied, in equal measure, to the teachings of Jesus. His teaching was that the perfect individuality of Man [i.e., of every human being] is a dual-unity, a polarization [or dual expression] of the Infinite in the Manifest. And it requires the recognition of this truth in order for the manifested element in this dual-unity to reveal its identity with the corresponding

element which is not externally visible. Jesus said that he and his Father were one; that those who had seen him [i.e., someone who has realized his oneness with God, and whose every action reflects and reveals that dual-unity] had seen the Father; that the words which he spoke were the Father's; and that it was the Father who did the works. Nothing could be more explicit. Absolute unity of the manifested individuality with the Originating Infinite Spirit is asserted or implied in every utterance attributed to Jesus—whether spoken of himself or of others. He recognized but one radical difference [amongst individuals]—the difference between those who knew this truth [“I and my Father are one”] and those who did not know it. [16.7] The distinction between the disciple and the master is one of degree [the degree to which a person realizes his unity with God], which will eventually be dissolved by the expansive power of growth [when all people come, through the evolution of their consciousness, to realize their oneness with God]: “the disciple, when he is perfected, shall be as his Master.”

All that hinders the individual, from exercising the full power of the Infinite, for any purpose whatever, is his lack of faith, his inability to fully realize the stupendous truth that he himself is the very power which he seeks. [16.8] This was the teaching of Jesus as it is that of New Thought. And this truth of the divine sonship of Man—once adopted by the individual as the great foundation, a magnificent edifice of possibilities which “eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive,”—naturally develops toward the highest truth. This truth is a glorious heritage which each person may rightfully claim as his common, human inheritance.

## II

### *The Great Affirmation*

I hope that my readers are well-acquainted with the central part assigned to the principle of Affirmation in the teachings of New Thought. This [failure to gain a complete understanding of the principle of Affirmation] is often a stumbling-block to beginners; and I am sure that even those who are not beginners will welcome every aid which helps brings a deep understanding of this great central truth. Therefore, [to more fully explain the central place held by the Affirmative] I will explore what the Bible teaches on this important subject.

The professed object of the Bible is to establish and extend “the Kingdom of God” throughout the world—and this can be done only

by transferring this realization [wherein one realizes his divine nature] from one individual to another, until the whole mass is leavened. It [the realization of one's divine nature] is, thus, an individual process; and, as we have discussed, God is Spirit and Spirit is Life and, therefore, the expansion of "the Kingdom of God" means the expansion of the principle of Life in each individual. Now Life, to be life at all, must be Affirmative. It is Life in virtue of what it is and not in virtue of what it is not. The *quantity* of life in any particular case may be very small yet, however small it may be, the *quality* is always the same; it is the quality of Being, the quality of Aliveness—and not its absence—that makes it what it is. The distinctive character of Life, therefore, is that it is Positive and not Negative—and every degree of negativity [which is a state of consciousness which lacks life or aliveness—such as fear, hate, negativity, depression, confusion, apathy, etc], that is, every limitation, is ultimately traceable to a deficiency of Life-affirming power. [And we are most susceptible to this deficiency in life-power when we do not realize that this is the very essence of our being and our individual life. We miss this truth when we are wholly focused on our exterior self, on the expression of our life-essence, and not on our life-essence, which is our own nature].

Limitations surround us because we believe in our inability to do what we desire [and are wholly unaware of our own creative power]. Whenever we say [and believe] "I cannot" we are "boxed in" by a limitation and we are unable to exercise our thought-power in that direction because we believe ourselves stopped by a wall of impossibility—which is, in fact, a non-existent [and imagined] wall. And whenever this occurs [whenever we believe in the reality of our imaged limitations] we are subjected to bondage. [16.9] The ideal of perfect Freedom is the converse of all these [self-imposed limitations]; it follows a sequence which does not lead us into a *cul-de-sac*. This sequence consists of the three affirmations: "I am"—"therefore I can"—"therefore I will." [16.10] This last affirmation results in the projection of our powers, whether interior or external, to the accomplishment of our desired object. But this last affirmation has its root in the first; and it is because we recognize the Affirmative nature of the Life that is in us—or rather of the Life which we are—that the power to will, or to act positively, has any existence. Therefore, the extent of our power to will and to act positively, with effect, is exactly measured by our realization of the depth and livingness of our own Being. And the more fully we learn to

affirm [and become] that [our true nature, as Being] the greater power we are able to exercise [in our individual lives].

Now the ideal of perfect freedom is the entire absence of all limitation; and to have no limitation in Being is to be co-extensive with All-Being. We are all familiar enough with the language to know that the use of a predicate leads the mind to contemplate the subject, as represented by that predicate. In other words, it [the predicate] limits our conception, for the time being, to that particular aspect of the subject. Hence every predicate, however extensive, implies some limitation of the subject. But the ideal subject, the absolutely free self, is, by definition, without limitation and, therefore, no predicate [or limiting quality] can be attached to it. It [the pure subject] stands as a declaration of its own Being without any statement of what that Being consists in [or how that Being is expressed in some particular, and limited, way]. Thus it says of itself, not "I am this or that," but simply "I am." No predicate can be added because the only accurate predicate would be the enumeration of Infinity. Therefore, both logically and grammatically, the only possible statement of a fully liberated being is made in the words "I am."

I need not remind my readers of the frequency with which Jesus employed these emphatic words. In many cases the translators have added the word "he," but they have been careful (by adding a footnote) to show that it was not part of the original statement. As grammarians and theologians they thought something more was needed to complete the sense—and they supplied it accordingly. However, if we would understand the words as the Master himself spoke them, we must strike out this [grammatical] interpolation. And as soon as we have done so there flashes into light the likeness of his statement with that made to Moses at the burning bush ["I AM that 'I Am'"].

