

THE COMMANDING LIFE



By

A. K. MOZUMDAR

Author of The Life and the Way Series, The Conquering Man, The Mystery of the Kingdom, The Triumphant Spirit, Christ on the Road of Today.



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GLIMPSES THROUGH THE VISTA

The better order of things works out in accordance with divine destiny. When your destiny begins to work, nothing can stop you. Then why worry?—just keep your mind attuned to the universal order of things by the help of imagination.

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THE COMMANDING LIFE tells you how to conquer and how to have dominion over all conditions that are not of God.

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That which you imagine and believe you are becoming, the same you become. Then why not act the part Within that you desire to play Without?

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Your constant and continuous positive mental picture can do more for you than all your aimless and meaningless efforts. You can see more from the mountain top than from the valley.

That which you imagine and believe as growing in your mind, the same you manifest. Every positive idea has a medicinal affect on your mind and body, when you consciously accept it in that significance and rest your mind on that belief.

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Your body manifests any quality or form that you make part of your subconscious nature. You obtain the quickest result by imagining and believing that a quality or form is becoming a part of your subconscious nature.

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Your opportunity is equal to your ability to recognize and accept that opportunity. The freer you are from fear, limitation, and attachment, the greater is your ability to see and recognize your opportunity. You create your opportunity in the measure you are able to accept it.

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Convince yourself that you have the ability to do a certain thing, and you will have the ability.

A. K. MOZUMDAR

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THE INTRODUCTION

CHAPTER I

ANY IDEA THAT GETS HOLD OF YOUR MIND WILL GROW AND EXERT A CERTAIN INFLUENCE OVER YOUR MIND AND BODY.

IF YOU ARE SKEPTICAL, GIVE YOUR MIND A REASON FOR THE ACCEPTANCE OF A CERTAIN BELIEF, AND IT WILL ACCEPT THAT BELIEF.

ANY CONDITION THAT YOU BELIEVE OR MENTALLY ACCEPT WITH REGARD TO YOUR BODY, AND THAT YOU CONTINUE TO ENTERTAIN, BECOMES A REALITY TO YOU, AND BRINGS ABOUT A CERTAIN CHANGE IN YOUR BODY.

For instance, if you form and entertain the idea that your body is functioning perfectly, like a machine, and vision this in your imagination, that idea will grow in that significance and regulate your bodily functions accordingly.

Your entire physical system is governed and regulated by a subconscious process. Your subconscious nature, or impressionable faculty of mind, controls all your mental and physical functions through impressions.

WHATEVER YOU VISION AND MAKE A REALITY IN YOUR OWN MIND, THE SAME YOU MANIFEST.

I will here relate a personal experience to illustrate my point. At one time in the past I became conscious that my heart was bothering me. I attributed it to the wear and tear of the strenuous life I had lived for a good many years. Because of a peculiar trick of one's subconscious impression and race belief, I accepted that condition as inevitable. I even went so far as to believe that a certain precaution against all mental and physical excitement and exertion was necessary.

Soon I discovered that I had become heart-conscious. It is probable that out of a minor functional disorder I had built up a huge nightmare and made of it a reality. I had heard that whenever any organ or part of our body demands undue attention, it is because that part is afflicted. Naturally enough my mind accepted that logic or conclusion as indisputable, and consequently made the idea of my heart trouble an actual fact.

One morning as I was lying in bed thinking, a voice spoke to me: "Whatever idea, thought, or quality you put into your mind and entertain, grows and becomes a reality. **STAND BACK OF YOUR BODY AS AN EVER FREE SPIRIT, AND KNOW AND REALIZE THAT YOU ARE THAT SPIRIT—THE POWER BACK OF YOUR MIND AND BODY.** Then vision that your heart is made up of electronic substance—the first objective manifestation of the universal final essence called Spirit. Since there is no imperfection or irregularity in the functions of electrons, there can be no imperfection or irregularity in the functions of your heart. The vision and realization you have of your perfect heart will become true."

The understanding application of this truth at once set

me free. In the first place the voice gave me the perfect understanding of the law of mind, and in the second place it gave me a logic that was acceptable to my questioning mind. There could not have been a more perfect or convincing argument presented to me. The logic is very simple. If, by entertaining a negative thought with regard to our body or any organ or member of our body, we make that negative thought real, why can we not, by entertaining a positive thought based on facts with regard to our body, make that positive thought also real? In the last analysis this physical body is an electronic mass; in other words, it is made up of electrons, highly vibrant, illumined atomic particles. No matter what method we adopt to meet the demand of a certain mentality, the fundamentals of the mental law are always the same.

