

FROM POVERTY TO POWER

OR

THE REALIZATION OF PROSPERITY
AND PEACE

BY

JAMES ALLEN

*Let Love's bright sunshine play upon your heart;
Come now unto your gladness, peace and rest;
Bid the dark shades of selfishness depart,
And now and evermore be truly blest.*

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FOREWORD

I LOOKED around upon the world, and saw that it was shadowed by sorrow and scorched by the fierce fires of suffering. And I looked for the cause. I looked around, but could not find it; I looked in books, but could not find it; I looked within, and found there both the cause and the self-made nature of that cause. I looked again, and deeper, and found the remedy. I found one Law, the Law of Love; one Life, the Life of adjustment to that Law; one Truth, the Truth of a conquered mind and a quiet and obedient heart. And I dreamed of writing a book that should help men and women, whether rich or poor, learned or unlearned, worldly or unworldly, to find within themselves the source of all success, all happiness, all accomplishment, all truth. The dream remained with me, and at last became substantial; and now I send it forth into the world on its mission of healing and blessedness, knowing that it cannot fail to reach the hearts and homes of those waiting and ready to receive it.

JAMES ALLEN.

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PART I

THE PATH OF PROSPERITY

THE LESSON OF EVIL

UNREST and pain and sorrow are the shadows of life. No heart in all the world has not felt the sting of pain, no mind has not been tossed upon the dark waters of trouble, no eye has not wept the hot, blinding tears of unspeakable anguish. There is no household where the Great Destroyers, disease and sorrow, have not entered, severing heart from heart, and casting over all the dark pall of gloom. In the strong and apparently indestructible meshes of evil all are more or less securely caught; and pain, unhappiness, and misfortune wait upon mankind.

With the object of escaping or in some way mitigating this overshadowing gloom, men and women rush blindly into innumerable devices, upon pathways by which they fondly hope to enter into a happiness which will not pass away. Such are the drunkard and the harlot, who revel in sensual excitements; such is the exclusive æsthete, who

shuts himself out from the sorrows of the world, and surrounds himself with enervating luxuries; such is he who thirsts for wealth or fame, and subordinates all things to the achievement of that object; and such are they who seek consolation in the performance of religious rites, rather than religious duties.

To all these the happiness sought seems to come; their souls, for a time, are lulled into a sweet security, and an intoxicating forgetfulness of the existence of evil; but the day of disease comes at last, or some great sorrow, temptation, or misfortune breaks suddenly in on the unfortified spirit, and the fabric of its fancied happiness is torn to shreds.

So over the head of every personal joy hangs the Damocletian sword of pain, ready at any moment to fall and crush the soul of him who is unprotected by knowledge.

The child cries to be a man or a woman; the man and the woman sigh for the lost felicity of childhood. The poor man chafes under the chains of poverty by which he is bound, and the rich man often lives in fear

of poverty, or scours the world in search of the elusive shadow he calls happiness. Sometimes the soul feels that it has found a secure peace and happiness in adopting a certain religion, in embracing a mental philosophy, or in building up an intellectual or artistic ideal; but some overpowering temptation proves the religion to be inadequate or insufficient; the theoretical philosophy is found to be a useless prop; or in a moment, the idealistic statue upon which the devotee has for years been laboring, is shattered into fragments at his feet.

Is there, then, no way of escape from pain and sorrow? Are there no means by which the bonds of evil—error—may be broken? Are permanent happiness, secure prosperity, and abiding peace foolish dreams? No; there is a way and I speak it with gladness, by which evil can be slain for ever; there is a process by which disease, poverty, or any adverse condition or circumstance can be put on one side never to return; there is a method by which a permanent prosperity can be secured, free from all fear of the

return of adversity; and there is a practice by which unbroken and unending peace and bliss can be partaken of and realized. And the beginning of the way which leads to this glorious realization is *the acquirement of a right understanding of the nature of evil.*

It is not sufficient to deny or ignore evil; it must be understood. It is not enough to pray to God to remove the evil; you must find out why it is there, and what lesson it has for you. It is of no avail to fret and fume and chafe at the chains that bind you; you must know why and how you are bound. Therefore, reader, get outside yourself, and begin to examine and understand yourself. Cease to be a disobedient child in the school of experience, and begin to learn, with humility and patience, the lessons set for your edification and ultimate perfection; for evil, when rightly understood, is found to be not an unlimited power or principle in the universe, but a passing phase of human experience; it therefore becomes a teacher to those who are willing to learn. Evil is not an abstract something

outside yourself; it is an experience in your own heart, and by patiently examining and rectifying your heart you will be led gradually into the discovery of the origin and the nature of evil, which will necessarily be followed by its complete eradication.

All evil is corrective and remedial, and is therefore not permanent. It is rooted in ignorance, ignorance of the true nature and relation of things; so long as we remain in that state of ignorance, we remain subject to evil. There is no evil in the universe that is not the result of ignorance, and that would not, if we were ready and willing to learn its lesson, lead us to higher wisdom, and then vanish. But men remain in evil; and it does not pass away because men are not willing or prepared to learn the lesson it came to teach them. There was a child who, every night when its mother took it to bed, cried to be allowed to play with the candle; and one night, when the mother was off guard for a moment, the child took hold of the candle; the inevitable result followed, and the child never again wished to play

with the candle. By its one foolish act it learned, and learned perfectly, the lesson of obedience, and entered into the knowledge that fire burns. This incident is a complete illustration of the nature, meaning, and ultimate result of all sin and evil. As the child suffered through its own ignorance of the real nature of fire, so children of a larger growth suffer through their ignorance of the real nature of the things that they weep for and strive after, and that harm them when they are secured; the only difference being that in the latter case the ignorance and the evil are more deeply rooted and obscure.

Evil has always been symbolized by darkness, Good by light, and hidden within the symbol is contained the perfect interpretation, the reality; for, just as light always floods the universe, and darkness is only a mere speck or shadow cast by a small body intercepting a few rays of the illimitable light, so the Light of the Supreme Good is the positive and life-giving power that floods the universe, and evil the insignificant shadow cast by the self that intercepts and shuts off the illuminating

rays that strive for entrance. When night folds the world in its black impenetrable mantle, no matter how dense the darkness, it covers only the small space of half our little planet, while the whole universe is ablaze with living light, and every soul knows that it will awake in the light of morning. Know, then, that when the dark night of sorrow, pain or misfortune settles down upon your soul, as you stumble along with weary and uncertain steps, that you are merely interposing your mere personal desires between yourself and the boundless light of joy and bliss, and that the dark shadow covering you is cast by none and nothing but yourself. Just as the darkness without is a mere negative shadow, an unreality coming from nowhere, going nowhere, and without permanent abiding place, so the darkness within is equally a negative shadow passing over the evolving and Light-born soul.

“But,” some one may say, “why pass through the darkness of evil at all?” Because, by ignorance, you have chosen

to do so, and because, through doing so, you may come to understand both good and evil, and may the better appreciate the light by having passed through the darkness. As evil is the direct outcome of ignorance, so, when the lessons of evil are fully learned, ignorance passes away, and wisdom takes its place. But as a disobedient child refuses to learn its lessons at school, so is it possible to refuse to learn the lessons of experience, and thus remain in continual darkness, suffering continually recurring punishments in the form of disease, disappointment, and sorrow. He, therefore, who would shake himself free of the evil that encompasses him, must be willing and ready to learn, and must be prepared to undergo that disciplinary process without which no gain of wisdom or abiding happiness and peace can be secured.

A man may shut himself up in a dark room and deny that the light exists, but it is everywhere without, and darkness exists only in his own little room. So you may shut out the light of Truth, or you may begin

to pull down the walls of prejudice, self-seeking, and error that you have built around yourself, and thus let in the glorious and omnipresent Light.

By earnest self-examination strive to realize, and not merely hold as a theory, that evil is a passing phase, a self-created shadow; that all your pains, sorrows, and misfortunes have come to you by a process of undeviating and absolutely perfect law—have come to you because you deserve and require them; and that by first enduring, and then understanding them, you may be made stronger, wiser, nobler. When you have fully entered into this realization, you will be in a position to mould your own circumstances, to transmute all evil into good, and to weave, with a master hand, the fabric of your destiny.

What of the night, O Watchman! see'st thou yet
The glimmering dawn upon the mountain heights?
The golden Herald of the Light of lights,—
Are his fair feet upon the hill-tops set?

Cometh he yet to chase away the gloom,
And with it all the demons of the Night?
Strike yet his darting rays upon thy sight?
Hear'st thou his voice, the sound of error's doom?

The Morning cometh, lover of the Light;
Even now He gilds with gold the mountain's brow,
Dimly I see the path whereon e'en now
His shining feet are set against the Night.

Darkness shall pass away, and all the things
That love the darkness, and that hate the Light
Shall disappear for ever with the Night:
Rejoice! for thus the speeding Herald sings.

THE WORLD A REFLEX OF MENTAL STATES

AS you are, so is your world. Everything in the universe is resolved into your own inward experience. It matters little what is without, for it is all a reflection of your own state of consciousness. It matters everything what you are within, for everything without will be mirrored and colored accordingly.

All that you positively know is contained in your own experience; all that you shall ever know must pass through the gateway of experience, and so become part of yourself.

Your own thoughts, desires, and aspirations comprise your world, and, to you, all there is in the universe of beauty and joy and bliss, or of ugliness and sorrow and pain, is contained within yourself. By your own thoughts you make or mar your life, your world, your universe. As you build within

by the power of thought, so will your outward life and circumstances shape themselves accordingly. Whatsoever you harbor in the inmost chambers of your heart will, sooner or later, by the inevitable law of reaction, shape itself in your outward life. The soul that is impure, sordid and selfish, gravitates with unerring precision toward misfortune and catastrophe; the soul that is pure, unselfish, and noble, gravitates with equal precision toward happiness and prosperity. Every soul attracts its own, and nothing can possibly come to it that does not belong to it.

To realize this is to recognize the universality of Divine Law.

The incidents of every human life, those which make and those which mar, are drawn to it by the quality and power of its own inner thought-life. Every soul is a complex combination of gathered experiences and thoughts, and the body is only an improvised vehicle for its manifestation. What, therefore, your thoughts are, that is your real self—your divine self; and the world around, both animate and inanimate,

wears the aspect with which your thoughts clothe it. "All that we are is the result of what we have thought; it is founded on our thoughts; it is made up of our thoughts." Thus said Gautama. It therefore follows that if a man is happy, it is because he dwells in happy thoughts; if miserable, because he dwells in despondent and debilitating thoughts. Whether one be fearful or fearless, foolish or wise, troubled or serene, within that soul lies the cause of its own state or states, and never without it. And now a chorus of voices exclaims, "But do you really mean to say that outward circumstances do not affect our minds?" No; not that, but this, and accept it to be an infallible truth, *that circumstances can only affect you in so far as you allow them to do so.* You are swayed by circumstances because you have not a right understanding of the nature, use, and power of thought. You believe—and upon this little word *belief* hang all our sorrows and joys—that outward things have the power to make or mar your life; by so believing you

submit to those outward things, confess yourself their slave, and they your unconditional master; by so doing, you invest them with a power which they do not of themselves possess, and you succumb, in reality, not to the mere circumstances, but to the gloom or the gladness, the fear or the hope, the strength or the weakness, that your thought-sphere has thrown around them.

There were two men who, at an early age, lost the hard-earned savings of years. One was deeply troubled, and gave way to chagrin, worry, and despondency. The other, on reading in his morning paper that the bank in which his money was deposited had hopelessly failed, and that he had lost all, quietly and firmly remarked, "Well, it is gone. Trouble and worry won't bring it back, but hard work will." He went to work with renewed vigor, and rapidly became prosperous, while the former man, continuing to mourn the loss of his money and to grumble at his "bad luck," remained the sport and tool of adverse circumstances, in reality of his own weak and slavish thoughts. The

loss of money was a curse to the one because he clothed the event with dark and dreary thoughts; it was a blessing to the other, because he threw around it thoughts of strength, of hope, and of renewed endeavor.

If circumstances had the power to bless or to harm, they would bless and harm all men alike; but the fact that the same circumstances will be at once good or bad to different individuals proves that the good or the bad is not in the circumstance, but solely in the mind of him encountering it. When you begin to realize this you will begin to control your thoughts, to regulate and to discipline your mind, and to rebuild the temple in which your spirit dwells, eliminating all useless and superfluous material, and incorporating into your being thoughts alone of joy and serenity, of strength and life, of compassion and love, of beauty and immortality; and as you do this you become joyful and serene, strong and healthy, compassionate and loving, and beautiful with the beauty of immortality.

As we clothe events with the drapery of our own thoughts, so likewise do we clothe

the objects of the visible world around us; and where one sees harmony and beauty, another sees revolting ugliness, An enthusiastic naturalist was one day roaming the country lanes in pursuit of his hobby, and during his rambles came upon a pool of stagnating water near a farmyard. As he proceeded to fill a small bottle with the water for the purpose of examination under the microscope, he dilated with more enthusiasm than discretion upon the hidden and innumerable wonders contained in the pool to an uncultivated son of the plough who stood close by, concluding by saying, "Yes, my friend, within this pool are contained a hundred, nay, a million universes, had we but the sense or the instrument by which we could apprehend them." And the unsophisticated one ponderously remarked, "I know the water be full o' tadpoles, but they be easy to catch."

Where the naturalist, his mind stored with the knowledge of natural facts, saw beauty, harmony, and hidden glory, the unenlightened mind saw only an offensive mud-puddle.

The wild flower that the casual wayfarer thoughtlessly tramples upon is, to the spiritual eye of the poet, an angelic messenger from the invisible. To the many, the ocean is only a dreary expanse of water upon which ships sail; to the soul of the musician it is a living thing, and he hears, in all its changing moods, divine harmonies. Where the ordinary mind sees disaster and confusion, the mind of the philosopher sees the most perfect sequence of cause and effect; and where the materialist sees nothing but endless death, the mystic sees pulsating and eternal life.

As we clothe both events and objects with our own thoughts, so do we likewise clothe the souls of others in the garments of our thoughts. The suspicious believe everybody to be suspicious; the liar feels secure in the thought that he is not so foolish as to believe that there is such a phenomenon as a strictly truthful person; the envious see envy in every soul; the miser thinks everybody is eager to get his money; he who has subordinated conscience in the making of his wealth, sleeps with fear under his pillow,

wrapt in the delusion that the world is full of conscienceless people who are eager to rob him; and the abandoned sensualist looks upon the saint as a hypocrite. On the other hand, those who dwell in loving thoughts see that in all which calls forth their love and sympathy; the trusting and honest are not troubled by suspicions; the good-natured and charitable who rejoice at the good fortune of others, scarcely know what envy means; and he who has realized the Divine within himself recognizes it in all beings.

Men and women are confirmed in their mental outlook because of the fact that, by the law of cause and effect, they attract to themselves that which they send forth, and so come in contact with people similar to themselves. The old adage, "Birds of a feather flock together," has a deeper significance than is generally attached to it, for in the thought-world as in the material world each clings to its kind.

"Do you wish for kindness? Be kind.
Do you ask for truth? Be true.
What you give of yourself you find;
Your world is a reflex of you."

If you are one of those praying for and looking forward to a happier world beyond, here is a message of gladness for you, so that you may enter into and realize that happy world now; it fills the whole universe, and it is within you, waiting for you to discover, acknowledge, and possess. Said One who knew the inner laws of Being, "When men shall say lo here or lo there, go not after them; the kingdom of God is within you." What you have to do is to believe this—simply believe it with a mind unshadowed by doubt—and meditate upon it till you apprehend it. You will then begin to purify and to build your new world, and as you proceed, passing from revelation to revelation, from realization to realization, you will discover the utter powerlessness of outward things against the magic potency of a self-governed soul.

If thou wouldst right the world
And banish all its evils and its woes,
 Make its wild places bloom
And its drear deserts blossom as the rose:
 Then right thyself.

If thou wouldst turn the world
From its long, lone captivity in sin,
 Restore all broken hearts,
Slay grief, and let sweet consolation in:
 Turn thou thyself.

If thou wouldst cure the world
Of its long sickness, end its grief and pain;
 Bring in all-healing Joy,
And give to the afflicted rest again:
 Then cure thyself.

If thou wouldst wake the world
Out of its dream of death and darkening strife,
 Bring it to Love and Peace,
And Light and brightness of immortal Life:
 Wake thou thyself.

THE WAY OUT OF UNDESIRABLE CONDITIONS

HAVING seen and realized that evil is but a passing shadow thrown by the intercepting self across the transcendent Form of the Eternal Good, and that the world is a mirror in which each sees a reflection of himself, we now ascend by firm and easy steps to that plane of perception whereon is seen and realized the *Vision of the Law*. With this realization comes the knowledge that everything is included in a ceaseless interaction of cause and effect, and that nothing can possibly be divorced from law. From the most trivial thought, word, or act of man, up to the groupings of the celestial bodies, law reigns supreme. No arbitrary condition can, even for one moment, exist; such a condition would be a denial and an annihilation of law. Every condition of life is, therefore, bound up in an orderly and harmonious sequence, and the secret and

cause of every condition is contained within itself. The law, "Whatsoever a man sows that shall he also reap," is inscribed in flaming letters upon the portal of Eternity, and none can deny it, none can cheat it, none can escape it. He who puts his hand in the fire must suffer the burning until such time as it has worked itself out, and neither curses nor prayers avail to alter it. Precisely the same law governs the realm of mind. Fear, hatred, anger, jealousy, envy, lust, covetousness, all these are fires that burn, and whoever even so much as touches them must suffer the torments of burning. All these conditions of mind are rightly called evil, for they are the efforts of the soul to subvert, in its ignorance, the law; they, therefore, lead to chaos and confusion within, and are sooner or later actualized in the outward circumstances as disease, failure, and misfortune, coupled with grief, pain, and despair. Whereas love, gentleness, good will, purity, are cooling airs which breathe peace upon the soul that woos them; and, being in harmony with the Eternal Law,

they become actualized in the form of health, peaceful surroundings, and undeviating success and good fortune.

A thorough understanding of this Great Law permeating the universe leads to the acquirement of that state of mind known as *obedience*. To know that justice, harmony, and love are supreme in the universe is also to know that all adverse and painful conditions are the result of our own disobedience to that Law. Such knowledge leads to strength and power, and it is upon such knowledge alone that a true life and an enduring success and happiness can be built. To be patient in all circumstances and to accept all conditions as necessary factors in your training, is to rise superior to all painful conditions, and to overcome them with an overcoming that is sure, which leaves no fear of their return, for by the power of obedience to law they are utterly slain. One thus obedient is working in harmony with the law, has in fact identified himself with the law; and whatsoever he conquers he conquers for ever, whatsoever he builds can never be destroyed.

The cause of all power as of all weakness is within: the secret of all happiness as of all misery is likewise within. There is no progress apart from unfoldment within, and no sure foothold of prosperity or of peace except by orderly advancement in knowledge.