Seen thus [understanding the full significance of "I am"] a marvelous light shines forth from the instruction of the Great Teacher: for in whatever sense we may regard him as a Great Exception to the weak and limited aspect of humanity, we must all agree that his mission was not to render mankind hopeless—by declaring the path of advance barred against them—but "to give light to them that sit in darkness" and liberty to them that are bound. He did this by proclaiming the unlimited possibilities that are in man—waiting only to be called forth by knowledge of the Truth. And, if we suppose any personal reference in his words, it can, therefore, be only as the Great Example of what man has the potential to become, and not as something which man

can never hope to be. Jesus was the Exception, truly, to mankind—an Exception that proves the rule and sets the standard of what each person may become as he attains to the stature of his own divine nature [which is one, in all respects, with Infinite Spirit.] [16.11]

Let us, therefore, strike out this interpolation and restore the Master's words as they stand in the original: He said, "Except ye believe that I am [i.e. believe that the "I Am," which is your own nature, is one with "I AM" the Father], ye shall die in your sins [limitations]." This is an epitome of his teaching. "The last enemy that shall be overcome is death," and the "sting," or fatal power, of death is "sin." Remove that and death will no longer have any dominion over you; its power will come to an end. "The strength of sin is the Law" [i.e., the only reason that "sin" has any power is because of the underlying power of being itself.] Sin is the very contradiction [or obfuscation] of the law of Being; and the law of Being is infinitude—for Being is Life, and Life, in its innermost essence, is the limitless 'I Am.' [Sin, as such, is always a relative power, but not a second, self-existing power; sin is a condition where Life is obscured, or operating at such a low and attenuated level that it seems to be absent.]. Dying in our sins is, thus, not a punishment [originating from some Divine Power, dispensed upon us] for doubting a particular theological dogma, it is the inevitable and natural consequence of not realizing, not believing in [the limitless power of one's own nature, which is] the 'I Am.' [Sin is nothing more than the total belief in our limitation and lack, and the ignorance of our true power (and aliveness) as human beings—and the result of this 'sin' is death.] So long as we fail to realize its [Life's] infinitude in ourselves, we cut ourselves off from our conscious unity with the Infinite Life-Spirit which permeates all things. Without this principle [i.e., without realizing our own sense of "I Am," which is one with the Infinite Spirit of Life] we have no recourse but to die—and this comes about because of our "sin," because of our failure to conform to the true Law of our Being, which is Life, and not Death [i.e., because of our failure to realize the Infinite Spirit of Life as our own essential nature]. We affirm Death and Negation concerning ourselves [by identifying with our limitations and not with our infinite aliveness], and, therefore, Death and Negation are externalized in our lives. Thus we pay the penalty of not believing in the central Law of our own Life, which is the Law of all Life. The Bible is a Book of Principles, and the term "death" indicates the acceptance of the principle of the Negative [i.e., the acceptance of a second power, where no such power exists]. This acceptance and

belief culminates in death—which is the sum-total of all limitations, and which introduces, at every step, those restrictions which are of the nature of death, and which curtail the overflowing fullness of Life.

This, then, is the very essence of the teaching of Jesus: that unbelief in the limitless power of Life-in-ourselves—which exists in each one of us—is the very cause of death, and of all those evils which, in greater or lesser measure, bring about the restrictive influences which deprive us of the fullness and joy of Life. If we would escape death and enter into Life, we must believe in the [limitless and life-affirming power of] ‘I Am’ in ourselves. And what is the ground for this belief? Simply that no other possibility is conceivable. If our life is not a portion of the Life of Universal Spirit [and of the exact same life-affirming nature as Spirit] from whence does it come? We exist because Spirit is; [and since Spirit is one, and there is nothing which is not Spirit, we must, in every respect, be one with Spirit—and, as such, we must be the embodiment of every quality of Spirit, with nothing whatsoever missing]. No other explanation is possible. The absolute and unconditional affirmation of our own livingness [and our essential oneness with the Infinite Spirit of Life] is not an audacious self-assertion; it is the only logical outcome of the fact that there is any life anywhere.

In regards to Universal Being, there can only be one ‘I AM,’ and the knowing [and conscious] use of the words [‘I am’] by the individual is the assertion [and affirmation] of this fact. [16.12] The forms of manifestation are infinite but the Life which is manifested [through all forms and beings] is One. Thus every seeker who recognizes the truth regarding himself finds in the ‘I Am’ both himself [his infinite nature and his relative human existence] and the totality of all things.

Sometimes the veil which Jesus drew over this great truth was somewhat transparent. To the Samaritan woman he spoke of it [the ‘I am,’ one’s innermost nature] as a spring of Life forever welling up in the innermost recesses of man’s being; and again, to the multitude assembled at the Temple, he spoke of it as a river of Life forever gushing from the secret sources of the spirit within us. In order for Life to be ours at all it must be ourselves [and the very essence of who we are]. [16.13] An energy which only passes through us, without being us, might produce a sort of galvanic [or life-animating] activity, but it would not be Life. Life can never be a separate entity from the individuality which manifests it; therefore, even if we conceive the life-principle in a human being so intensified as to pulsate with what might seem to us an absolutely divine vitality, it would still be no other than



the person himself. Thus, Jesus does not direct us to an external source of life but always teaches that the Kingdom of Heaven is within; and that what we need to do is to remove those barriers of ignorance and ill-will [and negative, anti-life thoughts and feelings] which prevent us from realizing that the great 'I AM,' which is the innermost Spirit of Life throughout the universe, is the same 'I Am' that I am, whoever I may be.

On another occasion Jesus declared that the 'I Am' is the enduring principle of Life. This ['I Am'] is the Resurrection and the Life; it is not, as some might suppose, a new principle which could be infused from without, at some future time, but one's inherent core of vitality awaiting for its own recognition to triumph over death [and all the negative states which are derivatives of it]. And again hear the Master's answer to the inquiring Thomas. How many of us, like him, desire to know the way! We are filled with hope and enthusiasm when we hear about the wonderful powers latent in man, which [are fully present and] only require development. If we could only discover the way to develop them—but who will show us the way? The answer comes in no uncertain terms: The 'I Am' [which is Universal Spirit existing in, and as, the innermost essence of our being] includes everything. It is simultaneously "the Way, the Truth, and the Life"—it is not only the Life, or the Truth, but also the Way by which to reach them. Can words be plainer? It is by continually affirming [the presence of], and relying upon, the 'I Am' in ourselves as being identical with the 'I AM' that is the One and Only Life—whether manifested or unmanifested, in all places of the universe—that we shall find the way to the attainment of all Truth and of all Life. Here we have the predicate [the particular means] which we are seeking to complete the affirmation regarding ourselves.