POWER, ENERGY, OR SPIRIT—BY WHATEVER NAME YOU MAY CALL THE ANIMATING PRINCIPLE BACK OF A MAN—IS NEVER AFFECTED BY PAIN, ACHES, OR OTHER CONDITIONS OF THE PHYSICAL BODY. We do not see this animating principle with our naked eye, nor can we define its exact nature; yet we know its existence from its functions. It is like the breeze that blows over us; we do not see the breeze with our naked eye, yet we feel its existence from its functions. Such is the Spirit of man—the animating principle back of him. We also know that it is a self-conscious Spirit. It thinks, reasons, and feels, and yet is never affected by its own thinking, reasoning or feeling. It develops its sense of feeling through its instrument of mind. Therefore all its conditions are limited and related to its mind. Consequently, when we adjust our mind with regard to a con-

dition, at once that condition is righted. Even the very thought and realization that we are unaffected, ever free Spirit rights a wrong condition.

ANY IDEA THAT BECOMES A PART OF OUR MIND BECOMES A REALITY TO US, AND WE COME TO MANIFEST IT. This revelation gives us the following key: We can consciously and at will make an idea or a thought part of our mind. When an idea once becomes a part of our mind, not only does it affect our body and its functions, but it also influences our destiny.

Sometimes, when we have to work against a contrary subconscious current, we find it difficult to make a positive idea part of our mind. Our subconscious habit-thought deflects the force of an opposing thought. Our habit-thought is usually negative. The moment a negative thought rises to the surface of our conscious mind from the subconscious, we attach undue importance to it. The more we entertain it, the more powerful it becomes. Sometimes it becomes so powerful that it unsettles our mind and renders us temporarily unbalanced.

All our misery, misfortune, envy, jealousy, ill health, and failure can be traced to an unbalanced state of mind. Why is it that we feel a twinge in our consciousness when we hear that some one whom we do not like is doing well or making headway toward success? Sometimes we make the brave pretense that we do not care or that we are glad to hear the news. If we possess a lower type of mentality, we go still farther down. We do not hesitate to discredit the good news or to invent a false story or argument to minimize its importance. The subconscious, based on the race belief, is a tricky thing. It pleads for its own kind

and finds its own affinities. Why do we exaggerate our own importance, our own past and present deeds, and depreciate other people's endeavors and abilities? It is because we have an inferiority complex and are afraid that others may think us inferior and depreciate our ability and vaunted greatness. Why do we like those who shower us with undue flattery, and dislike those who tell us the truth or give us constructive criticism? It is because we want to feel our own importance and to encourage our own subconscious weakness.

We always draw our own kind through a subconscious affinity. It is not only misery that seeks its own company, but failure, defeat, poverty, and the like, as well. If subconsciously we are liars, cheats, hypocrites, and are selfish and self-seeking, we cannot help finding our affinities with those who are of like kind. Our self-justification does not mend the matter. Our religious belief or philosophy cannot tide us over situations that arise from our subconscious inhibitions and promptings. Yet the most hopeful and encouraging message the world has ever received lies in the fact that man can regenerate and redeem himself through the understanding application of Truth. This message came from Christ, the living, healing, and inspiring Christ. Even today we can receive help from Him and become free from our self-created darkness and misconception. The moment we change our subconscious nature through the process of regeneration, our former ties and affinities are dissolved. We form new spiritual affinities, those that bring us health, happiness, peace, and joy.

Then we learn the mystery of how to build a spiritual empire within ourselves in accordance with the prescribed

law of God. We keep our vision single to our divine destiny and to all that which is ours in accordance with the pre-arranged plan of God. We do not concern ourselves with any but those whom God has given us. There are no lies, there is no deceit, hypocrisy, plotting and counter-plotting, or treachery in God's kingdom. Therefore those who are gifts to us from God are frank, honest, and open with us. Consequently our mind becomes free from all thoughts of malice, hatred, jealousy, envy, and other turmoils of the world around us. We follow God's eternal law of harmony and peace, and look for and receive only those things which are ours in accordance with God's pre-arranged plan.