You say you are chained by circumstances; you cry out for better opportunities, for a wider scope, for improved physical conditions; and perhaps you inwardly curse the fate that binds you hand and foot. It is for you this is written; it is to you this is spoken. Listen and let these words burn into your heart, for what is said is truth: *You may bring about the improved condition in outward life that you desire, if you will unswervingly resolve to improve your inner life.* This pathway looks barren at its commencement—truth always does; it is only error and delusion that are at first inviting and fascinating—but if you undertake to walk it; if you perseveringly discipline your mind, eradicating your weaknesses, and allowing your soul-forces and spiritual powers to unfold themselves, you shall be astonished at

the magical changes brought about in your outward life. As you proceed, golden opportunities shall be strewn across your path, and the power and judgment to utilize them properly will spring up within you. Genial friends will come unbidden to you, sympathetic souls be drawn to you as the needle to the magnet, and books and all the outward aids that you require come to you unsought.

Perhaps the chains of poverty hang heavily upon you, you are friendless and alone, and you long with an intense longing that your load may be lightened; but the load continues, and you seem to be enveloped in an ever-increasing darkness. Perhaps you complain, you bewail your lot; you blame your birth, your parents, your employer, or the unjust Powers who have bestowed poverty and hardship upon yourself, so undeservedly, and upon another affluence and ease. Cease complaining and fretting; none of the things that you blame are the cause of your poverty; the cause is within yourself and, where the cause is, there is the remedy. The very fact that you are a complainer, shows you deserve

your lot; shows you lack that faith which is the ground of all effort and progress. There is no room for a complainer in a universe of law; and worry breaks down the tissues, weakens, and finally undermines the outer man and the Real Man within. By your very attitude of mind you are strengthening the chains that bind you, and are drawing about you the darkness by which you are enveloped. Alter your outlook upon life, and your outward life will alter. Build yourself up in the faith and knowledge of, and make yourself worthy of, better surroundings and wider opportunities. Be sure, first of all, that you are making the best of what you have. Do not delude yourself into supposing that you can step into greater advantages whilst overlooking smaller ones, for if you could the advantage would be impermanent, and you would quickly be driven back again to learn the lesson you had neglected. As the child at school must master one standard before passing on to the next, so, before you can have the greater good that you so desire, must you faithfully employ that which you

already possess. The parable of the talents is a story both beautiful in itself and illustrative of this truth, for does it not plainly show that if we misuse, neglect, or degrade what we possess, be it ever so mean and insignificant, even that little will be taken from us, since by our conduct we show ourselves to be unworthy of it?

Perhaps you are living in a small cottage, surrounded by unhealthy and vicious influences. You desire a larger and more sanitary residence. Then you must fit yourself for such a residence by first of all making your cottage as far as possible a little paradise. Keep it spotlessly clean. Make it look as pretty and sweet as your limited means will allow. Cook your plain food with all care and arrange your humble table as tastefully as you possibly can. If you cannot afford a carpet, let your rooms be carpeted with smiles and welcomes, fastened down with the nails of kind words driven in by the hammer of patience. Such a carpet will not fade in the sun, and constant use will never wear it away.

By so ennobling your present surroundings you will rise above them and above the need of them, and at the right time you will pass into the better house and surroundings that have all along been waiting for you, and that you have now fitted yourself to occupy.

Perhaps you desire more time for thought and effort, and feel that your hours of labor are too hard and long. Then see to it that you are utilizing to the fullest possible extent what little spare time you have. It is useless to desire more time, if you are already wasting what little you have; for you would only grow the more indolent and indifferent.

Even poverty and lack of time and leisure are not the evils that you imagine they are, and if they hinder you in your progress, it is because you have clothed them in your own weaknesses; the evil that you see in them is really in yourself. Endeavor to realize fully and completely that in so far as you shape and mould your mind, you are the maker of your destiny, and as by the transmuting power of self-discipline you realize this more and more, you shall come to see that these

so-called evils may be converted into blessings. You will then utilize your poverty for the cultivation of patience, hope, and courage; and your lack of time in the gaining of promptness of action and decision of mind, by seizing the precious moments as they present themselves for your acceptance. As in the rankest soil the most beautiful flowers are grown, so in the dark soil of poverty the choicest flowers of humanity have developed and bloomed. Where there are difficulties to cope with and unsatisfactory conditions to overcome, there virtue most flourishes and manifests its glory.

It may be that you are in the employ of a tyrannous master or mistress, and feel yourself harshly treated. Look upon this also as essential to your training. Return your employer's unkindness with gentleness and forgiveness. Practise unceasingly patience and self-control. Turn the seeming disadvantage to a real advantage by utilizing it for the gaining of mental and spiritual strength, and by your silent example and influence you will thus be teaching your

employer, will be helping him to grow ashamed of his conduct, and will, at the same time, be lifting yourself up to that height of spiritual attainment by which you shall be enabled and ready to step into new and more congenial surroundings at the time when they are presented to you. Do not complain that you are a slave, but lift yourself, by noble conduct, above the plane of slavery—become free. Before complaining that you are a slave to another, be sure you are not a slave to self. Look within; look searchingly; and have no mercy upon yourself. You will find there, perchance, slavish thoughts, slavish desires, and in your daily life and conduct slavish habits. Conquer these; cease to be a slave to self, and no man will have the power to enslave you. As you overcome self, you will overcome all adverse conditions, and every difficulty will fall before you.

Do not complain that you are oppressed by the rich. Are you sure that if you gained riches you would not be an oppressor yourself? Remember that the Eternal Law is absolutely just; that he who oppresses to-day

must himself be oppressed to-morrow; and that from this there is no escape. Possibly you, yesterday in your own thought were rich and an oppressor, and that you are to-day merely paying off the debt you owe to the Great Law. Practise, therefore, fortitude and faith. Dwell constantly in mind upon the Eternal Justice, the Eternal Good. Endeavor to lift yourself above the personal and the transitory into the impersonal and permanent. Shake off the thought that you are being injured or oppressed by another, and try to realize by a profounder comprehension of your inner life and the laws which govern that life, that you are only really injured by what is within yourself. There is no practice more degrading, debasing, and soul-destroying than that of *self-pity*. Cast it out from you. While such a canker is feeding upon your heart you can never expect to grow into a fuller life. Cease from the condemnation of others, and look within yourself for the condemnation you see in others—yes, look deep—find it and eliminate it. Condone none of your acts, desires,

or thoughts that will not bear comparison with spotless purity, or endure the light of sinless good. By so doing you will be building your house upon the rock of the Eternal, and all required for your happiness and well-being will come to you.

There is positively no way of permanently rising above poverty or any other undesirable condition, except by eradicating those selfish and negative conditions within, of which these are the reflection, by virtue of which they continue. The way to true riches is to enrich the soul by the acquisition of virtue. Outside of real heart-virtue there is neither prosperity nor power, but only the appearance of these. It is true that men make money who have acquired no measure of virtue, and have little desire to do so; but such money does not constitute true riches, and its possession is transitory and feverish. Here is David's testimony:—"For I was envious at the foolish when I saw the prosperity of the wicked. . . . Their eyes stand out with fatness; they have more than heart could wish. . . . Verily I have

cleansed my heart in vain, and washed my hands in innocency. . . . When I thought to know this it was too painful for me; until I went into the sanctuary of God, then understood I their end." The prosperity of the wicked was a great trial to David until he went into the sanctuary of God, and then he *knew their end*. You may go likewise into that sanctuary. It is within you. It is that state of consciousness remaining when all that is sordid, and personal, and impermanent is risen above, and universal and eternal principles are realized; That is the God state of consciousness; it is the sanctuary of the Most High. When by long strife and self-discipline, you have succeeded in entering the door of this holy Temple, you will perceive, with unobstructed vision, the end and the fruit of all human thought and endeavor, both good and evil. You will then no longer relax your faith when you see the immoral man accumulating outward riches, for you will *know* that he must come again to poverty and degradation. The rich man barren of virtue is in reality poor, and

as surely as the waters of the river are drifting to the ocean, so surely is he, in the midst of all his riches, drifting toward poverty and misfortune. And though he become rich many times, yet as many times must he be thrown back into poverty, until, by long experience and suffering he conquer the poverty within. But the man outwardly poor, yet rich in virtue, is truly rich, and, in the midst of all his poverty he is surely traveling toward prosperity; and abounding joy and bliss await his coming. The rich man lacking virtue is as one who has never known health; he may not know himself to be ill, perhaps even to death, but every healthy soul recognizes his malady, and the Great Physician has foretold the misery of his end.

If you would become truly and permanently prosperous, you must first become virtuous. It is therefore unwise to aim directly at prosperity, to make it the one object of life, to reach out greedily for it. To do this is ultimately to defeat yourself. Rather aim at self-perfection, make useful and unselfish service the object of your life, and ever reach

out hands of faith toward the supreme and unalterable Good.

You say you desire wealth, not for your own sake, but in order to do good with it, to bless others. If this is your *real* motive in desiring wealth, then wealth will come to you; for you are strong and unselfish indeed if, in the midst of riches, you are willing to look upon yourself as steward and not as owner. But examine well your motive, for in the majority of instances where money is desired for the admitted object of blessing others, the real underlying motive is a love of popularity, and a desire to pose as a philanthropist or a reformer. If you are not doing good with what little you have, depend upon it that the more money you get the more selfish you will become, and all the good you appear to do with your money, if you attempt to do any, will be so much insinuating self-laudation. If your real desire is to do good, there is no need to wait for money before you do it; you can do it now, this very moment, and just where you are. If you are really so unselfish as you believe yourself to

be, you will show it by sacrificing yourself for others now. No matter how poor you are, there is room for self-sacrifice, for did not the widow put her all into the treasury? The heart that truly desires to do good does not wait for money before doing it, but comes to the altar of sacrifice, and, leaving there the unworthy elements of self, goes out and breathes upon neighbor and stranger, friend and enemy alike, the breath of blessedness.

As the effect is related to the cause, so are prosperity and power related to the inward good, and poverty and weakness to the inward evil.

Money does not constitute true wealth, nor position, nor power, and to rely upon it alone is to stand in a slippery place.

Your true wealth is your stock of virtue, and your true power the uses to which you put it. Rectify your heart, and you will rectify your life. Lust, hatred, anger, vanity, pride, covetousness, self-indulgence, self-seeking, obstinacy,—all these are poverty and weakness; whereas, love, purity, gentleness, meekness, patience, compassion, generosity,

self-forgetfulness, and self-renunciation,—all these are wealth and power.

As the elements of poverty and weakness are overcome, an irresistible and all-conquering power is evolved from within, and he who succeeds in establishing himself in the highest virtue brings the whole world to his feet.

The rich as well as the poor have their undesirable conditions, and the richest are frequently farther removed from happiness than the poor. Here we see how happiness depends, not upon outward aids or possessions, but upon the inward life. Perhaps you are an employer and have endless trouble with those whom you employ, and when you do get good and faithful servants they quickly leave you. As a result you are beginning to lose, or have completely lost, your faith in human nature. You seek to remedy conditions by giving better wages and by allowing certain liberties, yet they remain unaltered. The secret of all your trouble is not in your servants, *it is in yourself*; and if you look within, with a humble and a sincere desire to discover and eradicate your error, you will

sooner or later find the origin of all your unhappiness. It may be some selfish desire, or lurking suspicion, or unkind attitude of mind that sends out its poison upon those about you—to react upon yourself, even though you may not show it in manner or in speech. Think of your servants with kindness, consider their happiness and comfort, and never demand of them the extremity of service that you yourself would not care to perform were you in their place. Rare and beautiful is that humility of soul by which a servant entirely forgets himself in his master's good; but far rarer, and beautiful with a divine beauty, is that nobility of soul by which a man, forgetting his own happiness, seeks the happiness of those who are under his authority, who depend upon him for their bodily sustenance. Such a man's happiness is increased tenfold, nor does he need to complain of those whom he employs. Said a well known and extensive employer of labor, who never needs to dismiss an employee: "I have had the happiest relations with my workpeople. If you ask

me how it is to be accounted for, I can say that it has been my aim from the first to do to them as I wish to be done by." Herein lies the secret by which all desirable conditions are secured, by which all that are undesirable are overcome.

Do you say that you are lonely and unloved, and have "not a friend in the world?" Then, for the sake of your own happiness, blame nobody but yourself. Be friendly toward others, and friends will soon flock round you. Make yourself pure and lovable, and you will be loved by all. Radiate Divine Love and love will come to you.

Whatever conditions are rendering your life burdensome, you may pass out of and beyond them by developing and utilizing within you the transforming power of self-purification and self-conquest. Be it the poverty that galls—and remember that the poverty which has been dilated upon is that poverty which is a source of misery, and not that voluntary poverty which is the glory of emancipated souls—or the riches that bur-

den, or the many misfortunes, griefs, and annoyances that form the dark warp in the web of life, you shall overcome them by overcoming the selfish elements within, which give them life.

It matters not that by the unfailing Law there are past thoughts and acts to work out and to atone for, as, by the same law, we are setting in motion, during every moment of our life, fresh thoughts and acts, and have the power to make them good or ill. Nor does it follow if a man, reaping what he has sown, must lose money or forfeit position, that he must also lose his fortitude or forfeit his uprightness, and it is in these latter that his wealth and power and happiness are to be found.

He who clings to self is his own enemy and is surrounded by enemies. He who relinquishes self is his own savior, and is surrounded by friends like a protecting belt. Before the divine radiance of a pure heart all darkness vanishes and all clouds melt away, and he who has conquered self has conquered the universe. Come, then, out

of your poverty; come out of your pain; come out of your troubles, and sighings, and complainings, and heartaches, and loneliness, *by coming out of yourself*. Let the old tattered garment of your petty selfishness—your love of sympathy from others, fall from you, and put on the new garment of universal Love. You will then realize the inward Heaven, and it shall be reflected in all your outward life.

He who sets his foot firmly upon the path of self-conquest, who walks, aided by the staff of Faith, the highway of self-sacrifice, will assuredly achieve the highest prosperity, and shall reap abounding and enduring joy and bliss.

To those who seek the highest good
 All things subserve the wisest ends;
 Nought comes as ill, for wisdom lends
 Fair wings to shapes of evil brood.

The darkening sorrow veils a Star
 That waits to shine with gladsome light;
 Hell waits on Heaven; and after night
 Comes golden glory from afar.

Defeats are steps by which we climb
 With purer aim to nobler ends;
 Loss leads to gain, and joy attends
 True footsteps up the hills of time.

Pain leads to paths of holy bliss,
To thoughts and words and deeds divine;
And clouds that gloom and rays that shine
Upon life's upward highway kiss.

Misfortune does but cloud the way
Whose end and summit in the sky
Of bright success, sunkissed and high,
Awaits our seeking and our stay.

The heavy pall of doubts and fears
That clouds the Valley of our hopes,
The shades with which the spirit copes,
The bitter harvesting of tears,

The heartaches, miseries, and griefs,
The bruising born of broken ties,—
All these are steps by which we rise
To living ways of sound beliefs.

Love, pitying, watchful, runs to meet
The Pilgrim from the Land of Fate;
All glory and all good await
The coming of obedient feet.

THE SILENT POWER OF THOUGHT CONTROLLING AND DIRECTING ONE'S FORCES

THE most powerful forces in the universe are the unseen forces—the silent forces; and in accordance with the intensity of its power does a force become beneficent when rightly directed, and destructive when wrongly employed. This is common knowledge in regard to the mechanical forces, such as steam, electricity, and the like, but few have yet learned to apply this knowledge to the realm of mind, where the thought-forces, most powerful of all, are continually being generated and sent forth as currents for salvation or for destruction.

At this stage of his evolution, man has entered into possession of these forces, and the whole trend of his present advancement is their complete subjugation. All the wisdom possible to man on this material earth is to be found in complete self-mastery alone, and the command, “Love your enemies,”

resolves itself into an exhortation to enter here and now into the possession of *that* sublime wisdom by taking hold of, mastering, and transmuting the mind forces to which man is now slavishly subject, and by which he is helplessly borne, like a straw, upon the currents of selfishness.

The Hebrew prophets, with their perfect knowledge of the Supreme Law, related outward events to inward thought, and associated national disaster or success with the thoughts and desires that dominated the nation at the time. The knowledge of the causal power of thought is the basis of all their prophecies, as it is the basis of all real wisdom and power. National events are simply the working out of the psychic forces of the nation. Wars, plagues, and famines are the meeting and clashing of wrongly-directed thought-forces, the culminating points at which destruction steps in as the agent of the Law. It is foolish to ascribe war to the influence of one man, or to one body of men. It is the crowning horror of national selfishness.

It is the silent and conquering thought-forces that bring all things into manifestation. The universe grew out of thought. Matter in its last analysis is found to be merely objectivized thought. All men's accomplishments were first sensations, images, concepts, ideas and then wrought out in thought, and objectivized. The author, the inventor, the architect, first builds up his work in thought, and having perfected it in all its parts as a complete and harmonious whole upon the thought-plane, he then commences to materialize it, to bring it into expression, to bring it down to the material or sense-plane.

When the thought-forces are directed in harmony with the over-ruling Law, they are constructive, upbuilding and preservative, but when subverted they become disintegrating and self-destructive.

To adjust all your thoughts to a perfect and unswerving faith in the omnipotence and supremacy of Good, is to co-operate with that Good, and to realize within yourself the solution and the destruction of all evil. *Believe*

and ye shall live. Here we have the true meaning of salvation; salvation from the darkness and negation of evil, by entering into and realizing the living light of the Eternal Good.

Where there are fear, worry, anxiety, doubt, trouble, chagrin, and disappointment, there are ignorance and lack of faith. All these conditions of mind are the direct outcome of selfishness, and are based upon an inherent belief in the power and supremacy of evil; they therefore constitute practical atheism; and to live in and become subject to these negative and soul-destroying conditions of mind is the only real atheism.

It is salvation from such conditions that the race needs; and let no man boast of salvation whilst he is their helpless and obedient slave. To fear or to worry is as sinful as to curse; for how can one fear or worry if he intrinsically believes in the Eternal Justice, the Omnipotent Good, the Boundless Love? To fear, to worry, to doubt, is to deny, to disbelieve.

It is from such states of mind that all weakness and failure proceed, for they represent the annulling and disintegrating of the positive thought-forces that would otherwise speed to their object with power, and bring about their own beneficent results.

To overcome these negative conditions is to enter into a life of power, is to cease to be a slave and to become a master, and there is only one way by which they can be overcome, which is by *steady and persistent growth in inward light and knowledge*. To deny evil mentally is not sufficient; it must, by daily practice, be risen above and understood. To affirm mentally the good is inadequate; it must, by unswerving endeavor, be entered into and comprehended.

The intelligent practice of self-control quickly leads to a knowledge of one's interior thought-forces and, later on, to the acquisition of that power by which they are rightly employed and directed. In the measure that you master self, that you control your mental forces instead of being controlled by them, in

just such measure will you master affairs and outward circumstances.