And what is the nature of 'I Am'? Three things which include all things: *Truth*, which includes all Knowledge and Wisdom, *Life* which includes all Power [Creativity], and *Love*, and the unfailing Way which will lead, us step by step, if we follow it, to heights too sublime and conditions too vast for us to imagine. [16.14]

As the New Testament centers around Jesus, so the old Testament centers around Moses—and he declares the Great Affirmative in the same way. [16.15] For one who has realized his oneness with God [who knows that his own sense of "I Am" is one with the Universal "I AM"] God has no name; all God has [and can be] is that intensely alive, universal Life, which is all in all, and which no name can cap-

ture. [In other words, all God has for a person who has realized his oneness with God, is the living experience of God Himself and the fullness of every divine quality, such as life, love, freedom, abundance, peace, beauty, etc.] The emphatic words 'I Am' are the only possible statement of the One-Power which exhibits itself as all worlds and all living beings. It is the Great 'I AM' which forever unfolds itself through all the evolving forces of the cosmic scheme and which, in a marvelous onward march, develops itself into higher and higher conscious intelligence [and higher expressions of its own nature in individualized forms]. It does this [i.e., evolves] through the successive races of mankind, unrolling the scroll of history as it moves from age to age, working out with unerring precision the steady forward movement of the whole towards that ultimate perfection in which the work of God will be completed. But stupendous as is the scale on which this Providential Power revealed itself to Moses and the Prophets, it is still nothing other than the very same Power which Jesus bids us realize in ourselves.

The theatre of its operations is found in the magnificent proportions of world history and the sphere of a single individuality: the only difference is one of scale. The Life-principle is always the same [and ever-present in every atom of its creation]. It is always the principle of self-evident Affirmation [i.e., Life Itself] in the immediate knowingness that all things are but manifestations of itself, and that, therefore, all move together in one grand unity which admits of no discordant elements. Once we realize this "unity of the Spirit" [and recognize our own sense of "I Am" to be one with the Universal 'I AM' and all its qualities] then, each time we say "I am" we send the vibrations of our thought-currents throughout the universe to do our bidding when and where we will; and, in the other direction, we draw in the vitalizing influences of Infinite Spirit as from a boundless ocean of Life, which can never be exhausted and from which no power can hold us back. And all this takes place because it is [in accord with] the supreme law of Nature. [This is based on the law of correspondences or the law that like attracts like, where, to the extent that we perceive our own nature as Universal Spirit, to that extent do we draw the life and qualities of Universal Spirit to ourselves.] This is not the introduction of a new order but simply the allowing of the original, and only possible, order to flow on [through us] to its legitimate fulfillment. It is a Divine Order, truly, but nowhere shall we find anything that is not Divine; and it is the realization of this Divine and Living Order that it is the purpose of

the Bible. But we shall never realize it around us until we first realize it within us. We can see God outside only by the light of God inside; and this light increases in proportion as we become conscious of [and come to identify with] the Divine nature of the innermost 'I Am' which is [one with Universal "I AM" and ]the centre of our own individuality.

Time and again Jesus tells us that the 'I Am' is "the door." It is that central point of our individual Being which opens into the whole illimitable Life of the Infinite. If we would understand the old-world precept, "know thyself," we must concentrate our thought, more and more closely, upon our own interior Life until we touch its central radiating point, and there we shall find that "the door" into the Infinite is indeed opened to us, and that we can pass from the innermost of our own Being into the innermost of All-Being. [16.16]

This is why Jesus spoke of "the door" as that through which we should pass in and out and find pasture. "Pasture," the feeding of every faculty with its proper food, is found both within and without. The livingness of Life consists in both concentration [its inward essence] and externalization [its outward manifestation]: it is not the dead equilibrium of inertia [or stasis], but the living [and dynamic] equilibrium of a vital and rhythmic pulsation. Involution and evolution forever alternate, and the door [or portal] of communication between them is the 'I Am' which is the living power in both. Thus the Great Affirmation ['I Am'—which is a pure affirmation of Life itself] is the Secret of Life; and to say [or sense] 'I Am' with a true understanding of all that it implies is to place ourselves in touch with all the powers of the Infinite.

This [pure sense of 'I Am'] is the Universal and Eternal Affirmation to which no predicate [or limiting factor] is attached; and all particular affirmations will be understood as but special differentiations [or particularizations] of this all-embracing one. [16.17] I will [or intend] this or that particular thing because I know that I can bring it into externalization; and I know that I can because I know that 'I Am.' So we always come back to the great central Affirmation of All-Being. Search the Scriptures and you will find that from first to last they teach only this: that every human soul is an individualization of that Universal Being, or All-Spirit, which we call God; and that Spirit can never be shorn of its powers [or qualities, even when expressed as, and through, the individual]. Like fire, which is its symbol, Spirit must always be fully and perfectly itself [with nothing whatsoever lacking]—for it is Life in all its unlimited fullness.

Therefore, by assigning the utmost importance to Affirmation [the affirmation that one's own sense of 'I Am' is one, in every respect, with the Universal sense of 'I AM'] the teachings of New Thought are at one with the teaching of Jesus and Moses and the entire Bible. And the reason is clear: there is only one Truth and, therefore, careful seeking will always bring men to the same Truth—whether it is found in the Bible or any other work of truth. The Bible derives its authority from the inherent truth of the things it tells of, and not vice versa; and if these things be true at all, they would be equally true even though no Bible had ever been written. But, taking the Great Affirmation as our guide, we shall find that the system taught by the Bible is scientific and logical throughout; therefore any other system which is spiritually true will be found to correspond with it in substance, however it may differ from it in form. Thus, in their statements regarding the power of Affirmation, the exponents of New Thought invent no new-fangled teaching, but only reiterate a great truth which has been before the world, though imperfectly recognized, for thousands of years.