Why do we find it difficult to mind our own business and keep our vision single to our desired goal? It is because we have formed a subconscious affinity for morbid pleasure at the expense of some one else. Therefore we go through the world in a befuddled state of mind. As long as we remain in such a state of mind, certain unpleasant actions and reactions are inevitable. Consequently, we miss all the happy experiences, joyous events, and things of gladness that are intended for us. Yet how simply we can free ourselves from all unpleasant entanglements! We can easily assume that we are an uncorrupted and unaffected Spirit—the animating principle back of our mind and body. Then, realizing all conditions, impressions, or habits as existing in our mind, we can speak back and forth to our mind, telling it to take a positive counter-impression.

Any idea that we make our mind accept, becomes a reality to it. Consequently, when we talk of our mind concerning the truth of our real being and its relation to

God, or concerning the truth as to the state of its existence, we personify our mind; in other words, we treat it like a person. This gives us a basis for carrying on a conversation. After all, the main purpose of such a conversation or talk is to impress our mind with a positive quality. Our mind is easily impressed with a positive quality, when it is vital or vitalized. Nothing vitalizes the mind so quickly as a direct imaginary conversation with it. Under no circumstances should we forget that it is in our mind that all conditions exist. In our mind we build our empire and our dreams, and make the friend or enemy that we realize and meet in the objective.

WHAT IS GOING ON INSIDE YOUR MIND IS MORE IMPORTANT THAN WHAT IS TAKING PLACE OUTSIDE IT. By changing your inner vision you can stop the outer projection. If you do not like a picture, you can stop that picture by changing the vision of it within your own mind, and you can gradually manifest another picture. No one is concerned with your cosmic scheme of life except those whom you contact with your own mind. The more you let go of the unpleasant objective contact, the more you can establish your pleasant inner contact.

No one ever comes into this side of the valley without an inner picture. It does not matter by what name you call that picture, whether it be heredity, or pre-acquired habits, or innate impulses—the one thing indicated is that you have come into this world with a stamp in your consciousness. Your environment either suppresses this stamp or brings it out, but it cannot eradicate it. That which is called blood or breed is merely symbolic of something subconscious.

We speak of a person as being a thoroughbred. What we really mean to convey is that that person possesses and manifests certain superlative qualities which the people of ordinary heritage and of so-called tainted blood do not possess. Yet we know that in the human plane a thoroughbred need come neither from the so-called aristocracy nor from any other particular class of people. He comes from those who have an innate desire to be honest, helpful, and of service to others, and who are of a breed that for many generations have lived with the ideals of self-sacrifice and of some high principle before them. Where there has been no repression of the natural emotions, the line of the thoroughbred has followed in an unbroken continuity. Circumstances may place a thoroughbred in a very sordid atmosphere, yet in the final test he rises to the occasion and vindicates himself. That indomitable something within him breaks loose. Even so-called death means nothing to him where a principle is involved.

A thoroughbred grows in character with the passage of time, but the man of tainted blood manifests his worst traits as he approaches maturity. Loyalty and fidelity to a true friend or to a principle are the marks of a thoroughbred. Whether a man be Jew, Gentile, Christian or heathen, if he is a thoroughbred he never betrays his friend, no matter what happens. His devotion to an ideal never wavers and his undying loyalty never diminishes. Jesus the Christ said, "Greater love hath no man than this, that a man lay down his life for his friend." Appreciation for a kindness shown or for unselfish service rendered or received, is another trait of the thoroughbred. Loss or gain, rain or sunshine, do not change his essential nature.

On the other hand, the man of tainted blood is changeable and vacillating in purpose. Personal loss or gain counts most with him. He falters in the face of duty and runs away from the field of defeat. He also takes undue advantage of those who trust him. Thus in the body belief of life we may manifest various degrees and kinds of subconscious taint. But we can all redeem ourselves by following and practicing the principle laid down by Jesus the Christ. **WE MUST BE BORN AGAIN THROUGH OUR SPIRITUAL CONCEPT OF LIFE.** In order to do this, we must first wipe out our subconscious taints. We can do it easily, if we but will; it is our divine prerogative as a human being. That which an animal cannot do, we can do. The purpose of this book is to record Christ's practical methods for self-redemption and self-realization. There is not a man alive today who cannot achieve some astonishing result in the shortest possible time through the intelligent practice of the lessons that are to follow.