Show me a man under whose touch everything crumbles away, who cannot retain success even when placed in his hands, and I will show you a man who dwells continually in those conditions of mind which are the very negation of power. To be for ever wallowing in the bogs of doubt, to be drawn continually into the quicksands of fear, or blown ceaselessly about by the winds of anxiety, is to be a slave and to live the life of a slave, even though success and influence be for ever knocking at your door seeking for admittance. Such a man, being without faith and without self-government, is incapable of the right management of his affairs, and is a slave to circumstances; in reality a slave to himself. Such are to be taught by affliction, and ultimately to pass from weakness to strength by the stress of bitter experience.

Faith and purpose constitute the motive-power of life. There is nothing that a strong faith and an unflinching purpose cannot

accomplish. By the daily exercise of silent faith, the thought-forces are gathered together, and by the daily strengthening of silent purpose, those forces are directed toward the object of accomplishment.

Whatever your position in life may be, before you can hope to enter into any measure of success, usefulness, and power, you must learn how to focus your thought-forces by cultivating calmness and repose. It may be that you are a business man, suddenly confronted with some overwhelming difficulty or probable disaster. You grow fearful and anxious, and are at your wit's end. To remain in such a state of mind would be fatal, for when anxiety steps in, correct judgment passes out. Now if you will take advantage of a quiet period in the early morning and at night, go to some solitary spot or to some room in your house absolutely free from intrusion, and, having seated yourself in an easy attitude, will forcibly direct your mind away from the object of anxiety by dwelling upon something in your life that is pleasing and bliss-giving, a calm, reposeful

strength will gradually steal into your mind and your anxiety will pass away. On the instant you find your mind reverting to the lower plane of worry bring it back again, and re-establish it on the plane of peace, poise and power. When this is fully accomplished, you may then concentrate your whole mind upon the solution of your difficulty, and what was intricate and insurmountable to you in your hour of anxiety will be made plain and easy, and you will see with that clear vision and perfect judgment belonging only to a calm and untroubled mind, the right course to pursue and the proper end to be brought about. It may be that you will have to try day after day before you will be able to calm your mind perfectly, but if you persevere you will accomplish it. And the course which is presented to you in that hour of calmness *must be carried out*. Doubtless when you are again involved in the business of the day and worries again creep in and begin to dominate you, you will begin to think that the course is a wrong or foolish one; but do not heed such promptings.

Be guided absolutely and entirely by the vision of calmness, and not by the shadows of anxiety. The hour of calmness is the hour of illumination and correct judgment. By such a course of mental discipline the scattered thought-forces are re-united, and directed, like the rays of the search-light, upon the problem at issue, with the result that it gives way before them.

There is no difficulty, however great, but will yield before a calm and powerful concentration of thought, and no legitimate object but may be speedily actualized by the intelligent use and direction of one's inner-forces.

Not until you have gone deeply and searchingly into your inner nature and have overcome the many enemies that lurk there, can you have any approximate conception of the subtle power of thought, of its inseparable relation to outward and material things, or of its magical potency when rightly poised and directed in readjusting and transforming the life-conditions.

Every thought you think is a force sent out, and in accordance with its nature and

its intensity will it go out to seek a lodgment in minds receptive to it, and react upon yourself for good or for evil. There is ceaseless reciprocity between mind and mind, and a continual interchange of thought-forces. Selfish and disturbing thoughts are so many malignant and destructive forces, messengers of evil, sent out to stimulate and augment the evil in other minds, which in turn send them back upon you with added power; while thoughts that are calm, pure, and unselfish are so many angelic messengers sent out into the world with health, healing, prosperity, and blessedness upon their wings, counteracting the evil forces, pouring the oil of joy upon the troubled waters of fear, anxiety and sorrow, and restoring to broken hearts their heritage of immortality.

Think good thoughts, and they will quickly become actualized in your outward life in the form of good conditions. Control your forces, and you shall be able to shape your outward life as you will. The savior is one who has perfect control of all the forces within him. The sinner is one who is dom-

inated and controlled by outside influences; he has lost the way, missed the mark of his Divinity.

There is absolutely no other way to true power and abiding peace, but by self-control, self-government, self-purification. To be at the mercy of your disposition is to be impotent, unhappy, and of little real use in the world. The conquest of your petty likes and dislikes, your capricious loves and hates, your fits of fear, anger, suspicion, jealousy, and all the changing moods to which you are more or less helplessly subject, this is the task you have before you if you would weave into the web of life the golden threads of happiness, power, and prosperity. In so far as you are enslaved by your changing moods, will you need to depend upon others and upon outward aids as you walk through life. If you would walk firmly and securely, and would accomplish any achievement, you must learn to rise above and control all such disturbing and retarding vibrations. You must daily practice the habit of putting your mind at rest—"going into the silence," as it is com-

monly called. This is a method of replacing a troubled thought with one of peace, a thought of weakness with one of strength. Until you succeed in doing this you cannot hope to direct your mental forces upon the problems and pursuits of life with any appreciable measure of success. It is the process of diverting one's scattered forces into one powerful channel. Just as a useless marsh may be converted into a field of golden corn or a fruitful garden by draining and directing the scattered and harmful streams into one well-cut channel, so, he who acquires calmness and subdues and directs the thought-currents within himself, saves his soul and fructifies his heart and his life.

As you succeed in gaining mastery over your impulses and thoughts you will begin to feel growing up within you, a new and silent power, and a settled feeling of composure and strength will remain with you. Your latent powers will begin to unfold themselves, and whereas formerly your efforts were weak and ineffectual, you will now be able to work with the calm confidence that commands

success. Along with this new power and strength will be awakened within you that interior illumination known as "intuition," and you will walk no longer in darkness and speculation, but in light and certainty. With the development of this inner vision, judgment and mental penetration will be incalculably increased, and there will evolve within you that prophetic vision by the aid of which you shall be able to sense coming events, and to forecast, with remarkable accuracy, the result of your efforts. In just the measure that you alter from within will your outlook upon life alter; and as you alter your mental attitude towards others they will alter in their attitude and conduct toward you. As you rise above the lower, debilitating, and destructive thought-forces, you will come in contact with the positive, strengthening, and upbuilding currents generated by strong, pure, and noble minds, whereby your happiness will be immeasurably intensified, and you will begin to realize the joy, strength, and power that are born of self-mastery alone. And this joy, strength,

and power will be continually radiating from you, and without any effort on your part, nay, though you are utterly unconscious of it, strong people will be drawn toward you, influence will be put into your hands, and in accordance with your altered thought-world will outward events shape themselves.

“A man’s foes are they of his own household,” and he who would be useful, strong, and happy, must cease to be a passive receptacle for the negative, beggarly, and impure streams of thought; and as a wise householder commands his servants and invites his guests, so must he learn to command his desires, and to say, with authority, what thoughts he shall admit into the mansion of his soul. You have the power of choice; so, turn on the light and develop the positives, and the negatives or darkness shall disappear. Even a very partial success in self-mastery adds greatly to one’s power, and he who succeeds in perfecting this divine accomplishment, enters into possession of undreamed-of wisdom and inward strength and peace, and realizes that all the forces of the universe aid

and protect his footsteps who is master of
his soul.

Would you scale the highest Heaven.
Would you pierce the lowest hell,—
Live in dreams of constant beauty,
Or in basest thinkings dwell.

For your thoughts are Heaven above you,
And your thoughts are hell below;
Bliss is not, except in thinking,
Torment nought but thought can know.

Worlds would vanish but for thinking;
Glory is not but in dreams;
And the Drama of the ages
From the Thought Eternal streams.

Dignity and shame and sorrow.
Pain and anguish, love and hate
Are but maskings of the mighty
Pulsing Thought that governs Fate.

As the colors of the rainbow
Make the one uncolored beam,
So the universal changes
Make the One Eternal Dream.

And the Dream is all within you,
And the Dreamer waiteth long
For the Morning to awake him
To the living thought and strong.

That shall make the ideal real,
Make to vanish dreams of hell
In the highest, holiest Heaven
Where the pure and perfect dwell.

Evil is the thought that thinks it;
Good, the thought that makes it so;
Light and darkness, sin and pureness
Likewise out of thinking grow.

Dwell in thought upon the Grandest,
And the Grandest you shall see:
Fix your mind upon the Highest,
And the Highest you shall be.

THE SECRET OF HEALTH, SUCCESS, AND POWER

WE all remember with what intense delight, as children, we listened to the never-tiring fairy-tale. How eagerly we followed the fluctuating fortunes of the good boy or girl, ever protected in the hour of crisis the evil machinations of the scheming witch, the cruel giant, or the wicked king. Our little hearts never faltered for the fate of the hero or heroine, nor did we doubt their ultimate triumph over all their enemies, since we knew that the fairies were infallible, and that they would never desert those who had consecrated themselves to the good and the true. And what unspeakable joy pulsated within us when the Fairy Queen, bringing all her magic to bear at the critical moment, scattered all the darkness and trouble, and granted them the complete satisfaction of all their hopes, and they were "happy ever after."

With the accumulating years, and an ever-increasing intimacy with the so-called "realities" of life, our beautiful fairy world became obliterated, and its wonderful inhabitants were relegated, in the archives of memory, to the shadowy and unreal. We thought we were wise and strong in thus leaving for ever the land of childish dreams, but as we re-become little children in the wondrous world of wisdom, we shall return again to the inspiring dreams of childhood and find that they are, after all, realities.

The fairy-folk, so small and nearly always invisible, yet possessed of an all-conquering and magical power, who bestow upon the good, health, wealth, and happiness, along with all the gifts of nature in lavish profusion, start again into reality and become immortalized in the soul-realm of him who, by growth in wisdom, has entered into a knowledge of the power of thought and of the laws which govern the inner world of your being. To him the fairies live again as thought-people, thought-messengers, thought-powers working in harmony with the over-

ruling Good. And they who, day by day, endeavor to harmonize their hearts with the heart of the Supreme Good, do in reality acquire true health, wealth, and happiness. There is no protection to compare with goodness, and by "goodness" I do not mean a mere outward conformity to the rules of morality; I mean pure thought, noble aspiration, unselfish love, and freedom from vain-glory. To dwell continually in good thoughts, is to throw around oneself a psychic atmosphere of sweetness and power that leaves its impress upon all who come in contact with it.

As the rising sun puts to rout the helpless shadows, so are all the impotent forces of evil put to flight by the searching rays of positive thought which shine forth from a heart made strong in purity and in faith.

Where there is sterling faith and uncompromising purity there is health, there is success, there is power. In such a one, disease, failure, and disaster can find no lodgment, for there is nothing on which they can feed.

Even physical conditions are determined by mental states, and to this truth the scientific world is rapidly being drawn. The old, materialistic belief that a man is what his body makes him, is rapidly passing away, and is being replaced by the inspiring belief that man is superior to his body, and that his body is what he makes it by the power of thought. Men everywhere are ceasing to believe that a man is despairing because he is dyspeptic, and are coming to understand that he is dyspeptic because he is despairing; in the near future, the fact that all disease has its origin in the mind will become common knowledge.

There is no evil in the universe but has its root and origin in the mind, and sin, sickness, sorrow, and affliction do not in reality belong to the universal order, are not inherent in the nature of things, but are the direct outcome of our ignorance of the right relations of things.

According to tradition, there once lived in India a school of philosophers who led a life of such absolute purity and simplicity that

they commonly reached the age of one hundred and fifty years, and to fall sick was looked upon by them as an unpardonable disgrace, for it was considered to indicate violation of law.

The sooner we realize and acknowledge that sickness, far from being the arbitrary visitation of an offended God or the test of an unwise Providence, is the result of our own error or sin, the sooner shall we enter upon the highway of health. Disease comes to those who attract it, to those whose minds and bodies are receptive to it, and flees from those whose strong, pure, and positive thought-sphere generates healing and life-giving currents.

If you are given to fear, anger, worry, jealousy, greed, or any other inharmonious state of mind, and expect perfect physical health, you are expecting the impossible, because you are continually sowing the seeds of disease in your mind. Such conditions of mind are carefully shunned by the wise man, for he knows them to be far more dangerous than a bad drain or an infected house.

If you would be free from all physical aches and pains, and would enjoy perfect physical harmony, then put your mind in order, and harmonize your thoughts. Think joyful thoughts, think loving thoughts, let the elixir of good will course through your veins; you will need no other medicine. Put away your jealousies, your suspicions, your worries, your hatreds, your selfish indulgences, and you will put away your dyspepsia, your biliousness, your nervousness and aching joints. If you will persist in clinging to these debilitating and demoralizing habits of mind, then do not complain when your body is laid low with sickness.

The following story illustrates the close relation that exists between habits of mind and bodily conditions: A certain man was afflicted with a painful disease, and tried one physician after another, but all to no purpose. He visited towns famous for their curative waters, and after having bathed in them all, his disease was more painful than ever. One night he dreamed that a Presence came to him and said, "Brother, hast thou

tried all the means of cure?" and he replied, "I have tried all." "Nay," said the Presence, "Come with me, and I will show thee a healing bath that has escaped thy notice." The afflicted man followed, and the Presence led him to a clear pool of water, and said, "Plunge thyself in this water and thou shalt surely recover," and thereupon vanished. The man plunged into the water, and on coming out, lo! his disease had left him, and at the same moment he saw written above the pool the word "Renounce." Upon waking, the full meaning of his dream flashed across his mind, and looking within he discovered that he had, all along, been a victim to a sinful indulgence, which he vowed that he would renounce for ever. He carried out his vow, from that day his affliction began to leave him, and in a short time he was completely restored to health.

Many people complain that they have broken down through over-work. In the majority of such cases the breakdown is more frequently the result of foolishly wasted energy. If you would secure health you must

learn to work without friction. To become anxious or excited or to worry over needless details is to invite a breakdown. Work, whether of brain or body, is beneficial and health-giving, and the man who can work with a steady and calm persistency, freed from all fear, anxiety and worry, and with his mind utterly oblivious to all but the work he has in hand, will not only accomplish far more than the man who is always hurried and anxious, but he will retain his health, a boon that the other quickly forfeits.

True health and true success go together; for they are inseparably intertwined in the thought-realm. As mental harmony produces bodily health, so it also leads to a harmonious sequence in the actual working out of one's plans. Order your thoughts and you shall order your life. Pour the oil of tranquillity upon the turbulent waters of the passions and prejudices, and the tempests of misfortune, howsoever they may threaten, will be powerless to wreck the bark of your soul as it threads its way across the ocean of life. If that bark be piloted by a cheerful

and never-failing faith, its course will be doubly sure, and many perils will pass it by which would otherwise attack it. By the power of faith every enduring work is accomplished. Faith in the Supreme; faith in the over-ruling Law; faith in your work, and in your power to accomplish that work,—here are the rocks upon which you must build if you would achieve, if you would stand and not fall. To follow, in all circumstances, the highest promptings within you; to be true to the Divine Self; to rely upon the inward Light, the inward Voice, and to pursue your purpose with a fearless and restful heart, believing that the future will yield unto you the meed of every thought and effort; to know that the laws of the universe can never fail, and that your own will come back to you with mathematical exactitude, this is faith and the living of faith. By the power of such a faith the dark waters of uncertainty are divided, every mountain of difficulty crumbles away, and the believing soul passes on unharmed. Strive, O reader, to acquire, above everything, the priceless possession of this

dauntless faith, for it is the talisman of happiness, of success, of peace, of power, of all that makes life great, and superior to suffering. Build upon such a faith, and you build upon the Rock of the Eternal with the materials of the Eternal, and the structure that you erect will never be dissolved, for it will transcend all the accumulations of material luxuries and riches, the end of which is dust. Whether you are hurled into the depths of sorrow or lifted upon the heights of joy, ever retain your hold upon this faith, ever return to it as your rock of refuge, and keep your feet firmly planted upon its immortal and immovable base. Centered in such a faith, you will become possessed of such spiritual strength as will shatter, like so many toys of glass, all the forces of evil hurled against you, and you will achieve a success such as the mere striver after worldly gain can never know or even dream of. "If ye have faith, and doubt not, ye shall not only do this, . . . but if ye shall say unto this mountain, be thou removed and be thou cast into the sea, it shall be done."

There are those to-day, men and women tabernacled in flesh and blood, who have realized this faith, who live in it and by it day by day, and who, having put it to the uttermost test, have entered into the possession of its glory and its peace. Such have sent out the word of command, and the mountains of sorrow and disappointment, of mental weariness and physical pain, have passed from them, and have been cast into the sea of oblivion.

If you become possessed of this faith you will not need to trouble about your success or failure, for success must come. You will not need to become anxious about results, but will work joyfully and peacefully, knowing that right thoughts and right efforts shall inevitably bring about right results.

I know a woman who has entered into many blissful satisfactions, to whom a friend remarked recently, "Oh, how fortunate you are! You only have to wish for a thing, and it comes to you." And it did, indeed, appear so on the surface; but in reality all the blessedness that has entered into this woman's

life is the direct outcome of the inward state of blessedness which she has, throughout life, been cultivating and training toward perfection. Mere wishing brings nothing but disappointment; *it is living that tells*. The foolish wish and grumble; the wise, work and wait. And this woman had worked; worked without and within, but especially within upon heart and soul; with the invisible hands of the spirit had she built, with the precious stones of faith, hope, joy, devotion, and love, a fair temple of light, whose glorifying radiance was ever about her. It beamed in her eye, it shone through her countenance, it vibrated in her voice, and all who came into her presence felt its captivating spell.

As with her, so with you. Your success, your failure, your influence, your life entire you carry about with you, for your dominant trends of thought are the determining factors in your destiny. Send forth loving, stainless, and happy thoughts, and blessings will fall into your hands, and your table be spread with the cloth of peace. Send forth hateful, tainted and unhappy thoughts, and curses

will rain down upon you, and fear and unrest wait upon your pillow. You are the unconditional maker of your fate, be that fate what it may. Every moment you are sending forth from you the influences to make or to mar your life. Let your heart grow large, loving, unselfish, and great and lasting will be your influence and success. Confine it within the narrow limits of self-interest, and even though you become a millionaire your influence and success, at the final reckoning, will be found quite insignificant.

Cultivate, then, this pure and unselfish spirit, and combine with purity and faith, singleness of purpose, and you are evolving from within the elements, not only of abounding health and enduring success, but of greatness and power.

If your present position is distasteful to you, and your heart not in your work, nevertheless perform your duties with scrupulous diligence, and, whilst resting your mind in the idea that the better position and greater opportunities are waiting for you, ever keep an active mental outlook for budding pos-

sibilities, so that when the critical moment arrives, and the new channel presents itself, you will step into it with your mind fully prepared for the undertaking, and with the intelligence and foresight born of mental discipline.