### III

#### *The Father*

If, as we have seen, “the Son” is the differentiating principle of Spirit, giving rise to innumerable individualities, “the Father” is the unifying principle by which these innumerable individualities are bound together in one common life—and the necessity for recognizing this foundation of the universal harmony forms the bedrock of Jesus' teaching on the subject of Worship. “Woman, believe me, the hour cometh when neither in this mountain, nor yet at Jerusalem, shall ye worship the Father. Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews. But the hour cometh and now is when the true worshippers shall worship the Father in spirit and truth” (Revised Version). In these few words the Great Teacher sums up the whole subject. He lays particular stress on the kind of worship that he means: it is, before all things, founded upon knowledge.

“We worship that which we know,” and it is this knowledge that gives one's worship a healthy and life-giving quality. It is not the ignorant worship of wonderment and fear, a mere abasement of ourselves before some vast, vague, unknown power—which may bring us harm

if we do not propitiate it properly—but it is a definite act performed with definite purpose, which means that it is the employment of one of our natural faculties upon its proper object in an intelligent manner. The ignorant Samaritan worship is better than no worship at all, for at least it realizes the existence of some center around which a man's life should revolve, something to prevent the aimless dispersion of His powers for want of a centripetal force to bind them together. And even the crudest notion of prayer, as a mere attempt to induce God to change his mind [and provide benefit to the one who is praying] is, at least, a first step towards the truth that full supply for all our needs may be drawn from the Infinite. Still, this kind of worship is hampered with shortcomings [and one who engages in this kind of worship and prayer, can only secure meager results]; and such a person can only give a feeble answer to the atheist's sneer which asks, "What is man, that God should be mindful of him? He is but a momentary atom among unnumbered worlds."

Now the teaching of Jesus throws all these perplexities [and problems] aside with the single word, "knowledge." There is only one true way of doing anything, and that is knowing what it is we want to do, and knowing why we want to do it [and then acting upon that knowledge]. All other doing is blundering [or hit-or-miss]. We may blunder into the right thing, sometimes, but we cannot make this our principle of a life which embraces eternity; and, since we have to give up the "blunder" method eventually, why not give it up now, and begin at once to profit by acting in accord with the intelligible principle? The knowledge that "the Son," as individualized Spirit, has his correlative in "the Father," as Universal Spirit, affords us the clue we need. [16.18]

### *The Will*

In whatever way we may attempt to explain it, the fact remains that volition is a fundamental characteristic of Spirit. We may speak of conscious, or sub-conscious or super-conscious will or action—yet in whatever way we may imagine the conditions for action, we discover a general purposeful life-ward tendency [behind that action]. This becomes abundantly evident on any enlarged view of Nature, whether seen from without or from within. We may call this life-ward tendency by the general name of "volition." But the error we have to avoid is that of supposing that volition takes the same form in Universal Spirit

as in individualized Spirit. The very terms “universal” and “individual” forbid this. In order for the Universal, as such, to exercise specific volition, concentrating itself upon the details of a specific case [such as a particular person or race of people], would be for it to pass into individualization, and to cease to be the Absolute and Infinite; it would be no longer “the Father,” but “the Son.” [That is not to say that higher or more advanced beings—say in the form of noncorporeal Angels—cannot intervene in the lives of individuals, or in the affairs of mankind.] Thus it is, exactly, by not exercising specific volition that “the Father” continues to be “the Father,” or the Great Unifying Principle. But the volitional quality is not, on this account, absent from Spirit in the Universal; for otherwise whence would that same quality appear in ourselves? It is present and it manifests in accord with the nature of the plane on which it is acting. [The “volition” or will of The Father, or Universal Spirit, is a generic, all-embracing tendency which is embodied in every particular form; it is the tendency toward more and more life, toward a greater expression of Spirit and all its qualities. This is the universal volition found in every individual, and the base volition of all his actions; and this is combined with the individual’s particular will]. The Universal is not the Specific, and everything on the plane of the Universal must partake of the nature of that plane. Hence volition in “the Father” is not specific; and that which is not specific or individual must be generic [i.e., universally applicable to every individual]. Generic volition, therefore, is that mode of volition which belongs to the Universal, and generic volition is tendency [which acts in the same way, in all circumstances]. This is the solution of the enigma; and this solution is clearly given in Jesus’ statement that “the Father” seeks those true worshippers who worship Him in spirit and in truth.

Now what do we mean by “tendency”? From the root *tendere*, meaning to stretch, it signifies a pushing out in a certain direction, the tension of some force seeking to expand itself. What force? The Universal Life-Principle or the Spirit which is Life. [This is the force within every individual which seeks more and more Life, and greater and fuller expressions of Spirit. In a human being, this is his underlying tendency toward that which brings him greater degrees of aliveness, love, freedom, abundance, peace, beauty, etc.] In the language of modern science this “seeking” on the part of “the Father” is the expansive pressure of the Universal Life-Principle seeking the line of least resistance along which to flow into the fullest manifestation of individualized Life. It is a tendency which will manifest in form according

to the degree in which it meets with reception [i.e., it will manifest to the fullest extent which present conditions allow]. [Similar in this respect is water which “seeks” the line of least resistance and always flows in the most efficient way possible.]

St. John says, “This is the boldness that we have towards him, that if we ask anything according to His will, He hears us; and if we know that He hears us whatsoever we ask, we know that we will receive what we have asked of Him” (1 John v. 14). Now, if we interpret this passage using the popular understanding of “the will of God,” [which is dispensed individually] it loses its entire value, because it makes everything depend upon our asking “according to His will.” In addition, if we premise our understanding on the idea that God acts, or expresses his will, [in particular ways] on the plane of the individual then nothing short of a special revelation, in each individual case, continually made known, could inform us as to what Divine will actually is. Viewed according to this premise, this passage would be a mere jeering at our incapacity. But when we realize that “the will of God” is [not an individual action, or an individually “willed” action] but an invariable law of tendency [equally applicable to all individuals, in all conditions, at all times], we have a clear standard by which to test whether we are acting in accordance with God’s will, and whether we may rightly expect to get what we desire. We can study this law of tendency as we would any other law, and this study is the essence of true knowledge—knowledge which leads to true worship. [For an individual to ‘do’ the Will of God means that he aligns his life, thoughts, and actions with the natural tendency (or movement) of the Universal Spirit—which is a movement toward greater and greater experiences and expressions of Life, Love, Freedom, Peace, Abundance, and Beauty.]