I cannot conclude this chapter without relating the story of a German Shepherd dog that came into my life. My purpose in telling this is to show how even among animals a thoroughbred asserts itself as it grows in years, and how it may manifest certain wonderful traits of character that are almost divine. Here is the story: One summer in the desert of California a friend of mine picked up this deserted German Shepherd puppy and gave him to me as a present. When found, he was in a thoroughly exhausted condition, with swollen throat and turned-in toes. Evidently he had been in the desert several days without food or drink, struggling to survive. Because without any outside help he had won the victory in this fierce struggle

for existence, I named him Victor. It was a most appropriate name for a dog of his caliber, and it seemed to me that he liked it. He was friendly, and extremely good-looking, but not a hundred per cent perfect in the physical markings demanded of his type. Shortly we discovered that he was wilful and spirited and would not accept any form of restraint. So one day I gave him a little whipping for his disobedience. After that, although he obeyed me, it was but reluctantly, and he did not bear a friendly attitude toward me. In the course of time and with proper treatment he grew stronger and overcame even the defects of his tocs. Today Victor is a full-grown, normal, German Shepherd dog. He has even won the blue ribbon at a dog show.

During the time that he was receiving care and attention from me he did not once try to make up with me. Then one day, when I was sitting in my room, most unexpectedly he came up and made friendly overtures. I met him in the same spirit, and since then we have become good friends and an understanding has been established between us. The way he studies my moods and plays up to me now is almost uncanny.

Two things I have noticed in his character: one, that although he is sociable with all who come to see us, he is ever ready to defend us at the slightest false move on the part of anyone; the other, that he would not fight a smaller dog or a female, nor harm a child, and yet is ever aggressive when confronted with a dog of his own size that challenges him to fight. Indeed he is absolutely fearless. He has decided likes and dislikes as to dogs and persons, and his influence over a dog that he likes is almost hypnotic. Once

he made up with a pit bull that had the reputation of killing two police dogs. Strange to say, the pit bull taught him some of his tricks. Victor was so quick to learn that very soon he turned these tricks on his preceptor.

He has an excellent memory, learning very quickly and never forgetting what he has once learned. I have also discovered that he can actually think and work out a new problem that is given him. What is more astonishing to me is the fact that he has somehow acquired some of my characteristics. For instance, I enjoy seeing people eat at my table, no matter how simple may be the meal. I acquired this from my dear mother. Our Victor has the same characteristic. No matter how hungry he may be, if a small dog to his liking comes along at feeding time, he will share his meal with that dog. In fact, sometimes he will stand aside and proudly watch the other dog eat. He will even let the dog take a bone out of his mouth. That, as you may know, is a most unusual thing for a dog to do. He is the very personification of hospitality.

This dog is a thoroughbred, no matter where he came from. I have never once seen him lose his head, whether in a fight or in a friendly joust. He has all the cunning and the killing propensities of a wolf, yet he will not deliberately harm anyone who is friendly to him. Dogs are proverbially known for their loyalty and fidelity to their masters, but a thoroughbred manifests those qualities to a degree of perfection. There are few things so near the divine as a dog's devotion to his master and friend. Many a time the thought has come to me that, if ever I should be in a sinking ship and deserted by all, I could depend upon a friend like Victor to stand by my side and watch

with me for the last time the sunset horizon. Such is the thoroughbred friend with whom we can clasp hands across the illumined shores of eternity.

CHAPTER II

PREPARATION

WE NATURALLY accept any doctrine, theory, or philosophy that appeals to our subconscious nature. The man with stomach trouble takes to a doctrine of abstinence. The man who is not equal to the battle of life likes the philosophy of inaction or negation. The man of a defeated purpose and with the failure idea believes in the philosophy of self-importance. All this reminds me of a person I once knew, who was possessed of a certain amount of talent in his line of work, but who was extremely impractical and visionary. Consequently he could not advance in the world and make his mark. As a result he developed an exaggerated ego that turned him into possibly the worst critic that ever lived. No matter how great any artist might be in his own profession, this man was sure to find some fault with him. It was not only pathetic but almost unbearable to hear his vituperative criticism of great, recognized artists. I was led to remark that if this man did not stop his rampage of criticism he would make himself so obnoxious, no one would like to come anywhere near him. In time my prediction came true. A little self-analysis and a broader practical vision of life would have saved him from arrogance and defeat.