Whatever your task may be, concentrate your whole mind upon it, throw into it all the energy of which you are capable. The faultless completion of small tasks leads inevitably to larger tasks. See to it that you rise by steady climbing, and you shall never fall. Herein lies the secret of true power. Learn, by constant practice, how to husband your resources, and to concentrate them at any moment upon a given point. The foolish waste mental and spiritual energy in frivolity, foolish chatter, or selfish argument, not to mention wasteful physical excesses.

If you would acquire overcoming power you must cultivate poise and passivity. You must be able to stand alone. All power is associated with immobility. The mountain, the massive rock, the storm-tried oak, all

speak to us of power, because of their combined solitary grandeur and defiant fixity; while the shifting sand, the yielding twig, and the waving reed speak to us of weakness, because they are mobile and non-resistant, and utterly useless when detached from their fellows. He is the man of power who, when all his fellows are swayed by some emotion or passion, remains calm and unmoved.

He only is fitted to command and control who succeeds in commanding and controlling himself. The hysterical, the fearful, the thoughtless and frivolous, let such seek company, or they will fall for lack of support; but the calm, the fearless, the thoughtful, and grave, let such seek the solitude of the forest, the desert, and the mountain-top, and to their power more power will be added, and they will more and more successfully stem the psychic currents and whirlpools that engulf mankind.

Passion is not necessarily power; it may be the abuse of power, the dispersion of power. Unrestrained passion is like a furious storm that beats fiercely and wildly upon the

embattled rock, whilst power is like the rock itself, which remains silent and unmoved through it all. It was a manifestation of true power when Martin Luther, wearied by the persuasions of fearful friends who were doubtful of his safety should he go to Worms, replied, "If there were as many devils in Worms as there are tiles on the housetops I would go." When Benjamin Disraeli broke down in his first Parliamentary speech, and so brought upon himself the derision of the House, that was an exhibition of germinal power when he exclaimed. "The day will come when you will consider it an honor to listen to me."

When a young man whom I knew to be passing through continual reverses and misfortunes, was mocked by his friends and told to desist from further effort, and he replied, "The time is not far distant when you will marvel at my good fortune and success," he showed himself possessed of the silent and irresistible power that has since taken him over innumerable difficulties and crowned his life with success.

If you have not this power, you may acquire it by practice; and the beginning of power is likewise the beginning of wisdom. You must commence by overcoming those purposeless trivialities to which you have hitherto been a willing victim. Boisterous and uncontrolled laughter, slander and idle talk, joking merely to raise a laugh, all these things must be put on one side as so much waste of valuable energy. St. Paul never showed his wonderful insight into the hidden laws of human progress to greater advantage than when he warned the Ephesians against "foolish talking and jesting," which is not convenient," since to dwell habitually in such practices is to destroy all spiritual power and life. As you succeed in rendering yourself impervious to such mental dissipations you will begin to understand what true power is, and you will then commence to grapple with the more powerful desires and appetites that hold your soul in bondage and bar the way to power, and your further progress will then be made clear.

Above all, be of single aim; have a legitimate and useful purpose, and devote yourself unreservedly to it. Let nothing draw you aside; remember that "the double-minded man is unstable in all his ways." Be eager to learn, but slow to beg. Have a thorough understanding of your work, and let it be your own; and as you proceed, ever following the inward Guide, the infallible Voice, you will pass on from victory to victory, rise step by step to higher resting-places, and your ever-broadening outlook will gradually reveal to you the essential beauty and purpose of life. Self-purified, health will be yours; faith-protected success will be yours; self-governed, power will be yours, and all that you do will prosper, for, ceasing to be a disjointed unit, self-enslaved, you will be in harmony with the Great Law, working no longer against, but with, the Universal Life, the Eternal Good. What health you gain it will remain with you; what success you achieve will be beyond all human computation, and never will pass away; and what influence and power you wield will

continue to increase throughout the ages, for it will be a part of the unchangeable Principle that supports the universe.

So this, then, is the secret of health: a pure heart and a well-ordered mind; this is the secret of success: an unfaltering faith, and a wisely-directed purpose; and to rein with unfaltering will the dark steed of desire, this is the secret of power.

All ways are waiting for my feet to tread,
The light and dark, the living and the dead,
The broad and narrow way, the high and low,
The good and bad, and with quick step or slow,
I now may enter any way I will,
And find, by walking, which is good, which ill.

And all good things my wandering feet await,
If I but come, with vow inviolate,
Unto the narrow, high, and holy way
Of heart-broken purity, and therein stay;
Walking, secure from him who taunts and scorns,
To flowery meads, across the path of thorns.

And I may stand where health, success, and power
Await my coming, if, each fleeting hour,
I cling to love and patience, and abide
With stainlessness, and never step aside
From high integrity; so shall I see
At last the land of immortality.

And I may seek and find; I may achieve;
I may not claim, but, losing, may retrieve.
The law bends not for me, but I must bend
Unto the law, if I would reach the end
Of my afflictions, if I would restore
My soul to Light and Life, and weep no more.

Not mine the arrogant and selfish claim
To all good things; be mine the lowly aim
To seek and find, to know and comprehend,
And wisdom-ward all holy footsteps wend.
Nothing is mine to claim or to command,
But all is mine to know and understand.

THE SECRET OF ABOUNDING HAPPINESS

GREAT is the thirst for happiness, and equally great the lack of happiness. The majority of the poor long for riches, believing that their possession will bring them supreme and lasting happiness. Many who are rich, having gratified every desire and whim, suffer from ennui and repletion, and are even further from the possession of happiness than the very poor. If we reflect upon this it will ultimately lead us to a knowledge of the all important truth that happiness is not derived from mere outward possessions, nor misery from the lack of them; if this were so, we should find the poor always miserable and the rich always happy, whereas the reverse is frequently the case. Some of the most wretched people whom I have known were those surrounded by riches and luxury, whilst some of the brightest and happiest people I have met were

possessed of only the barest necessities of life. Many men who have accumulated riches have confessed that the selfish gratification which followed the acquisition of riches has robbed life of its sweetness, and that they were never so happy as when poor.

What, then, is happiness, and how is it to be secured? Is it a figment, a delusion, and is suffering alone perennial?

We shall find, after earnest observation and reflection, that all except those who have entered the way of wisdom believe that happiness is only to be obtained *by the gratification of desire*. It is this belief, rooted in the soil of ignorance and continually watered by selfish cravings, that is the cause of all the misery in the world. Nor do I limit the word *desire* to the grosser animal cravings; it extends to the higher psychic realm, where far more powerful, subtle, and insidious cravings hold in bondage the intellectual and refined, depriving them of all that beauty, harmony and purity of soul whose expression is happiness.

Most people will admit that selfishness is the cause of all the unhappiness in the world, but they fall under the soul-destroying delusion that it is somebody's else selfishness, and not their own. When willing to admit that all your unhappiness is the result of your own selfishness you will not be far from the gates of Paradise; but so long as you are convinced that it is the selfishness of others that is robbing you of joy, so long will you remain a prisoner in your self-created chamber of torture.

Happiness is that inward state of perfect satisfaction which is joy and peace, from which all desire has been eliminated. The satisfaction which results from gratified desire is brief and illusionary, and is followed by an increased demand for gratification. Desire is as insatiable as the ocean, and clamors more and more loudly as its demands are attended to. It claims ever-increasing service from its deluded devotees, until at last they are struck down with physical or mental anguish, and are hurled into the purifying fires of suffering. Desire is the region of

hell, and all torments centre there. The giving up of desire is the realization of heaven, and all delights await the pilgrim thither.

"I sent my soul through the invisible,
Some letter of that after life to spell.
And by and by my soul returned to me,
And whispered, 'I myself am heaven and hell.'"

Heaven and hell are inward states. Sink into self and its gratifications, and you sink into hell; rise above self into that state of consciousness which is the utter denial and forgetfulness of self, and you enter Heaven. Self is blind, without judgment, not possessed of true knowledge, and always leads to suffering. Correct perception, unbiassed judgment, and true knowledge belong only to the divine state, and only in so far as you realize this divine consciousness can you know what real happiness is. So long as you persist in selfishly seeking for your own personal happiness, so long will happiness elude you, and you will be sowing the seeds of wretchedness. In so far as you succeed in losing yourself in the service of others, in that measure

will happiness come to you, and you will
reap a harvest of bliss.

"It is in loving, not in being loved,
The heart is blessed;
It is in giving, not in seeking gifts,
We find our quest.
Whatever be thy longing or thy need,
That do thou give;
So shall thy soul be fed, and thou indeed
Shalt truly live."

Cling to self, and you cling to sorrow;
relinquish self, and you enter into peace.
To seek selfishly is not only to lose happiness, but even that which we believe to be the source of happiness. See how the glutton is continually looking about for a new delicacy wherewith to stimulate his false appetite; and how, bloated, burdened, and diseased, scarcely any food at last is eaten with pleasure. Whereas he who has mastered his appetite, has once tasted real hunger, he not only does not seek, but never thinks of gustatory pleasure, finds delight in the most frugal meal. He has learned to eat little, but to eat it much. The angel-form of happiness, which men looking through the eyes

of self imagine they see in gratified desire, when clasped is found to be the skeleton of misery. Truly, "he that seeketh his life shall lose it, and he that loseth his life shall find it."

Abiding happiness will come to you when, ceasing selfishly to cling, you are willing to give up. When you are willing to lose, unreservedly, that impermanent thing so dear to you, which, whether you cling to it or not, will one day be snatched from you, then you will find that what seemed to you like a painful loss, turns out to be supreme gain. To give up in order to gain, than this there is no greater delusion, no more prolific source of misery; but to be willing to yield and suffer loss thereby, this is indeed the Way of Life.

How is it possible to find real happiness by centering ourselves in those things which, by their very nature, must pass away? Abiding and real happiness can be found only by centering ourselves in that which is permanent. Rise, therefore, above the clinging to and the craving for impermanent things, and you will then enter into a con-

sciousness of the Eternal, and as, rising above self and growing more and more into the spirit of purity, self-sacrifice and universal Love, you become centred in that consciousness, you will realize the happiness that has no reaction, that can never be taken from you.

The heart that has reached utter self-forgetfulness in its love for others has not only become possessed of the highest happiness but has entered into immortality, for it has realized the Divine. Look back upon your life, and you will find that the moments of supremest happiness were those in which you uttered some word or performed some deed, act of compassion or self-denying love.

Spiritually, happiness and harmony are synonymous. Harmony is one phase of the Great Law whose spiritual expression is love. All selfishness is discord, and to be selfish is to be out of harmony with the Divine order. As we realize the all-embracing love, the Divine Love that is the negation of self, we put ourselves in harmony with the divine music, the universal song, and the ineffable

melody that is true happiness becomes our own.

Men and women are rushing hither and thither in the blind search for happiness, and cannot find it; nor will they ever until they recognize that happiness is already within them and about them, filling the universe, and that they in their selfish searching are shutting themselves out from it.

"I followed happiness to make her mine,
Past towering oak and swinging ivy vine.
She fled, I chased, o'er slanting hill and dale,
O'er fields and meadows, in the purpling vale;
Pursuing rapidly o'er dashing stream,
I scaled the dizzy cliffs where eagles scream;
I traversed swiftly every land and sea,
But always happiness eluded me.

"Exhausted, fainting I pursued no more,
But sank to rest upon a barren shore.
One came and asked for food, and one for alms;
I placed the bread and gold in bony palms.
One came for sympathy, and one for rest;
I shared with every needy one my best;
When, lo! sweet Happiness, with form divine,
Stood by me, whispering softly, 'I am thine.'"

These beautiful lines of Burleigh's express the secret of all abounding happiness. Sacrifice the personal and transient, and you rise

at once into the impersonal and permanent. Give up the narrow cramped self that seeks to render all things subservient to its own petty interests, and you will enter into the company of the angels, into the very heart and essence of universal Love. Forget yourself entirely in the sorrows of others and in ministering to others, and divine happiness will emancipate you from all sorrow and suffering. "Taking the first step with a good thought, the second with a good word, and the third with a good deed, I entered Paradise." You also shall enter into Paradise by pursuing a like course. It is not beyond, it is here. It is realized only by the unselfish. It is known in its fullness only to the pure in heart.

If you have not realized this unbounded happiness you may begin to actualize it by ever holding before you the lofty ideal of unselfish love, and aspiring toward it. Aspiration of prayer is desire turned upward. It is the soul turning toward its Divine source, where alone permanent satisfaction can be found. By aspiration the destructive forces

of desire are transmuted into divine and all-preserving energy. To aspire is to make an effort to shake off the trammels of desire; it is the prodigal made wise by loneliness and suffering, returning to his Father's Mansion.

As you rise above the sordid self; as you break, one after another, the chains that bind you, will you realize the joy of giving, as distinguished from the misery of grasping—giving of your substance; giving of your intellect; giving of the love and light that is growing within you. You will then understand that it is indeed “more blessed to give than to receive.” But the giving must be *of the heart* without any taint of self, without desire for reward. The gift of pure love is attended with bliss. If, after you have given, you are wounded because you are not thanked or flattered, or your name put in the paper, know then that your gift was prompted by vanity and not by love, and that you were merely giving in order to get; were not really giving, but grasping.

Lose yourself in the service and well being of others; forget yourself in all that you do:

this is the secret of abounding happiness. Ever be on the watch to guard against selfishness, and learn faithfully the divine lessons of inward sacrifice; so shall you climb the highest heights of happiness, and shall remain in the never-clouded sunshine of universal joy, clothed in the shining garment of immortality.

Are you searching for the happiness that does not fade away?
Are you looking for the joy that lives, and leaves no grievous day?

Are you panting for the waterbrooks of Love, and Life, and Peace?

Then let all dark desires depart, and selfish seeking cease.

Are you lingering in the paths of pain, grief-haunted, stricken sore?

Are you wandering in the ways that wound your weary feet the more?

Are you sighing for the Resting Place where tears and sorrows cease?

Then sacrifice your selfish heart and find the Heart of Peace.

THE REALIZATION OF PROSPERITY

IT is granted only to the heart abounding in integrity, trust, generosity, and love to realize true prosperity. The heart unpossessed of these qualities cannot know prosperity, for prosperity, like happiness, is not an outward possession, but an inward realization. The greedy man may become a millionaire, but he will be wretched, and mean, and poor, and will even consider himself outwardly poor so long as there is a man in the world richer than himself; whilst the upright, the open-handed, and the loving will realize a full and rich prosperity, even though their outward possessions be small. "He is poor who is dissatisfied; he is rich who is contented with what he has," and he is still richer who is generous with what he has.

When we contemplate the fact that the universe is abounding in all good things, material as well as spiritual, and compare it with man's blind eagerness to secure a few

golden coins, or a few acres of dirt, it is then that we realize how dark and ignorant selfishness is; it is then we know that self-seeking is self-destruction.

Nature gives all, without reservation, and loses nothing; man, grasping all, loses everything.

If you would realize true prosperity do not settle down, as many have done, into the belief that if you do right everything will go wrong. Do not allow the word "competition" to shake your faith in the supremacy of righteousness. I care not what men may say about the "laws of competition," for do I not know the unchangeable Law that shall one day put them all to rout, and that puts them to rout even now in the heart and life of the righteous man? Knowing this Law I can contemplate all dishonesty with undisturbed repose, for I know where certain destruction awaits it.

Under all circumstances *do what you believe to be right*, and trust the Law; trust the Divine Power immanent in the universe, and it will never desert you, and you will be

protected. By such trust all your losses will be converted into gains, and all curses that threaten will be transmitted into blessings. Never let go of integrity, generosity, and love, for these, coupled with energy, will lift you into the truly prosperous state. Do not believe the world when it tells you that you must always attend to "number one" first, and to others afterward. To do this is not to think of others at all, but of one's own comforts only. To those that practise this the day will come when they will be deserted by all, and when they cry out in their loneliness and anguish there will be no one to hear and help them. To consider oneself before all others is to cramp and warp and hinder every noble and divine impulse. Let your soul expand, let your heart reach out to others in loving and generous warmth, and great and lasting will be your joy, and all prosperity will come to you.

Those who have wandered from the highway of righteousness guard themselves against competition; those who pursue the right need not to trouble about such defence. This is

no empty statement. There are men to-day who, by the power of integrity and faith, have defied all competition, and who, without swerving in the least from their method when competed with, have risen steadily into prosperity, whilst those who tried to undermine them have fallen back defeated.

To possess the inward qualities that constitute *goodness* is to be armored against all the powers of evil, and to be protected doubly in every time of trial; and to build oneself up in those qualities is to build up a success that cannot be shaken, and to enter into a prosperity which will endure for ever.

The White Robe of the Heart Invisible
Is stained with sin and sorrow, grief and pain,
And all repentant pools and springs of prayer
Shall not avail to wash it white again.

While in the path of ignorance I walk,
The stains of error will not cease to cling;
Defilements mark the crooked path of self,
Where anguish lurks and disappointments sting.

Knowledge and wisdom only can avail
To purify and make my garment clean,
For therein lie love's waters; therein rests
Peace undisturbed, eternal, and serene.

Sin and repentance is the path of pain,
Knowledge and wisdom is the path of Peace;
By the near way of practice shall I find
Where bliss begins, how pains and sorrows cease.

Self shall depart, and Truth shall take its place;
The Changeless One, the Indivisible
Shall take up His abode in me, and cleanse
The White Robe of the Heart Invisible.

PART II
THE WAY OF PEACE

THE POWER OF MEDITATION

SPIRITUAL meditation is the pathway to Divinity. It is the mystic ladder that reaches from earth to heaven, from error to Truth, from pain to peace. Every saint has climbed it; every sinner must come to it, and every weary pilgrim who turns his back upon self and the world and sets his face resolutely towards the Father's Home, must plant his feet upon its golden rounds. Without its aid you cannot grow into the divine state, the divine likeness, the divine peace, and the fadeless glories and unpolluting joys of Truth will remain hidden from you.

Meditation is the intense dwelling, in thought, upon an idea or a theme, with the object of thoroughly comprehending it, and whatsoever you constantly meditate upon you will not only come to understand, but will grow more and more into its likeness, for it thus becomes incorporated into your very

being, becomes, in fact, your very self. If, therefore, you constantly dwell upon that which is selfish and debasing, you will ultimately become selfish and debased; if you ceaselessly think upon that which is pure and unselfish you will surely become pure and unselfish.

Tell me what it is you most frequently and intensely think upon, to what, in your silent hours, your soul most naturally turns, and I will tell you to what place of pain or peace you are travelling, and whether you are growing into the likeness of the divine or the bestial.

There is an unavoidable tendency to become literally the embodiment of that quality upon which one most constantly thinks. Let, therefore, the object of your meditation be above and not below, so that every time you revert to it in thought you will be lifted up; let it be pure and unmixed with any selfish element; so shall your heart become purified and drawn nearer to Truth, and not defiled and dragged more hopelessly into error.