The word “worship” means to count worthy; and this can relate to the proverb which says that “imitation is the sincerest form of flattery.” In terms of God we might say that imitation [or acting in like manner to God] is the sincerest form of worship. Hence the true worship begins with the study of the Universal Life-Principle, “the Father,” in its nature and in its modes of action; and when we have thus realized “the Law of God,” the law that is inherent in the nature of Infinite Being, we shall know that, by conforming our own particular action to this inherent law [of Being or Life], we shall find that this law will, in every instance, work out the results that we most desire. This is no more miraculous than what occurs in every case of applied science. A person is only a true chemist or engineer who, by first learning how to obey the

generic tendency of natural laws, is then able to apply these laws in order to fulfill his individual purpose; no other method will succeed. This is also the case with the student of the divine mystery of Life: he must first learn the great laws of God's universal tendency, and then he will be in a position to apply [or work in accordance with] that tendency in order to accomplish any specific effect he desires.

The contemplation of life, and the world around us, tells us what the law of this tendency must be. Jesus taught that a house divided against itself cannot stand; likewise, for the Life-Principle to do anything restrictive of [or less than] the fullest expansion of life, would be for it to act toward its own destruction [and against the very nature which makes it what it is]. The test, therefore, in every case, whether or not our intention falls within the scope of the great law [and in alignment with God's will], is this: Does it operate for the expansion or for the restriction of life? And according to our answer we can positively determine whether or not our purpose is in accordance with "the will of God." So long as we work within the scope of this inherent [and all-embracing] tendency toward the expansion of life [or truth, love, joy, freedom, beauty, etc'], which is what we call the "will of the Father," we need have no fear of the Divine Providence as an agency acting against our benefit. We may dismiss anything which speaks to the contrary [such as the dogma which tells us that if we do not follow the Will of God, as outlined by some religious precepts, that we will incur God's wrath] for we ourselves are manifestations of the very power which we call "the Father." The 'I Am' is one; and so long as we preserve this unity by conforming [our life, thoughts, and actions] to the inherent nature of the 'I AM' in the universal, it will certainly never destroy the unity by entering upon a specific course of action which is contrary to the best interest [and highest aspirations] of the individual.

Here, then, we find the secret of power: It is contained in the true worship of "the Father," which is the constant recognition of the [ever-increasing] life-giving nature of Originating Spirit; and that we, as individuals, are always portions [individual expressions] of that Spirit; and that, therefore, the law of our nature is to perpetually draw life from the inexhaustible stores of the Infinite—not bottles of water-of-life mixed with other ingredients and labeled for this or that particular purpose, but the full flow of the pure stream itself, which we are free to use for any purpose we desire. "Whosoever will, let him take the water of life freely." It is thus that the worship of "the Father" becomes the central principle of the individual life, not as curtailing our liberty, but as



affording the only possible basis for it. As a planetary system would be impossible without a central [and life-giving] sun, so harmonious life is impossible without the recognition of Infinite Spirit [as the center of the individual and] as that Power, whose inherent tendency serves to establish each individual being into its proper orbit [and in its proper relationship to Life]. This is the teaching of the Bible, and it is also the teaching of New Thought, which says that Life, with all its limitless possibilities, is a continual outflow from the Infinite—and, as conscious individuals [who are one, in all respects, with the Source of Life itself] we may apply [and direct] this Infinite Power in any direction that we chose.

#### IV

##### *Conclusion*

We have touched on some of the benefits that come from aligning ourselves with Spirit [or doing God's will], but what happens if we go counter to the universal law of Spirit?" What happens if we go counter to any natural law? Obviously, the law goes counter to us. [16.19] We can use the laws of Nature [and act in accordance with or against those laws] but we cannot alter them. By opposing [or acting in discord with] any natural law we place ourselves in an inverted position with regard to it [and this bring upon ourselves harm instead of benefit]. Thus, viewed from our imperfect [and contrary] standpoint, it would appear as though the law itself were working against, with some definite intention to cause us harm. But the inverted use of the law [and the harmful effects that such an inversion produces] proceeds entirely from ourselves, and not from any change in the action of the law. [16.20] The law of Spirit, like all other natural laws, is in itself non-personal [it acts universally; it does not change in accord with the individual's use of it]. We, however, carry into it the reflection of our own individuality, though we cannot alter its generic character or tendency. Therefore, if we [through our individual action] oppose its universal tendency, which is always a movement towards the greater good, we shall find reflected in it our own opposition and resistance. [Thus, if we go against this universal movement, instead of moving toward the greater expansion of life, freedom, love, joy, abundance, peace, beauty, etc.—as Spirit always does—we will find, in our own lives, a contraction and diminishment of these qualities of Spirit. Living in ac-

cord with Spirit, and the laws of Spirit, brings about an increase in these divine qualities whereas acting against Spirit, or in any way that is contrary or alien to Spirit, brings about a decrease of these qualities in our lives.].

The law of Spirit proceeds unalterably on its course [toward greater and greater expressions of Life and Goodness]; and what is commonly referred to as “the Divine wrath” is nothing other than the reflex action which naturally occurs when we put ourselves in opposition to this law. The evil that results [when we put ourselves at odds with Spirit] is not a personal intervention [or reaction] on the part of Universal Spirit—which would imply its entering into specific manifestation—but it is the natural outcome of the causes that we ourselves [through our thoughts and actions] have set in motion. The [negative] effects we experience [as a result of going against the natural and unalterable law] will be precisely the same as if they were brought upon us by the volition of an adverse person—though we may not realize that, in truth, the personal element is our own. And if we are at all aware of the wonderfully complex nature of man—and the various interplay of principles which unite the material body, at one end of the scale, with one’s innermost nature, at the other—we shall have some faint idea of how vast and far-reaching these adverse influences may be [for they operate on every plane of our being]. They are not restricted to the plane of outward manifestation but also act on those inner planes which give rise to the outer and which are of a more enduring nature.