The man with a great deal of physical vitality believes

in the philosophy of physical enjoyment. The normal youth prefers a philosophy offering diversified amusements and entertainments. On the other hand the abnormal, hyper-sensitive type takes to a doctrine of retirement and self-abasement. No matter what we believe or do not believe, one thing is certain—desires and emotions that are suppressed play havoc with our lives. **THE MAIN PURPOSE OF LIFE IS THE PUTTING FORTH OF SOME KIND OF EXPRESSION.** The creation itself is an expression. Where there is an expression, there is life. Therefore we find that this creation is filled with life and with life's multifarious activities.

Any suppression of our normal desires and emotions brings stagnation to our mental life. Stagnation means death. Life without action is unthinkable. Therefore, we maintain that only a healthy, normal expression of life through a useful channel and with a proper understanding of the purpose of life can bring us continued peace and happiness. Some people think that a sort of inertia or a lack of feeling is the goal of life, and that this signifies the acme of perfection. Even any legitimate outlet for a normal joyous feeling is interpreted by them as being the work of mortal mind or the devil.

Again, other people believe that the fear of some fatal consequence acts as a dynamic force in a religious movement, because it exerts a restraining influence over those who might otherwise stray from the path of rectitude. According to Christ, it is not fear but the understanding knowledge of Truth that alone can make a man free. Fear of any kind is sure to create an abnormal condition in a man. The man who goes through life with an unnamed

fear becomes abnormal and misses the real joy and thrill of life by a wide margin. Likewise excesses in any form or in any direction may create an abnormal condition.

I once knew an elderly gentleman who had been a profligate from youth until middle age. Then all at once he was converted to a right way of living. But he swung to the other extreme, and turned into a fanatical reformer. He got it into his head that the young must be reformed, or their souls would be lost. He condemned all forms of youthful expression, whether serving as outlets to the normal emotions or not. A few young men accepted his doctrine and followed him. I noticed that most of them were of a neurotic type. Either through some kind of abuse or through lack of proper nourishment they had lost their physical vitality and thus had become extremely receptive to any idea that meant less work and more glory.

Naturally enough they took to preaching the gospel of total abstinence and self-repression, taking on thereby a sort of self-righteous, glorified look and demeanor not relished by many of their former companions. Consequently, many youths of a normal and vital type began to oppose them openly. These latter were not at all a bad sort, they were only clamoring for a legitimate expression of their youthful frivolities.

Although in this fight I was at first neutral, circumstances soon forced me to become a partisan. One day the elderly reformer approached me and told how my soul would be damned if I did not accept his doctrine. This aroused my fighting spirit and I took my stand against him. I knew full well that all beliefs are a reflection of subconscious habits or are due to certain mental actions and

reactions. I also maintained that each man is entitled to his own belief as long as he does not encroach upon another man's right and privilege of believing and thus make himself a nuisance. I constantly affirmed that **ANY BELIEF THAT PROMOTES HEALTH, HAPPINESS, AND JOY, AND THAT LEADS A MAN GODWARD AND KEEPS HIS HEART OPEN TO HUMANITY, IS A RIGHT BELIEF FOR THAT MAN.** When, therefore, this gentleman threatened me with the damnation of my soul, I resented the assumption of his authority and questioned the validity of his doctrine. In my opinion he went a little too far.

So I blurted out: "Don't you think your excesses in life have driven you to the opposite extreme, that of self-repression? When your vitality had left you through abuse, you accepted this morbid religious doctrine as a peace offering to your relentless subconscious. Did you ever hear the saying, 'A toothless tiger turns vegetarian?' Your case is identically the same. You are simply fooling yourself in accepting this doctrine of repression. Christ Himself believed in joy or he could not have said, '...that My joy might remain in you, and that your joy might be full.' He believed in fruitful actions, since he said, 'Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.' A true conversion teaches a man wisdom, toleration, and the understanding of human nature. You have none of these."

"The wages of sin is death," he shouted like a maniac.

I came back at him with equal heat: "Then you have been dead for a long time. What's more, you are still dead

to the finer feelings of humanity." This last remark silenced him.

When we fall into our respective wells of limitation, like the fox in the proverb we cry out, "Beware, the world is sinking." However, in my opinion we can take the best elements from the philosophy of each individual and establish a broad platform of toleration and understanding. I have said before that like all other habits your belief also is a habit or a result of your subconscious reaction. A belief itself means nothing unless it promotes health, happiness, sanity, kindness, toleration, and humaneness. Therefore we maintain that a positive belief is infinitely superior to a negative belief, or the belief that breeds disease, disorder, misery, misfortune, failure, and poverty.