Meditation, in the spiritual sense in which

I am now using it, is the secret of all growth in spiritual life and in knowledge. Every prophet, sage, and saviour became such by the power of meditation. Jesus meditated upon the Divine immanence until at last he could declare, "I and my Father are One."

Meditation centred upon divine realities is the very essence of prayer. It is the silent reaching of the soul toward the Eternal. Mere petitionary prayer without meditation is a body without a soul, and is powerless to lift the mind and the heart above sin and affliction. If you are daily praying for wisdom, for peace, for loftier purity and for a fuller realization of Truth and that for which you pray is still far from you, it means that you are praying for one thing whilst living out in thought and act another. If you cease from such waywardness, taking your mind off those things the selfish clinging to which debars you from the possession of the stainless realities for which you pray; if you no longer ask God to grant you what you do not deserve, or to bestow upon you the love and the compassion that you refuse to

bestow upon others, but commence to think and act in the spirit of Truth; you will day by day grow into those realities, so that ultimately you will become one with them.

He who would secure any worldly advantage must be willing to work vigorously for it; and he would be foolish indeed who, waiting with folded hands, expected it to come to him for the mere asking. Do not then vainly imagine that you can obtain the heavenly possessions without making an effort. Only when you commence to work earnestly in the kingdom of Truth will you be allowed to partake of the Bread of Life, and when you have by patient and uncomplaining effort earned the spiritual wages for which you ask, they shall not be withheld from you.

If you really seek Truth, and not merely your own gratification; if you love it, above all wordly pleasures and gains; more, even than happiness itself, you will be willing to make the effort necessary for its achievement—you will achieve it.

If you would be freed from sin and sorrow, if you would taste of that spotless purity for

which you sigh and pray, if you would realize wisdom and knowledge and enter into the possession of profound and abiding peace, come now and enter the path of meditation, and let the supreme object of your meditation be Truth.

At the outset, meditation must be distinguished from *idle reverie*. There is nothing dreamy and unpractical about it. It is *a process of searching and uncompromising thought that allows nothing to remain but the simple and naked truth*. Thus meditating you will no longer strive to build yourself up in your prejudices, but, forgetting self, will remember only that you are seeking the Truth. So you will remove, one by one, the errors you have built around yourself in the past, and will patiently wait for the revelation of Truth that comes when your errors have been sufficiently removed. In the silent humility of your heart you will realize that—

“There is an inmost centre in us all
Where Truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in;
This perfect, clear perception, which is Truth,
A baffling and perverting carnal mesh

Blinds it, and makes all error; and to know,
Rather consists in opening out a way
Whence the imprisoned splendor may escape.
Than in effecting entry for a light
Supposed to be without.

Select some portion of the day for meditation, and keep that period sacred to your purpose. The best time is the very early morning when the spirit of repose is upon the world. All natural conditions will then be in your favor; the passions, after the long bodily fast of the night, will be subdued, the excitements and worries of the previous day will have died away, and the mind, strong and yet restful, will be receptive to spiritual instruction. Indeed, one of the first efforts you will be called upon to make will be to shake off lethargy and indulgence; and if you refuse you will be unable to advance, for the demands of the spirit are imperative.

To be awakened spiritually is also to be awakened mentally and physically. The sluggard and the self-indulgent can have no knowledge of Truth. He who, possessed of health and strength, wastes the calm, precious

hours of the silent morning in drowsy indulgence is wholly unfit to climb the heavenly heights.

He whose awakening consciousness has become alive to its lofty possibilities, who is beginning to shake off the darkness of ignorance in which the world is enveloped, rises before the stars have ceased their vigil, and, grappling with the darkness within his soul, strives by holy aspiration to perceive the light of Truth while the unawakened world dreams on.

“The heights by great men reached and kept,
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.”

No saint, no holy man, no teacher of Truth ever lived who did not rise early in the morning. Jesus habitually rose early, and climbed the solitary mountains to engage in holy communion.

If you have to commence your daily duties at a very early hour, and are thus debarred from giving the early morning to systematic meditation, try to give an hour at night.

Should this, by the length and laboriousness of your daily task be denied you, you need not despair, for you may turn your thoughts upward in holy meditation in the intervals of your work, or in those few idle minutes which you now waste aimlessly; should your work be of that kind which becomes by practice automatic, you may meditate while engaged upon it. That eminent Christian saint and philosopher, Joseph Boehme, realized his vast knowledge of divine things whilst working long hours as a shoemaker. In every life there is time to think, and the busiest, the most laborious is not shut out from aspiration and meditation.

Spiritual meditation and self-discipline are inseparable; you will therefore, begin by meditating upon yourself so as to try and understand yourself, remembering that the great object you have in view is the complete removal of all your errors in order that you may realize Truth. You will begin to question your motives, thoughts, and acts, comparing them with your ideal, and endeavoring to look upon them with a calm and im-

partial eye. In this way you will be continually gaining more of that mental and spiritual equilibrium without which men are helpless straws upon the ocean of life. If you are given to hatred or to anger you will meditate upon gentleness and forgiveness, so as to become actually alive to a sense of your harsh and foolish conduct; you will then begin to dwell in thoughts of love, of gentleness, of abounding forgiveness. As you overcome the lower by the higher, there will gradually, silently steal into your heart a knowledge of the Divine Law of Love with an understanding of its bearing upon all the intricacies of life and conduct. In applying this knowledge to your every thought, word, and act, you will grow more and more gentle, more and more loving, more and more divine. Thus with every error, selfish desire, or human weakness; by the power of meditation it is overcome, and as each sin, each error is thrust out, a fuller and a clearer measure of the Light of Truth illumines the pilgrim soul.

Thus meditating, you will be ceaselessly fortifying yourself against your only *real*

enemy, your selfish, perishable self, and will be establishing yourself more and more firmly in the Divine and imperishable Self that is inseparable from Truth. The direct outcome of your meditations will be a calm, spiritual strength that will be your stay and resting-place in the struggle of life. Great is the overcoming power of holy thought, and the strength and the knowledge gained in the hour of silent meditation will enrich the soul with saving remembrance in the hour of strife, of sorrow, or of temptation.

As, by the power of meditation, you grow in wisdom, you will relinquish, more and more, your selfish desires, fickle, impermanent, and productive of sorrow and pain; and will take your stand, with increasing steadfastness and trust, upon unchangeable principles, and will realize heavenly rest.

The object of meditation is the acquirement of a knowledge of eternal principles, and the power resulting from meditation is the ability to rest upon and trust those principles, thereby to become one with the Eternal. The end of meditation is, therefore,

direct knowledge of Truth, God, and the realization of divine and profound peace.

Let your meditations take their rise from the ethical ground that you now occupy. Remember that you are to *grow* into Truth by steady perseverance. If you are an orthodox Christian, meditate ceaselessly upon the spotless purity and divine excellence of the character of Jesus, and apply his every precept to your inner life and outward conduct, so as to approximate more and more toward his perfection. Do not be as those religious ones, who, refusing to meditate upon the Law of Truth and to put into practice the precepts given to them by their Master, are content to worship formally, to cling to their particular creeds, and to continue in the ceaseless round of sin and suffering. Strive to rise by the power of meditation above all selfish clinging to partial gods or to party creeds; above dead formalities and lifeless ignorance. Thus walking the highway of wisdom, with mind fixed upon the spotless Truth, you shall know no halting place short of the realization of Truth. He who ear-

nestly meditates first perceives a truth, as it were, afar off, and then realizes it by daily practice. It is only the doer of the Word of Truth, that can know of the doctrine of Truth, for though by pure thought the Truth is perceived, it is only actualized by practice.

Said the Gautama: "He who gives himself up to vanity, and does not give himself up to meditation, forgetting the real aim of life and grasping at pleasure, will in time envy him who has exerted himself in meditation;" and he instructed his disciples in the following "Five Great Meditations:"

"The first meditation is the meditation of love, in which you so adjust your heart that you long for the weal and welfare of all beings, including the happiness of your enemies.

"The second meditation is the meditation of pity, in which you think of all beings in distress, vividly representing in your imagination their sorrows and anxieties so as to arouse a deep compassion for them in your soul.

"The third meditation is the meditation of joy, in which you think of the prosperity

of others, and rejoice with their rejoicings.

“The fourth meditation is the meditation of impurity, in which you consider the evil consequences of corruption, the effects of sin and diseases; how trivial often the pleasure of the moment, and how fatal its consequences.

“The fifth meditation is the meditation on serenity, in which you rise above love and hate, tyranny and oppression, wealth and want, and regard your own fate with impartial calmness and perfect tranquillity.”

By engaging in these meditations the disciples of Gautama arrived at a knowledge of the Truth. But whether you engage in these particular meditations or not matters little so long as your object is Truth, so long as you hunger and thirst for the righteousness that is a holy heart and a blameless life. In your meditations, therefore, let your heart grow and expand with ever-broadening love, until, free from all hatred, and passion, and condemnation, it embraces the whole universe with thoughtful tenderness. As the flower

opens its petals to receive the morning light, so open your soul more and more to the glorious light of Truth. Soar upward upon the wings of aspiration; be fearless, and believe in the loftiest possibilities. Have faith that a life of absolute meekness is possible; that a life of stainless purity is possible; that a life of perfect holiness is possible; that the realization of the highest truth is possible. He who so believes, climbs rapidly the heavenly hills, whilst unbelievers continue to grope darkly and painfully in the fog-bound valleys.

So believing, so aspiring, so meditating, divinely sweet and beautiful will be your spiritual experiences, and glorious the revelations that will enrapture your inward vision. As you cultivate faith, and as you enter the Jesus Christ state of consciousness, as you realize the divine Love, the divine Justice, the divine Purity, the Perfect Law of Good or of God, great will be your prosperity and your bliss and deep your peace. Old things will pass away, and all things will become new. The veil of the material universe, so

dense and impenetrable to the eye of error, so thin and gauzy to the eye of Truth, will be lifted and the spiritual universe will be revealed. Time will cease, and you will live only in Eternity. Change and mortality will no more cause you anxiety and sorrow, for you will become established in the Unchangeable, and will dwell in the very Heart of Immortality.

STAR OF WISDOM

Star of the birth of Jesus,
Told the wise ones, Heavenward looking,
Waiting, watching for thy gleaming
In the darkness of the night time,
In the starless gloom of midnight;
Shining Herald of the coming
Of the kingdom of the righteous;
Teller of the Mystic story
Of the lowly birth of Godhead
In the stable of the passions,
In the manger of the mind-soul;
Silent singer of the secret
Of compassion deep and holy
To the heart with sorrow burdened,
To the soul with waiting weary:—
Star of all surpassing brightness,
Thou again dost deck the midnight;
Thou again dost cheer the wise ones
Watching in the credal darkness,

Weary of the endless battle
With the grinding blades of error;
Tired of lifeless, useless idols,
Of the dead forms of religions;
Spent with watching for thy shining;
Thou hast ended their despairing;
Thou hast lighted up their pathway;
Thou hast brought again the old Truths
To the hearts of all thy Watchers;
To the souls of them that love thee
Thou dost speak of Joy and Gladness,
Of the peace that comes of Sorrow.
Blessed are they that can see thee,
Weary wanderers in the Night-time;
Blessed they who feel the throbbing,
In their bosoms feel the pulsing
Of a deep Love stirred within them
By the great power of thy shining.
Let us learn thy lesson truly;
Learn it faithfully and humbly;
Learn it meekly, wisely, gladly,
Ancient Star of holy Jesus.

THE TWO MASTERS, SELF AND TRUTH

UPON the battlefield of the human individual two masters are ever contending for the crown of supremacy, for the kingship and dominion of the heart; the master of self; called also the "prince of this world," and the master of Truth, called also the Father God. The master self is that rebellious one whose weapons are passion, pride, avarice, vanity, self-will, implements of darkness; the master Truth is that meek and lowly one whose weapons are gentleness, patience, purity, sacrifice, humility, love, instruments of Light.

In every individual the battle is waged, and as a soldier cannot engage at once in two opposing armies, so every heart is enlisted either in the ranks of self or of Truth. There is no half-and-half course; "There is self and there is Truth; where self is, Truth is not, where Truth is, self is not." Thus

Jesus, the manifested Christ, declared that "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

Truth is so simple, so absolutely undeviating and uncompromising, that it admits of no complexity, no turning, no qualification. Self is ingenious, crooked and governed by subtle and snaky desire, admitting of endless turnings and qualifications, and the deluded worshippers of self vainly imagine that they can gratify every worldly desire and at the same time possess the Truth. But the lovers of Truth worship Truth with the sacrifice of self, and ceaselessly guard themselves against self-seeking.

Do you seek to know and to realize Truth? Then you must be prepared to sacrifice, to renounce to the uttermost, for Truth in all its glory can only be perceived and known when the last vestige of self has disappeared.

The eternal Christ declared that he who would be His disciple must "deny himself

daily." Are you willing to deny yourself, to give up your lusts, your prejudices, your opinions? If so, you may enter the narrow way of Truth, and find that peace from which the world is shut out. The absolute denial, the utter extinction, of self is the perfect state of Truth, and all religions and philosophies are merely so many aids to this supreme attainment.

Self is the denial of Truth. Truth is the denial of self. As you let self die, you will be reborn in Truth. As you cling to self, Truth will be hidden from you.

Whilst you cling to self, your path will be beset with difficulties, and repeated pains, sorrows, and disappointments will be your lot. There are no difficulties in Truth, and coming to Truth, you will be freed from all sorrow and disappointment.

Truth in itself is not hidden and dark. It is always revealed and is perfectly transparent. But the blind and wayward self cannot perceive it. The light of day is not hidden except to the blind, and the Light of Truth is not hidden except to those blinded by self.

Truth is the one Reality in the universe, the inward Harmony, the perfect Justice, the eternal Love. Nothing can be added to it, nor taken from it. It does not depend upon any man, but all men depend upon it. You cannot perceive the beauty of Truth while you are looking out through the eyes of self. If you are vain, you will color everything with your own vanities. If lustful, your heart and mind will be so clouded with the smoke and flames of passion that everything will appear distorted through them. If proud and opinionative, you will see nothing in the whole universe except the magnitude and importance of your own opinions.

There is one quality that pre-eminently distinguishes the man of Truth from the man of self, and that is *humility*. To be not only free from vanity, stubbornness and egotism, but to regard one's own opinions as of no value, this indeed is true humility.

He who is immersed in self regards his own opinions as Truth, and the opinions of other men as error. But that humble Truth-lover who has learned to distinguish between

opinion and Truth, regards all men with the eye of charity, and does not seek to defend his opinions against theirs, but rather sacrifices those opinions that he may love the more, that he may manifest the spirit of Truth, for Truth in its very nature is ineffable and can only be lived. He who has most of charity has most of Truth.

Men engage in heated controversies, and foolishly imagine they are defending the Truth, when in reality they are merely defending their own petty interests and perishable opinions. The follower of self takes up arms against others. The follower of Truth takes up Truth for Truth's sake. Truth, being unchangeable and eternal, is independent of your opinion and of mine. We may enter into it, or we may stay outside; but both our defence and our attack are superfluous, and are hurled back upon ourselves.

Men, enslaved by self, passionate, proud, and condemnatory, believe their particular creed or religion to be the Truth, and all other religions to be error; and they proselytize with passionate ardor. There is but one

religion, the religion of Truth. There is but one error, the error of self. Truth is not a formal belief; it is an unselfish, holy, and aspiring heart, and he who has Truth is at peace with all, and cherishes all with thoughts of love.

You may easily know whether you are a child of Truth or a worshipper of self, if you will silently examine your mind, heart, and conduct. Do you harbor thoughts of suspicion, enmity, envy, lust, pride, or do you constantly and persistently strive to eliminate these? If the former, you are chained to self, no matter what religion you may profess; if the latter, you are a candidate for Truth, even though outwardly you may profess no religion. Are you passionate, self-willed, ever seeking to gain your own ends, self-indulgent, and self-centred; or are you gentle, mild, unselfish, quit of every form of self-indulgence, and ever ready to give up your own for Truth? If the former, self is your master; if the latter, Truth is the object of your affection. Do you strive for riches? Do you fight, with passion, for your party?

Do you lust for power and leadership? Are you given to ostentation and self-praise? Or have you given up the love of riches? Have you relinquished all strife? Are you content to take the lowest place, and to be passed by unnoticed? And have you ceased to talk about yourself and to regard yourself with self-complacent pride? If the former, even though you may imagine you worship God, the god of your heart is self. If the latter, even though you may withhold your lips from worship, you are dwelling with the Most High.

The signs by which the Truth-lover is known are unmistakable. Hear the Holy Krishna declare them, in Sir Edwin Arnold's beautiful rendering of the "Bhavagadgita"

"Fearlessness, singleness of soul, the will
 Always to strive for wisdom; opened hand
 And governed appetites; and piety,
 And love of lonely study; humbleness,
 Uprightness, heed to injure nought which lives,
 Truthfulness, slowness unto wrath, a mind
 That lightly letteth go what others prize;
 And equanimity, and charity
 Which spieth no man's faults; and tenderness
 Towards all that suffer; a contented heart,

Fluttered by no desires; a bearing mild,
Modest and grave, with manhood nobly mixed,
With patience, fortitude and purity;
An unvengeful spirit, never given
To rate itself too high—such be the signs,
O Indian Prince! of him whose feet are set
On that fair path which leads to heavenly birth!"

When men, lost in the devious ways of error and self, have forgotten the "heavenly birth," the state of holiness and Truth, they set up artificial standards by which to judge one another, and make acceptance of and adherence to their own particular theology, the test of Truth; and so men are divided one against another, and there is ceaseless enmity and strife, and unending sorrow and suffering.

Reader, do you seek to realize the birth into Truth? There is only one way: *Let self die*. All those lusts, appetities, desires, opinions, limited conceptions, and prejudices to which you have hitherto so tenaciously clung, let them fall from you. Let them no longer hold you in bondage, and Truth will be yours. Cease to look upon your own religion as superior to all others, and strive

humbly to learn the supreme lesson of charity. No longer cling to the idea, so productive of strife and sorrow, that the Savior whom you worship is the only Savior, and that the Savior whom your brother worships with equal sincerity and ardor, is an impostor; but seek diligently the path of holiness, and then you will realize that every holy man is a savior of mankind.

The giving up of self is not merely the renunciation of outward things. It consists of the renunciation of the inward sin, the inward error. Not by giving up vain clothing, not by relinquishing riches, not by abstaining from certain foods; not by speaking smooth words; not by these things is the Truth found; but by giving up the spirit of vanity; by relinquishing the desire for riches; by abstaining from the lust of self-indulgence; by giving up all hatred, strife, condemnation and self-seeking, and becoming gentle and pure at heart; by doing these things is the Truth found. To do the former, and not to do the latter, is pharisaism and hypocrisy, whereas the latter includes the

former. You may renounce the outward world and isolate yourself in a cave or in the depths of a forest, but you will take all your selfishness with you, and unless you renounce that, great indeed will be your wretchedness and deep your delusion. You may remain just where you are, performing all your duties, and yet renounce the world, the inward enemy. To be in the world and yet not of the world is the highest perfection, the most blessed peace, is to achieve the greatest victory. The renunciation of self is the way of Truth, therefore,

“Enter the Path; there is no grief like hate,
No pain like passion, no deceit like sense;
Enter the Path; far hath he gone whose foot
Treads down one fond offence.”