Thus the thoughtful study of Spirit—far from affording any excuse for laxity of conduct—emphasizes the Biblical exhortation to flee from the wrath of God. But, on the other hand, this knowledge [of the laws of Spirit, and how we can act in accord with those laws] delivers us from groundless terrors—such as the fear that our repentance should not be accepted; the fear that we will be rejected [and fall into disfavor with God] because we do not subscribe to some traditional dogma; the fear of utter uncertainty about the future. Such fears make life bitter; and one who is enslaved by such fear dreads the prospect of death [because he dreads the thought of some kind of hell or damnation in the afterlife]. The knowledge that we are dealing with a power which is no respecter of persons [because it always acts in accord with its own, universal goodness; and because it never alters its course to accommodate individual action] and which is, in fact, an unalterable Law, should immediately deliver us from all these [unfounded and life-depleting] terrors.

The very immutability of the Law makes it certain that no amount of past opposition to it—whether through ignorance or willful defiance—will prevent it from working in accordance with its own beneficent and life-giving character; and it will do this as soon as *we* abandon our inverted position [and our working against the law] and place ourselves in our true relation towards it. The laws of Nature do not harbor revenge [nor act in accordance with some kind of history or past action]; and once we adapt our methods [i.e., our thoughts, actions, and way of living] to their character, they will work for us without taking any consideration of our past errors.

The law of Spirit may be more complex than that of electricity—because, as expressed in us, it is the law of conscious individuality—but it is none the less a purely natural law, and follows a universal rule. Therefore, if we are sincerely seeking to do what is right, right now [and align ourselves with the beneficent and life-giving action of Spirit] we may dismiss from our minds, as a baseless imagination, the fear that any Divine power works against us on account of past errors. The new causes which we put in motion *now* will produce their proper effect [in the future] as surely as the old causes once did. Thus, by initiating a new sequence of good [which we may do by our own positive thoughts, and by aligning ourselves—in thought, word, and deed—with Spirit, and its universal movement toward goodness and life] we shall cut off the old sequence of evil [which was based on fear and ignorance, and an unwitting movement away from goodness and life]. Of course, we cannot expect to [initiate a new cause and] bring about a new sequence if we continue to repeat the old causes [by supporting the same old concepts, and perpetuating our old fears], for the fruit must reproduce the nature of the seed. Thus, we are the masters of the situation; and, whether in this world or the next, it rests with ourselves to either perpetuate the past ills or to wipe them out by putting the good in their place. [16.21]

————— *Life Love Liberty* —————

## Chapter 17 The Individual and Universal Mind

The relation between the individual mind and the Universal Mind—as portrayed in the reciprocally connected names of Hephzibah and Ishi—must never escape your attention; for the Great Guiding Mind, as it immeasurably transcends our intellectual consciousness, is not other than *ourselves*. It is The One Self which is the foundation of all the individual selves, and which is, therefore, in all its limitlessness, as entirely one with each individual as though no other being existed. Therefore, we do not have to go out of ourselves to find it, for it is the expansion to infinity of all that we truly *are*. [Our essential nature, being one with Infinite Spirit] has no place for those negative forms of evil which delude most people of the world, for it [our own nature] is the very Light itself. In its light, all illusion is dispelled; it is the expansion to infinity of all in us that is Affirmative, all that is truly alive.

Therefore, in looking for its [Spirit's] guiding and guarding [power] we are relying upon no borrowed power *external to ourselves*—held at the caprice and option of another—but upon the supreme fact of our own nature, which we can use in whatever direction we chose with perfect freedom, without limitation—save the limits imposed by our own nature not to do violence to our own purest and highest feelings. And this relation [between our individual power and Spirit's unlimited power] is entirely *natural*. We must steer the happy mean between imploring and ignoring. A natural law does not need to be entreated in order to work; and, on the other hand, we cannot make [full and rightful] use of it while ignoring its existence.

What we have to do, therefore, is to take the working of the law for granted [i.e., as a universal, ever-present principle] and make use of it accordingly. And since we are dealing with the law of Mind, and Mind is Personal, this Power, which is at once ourselves and greater than ourselves, may be treated [or approached] personally (as a Person); and we may speak with, and receive its reply, though the inner ear of the heart. Any scheme of philosophy that does not result in this personal interaction with the Divine Mind falls short of the mark. It may be right so far as it goes [as it may point in the right direction] but it does not go far enough; it fails to connect us with our vital center. The names [or the various philosophies] are of small importance so long as the interaction [between the individual and the Universal] is real [and intimate]. The Supreme Mind, with which a human being is able to

converse [through the silent language of the heart] can only be met in the profound depths of our own being; and, as Tennyson says, “it is more perfectly ourselves than our own hands and feet.” [It is who we truly are]. It is our natural foundation [the root of our being]; realizing this we shall find ourselves to be, in very truth, guarded and guided by Spirit in all things—and nothing is too great, nor too trivial, to come within the great Law of our being.

The full flow of life is in the constant alternation between this aspect [of utilizing the power of Spirit] and the one we have been considering [being guided and guarded by Spirit] but we are always linked with [and sustained by] the Universal Mind as the flower lives by virtue of its root. The connection itself is intrinsic and can never be severed; but it must be consciously realized [by the individual] before it can be consciously used. All our development consists in increasing our consciousness of this connection; this enables us to apply the higher power to whatever purpose we may have in hand—not merely in the hope that it *may* respond but with the certain knowledge that, by the law of its own nature, it is bound to do so. Likewise, we should know, that by the same law it is also bound to guide us [with absolute perfection] with respect to the right method and course of action. [Though Spirit is bound to act in accordance with its own nature, and it must respond to our directive, it is not forced to do so (as if by some external force); it is impelled to respond by virtue of its own nature, just as water is impelled to flow downward, not through obligation or coercion but because that is its nature. Spirit would not be Spirit if it did not respond with total receptivity to our each and every thought—and Spirit would not be Spirit if some outer force could impel it to action. Spirit fully responds because that is its nature—and it always responds with ever-increasing love, joy, abundance, and livingness.]