We are living in a believing world, since man is a believing creature. Without some kind of belief we cannot go through life. **THE MOST NORMALIZING INFLUENCE IN LIFE IS THE BELIEF IN GOD—THAT FINAL SOURCE FROM WHICH WE HAVE COME.** According to Christ, since you must have some kind of belief in order to go through life, why can you not believe in the Supreme Source—the power that has manifested you and that is together with you and is in you?

The Supreme Source could not have been blind, unintelligent, and ineffectual, and yet have brought into manifestation a self-conscious, thinking, reasoning, and discriminating being like man. When we come nearer to the Supreme Source in our realization, we are almost led to believe that this self-conscious thinking being—man—is the self-conscious expression of the Final Source. Man is like a fully blossomed flower in a plant. Is not a flower the

plant itself at the apex? It is the plant, and yet taken separately it is a distinct manifestation. This sense of togetherness with the Universal Source gave Jesus such a sense of self-abnegation and freedom that it made him a cosmic man. A cosmic man is a manifestation of God Himself. In other words, he is God manifest as man. When a man knows himself for what he is in relation to the Universal Supreme Source, he becomes a cosmic man—he becomes Christed.

If you believe in God—the Supreme Source of all creation—you will also believe in the endless possibilities of man. That which you call a miracle when performed by a man is nothing but the imitation and application of that which God has already done. If, out of Himself, God could manifest this complicated cosmos, you, at this end of creation, by the realization of the sameness and oneness of your Spirit with His, can certainly duplicate many of His works. Christ said, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Of course it is a far cry from the ordinary man of the flesh concept of life to the Christed man. Nevertheless we are surely and gradually arriving at that point of contact where Christ and a mere man become one. On the way we may encounter occasional difficulties due to our subconscious race belief, but these should not deter us in our journey toward the realization of the Supreme Goal.

But practical demonstrations of Truth are required to convince people of the necessity of such a realization. For this reason we welcome scientific and metaphysical experiments and discoveries. If you tell the work-a-day man that his mind has a range and velocity surpassing the range and

velocity of the forces of this universe, his imagination will be staggered. It is most likely that he will not grasp the full significance of your statement. But if you explain to him through concrete illustrations what the human mind has so far achieved in the scientific field, he may get a glimmering of your meaning. The mind that has invented the radio, the airplane, television, and the like, is itself more wonderful than are those inventions. However, it is only in the practical scientific field that mind has made an unsurpassed record. In the metaphysical field its record is second best. The direct application of mind upon the objective field of various forces will produce results heretofore undreamed of.

Mind can play, and in fact it is now playing, with the more subtle forces of nature, and this without the conscious knowledge of man himself. To bring certain metaphysical truths to the conscious knowledge of the race is my reason for recording a few of my experiments and experiences. Any practical means or methods that we may employ are only for the purpose of reaching an individual state of consciousness. Apart from that they have no specific value. Their only value lies in the results obtained. For instance, a man came to see me not very long ago who was laboring under a fear complex. He was entertaining fear in its every form. This timid soul asked me very hesitatingly to please tell him how he could overcome his handicap.

At first I suggested a very simple method—a method which an ordinary believing mind could easily follow. I told him that if he believed God was helping him to overcome his fear, he would become free. But in spite of my

specific instruction and my explanation he failed to grasp the full significance of what I said. When a man fails to see the value of a thing, he does not vitally react to it. Consequently you cannot make him accept the thing in its proper significance or receive any practical benefit from it. In all metaphysical demonstrations the main thing is to grasp fully the value of Truth. So when I saw that I had started him off on an unfamiliar road, I changed my tactics and my method of approach. I asked him to name some particular one of his fears. He then told about his fear of not being able to meet people on an equal footing and carry on a conversation with them. The moment I found something definite to work on, I evolved a new method of suggesting a remedy. I said, "If you were a different person, one possessing courage, you would not feel diffident in meeting any one, would you?" "No," he replied. Then I said, "Listen to this wonderful idea. Every man has many qualities. Some of these qualities are negative and some are positive. **MAN HAS ALL THE POSITIVE QUALITIES WITHIN HIMSELF**, but he is not conscious of them. Unless he becomes conscious of possessing these qualities, he cannot manifest them. Then again, when he is in action he personifies the quality that his particular deed requires. For instance when he performs a kindly deed, he personifies kindness, and thus for the time being he represents a kindly personality."