As you succeed in overcoming self you will begin to see things in their right relations. He who is swayed by any passion, prejudice, like or dislike, adjusts everything to that particular bias, and sees only his own delusions. He who is absolutely free from all passion, prejudice, preference, and partiality, sees himself as he is, sees others as they are, sees all

things in their proper proportions and right relations. Having nothing to attack, nothing to defend, nothing to conceal, and no interests to guard, he is at peace. He has realized the profound simplicity of Truth, for this unbiassed, tranquil, blessed state of mind and heart is the state of Truth. He who attains to it dwells with the angels, and sits at the footstool of the Supreme. Knowing the Great Law, knowing the origin of sorrow, knowing the secret of suffering, knowing the way of emancipation in Truth, how can such a one engage in strife or condemnation? For, though he knows that the blind, self-seeking world, surrounded with the clouds of its own illusions and enveloped in the darkness of error and self, cannot perceive the steadfast Light of Truth and is utterly incapable of comprehending the profound simplicity of the heart that has died, or is dying, to self; yet he also knows that when the suffering ages have piled up mountains of sorrow, the crushed and burdened individual of the world will fly to its final refuge, and that when the ages are completed, every prodigal will

come back to the fold of Truth. And so he dwells in good will towards all, and regards all with the tender compassion that a father bestows upon his wayward children.

Men cannot understand Truth because they cling to self, because they believe in and love self, because they believe self to be the only reality, whereas it is the one delusion.

When you cease to believe in and love self you will desert it, and will fly to Truth, and there find the Eternal Reality.

When men are intoxicated with the wines of luxury, and pleasure, and vanity, the thirst of life grows and deepens within them, and they delude themselves with dreams of fleshly immortality; but when they come to reap the harvest of their own sowing, and pain and sorrow supervene, then, crushed and humiliated, relinquishing self and all the intoxications of self, they come, with aching hearts to the one immortality, the immortality that destroys all delusions, the spiritual immortality in Truth.

Men pass from evil to good, from self to Truth, through the dark gate of sorrow,

for sorrow and self are inseparable. Only in the peace and bliss of Truth is all sorrow vanquished. If you suffer disappointment because your cherished plans have been thwarted, or because some one has not come up to your anticipations, it is because you are clinging to self. If you suffer remorse for your conduct, it is because you have given way to self. If you are overwhelmed with chagrin and regret because of the attitude of some one else toward you, it is because you have been cherishing self. If you are wounded on account of what has been done to you or said of you, it is because you are walking in the painful way of self. All suffering is of self. All suffering ends in Truth. When you have entered into and realized Truth, you will no longer suffer disappointment, remorse, and regret, and sorrow will flee from you.

"Self is the only prison that can ever bind the soul;
Truth is the only angel that can bid the gates unroll;
And when he comes to call thee, arise and follow fast;
His way may lie through darkness, but it leads to light at last."

The woe of the world is of its own making. Sorrow purifies and deepens the soul, and the extremity of sorrow is the prelude to Truth.

Have you suffered much? Have you sorrowed deeply? Have you pondered seriously upon the problem of life? If so, you are prepared to wage war against self, and to become a disciple of Truth.

The intellectual who do not see the necessity for giving up self, frame endless theories about the universe, and call them Truth; but do thou pursue that direct line of conduct which is the practice of righteousness, and thou wilt realize the Truth that has no place in theory, that never changes. Cultivate your heart. Water it continually with unselfish love and deep-felt pity, and strive to shut out from it all thoughts and feelings that are not in accordance with Love. Return good for evil, love for hatred, gentleness for ill-treatment, and remain silent when attacked. So shall you transmute all your selfish desires into the pure gold of Love, and self will disappear in Truth. So will

you walk blamelessly amongst men, yoked with the easy yoke of lowliness, and clothed with the divine garment of humility.

Regenerate the body—yes each atom, small cell—and love it to Divinity. Love your neighbor as your own self, etc. Your body is the neighbor to your Real Self or to the Real Man.

O come, weary brother! thy struggling and striving
End thou in the heart of the Master of Truth;
Across self's drear desert why wilt thou be driving,
Athirst for the quickening waters of Truth,

When here, by the path of thy searching and sinning,
Flows Life's gladsome stream, lies Love's oasis green?
Come, turn thou and rest; know the end and beginning,
The sought and the searcher, the seer and the seen.

Thy Master sits not in the unapproached mountains,
Nor dwells in the mirage which floats on the air,
Nor shalt thou discover His magical fountains
In pathways of sand that encircle despair.

In selfhood's dark desert cease wearily seeking
The odorous tracks of the feet of thy King;
And if thou wouldst hear the sweet sound of His speaking,
Be deaf to all voices that emptily sing.

Flee the vanishing places; renounce all thou hast;
Leave all that thou lovest, and, naked and bare,
Thyself at the shrine of the *Innermost* cast;
The Highest, the Holiest, the Changeless is there.

Within, in the heart of the Silence He dwelleth;
Leave sorrow and sin, leave thy wanderings sore;
Come bathe in His Joy, whilst He, whispering, telleth
Thy soul what it seeketh, and wander no more.

Then cease, weary brother, thy struggling and striving;
Find peace in the heart of the Master of Truth;
Across self's dark desert cease wearily driving;
Come, drink at the beautiful waters of Truth.

THE ACQUIREMENT OF SPIRITUAL POWER

THE world is filled with men and women seeking pleasure, excitement, novelty; seeking ever to be moved to laughter or to tears; not seeking strength, stability, and power; but courting weakness, and eagerly engaged in dispersing what energy and power they have.

Men and women of real power and influence are few, because few are prepared to make the sacrifice necessary to the acquirement of power, and fewer still are ready to build up degree by degree character patiently.

To be swayed by your fluctuating thoughts and impulses is to be weak and powerless; to control and direct those forces aright is to be mighty and powerful. Men of strong animal passions have much of the ferocity of the beast, but this is not power. The elements of power are there; but it is only

when this ferocity is tamed and subdued by the higher intelligence, and used to beautify and invigorate the body, that real power begins; and men can only grow in power by awakening themselves to higher and ever higher states of intelligence and consciousness.

The difference between a man of weakness and one of power lies not in the strength of the personal will—for the stubborn man is usually weak and foolish; but in the focus of consciousness that represents their states of knowledge.

The pleasure-seekers, the lovers of excitement, the hunters after novelty, and the victims of impulse and hysterical emotion lack the knowledge of principles that gives balance, stability, and influence.

A man commences to develop power when, checking his impulses and selfish inclinations, he falls back upon the higher and calmer consciousness within him and begins to steady himself upon a principle.

The realization of unchanging principles in consciousness is at once the source and the secret of the highest power.

When, after much searching, and suffering, and sacrificing, the light of an eternal principle dawns upon the individual, a divine calm ensues and joy unspeakable gladdens the heart.

He who has realized such a principle ceases to wander, and remains poised and self-possessed. He ceases to be passion's slave, to become a master-builder in the Temple of Destiny.

The man governed by self, and not by a principle, changes his front when his selfish comforts are threatened. Deeply intent upon defending and guarding his own interests, he regards all means as lawful that subserve that end. He is continually scheming how he may protect himself against his enemies, being too self-centred to perceive that he is his own enemy. Such a man's work crumbles away, for it is divorced from Truth and power. All effort grounded upon self, perishes; only that work endures that is built upon an indestructible principle.

The man that stands upon a principle is the same calm, dauntless, self-possessed man

in all circumstances. When the hour of trial comes and he has to decide between his personal comforts and Truth, he gives up his comforts and remains firm. Even the prospect of torture cannot alter or deter him. The man of self regards the loss of his wealth, his comforts, or his life as the greatest calamities which can befall him. The man of principle looks upon these incidents as comparatively insignificant, and not to be weighed with loss of character, loss of Truth. To desert Truth is, to him, the only happening that can really be called a calamity.

It is the hour or crisis that decides who are the minions of darkness, and who the children of light. It is the epoch of threatening disaster, ruin, and persecution that divides the sheep from the goats, and reveals to the reverential gaze of succeeding ages the men and the women of power.

It is easy for a man, so long as he is left in the enjoyment of his possessions, to persuade himself that he believes in and adheres to the principles of Peace, Brotherhood, and Universal Love; but if, when his enjoyments

are threatened, or he imagines they are threatened, he begins to clamour loudly for war, he shows that he believes in and stands upon, not Peace, Brotherhood, and Love, but strife, selfishness, and hatred.

He who does not desert his principles when threatened with the loss of every earthly thing, even to the loss of reputation and life is the man of power; is the man whose every word and work endures; is the man whom the after-world honors, reveres, and worships. Rather than desert that principle of Divine Love on which he rested, and in which all his trust was placed, Jesus endured the utmost extremity of agony and deprivation; and today the world prostrates itself at his pierced feet in rapt adoration.

There is no way to the acquirement of spiritual power except by that inward illumination and enlightenment which is the realization of spiritual principles; and those principles can only be realized by constant practice and application.

Take the principle of divine Love, and quietly and diligently meditate upon it with

the object of arriving at a thorough understanding of it. Bring its searching light to bear upon all your habits, your actions, your speech and intercourse with others, your every secret thought and desire. As you persevere in this course, the divine Love will become more and more perfectly revealed to you, and your own shortcomings will stand out in more and more vivid contrast, spurring you on to renewed endeavor; and having once caught a glimpse of the incomparable majesty of that imperishable principle, you will never again rest in your weakness, your selfishness, your imperfection, but will pursue that Love until you have relinquished every discordant element and brought yourself into perfect harmony with it. That state of inward harmony is spiritual power. Take also other spiritual principles, such as Purity and Compassion, and apply them in the same way, and, so exacting is Truth, you will be able to make no stay, no resting-place until the inmost garment of your soul is bereft of every stain, and your heart has become in-

capable of any hard, condemnatory, and pitiless impulse.

Only in so far as you understand, realize and rely upon, these principles, will you acquire spiritual power, and that power will be manifested in and through you in the form of increasing dispassion, patience and equanimity.

Dispassion argues superior self-control; sublime patience is the very hall-mark of divine knowledge, and to retain an unbroken calm amid all the duties and distractions of life, marks off the man of power. "It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."

Some mystics hold that perfection in dispassion is the source of that power by which miracles so-called are performed, and truly he who has gained such perfect control of all his interior forces that no shock, however great, can for one moment unbalance him,

must be capable of guiding and directing those forces with a master-hand.

To grow in self-control, in patience, in equanimity, is to grow in strength and in power; and you can only thus grow by focusing your consciousness upon a principle. As a child after making many and vigorous attempts to walk unaided at last succeeds after numerous falls in accomplishing this, so you must enter the way of power by first attempting to stand alone. Break away from the tyranny of custom, tradition, conventionality, and the opinions of others, until you succeed in walking lonely and erect amongst men. Rely upon your own judgment; be true to your own conscience; follow the Light that is within you; all outward lights are so many will-o'-the-wisps. There will be those who will tell you that you are foolish; that your judgment is faulty; that your conscience is all awry, and that the Light within you is darkness; but heed them not. If what they say is true the sooner you, as a searcher for wisdom, find it out the better; and you can only make the discovery

by bringing your powers to the test. Therefore pursue your course bravely. Your conscience is at least your own, and to follow it is to be a man; to follow the conscience of another is to be a slave. You will have many falls, will suffer many wounds, will endure many buffetings for a time, but press on in faith, believing that sure and certain victory lies ahead. Search for a rock, a principle, and having found it cling to it; get it under your feet and stand erect upon it, until at last, immovably fixed upon it, you succeed in defying the fury of the waves and storms of selfishness.

For selfishness in any and every form is dissipation, weakness; unselfishness in its spiritual aspect is conservation, power, life. As you grow in spiritual life, and become established upon principle, you will become as beautiful and as unchangeable as those principles, will taste of the sweetness of their immortal essence, and will realize the eternal and indestructible nature of the God within.

No harmful shaft can reach the righteous man,
Standing erect amid the storms of hate;
Defying hurt and injury and ban,
Surrounded by the trembling slaves of Fate.

Majestic in the strength of silent power,
Serene he stands nor changes not nor turns;
Patient and firm in suffering's darkest hour,
Time bends to him, and death and doom he spurns.

Wrath's lurid lightnings round about him play,
And hell's deep thunders roll about his head;
Yet heeds he not, for him they cannot slay
Who stands whence earth and time and space are fled.

Sheltered by deathless love, what fear hath he?
Armored in changeless Truth, what can he know
Of loss and gain? Knowing eternity,
He moves not whilst the shadows come and go.

Call him immortal, call him Truth and Light
And splendor of prophetic majesty
Who bideth thus amid the powers of night,
Clothed with the glory of divinity.

THE REALIZATION OF SELFLESS LOVE

IT is said that Michael Angelo saw in every rough block of stone a thing of beauty awaiting the master-hand to bring it into reality. Even so, within each there reposes the Divine Image awaiting the master-hand of Faith and the chisel of Patience to bring it into manifestation. And that divine Image is revealed and realized as stainless, selfless Love.

Hidden deep in every human heart, though frequently covered up with a mass of hard and almost impenetrable accretions, is the spirit of Divine Love, whose holy and spotless essence is undying and eternal. It is the Truth in man; it is that which belongs to the Supreme; that which is real and immortal. All else changes and passes away; this alone is permanent and imperishable; and to realize this Love by ceaseless diligence in the practice of the highest righteousness,

to live in it and to become fully conscious in it, is to enter into immortality here and now, is to become one with Truth, one with God, one with the central Heart of all things, and to know our own divine and eternal nature.

To reach this Love, to understand and experience it, one must work with great persistency and diligence upon his heart and mind, must ever renew his patience and keep strong his faith; for there will be much to remove, much to accomplish before the divine image is revealed in all its glorious beauty.

He who strives to reach and to accomplish the divine will be tried to the uttermost; and this is absolutely necessary, for how else could one acquire that sublime patience without which there is no real wisdom, no divinity? Ever and anon, as he proceeds, all his work will seem futile, and his efforts appear to be thrown away. Now and then a hasty touch will mar his image; perhaps when he imagines his work almost completed he finds what he imagined to be the beautiful form of Divine Love utterly

destroyed; and he must begin again with his past experience to guide and to help him. But he who has resolutely set himself to realize the Highest recognizes no such thing as defeat. All failures are apparent, not real. Every slip, every fall, every return to selfishness is a lesson learned, an experience gained, from which a golden grain of wisdom is extracted, helping the striver toward the accomplishment of his lofty object. To recognize

"That of our vices we can frame
A ladder if we will but tread
Beneath our feet each deed of shame,"

is to enter the way that leads unmistakably toward the Divine, and the failings of one who thus recognizes are so many dead selves, upon which he rises, as upon stepping-stones, to higher things.

Once come to regard your failings, your sorrows and sufferings as so many voices telling you plainly where you are weak and faulty, where you fall below the true and the divine, and you will then begin ceaselessly to watch yourself, and every slip,

every pang of pain will show you where you are to set to work and what you have to remove out of your heart in order to bring it nearer to the likeness of the Divine, nearer to the Perfect Love. As you proceed, day by day detaching yourself more and more from the inward selfishness, the Love that is selfless will gradually become revealed to you. When you are growing patient and calm, when your petulances, tempers, and irritabilities are passing away from you, and the more powerful lusts and prejudices cease to dominate and enslave you, then you will know that the divine is awakening within you, that you are drawing near to the eternal Heart, that you are not far from that selfless Love, the possession of which is peace and immortality.

Divine Love is distinguished from human loves in this supremely important particular, *it is free from partiality*. Human loves clings to a particular object to the exclusion of all else, and when that object is removed, great and deep is the resultant suffering to the one who loves. Divine Love embraces the whole

universe, and without clinging to any part yet contains within itself the whole; he who comes to it by gradually purifying and broadening his human loves until all the selfish and impure elements are burnt out of them, ceases from suffering. It is because human loves are narrow and confined and mingled with selfishness that they cause suffering. No suffering can result from the love that is so absolutely pure that it seeks nothing for itself. Nevertheless, human loves are absolutely necessary as steps toward the Divine, and no soul is prepared to partake of Divine Love until it has become capable of the deepest and most intense human love. It is only by passing through human loves and human sufferings that Divine Love is reached and realized.

All human loves are perishable, like the forms to which they cling; but there is a Love imperishable, that does not cling to appearances.

All human loves are counterbalanced by human hates; but there is a Love admitting of no opposite or reaction divine and free

from all taint of self, shedding its fragrance on all alike.

Human loves are reflections of the Divine Love, and draw the individual nearer to the reality, the Love that knows neither sorrow nor change.

It is well that the mother, clinging with passionate tenderness to the little helpless form of flesh that lies upon her bosom, should be overwhelmed with the dark waters of sorrow when she sees its life pass out of the body. It is well that her tears should flow and her heart ache, for only thus can she be reminded of the evanescent nature of the joys and objects of sense, and be drawn nearer to the eternal and imperishable Reality.

It is well that lover, brother, sister, husband, wife should suffer deep anguish, and be enveloped in gloom when the visible object of their affections is torn from them, so that they may learn to turn their affections toward the invisible Source of all, where abiding satisfaction alone is to be found.

It is well that the proud, the ambitious, the self-seeking, should suffer defeat, humili-

ation, and misfortune; that they should pass through the scorching fires of affliction; for only thus can the wayward soul be brought to reflect upon the enigma of life; only thus can the heart be softened and purified, and prepared to receive the Truth.

When the sting of anguish penetrates the heart of human love; when gloom and loneliness and desertion cloud the soul of friendship and trust, then it is that the heart turns toward the sheltering love of the Eternal, and finds rest in its silent peace. Whosoever comes to this Love is not turned away comfortless, is not pierced with anguish nor surrounded with gloom; and is never deserted in the dark hour of trial.

The glory of Divine Love can only be revealed in the heart chastened by sorrow, and the image of the heavenly state can only be perceived and realized when the lifeless, formless accretions of ignorance and self are hewn away.

Only that Love that seeks no personal gratification or reward, that does not make

distinctions, and that leaves behind no heart-aches, can be called divine.

Men, clinging to self and to the comfortless shadows of evil, are in the habit of thinking of divine Love as something belonging to a God who is out of reach; as something outside themselves, that must forever remain outside. Truly, the Love of God is ever beyond the reach of self, but when the heart and mind are emptied of self then the selfless Love, the supreme Love, the Love that is of God or of Good becomes an inward and abiding reality.

This inward realization of holy Love is none other than the Love of the Christ so much talked about and so little comprehended, the Love that not only saves the soul from sin, but lifts it also above the power of temptation.