Experience will teach us to detect the subtle movement of the inner Guide. A deep-seated sense of dissatisfaction, a nagging feeling that somehow things are not right, are the indications [or inner signs] to which we do well to pay heed; for we are “guarded ones,” and these interior promptings are the working of that innermost principle of our own being which is the immediate outflowing of the Great Universal Life into individuality. By paying heed to these inner promptings [or what may be called, “a spiritual longing”] we shall find ourselves guarded, not as prisoners, but as a loved and honored partner, whose freedom is assured by a protection which will allow no harm to assail

us. [In such a state] we shall find that the Law of our nature is Liberty [and Love, Life, and Beauty], and that nothing but our own want of understanding [and our adherence to, and belief in our own sense of lack] can shut us out from it [i.e., from the abundance, joy, love, freedom, and beauty of our own nature].

\_\_\_\_\_ *Life Love Liberty* \_\_\_\_\_

Chapter 18:  
Desire as the Motive Power

There are certain Oriental schools, as well as various Western offshoots of these schools, which espouse the principle of annihilating all desire. [18.X] The sum and substance of their teaching [which is based upon a negative approach] is that if a person can reach a point at which he has no wish for anything he will find himself free. And in support of this [notion] they advance many specious [and unsupported] arguments, which are likely to entangle the unwary [and ill-informed seeker], because these arguments are founded upon the profound truths of Nature. Thus, we must bear in mind that it is possible to have a very deep knowledge of psychological facts [or spiritual truths], and at the same time to vitiate [or corrupt] the results of our knowledge by making wrong assumptions [and drawing wrong conclusions] about to how these facts relate to each other and to the universal system in which they are found. The misapplication of such knowledge is so damaging and far-reaching in its effect that we cannot stress too strongly the need to clearly understanding the true nature of the point at issue [and to proceed upon a solid foundation of truth and understanding and not upon faulty assumptions and conclusions]. Stripped of all modifications and embellishments, the question resolves itself into this: "Which shall we choose for our portion [and what shall we create for ourselves]—Life or Death?" There can be no accommodation between these two positions; whichever we select as our guiding principle [and the foundation upon which we orient our lives] must produce results of a kind proper [and like] unto itself.

The whole of this profound question is based upon the place to which we assign *desire* in our system of thought. Is desire the Tree of Life in the midst of the Garden of the Soul? Or is it the Upas Tree creating a wilderness of death all around? [The upas is a poisonous evergreen tree that was said to destroy all animal life within 15 miles.] This is the issue on which we have to form a judgment—and this judgment will color all our conceptions of life and determine the range of our creative potential.

Let us try to picture the ideal state, as proposed by the systems to which I have alluded: it is the picture of a man who has succeeded in entirely annihilating all desire. [In this state, however,] all things would be alike. The good and the evil would be as one; there would be noth-

ing that has the power to raise any desire in him. He would have no feelings [or preferences] which would prompt him to say, "This is good, therefore I choose it; that is evil, therefore I reject it"—for all choice implies the perception of something more desirable in what is chosen than in what is rejected. [The intent of higher systems of thought is not aimed at eradicating desires but in purifying them such that they are in alignment with one's higher self and Spirit; the intent is not to become free of our human side but to gain the freedom to be human].

If the perception of all that makes one thing preferable to another has been obliterated, there can be no motive for any sort of [individual-based] action whatsoever. Endow a being who has extinguished his faculty of desire with the power to create a universe, and he would have no motive for employing it [which is opposite to the ever-creative and expansive nature of Spirit—for Spirit always has the desire to be, express, and experience more and more of Itself]. Endow a person with all knowledge, and it would be wasted upon him; since desire has no place in him, he is without any prompting by which to turn his knowledge into action. And we cannot endow him with Love, for that is desire in its highest degree [i.e., the supreme desire of Spirit to be, and express, more and more of Itself]. But if all this be excluded, what is left of the man?—nothing more than an outward shell. If someone has actually obtained this ideal, he, for all intents and purposes, is dead and has ceased to be. Nothing can interest him, for there is nothing to attract or repel more than another. He must be dead alike to all feeling and to all motive of action, for both feeling and action imply the preference for one condition over another; and where desire is utterly extinguished, no such preference can exist.

No doubt some one may object and say that it is only harmful desires which should be suppressed; but a perusal of the writings of most of the schools of thought in question will show that this is not the case. The foundation of the whole system is that *all* desire must be obliterated—the desire for the good just as much as the desire for the evil. The good is as much an "illusion" [and as binding] as the evil; and until one has reached absolute indifference to both, he has not attained freedom. When a person has utterly crushed out *all* desire he is free. And the practical results of such a philosophy are shown in the case of Indian devotees, who, in pursuance of their resolve to eradicate *all* desire, for good and evil alike, become nothing more than outward im-



ages of men, from which all power of perception and of action have long since fled. [18.X]

The merging with the universal, at which they [those who wish to eradicate all desire] thus aim, becomes nothing more than a self-induced hypnotism, which, if maintained for a sufficient length of time, saps away all powers of mental and bodily activity, leaving nothing but the outside husk of an attenuated human form—the hopeless wreck of what was once a living person. This is the logical result of a system which assumes, as its starting-point, that desire is evil in itself, that every desire is *per se* a form of bondage, independent of the nature of its object. The majority of the followers of this philosophy may lack sufficient resolution to carry out this teaching to its practical end; however, whether their ideal is to be realized in this world, or in some other, the utter extinction of desire means nothing other than absolute apathy, without feeling and without action.