But how may one attain to this sublime realization? The answer that Truth has given, and will ever give to this question is: "Empty thyself, and I will fill thee." Divine Love cannot be known until self is overcome; for self is the denial of Love, and how

can that which is known be also denied? Not until the stone of self is rolled away from the sepulchre of the soul does the immortal Christ, the pure Spirit of Love, hitherto crucified, dead and buried, cast off the bands of ignorance and come forth in all the majesty of His resurrection.

You believe that the Christ of Nazareth was put to death and rose again. I do not say you err in that belief; but if you refuse to believe that the gentle spirit of Love is crucified daily upon the dark cross of your selfish desires, then, I say, you err in this unbelief and have not yet perceived, even afar off, the Love of the Christ.

You say that you have tasted of salvation in the Love of the Christ. Are you saved from your temper, your irritability, your vanity, your personal dislikes, your judgment and condemnation of others? If not, from what are you saved, and wherein have you realized the transforming Love of the Christ?

He who has realized the Love divine has become a new man, and has ceased to be

swayed and dominated by the old elements of self. He is known for his patience, his purity, his self-control, his deep charity of heart, and his unalterable sweetness.

Divine or seffless Love is not a mere sentiment or emotion; it is a state of knowledge that destroys the dominion of evil and the belief in evil, and lifts the soul into the joyful realization of the supreme Good. To the divinely wise, Knowledge and Love are one and inseparable.

It is toward the complete realization of this divine Love that the whole world is moving; it was for this purpose that the universe came into existence, and every grasping at happiness, every reaching out of the soul toward objects, ideas, and ideals, are efforts to realize it. But the world does not realize this Love at present because it is grasping at the fleeting shadow and ignoring, in its blindness, the substance. Wherefore suffering and sorrow continue, and must continue until the world, taught by its self-inflicted pains, discovers the Love that is selfless, the wisdom that is calm and full of peace.

This Love, this Wisdom, this Peace, this tranquil state of mind and heart may be attained, may be realized by all who are willing and ready to yield up self, and who are prepared to humbly enter into a comprehension of all that the giving up of self involves. There is no arbitrary power in the universe, and the strongest chains of fate by which men are bound are self-forged. Men are chained to that which causes suffering because they desire to be so, because they love their chains, because they think their little dark prison of self is sweet and beautiful, and they are afraid that if they desert that prison they will lose all that is real and worth-having.

“Ye suffer from yourselves, none else compels,
None other holds ye that ye live and die.”

The indwelling power that forged the chains and built around itself the dark and narrow prison, can break away when it desires and wills to do so, and the soul does will to do so when it has discovered the worthlessness of its prison, when long suffer-

ing has prepared it for the reception of the boundless Light and Love.

As the shadow follows the form, and as smoke comes after fire, so effect follows cause, and suffering and bliss follow the thoughts and deeds of men. There is no effect in the world around us but has its hidden or revealed cause; and that cause is in accordance with absolute justice. Men reap a harvest of suffering because in the near or distant past they have sown the seeds of evil; they reap a harvest of bliss also as a result of their own sowing of the seeds of good. Let a man meditate upon this, let him strive to understand it, and he will then begin to sow only seeds of good, and burn up the tares and weeds which he has formerly grown in the garden of his heart.

The world does not understand the Love that is selfless because it is engrossed in the pursuit of its own pleasures and cramped within the narrow limits of perishable interests, mistaking in its ignorance those pleasures and interests for real and abiding things. Caught in the flames of fleshly lusts and

burning with anguish, it sees not the pure and peaceful beauty of Truth. Feeding upon the swinish husks of error and self-delusion, it is shut out from the mansion of all-seeing Love.

Not having this Love, not understanding it, men institute innumerable reforms involving no inward sacrifice, each imagining that his reform is going to right the world for ever whilst he himself continues to propagate evil by engaging in it in his own heart. That only can be called reform which tends to reform the human heart, for all evil has its rise there; and not until the world, ceasing from selfishness and party strife, has learned the lesson of divine Love, shall it realize the Golden Age of universal blessedness.

Let the rich cease to despise the poor, and the poor to condemn the rich; let the greedy learn how to give, and the lustful how to grow pure; let the partisan cease from strife, and the uncharitable begin to forgive; let the envious endeavor to rejoice with others, and the slanderers grow ashamed of their conduct. Let men and women take this

course, and lo! the Golden Age is at hand. He, therefore, who purifies his own heart is the world's greatest benefactor.

Yet, though the world is, and will be for many ages to come, shut out from that Age of Gold which is the realization of selfless Love, you, if you are willing, may enter it now, by rising above your selfish self; if you will pass from prejudice, hatred, and condemnation to gentle and forgiving love.

Where hatred, dislike, and condemnation are, selfless Love does not abide. It resides only in the heart that has ceased from all condemnation.

You say, "How can I love the drunkard, the hypocrite, the sneak, the murderer? I am compelled to dislike and condemn such men." It is true you cannot love such men *emotionally*, but when you say that you must perforce dislike and condemn them you show that you are not acquainted with the Great over-ruling Love; for it is possible to attain to such a state of interior enlightenment as will enable you to perceive the train of causes by which these men have become as they are,

to enter into their intense sufferings, and to know the certainty of their ultimate purification. Possessed of such knowledge it will be utterly impossible for you any longer to dislike or to condemn them, and you will always think of them with perfect calmness and deep compassion. Perfect comprehension is perfect sympathy. To know all is to pardon all.

If you love people and speak of them with praise until they in some way thwart you or do something of which you disapprove, and then you dislike them and speak of them with dispraise, you are not governed by the Love which is of God. If in your heart you are continually arraigning and condemning others, selfless Love is hidden from you.

He who knows that Love is at the heart of all things and realizes the all-sufficing power of that Love, has no room in his heart for condemnation.

Men, not knowing this Love, constitute themselves judges and executioners of their fellows, forgetting that there is the Eternal Judge and Executioner; in so far as men

deviate from them in their own views, their particular reforms and methods, they brand them as fanatical, unbalanced, lacking judgment, sincerity, and honesty; in so far as others approximate their own standard do they look upon them as being everything that is admirable. Such are the men who are centered in self. But he whose heart is centered in the supreme Love does not so brand and classify men, does not seek to convert men to his own views, nor to convince them of the superiority of his methods. Knowing the Law of Love, he lives it, and maintains the same calm attitude of mind and sweetness of heart toward all. The debased and the virtuous, the foolish and the wise, the learned and the unlearned, the selfish and the unselfish receive alike the benediction of his tranquil thought.

You can only attain to this supreme knowledge, this divine Love by unremitting endeavor in self-discipline, and by gaining victory after victory over yourself. Only the pure in heart see God, when your heart is sufficiently purified you will enter into the New

Birth, and the Love that does not pass away, nor change, nor end in pain and sorrow will be awakened within you, and you shall be at peace.

He who strives for the attainment of divine Love is ever seeking to overcome the spirit of condemnation, for where there is pure spiritual knowledge, condemnation cannot exist; only in the heart that has become incapable of condemnation is Love perfected and fully realized.

The Christian condemns the atheist; the atheist satirizes the Christian; the Catholic and Protestant are ceaselessly engaged in wordy warfare, and the spirit of strife and of hatred rules where peace and love should be.

“He that hateth his brother is a murderer,” a crucifier of the divine Spirit of Love; until you can regard men of all religions and of no religion with the same impartial spirit, with all freedom from dislike, and with perfect equanimity, you have yet to strive for the Love that bestows upon its possessor freedom and salvation.

The realization of divine knowledge, selfless Love, utterly destroys the spirit of condemnation, disperses all evil, and lifts the consciousness to that height of pure vision where Love, Goodness, Justice are seen to be universal, supreme, all-conquering, indestructible.

Train your mind in strong, impartial, and gentle thought; train your heart in purity and compassion; train your tongue to silence and to true and stainless speech; so shall you enter the way of holiness and peace, ultimately to realize the immortal Love. So living, without seeking to convert, you will convince; without arguing, you will teach; not cherishing ambition, the wise will find you out; and without striving to gain men's opinions, you will subdue their hearts. For Love is all-conquering, all-powerful; and the thoughts, and the deeds, and the words of Love can never perish.

To know that Love is universal, supreme, all-sufficing; to be freed from the trammels of evil; to be quit of the inward unrest; to know that all men are striving to realize the

Truth each in his own way; to be satisfied,
sorrowless, serene; this is peace, this is glad-
ness, this is immortality, this is Divinity,
this is the realization of selfless Love.

I stood upon the shore, and saw the rocks
Resist the onslaught of the mighty sea,
And when I thought of all the countless shocks
They had withstood through an eternity,
I said, "To wear away this solid main
The ceaseless efforts of the waves are vain."

But when I thought how they the rocks had rent,
And saw the sand and shingles at my feet—
Poor passive remnants of resistance spent—
Tumbled and tossed where they the waters meet,
Then saw I ancient landmarks 'neath the waves,
And knew the waters held the stones their slaves.

I saw the mighty work the waters wrought
By patient softness and unceasing flow;
How they the proudest promontory brought
Unto their feet, and mossy hills laid low;
How the soft drops the adamantine wall
Conquered at last, and brought it to its fall.

And then I knew that hard, resisting sin
Should yield at last to Love's soft ceaseless roll,
Coming and going, ever flowing in
Upon the proud rocks of the human soul;
That all resistance should be spent and past,
And every heart yield unto it at last.

ENTERING INTO THE INFINITE

FROM the beginning of time, man, in spite of his bodily appetites and desires, in the midst of all his clinging to earthly and impermanent things, has ever been intuitively conscious of the limited, transient, and illusory nature of his material existence, and in his sane and silent moments has tried to reach out into a comprehension of the Infinite, turning with tearful aspiration toward the restful Reality of the Eternal Heart.

Whilst vainly imagining that the pleasures of earth are real and satisfying, pain and sorrow continually remind him of their unreal and unsatisfying nature. Ever striving to believe that complete satisfaction is to be found in material things, he is conscious of an inward and persistent revolt against this belief, a revolt that is at once a refutation of his essential mortality and an inherent and imperishable proof that only in the immortal,

the eternal, the infinite can he find abiding satisfaction and unbroken peace.

Here is the common ground of faith; here the root and spring of all religion; here the soul of Brotherhood and the heart of Love, —that man is essentially and spiritually divine and eternal, and that, immersed in mortality and troubled with unrest, he is ever striving to enter into consciousness of his real nature.

The spirit of man is inseparable from the Infinite and can be satisfied with nothing short of the Infinite; the burden of pain will continue to weigh upon man's heart, and the shadows of sorrow to darken his pathway until, ceasing from his wanderings in the dream-world of matter, he comes back to his home in the reality of the Eternal.

As the smallest drop of water detached from the ocean contains all the qualities of the ocean, so man, detached in consciousness from the Infinite, contains within him Its likeness; and as the drop of water must, by the law of its nature, ultimately find its way back to the ocean, so must man, by the unfail-

ing law of his nature, at last return to his source the great ocean of the Infinite.

To re-become one with the Infinite is the goal of man. To enter into perfect harmony with the Eternal Law is Wisdom, Love and Peace. But this divine state is, and must ever be, incomprehensible to the merely personal. Personality, separateness, selfishness are one and the same, and are the antithesis of wisdom and divinity. By the unqualified surrender of the personality, separateness and selfishness cease, and man enters into the possession of his divine heritage of immortality and infinity.

Such surrender of the personality is regarded by the worldly and selfish mind as the most grievous of all calamities, the most irreparable loss, yet it is the one supreme and incomparable blessing, the only real and lasting gain. The mind unenlightened upon the inner laws of being and upon the nature and destiny of its own life, clings to transient appearances, things that have in them no enduring substantiality; and so clinging, perishes, for the time being,

amid the shattered wreckage of its own illusions.

Men cling to and gratify the flesh as though it were going to last for ever; and though they try to forget the nearness and inevitability of its constant dissolution, the dread of the loss of all that they cling to clouds their happiest hours, and the chilling shadow of their own selfishness follows them like a remorseless spectre.

With the accumulation of temporal comforts and luxuries, the divinity within men is drugged, and they sink deeper and deeper into materiality, into the perishable life of the senses, and where there is sufficient intellect, theories concerning the immortality of the flesh come to be regarded as infallible truths. When a man's soul is clouded with selfishness in any or every form, he loses the power of spiritual discrimination, and confuses the temporal with the eternal, the perishable with the permanent, mortality with immortality, and error with Truth. It is thus that the world has come to be filled with theories and speculations having no foundation in human experience.

Man by overcoming the flesh, by relinquishing all its inclinations, can enter the region of immortality. "God alone hath immortality," and only by realizing the God state of consciousness does man enter into immortality.

All nature in its myraid forms of life is changeable, impermanent, unenduring. Only the informing Principle of nature endures. Nature is many, and is marked by separation. The informing Principle is One, and is marked by unity. By overcoming the senses and the selfishness within, which is the overcoming of nature, man emerges from the chrysalis of the personal and illusory, and wings himself into the glorious light of the impersonal, the region of universal Truth, out of which all perishable forms come.

Let men, therefore, practise self-denial, let them conquer their animal inclinations, let them refuse to be enslaved by luxury and seeming pleasure, let them practise virtue, and grow daily into higher and ever higher virtue, until at last they grow into the Divine, and enter into the practice and into the com-

prehension of humility, meekness, forgiveness, compassion, and love, which practice and comprehension constitute Divinity.

“Goodwill gives insight,” and only he who has so conquered his personality that he has but one attitude of mind, that of good will toward all creatures, is possessed of divine insight and capable of distinguishing the true from the false. The supremely good man is, therefore, the wise man, the divine man, the enlightened seer, the master, the knower of the Eternal. Where you find unbroken gentleness, enduring patience, sublime lowliness, graciousness of speech, self-control, self-forgetfulness, and deep and abounding sympathy, look there for the highest wisdom, seek the company of such a one, for he has realized the Divine, he lives with the Eternal, he has become one with the Infinite. Believe not him that is impatient, given to anger, boastful, who clings to pleasure and refuses to renounce his selfish gratifications, who practises not good will and far-reaching compassion, for such a one hath not wisdom, vain is all his knowledge,

and his works and his words will perish, for they are grounded on that which passes away.

Let a man overcome the world, let him deny the personal; by this pathway only can he enter into the heart of the Infinite.

The world, the body, the personality are mirages upon the desert of time; transitory dreams in the dark night of spiritual slumber; those who have crossed the desert, those who are spiritually awakened, have alone comprehended the Universal Reality where all appearances are dispersed and delusions are destroyed.

There is one Great Law that exacts unconditional obedience, one unifying principle that is the basis of all diversity, one eternal Truth wherein all the problems of earth pass away like shadows. To realize this Law, this Unity, this Truth, is to enter into the Infinite, is to become one with the Eternal.

To centre one's life in the Great Law of Love is to enter into rest, harmony, peace. To refrain from all participation in evil and

discord; to cease from all resistance to evil, and from the omission of that which is good, and to fall back upon unswerving obedience to the holy calm within, is to enter into the inmost heart of things, is to attain to a living, conscious experience of the eternal and infinite principle that must ever remain a hidden mystery to the merely perceptive intellect. Until this principle is realized, the soul is not established in peace, and he who so realises is truly wise; not wise with the wisdom of the learned, but with the simplicity of a blameless heart and of a divine manhood.

To enter into a realization of the Infinite and Eternal is to rise superior to time, and to the world, and the body, that comprise the kingdom of darkness; and is to become established in immortality, Heaven, and the Spirit, that make up the Empire of Light.

Entering into the Infinite is not a mere theory or a sentiment. It is a vital experience which is the result of assiduous practice in inward purification. When the body is no longer believed to be, even remotely, the

real man—the spiritual man; when all appetites and desires are thoroughly subdued and purified; when the emotions are rested and calm, and when the oscillation of the intellect ceases and perfect poise is secured, then, and not till then, does consciousness become one with the Infinite; not until then is childlike wisdom and profound peace secured.

Men grow weary and grey over the dark problems of life, and finally pass away and leave them unsolved because they cannot see their way out of the darkness of their personality, being too much engrossed within its limitations. Seeking to save his personal life, man forfeits the greater impersonal Life in Truth; clinging to the perishable, he is shut out from a knowledge of the Eternal.

By the surrender of self all difficulties are overcome, and there is no error in the universe that the fire of inward sacrifice will not burn like chaff; no problem, however great, that will not disappear like a shadow under the searching light of self-abnegation. Problems exist only in our own self-created illusions, and they vanish when self is yielded up.

Self and error are synonymous. Error is involved in the darkness of unfathomable complexity; but eternal simplicity is the glory of Truth.

Love of self shuts men out from Truth, and seeking their own personal happiness they lose the deeper, purer, and more abiding bliss. Says Carlyle: "There is in man a higher than love of happiness. He can do without happiness, and instead thereof find blessedness. . . . Love not pleasure, Love God. This is the Everlasting Yea, wherein all contradiction is solved; wherein whoso walks and works, it is well with him."

He who has yielded up that self, that personality that men most love, to which they cling with such tenacity, has left behind him all perplexity, and has entered into a simplicity so profoundly simple as to be looked upon by the world, involved as it is in a network of error, as foolishness. Yet such a one has realized the highest wisdom, and is at rest in the Infinite. He "accomplishes without striving," and all problems melt before him, for he has entered the region of

reality, and deals not with changing effects, but with the unchanging principles of things. He is enlightened with a wisdom which is as superior to ratiocination as reason is to animality. Having yielded up his lusts, his errors, his opinions and his prejudices, he has entered into possession of the knowledge of God, having slain the selfish desire for Heaven, and along with it the ignorant fear of hell; having relinquished even the love of life itself, he has gained supreme bliss and Life Eternal, the Life which bridges life and darkness, and knows its own immortality. Having yielded up all without reservation, he has gained all, and rests in peace on the bosom of the Infinite.

Only he who has become so free from self that he is as content to be annihilated as to live, or to live as to be annihilated, is fit to enter into the Infinite. Only he who, ceasing to trust his perishable self, has learned to trust in boundless measure the Great Law, the Supreme Good, is prepared to partake of eternal bliss.

For such a one there is no more regret, nor disappointment, nor remorse, for where all selfishness has ceased these sufferings cannot be; whatever happens to him he knows that it is for his own good and he is content; being no longer the servant of self, but one with the Supreme. He is no longer affected by the changes of earth, and when he hears of wars and rumors of wars his peace is not disturbed; where men grow angry and cynical and quarrelsome, he bestows compassion and love. Though appearances may contradict it, he knows that the world is progressing, and that—

“Through its laughing and its weeping,
Through its living and its keeping,
Through its follies and its labors, weaving in
and out of sight,
To the end from the beginning,
Through all virtue and all sinning,
Reeled from God’s great spool of Progress, runs
the golden thread of light.”

When a fierce storm is raging none are angered about it, because they know it will quickly pass away, and when the storms of contention are devastating the world, the

wise man, looking with the eye of Truth and pity, knows that it will pass away, and that out of the wreckage of broken hearts it leaves behind will the immortal Temple of Wisdom be built.

Sublimely patient; infinitely compassionate; deep, silent, and pure, his presence is a benediction; and when he speaks men ponder his words in their hearts, and by them rise to higher levels of attainment. Such is he who has entered into the Infinite, who by the power of utmost sacrifice has solved the sacred mystery of life.

Questioning Life and Destiny and Truth,
I sought the dark and labyrinthine Sphinx,
Who spake to me this strange and wondrous thing:
"Concealment only lies in blinded eyes,
And God alone can see the Form of God."

I sought to solve this hidden mystery
Vainly by paths of blindness and of pain,
But when I found the Way of Love and Peace,
Concealment ceased, and I was blind no more:
Then saw I God e'en with the eyes of God.

SAINTS, SAGES, AND SAVIORS: THE LAW OF SERVICE

THE spirit of Love when manifested as a perfect and rounded life, is the crown of being and the supreme end of knowledge upon this earth.

The measure of a man's truth is the measure of his love, and Truth is far removed from him whose life is not governed by Love, The intolerant and condemnatory, even though they profess the highest religion, have the smallest measure of Truth; while those who exercise patience, listen calmly and dispassionately to all sides, and themselves both arrive at and incline others to thoughtful and unbiassed conclusions upon all problems and issues, have Truth in fullest measure. The final test of wisdom is this: how does a man live? what spirit does he manifest? how does he act under trial and temptation? Many men boast of being in possession of Truth who are continually swayed by grief, disap-

pointment, and passion, who sink under the first little trial that comes along. Truth is nothing if not unchangeable, and in so far as a man takes his stand upon Truth does he become steadfast in virtue, does he rise superior to his passions and to emotions and to changeable personality.

Men formulate perishable dogmas, and call them Truth. Truth cannot be formulated; it is ineffable, and ever beyond the reach of intellect. It can only be experienced by practice; it can only be manifested as a stainless heart and a perfect life.

Who, then, in the midst of the ceaseless pandemonium of schools and creeds and parties, has the truth? He who lives it. He who practises it. He who, having risen above that pandemonium by overcoming himself, no longer engages in it, but sits apart, quiet, subdued, calm and self-possessed, freed from all strife, all bias, all condemnation, and bestows upon all the glad and unselfish love of the divinity within him.

He who is patient, calm, gentle, and forgiving under all circumstances, manifests the

Truth. Truth will never be proved by wordy arguments and learned treatises, for if men do not perceive the Truth in infinite patience, undying forgiveness, and all-embracing compassion, no words can ever prove it to them.

It is an easy matter for the passionate to be calm and patient when they are alone or in the midst of calmness; it is equally easy for the uncharitable to be gentle and kind when they are dealt kindly with; but he who retains his patience and calmness under all trial, who remains sublimely meek and gentle under the most trying circumstances, he, and he alone, is possessed of the spotless Truth. And this is so because such lofty virtues belong to the Divine, and can only be manifested by one who has attained to the highest wisdom, who has relinquished his passionate and self-seeking nature, who has realized the supreme and unchangeable Law, and has brought himself into harmony with it.

Let men, therefore, cease from vain and passionate arguments about Truth, and let them think and say and do those things that

make for harmony, peace, love, and good will. Let them practice heart-virtue, and search humbly and diligently for the Truth that frees the soul from all error and sin, from all that blights the human heart, and that darkens as with unending night the pathway of the wandering souls of earth.

There is one great all-embracing Law that is the foundation and cause of the universe, the Law of Love. It has been called by many names in various countries and at various times, but behind all its names the same unalterable Law may be discovered by the eye of Truth. Names, religions, personalities pass away, but the Law of Love remains. To become possessed of a knowledge of this Law, to enter into conscious harmony with it, is to become immortal, invincible, indestructible.

It is because of the effort of the soul to realize this Law that men come again and again to live, to suffer, and to die; for when realised, suffering ceases, personality is dispersed, and the fleshly life and death are

destroyed, since consciousness becomes one with the Eternal.

The Law is absolutely impersonal, and its highest manifested expression is that of Service. When the purified heart has realized Truth it is then called upon to make the last, the greatest and holiest sacrifice, the sacrifice of the well-earned enjoyment of Truth. It is by virtue of this sacrifice that the divinely emancipated soul comes to dwell amongst men, clad in a body of flesh, content to dwell amongst the lowliest and least, and to be esteemed the servant of all mankind. That sublime humility which is manifested by the world's saviours is the seal of Godhead, and he who has annihilated the personality, and has become a living, visible manifestation of the impersonal, eternal, boundless Spirit of Love, is alone singled out as worthy to receive the unstinted worship of posterity. He only who succeeds in humbling himself with the divine humility that is not only the extinction of self, but is also the pouring out upon all the spirit of unselfish love, is exalted above measure, and

given spiritual dominion in the hearts of mankind.

All the great spiritual teachers have denied themselves personal luxuries, comforts, and rewards, have abjured temporal power, and have lived and taught the limitless and impersonal Truth. Compare their lives and teachings, and you will find the same simplicity, the same self-sacrifice, the same humility, love, and peace both lived and preached by them. They taught the same eternal Principles, the realization of which destroys all evil. Those who have been hailed and worshipped as the saviours of mankind are manifestations of the great impersonal Law. Being such, they were free from passion and prejudice, and having no opinion and no special letter of doctrine to preach or to defend, they never sought to convert and to proselytize. Living in the highest Goodness, the supreme Perfection, their sole object was to uplift mankind by manifesting that Goodness in thought, word and deed. They stand between man the personal and God the impersonal, and serve

as exemplary types for the salvation of self-enslaved mankind.

Men immersed in self, who cannot comprehend the Goodness that is absolutely impersonal, deny divinity to all saviours except their own, thus introduce personal hatred and doctrinal controversy, and, whilst defending their own particular views with passion, look upon each other as being heathens or infidels, and so render null and void, as far as their lives are concerned, the unselfish beauty and holy grandeur of the lives and teachings of their own Masters. Truth cannot be limited; it can never be the special prerogative of any man, school, or nation, and when personality steps in, Truth is lost.

The glory alike of the saint, the sage, and the savior is this: that he has realized the most profound lowliness, the most sublime unselfishness; having given up all, even his own personality, all his works are holy and enduring, for they are freed from every taint of self. He gives, yet never thinks of receiving; he works without regretting the past or

anticipating the future, and never looks for reward.

When the farmer has tilled and dressed his land and put in the seed, he knows that he has done all he can possibly do, that now he must trust to the elements and wait patiently for the course of time to bring about the harvest, and that no amount of expectancy on his part will affect the result. Even so, he who has realized Truth goes forth as a sower of the seeds of goodness, purity, love, and peace, without expectancy and never looking for results, knowing that there is the Great Over-ruling Law that brings about its own harvest in due time, and is alike the source of preservation and destruction.

Men, not understanding the divine simplicity of a profound unselfish heart, look upon their particular saviour as the manifestation of a special miracle, as being something entirely apart and distinct from the nature of things, and as being, in his ethical excellence, eternally unapproachable by the whole of mankind. This attitude of unbelief—for such it is—in the divine perfecti-

bility of man, paralyzes effort and binds the souls of men as with strong ropes to sin and suffering. Jesus "grew in wisdom" and was "perfected by suffering." What Jesus was, he became such; what Gautama was, he became such; and every holy man became such by unremitting perseverance in self-sacrifice. Once recognize this, once realize that by watchful effort and hopeful perseverance you can rise above your lower nature; and great and glorious will be the vistas of attainment that will open out before you. Gautama vowed that he would not relax his efforts until he arrived at the state of perfection, and he accomplished his purpose.

What the saints, sages, and saviors have accomplished, you likewise may accomplish if you will only tread the way which they trod and pointed out, the way of self-sacrifice, of self-denying service.

Truth is very simple. It says, "Give up self," "Come unto Me"—away from all that defiles—"and I will give you rest." All the mountains of commentary piled upon it cannot hide it from the heart earnestly seeking

for righteousness. It does not require learning; it can be known in spite of learning. Disguised under many forms by erring, self-seeking man, the beautiful simplicity and clear transparency of Truth remains unaltered and undimmed, and the unselfish heart enters into and partakes of its shining radiance. Not by weaving complex theories, not by building up speculative philosophies is Truth realized; but by weaving the web of inward purity, by building up the Temple of a stainless life is Truth realized.

He who enters upon this holy way begins by restraining his passions. This is virtue, and is the beginning of saintship, as saintship is the beginning of holiness. The entirely worldly man gratifies all his desires, and practises no more restraint than the law of the land in which he lives demands; the virtuous man restrains his passions; the saint attacks the enemy of Truth in its stronghold within his own heart, and restrains all selfish and impure thoughts; whilst the holy man is he who is free from passion and all impure thought, and to whom goodness and purity

have become as natural as scent and colour are to the flower. The holy man is divinely wise; he alone knows Truth in its fulness, and has entered into abiding rest and peace. For him evil has ceased; it has disappeared in the universal light of the All-Good. Holiness is the badge of wisdom. Said Krishna to the Prince Arjuna:

“Humbleness, truthfulness, and harmlessness,
Patience and honour, reverence for the wise,
Purity, constancy, control of self,
Contempt of sense delights, self sacrifice,
Perception of the certitude of ill
In birth, death, age, disease, suffering and sin;
An ever tranquil heart in fortunes good
And fortunes evil; * * * Endeavours resolute
To reach perception of the utmost soul,
And grace to understand what gain it were
So to attain—this is true wisdom, Prince!
And what is otherwise is ignorance!”

Whoever fights ceaselessly against his own selfishness, and strives to supplant it with all-embracing love is a saint, whether he live in a cottage or in the midst of riches and influence, or whether he preaches or remains obscure.

To the worldling, who is beginning to aspire towards higher things, the saint, such as a sweet St. Francis of Assisi, or a conquering St. Anthony, is a glorious and inspiring spectacle; to the saint, an equally enrapturing sight is that of the sage, sitting serene and holy, the conqueror of sin and sorrow, no more tormented by regret and remorse, whom even temptation can never reach; and yet even the sage is drawn on by a still more glorious vision, that of the saviour actively manifesting his knowledge in selfless works and rendering his divinity more potent for good by sinking himself in the throbbing, sorrowing, aspiring heart of mankind.

And this only is true service: to forget oneself in love towards all, to lose oneself in working for the whole. O, thou vain and foolish man, who thinkest that thy many works can save thee; who, chained to all error, talkest loudly of thyself, thy work, and thy many sacrifices, and magnifiest thine own importance; know this, that though thy fame fill the whole earth, all thy work shall come to dust, and thou thyself be reckoned

lower than the least in the Kingdom of Truth!

Only the work that is impersonal can live; the works of self are both powerless and perishable. Where duties, howsoever humble, are done without self-interest and with joyful sacrifice, there is true service and enduring work. Where deeds, however brilliant and apparently successful, are done from love of self, there is ignorance of the Law of Service, and the work perishes.

It is given to the world to learn one great and divine lesson, the lesson of absolute unselfishness. The saints, sages, and saviours of all time are they who have submitted themselves to this task, and have learned and lived it. All the Scriptures of the world are framed to teach this one lesson; all the great teachers reiterate it. It is too simple for the world which, scorning it, stumbles along in the complex ways of selfishness.

A pure heart is the end of all religion and the beginning of divinity. To search for this Righteousness is to walk the Way of Truth and Peace, and he who enters this Way will

soon perceive the Immortality that is independent of birth and death, to realize that in the Divine economy of the universe the humblest effort is not lost.

The divinity of a Krishna, a Gautama, or of Jesus the Christ is the crowning glory of self-abnegation, the end of the soul's pilgrimage in matter and mortality, and the world will not have finished its long journey until every soul has become as these, and has entered into the blissful realization of its own divinity.

Great glory crowns the heights of hope by arduous struggle
won;

Bright honour rounds the hoary head that mighty works
bath done;

Fair riches come to him who strives in ways of golden gain,
And fame enshrines his name who works with genius-glow-
ing brain:

But greater glory waits for him who, in the bloodless strife
'Gainst self and wrong, adopts, in love, the sacrificial life;
And brighter honour rounds the brow of him who, 'mid the
scorns

Of blind idolaters of self, accepts the crown of thorns;
And fairer, purer riches come to him who greatly strives
To walk in ways of love and truth to sweeten human lives;
And he who serveth well mankind exchanges fleeting fame
For Light eternal, Joy and Peace, and robes of heavenly
flame.

THE REALIZATION OF PERFECT PEACE

IN the external universe there is ceaseless turmoil, change, and unrest; at the heart of all things there is undisturbed repose; in this deep silence dwelleth the Eternal.

Man partakes of this duality, and both the surface change and disquietude, and the deep-seated eternal abode of Peace are contained within him.

As there are silent depths in the ocean that the fiercest storm cannot reach, so there are silent, holy depths in the heart of man that the storms of sin and sorrow can never disturb.

To reach this silence and to live consciously in it is peace.

Discord is rife in the outward world, but unbroken harmony holds sway at the heart of the universe. The human soul, torn by discordant passion and grief, reaches blindly

toward the harmony of the sinless state; to reach this state and to live consciously in it is peace.

Hatred severs human lives, fosters persecution, and hurls nations into ruthless war, yet men, though they do not understand why, retain some measure of faith in the overshadowing of a Perfect Love; to reach this love and to live consciously in it is peace.

This inward peace, this silence, this harmony, this Love, is the Kingdom of Heaven, which is so difficult to reach because few are willing to give up themselves and to become as little children.

Heaven's gate is very narrow and minute,
It cannot be perceived by foolish men
Blinded by vain illusions of the world;
E'en the clear-sighted who discern the way,
And seek to enter, find the portal barred,
And hard to be unlocked. Its massive bolts
Are pride and passion, avarice and lust."

Men cry peace! peace! where there is no peace, but on the contrary, discord, disquietude and strife. Apart from that Wisdom which is inseparable from self-renunciation, there can be no real and abiding peace.

The peace which results from social comfort, passing gratification, or worldly victory is transitory in its nature, and is burnt up in the heat of fiery trial. Only the Peace of Heaven endures through all trial, and only the selfless heart can know the Peace of Heaven.

Holiness alone is undying peace. Self-control leads to it, and the ever-increasing Light of Wisdom guides the pilgrim on his way. It is partaken of in a measure as soon as the path of virtue is entered upon, but it is realized in its fullness only when self disappears in the consummation of a stainless life.

"This is peace,
To conquer love of self and lust of life,
To tear deep-rooted passion from the heart
To still the inward strife."

If, O reader, you would realize the Light that never fades, the joy that never ends, and the tranquillity that cannot be disturbed; if you would leave behind for ever your sins, your sorrows, your anxieties and perplexities; if, I say, you would partake of this salvation,

this supremely glorious Life, then *conquer yourself*. Bring every thought, every impulse, every desire into perfect obedience to the divine power resident within you. There is no other way to peace but this, and if you refuse to walk it, your much praying and your strict adherence to ritual will be fruitless and unavailing, and neither gods nor angels can help you. Only to him that overcometh is given the white stone of the regenerate life, on which is written the New and Ineffable Name.

Come away, for a while, from external things, from the pleasures of the senses, from the arguments of the intellect, from the noise and the excitements of the world, and withdraw yourself into the inmost chamber of your heart, and there, free from the sacreligious intrusion of all selfish desires, you will find a deep silence, a holy calm, a blissful repose; if you will rest awhile in that holy place, and meditate there, the faultless eye of Truth will open within you, and you shall see things as they really are. This holy place within you is your real and eternal self; it is

the divine within you; and only when you identify yourself with it can you be said to be "clothed and in your right mind." It is the abode of peace, the temple of wisdom, the dwelling-place of immortality. Apart from this inward resting-place, this Mount of Vision, there can be no true peace, no knowledge of the Divine; if you can remain there for one minute, one hour, or one day, it is possible for you to remain there always.

All your sins and sorrows, your fears and anxieties are your own, and you can cling to them or you can give them up. Of your own accord you cling to your unrest; of your own accord you can come to abiding peace. No one else can give up sin for you; you must give it up yourself. The greatest teacher can do no more than walk the way of Truth himself, and point it out to you; you yourself must walk it for yourself. You can obtain freedom and peace alone by your own efforts, by yielding that which binds the soul and is destructive of peace.

The angels of divine peace and joy are at hand; if you do not see them and hear them

and dwell with them, it is because you shut yourself out from them and prefer the company of the spirits of evil within you. You are what you will to be, what you wish to be, what you prefer to be. You can commence to purify yourself and by so doing can arrive at peace, or you can refuse to purify yourself and so remain with suffering.

Step aside, then; come out of the fret and the fever of life; away from the scorching heat of self; and enter the inward resting-place where the cooling airs of peace will calm, renew, and restore you.

Come out of the storms of sin and anguish. Why be troubled and tempest-tossed when the haven of peace is so near?

Give up all self-seeking; give up self, and lo! the Peace of God is yours!

Subdue the animal within you; conquer every selfish uprising, every discordant voice; transmute the base metals of your selfish nature into the unalloyed gold of Love; and you shall realize the Life of Perfect Peace. Thus subduing, thus conquering, thus transmuting, you will, O reader, whilst living in

the flesh, cross the dark waters of mortality, and reach that Shore upon which the storms of sorrow never beat, where sin and suffering and dark uncertainty cannot come. Standing upon that Shore, holy, compassionate, awakened, self-possessed, and glad with unending gladness, you will realize that—

“Never the Spirit was born, the Spirit will cease to be never;
 Never was time it was not, end and beginning are dreams;
 Birthless and deathless and changeless remaineth the Spirit
 for ever;
 Death hath not touched it at all, dead though the house
 of it seems.”

You will then know the meaning of Sin, of Sorrow, of Suffering, and that the end thereof is Wisdom; will know the cause and the issue of existence.

And with this realization you will enter into rest, for this is the bliss of immortality, this the unchangeable gladness, this the untrammelled knowledge, undefiled Wisdom, and undying Love; this, and this only, is the realization of Perfect Peace.

O thou who wouldst teach men of Truth,
Hast thou passed through the desert of doubt?
Art thou purged by the fires of sorrow? hath Truth
The fiends of opinion cast out
Of thy human heart? Is thy soul so fair
That no false thought can ever harbor there?

O thou who wouldst teach men of Love,
Hast thou passed through the place of despair?
Hast thou wept through the dark night of grief? does it
move—
Now freed from its sorrow and care—
Thy human heart to pitying gentleness,
Looking on wrong, and hate, and ceaseless stress?

O thou who wouldst teach men of Peace,
Hast thou crossed the wide ocean of strife?
Hast thou found on the Shores of the Silence, release
From all the wild unrest of life?
From thy human heart hath all striving gone,
Leaving but Truth, and Love, and Peace alone?

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