How entirely false such an idea is—not only from the standpoint of our daily lives, but also from that of the most transcendental conception of the Universal Principle. This is evidenced by the mere fact that anything exists at all. If the highest ideal is that of utter apathy [and desirelessness], then the Creative Power of the universe must be extremely low-minded; and all that we have hitherto been accustomed to look upon as the marvelous order and beauty of creation, is nothing but a display of vulgarity and ignorance of the true order of the universe.

The fact that creation exists at all indicates that the Universal Mind thinks positively [and is not inactive or apathetic]; and we have only to look around to see that the true ideal is the exercise of creative power. Hence, far from desire being a thing to be annihilated, it is the very root of every conceivable mode of Life [and its expression]. Without desire, Life could not be. Every form of expression implies the selection of all that goes to make up that form, and the exclusion of whatever is not required—and a desire determines that which is selected in preference to what is laid aside. And this selective desire is none other than the universal Law of Attraction. [Thus, desire as expressed through the individual is nothing but the creative principle itself].

Whether this law acts as the chemical attraction of apparently unconscious atoms, or in the instinctive, if unreasoned, attractions of the

vegetable and animal worlds, it is still the principle of selective affinity; and it continues to operate in the same way when it passes into the higher kingdoms which are ruled by reason and conscious purpose. The modes of activity in each of these kingdoms are dictated by the nature of the kingdom; but the activity itself always results from the preference of a certain subject for a certain object, to the exclusion of all others. All action consists in the reciprocal movement of the two towards each other in obedience to the law of their affinity.

When this takes place in the kingdom of conscious individuality, the affinities exhibit themselves as mental action; but the principle of selection prevails without exception throughout the universe. In the conscious mind this attraction towards its affinity becomes desire—the desire to create some condition of things better than that now existing. Our want of knowledge may cause us to make mistakes as to what this better thing really is and, so, in seeking to carry out our desire, we may give it a wrong direction. However, the fault is not in the desire itself but in our mistaken notion of what it is that is required for its satisfaction. Hence unrest and dissatisfaction will continue until its true affinity [i.e., that which will satisfy our desire] is found; and, as soon as this is discovered, the law of attraction immediately asserts itself and attracts that better condition—the dream of which we first gave direction to in our thoughts. [Regardless of what we pursue on the outside (with the hope that it will satisfy our desire), at heart, we are always seeking our own nature—which is life, love, joy, fulfillment, creativity, freedom, peace, beauty, etc. Thus, the only way to truly appease our deep-seated desire is to lay aside our hope in peripheral outer pursuits and to gain the fullness of what we already are].

Thus it is eternally true that desire is the cause of all feeling and all action—in other words, of all Life. The whole livingness of Life consists in receiving or in radiating forth, the vibrations produced by the law of attraction; and in the kingdom of mind these vibrations necessarily become conscious out-reachings of the mind in the direction in which it feels attraction; that is to say, these vibrations become desires. Desire is, therefore, the mind seeking to manifest itself in some form which, as of yet, exists only in its thought. This is the principle of creation. Whether the thing created be a world or a wooden spoon, both have their origin in the desire to bring something into existence which does

not yet exist. Whatever may be the scale on which we exercise our creative ability, the motive power must always be desire.

Desire is the force behind all things; it is the moving principle of the universe and the innermost center of all Life. Hence, to take the negation of desire for our primary principle is to endeavor to stamp out Life itself. Rather, what we have to do is to acquire the requisite knowledge by which to guide our desires to their true objects of satisfaction. [18.2] To do this is the whole end of knowledge; and any knowledge applied otherwise is only partial knowledge which, having failed in its purpose, is nothing but ignorance. Desire is thus the sum-total of the livingness of Life for it is that in which all movement originates—whether on the physical or the spiritual level. In a word, desire is the creative power. It must be carefully guarded, trained, and directed accordingly; thus, to seek to develop it to the highest perfection is the very opposite of trying to kill it outright.

All desire has fulfillment for its correlative. The desire and its fulfillment are bound together as cause and effect; and when we realize the law of their sequence, we shall be more than ever impressed with the supreme importance of Desire as the great center [and motivating force] of Life [and we will endeavor to employ it to our highest and most beneficial end]. [18.3]

————— *Life Love Liberty* —————

## Appendix and Notes

### Some Thoughts on Higher Thought

The following resolution was passed in October, 1902, by the Kensington Higher Thought Centre:

*That the Centre stands for the definite teaching of absolute Oneness of Creator and Creation—Cause and Effect—and that nothing which may contradict or be in opposition to the above principles be admitted to the 'Higher Thought' Centre Platform. By Oneness of Cause and Effect is meant, that Effect (man) does consist only of what Cause is; but a part (individual personality) is not therefore co-extensive with the whole.*

The essence of this Resolution is of the greatest importance. Once you admit [or accept or believe] that there is any Power outside yourself, however beneficent you may conceive it to be, you have sown the seed which must sooner or later bear the fruit of *fear*, which is [in opposition to and] the ruin of Life, Love, and Liberty. There is no *via media* [no middle way which can accommodate the notion of a power exterior to yourself and fearlessness]. Say we are only reflections [or images], however accurate, of The Life—in this admission we have given away our Birthright. However small or plausible may be the germ of thought which admits that we are anything less, in principle, than Life Itself, it ultimately undermines and alienates us from the Life-Principle itself. *We are It* itself. The difference is only that between the generic [universal] and the specific [individual expression] of the *same* thing. We must earnestly strive, both within ourselves and outwardly, to realize the *one great foundation* and never admit for an instant any thought which is opposed to this foundation, which is the Truth of Being.

The leading ideas connected with Higher Thought [or New Thought] are that a human being [through the conscious use of his own creative power] is able to control [or determine] circumstances instead of being controlled by them. And, in light of this truth, that whatever teaches us to *rely* upon power *borrowed* [or conceived to be] from a source *outside* ourselves [and is different in nature from our own essential being] is *not* Higher Thought. Whatever explains to us

the *Infinite* source of our own *inherent power* and, thus, the *limitless* nature of that power is Higher Thought.

\_\_\_\_\_ *Life Love Liberty* \_\_\_\_\_