"Now if a man will accept the idea that he possesses different quality-personalities, and that he can call upon each of these separately as he may need them on various occasions, he will not only become free from his former worry and fear, but he will also manifest greater efficiency

and power. Take, for example, your case: if, when you desire to meet some one, you will just imagine that your courage personality is going to meet that person and that it will move and act for you, you will feel no fear whatever in meeting him. Now, how do you like that idea?" "Splendid!" he replied. And according to his report, in a few days he had achieved results that were astonishing.

Some may raise the objection to this method, that it is nothing but a suggestion. Whatever one may call it, there is a stupendous truth behind it. This truth will be revealed later in its proper place and its true significance. I have already stated that any means or methods we may employ are only for the purpose of meeting a certain type of mind or a certain state of consciousness, that the fundamental truth behind them remains ever unchanged. Your mind becomes lighted on any subject upon which you consistently dwell. Whether it be concerned with science or with metaphysics, the more you study the subject, the more your mind becomes lighted in regard to it. It is almost unbelievable that the human mind has such power of penetration. In these days of new discoveries and inventions only a sceptical or a stupid person can stand on the platform of ignorance. No one should be afraid to study science or metaphysics. Both are very fascinating subjects when placed on an experimental basis. Theoretical metaphysics is just as much at a discount these days as theoretical science.

In order to establish a conviction in our mind with regard to metaphysical science, we should carry out experiments with ourselves and with the other forms of life around us. The underlying and working principle of these

experiments is this: The creation without the animation of the Creator, is dead. Therefore we maintain that **WHEN WE TOUCH THE ANIMATED CREATION, WE TOUCH GOD.** Atoms and electrons even are animated by the Creative Principle. The so-called magnetic charge of an atom is nothing but the animation of the Creator. When this charge is run down or withdrawn, the atom dies, or becomes re-absorbed into the First Principle. This is true as well of our physical and mental vitality. We have the prerogative, however, as a self-conscious expression of God consciously to charge the electronic constituents of our body by the help of our creative imagination. **IN THE UNIVERSAL FIELD OF GOD WE CAN ABSORB THE ALL-PREVADING CREATIVE ENERGY AND REVITALIZE OUR MIND AND BODY.** Similarly, we can project this cosmic energy toward a receptive, living, organic body and vitalize it.

By realizing that our animated life is intimately bound up with God, we share in the created works of the Creator. In the last analysis man's creation is God's creation, only man does not realize it. When he realizes this truth, he puts himself beyond the pale of isolation; he is together with God—one and inseparable.

CHAPTER III

GOD AND THE KINGDOM OF CHRIST

IF YOU could feel the pulse of the universe, you would be surprised to find that it is alive. Every atom of its cosmic body is throbbing with life. There was a time, not very long ago, when we believed that in stepping out from the organic creation we were confronted with merely inorganic or dead matter. Now we find that even so-called inorganic matter is a living thing, and furthermore that it is responsive to the slightest ethereal touch of mind. We are also told that it can live and die, as does an organic body. And now we can hear the scientific world whispering, almost in awe, "What is this life—this fundamental Something? It must be an eternal, birthless and deathless Something."

That which makes a so-called dead thing alive—responsive to the bidding of the exact law—is none other than God. A name means little except as a convenient method of distinguishing one thing from another. God, Spirit, the Universal Life, and the Final Essence are terms indicating the same thing. It is the eternal, living and moving thing of the universe, and it makes our conscious, thinking, believing, and reasoning life possible. If without this Something we are dead, or as nothing, then who are we and what are we? The answer to that question almost frightens

us, because we are habituated to thinking of ourselves in terms indicating isolation and mortality. That Something that makes us individual, living entities must be individualized in ourselves. Then how far removed can this self-conscious thinking and reasoning man be from that fundamental Something? Just as far removed as man thinks himself to be. Apart from that there is absolutely no separation.

In our meditation we sometimes come to the point of realization where we begin to feel that it is the Infinite Life itself which is playing the finite role; and that **A FINITE MAN IS THE INFINITE ITSELF AND NONE ELSE**. Yet in our self-conscious mental life, where we are conscious of our individuality and our separate existence, we may create such dreams and beliefs as sorrow, misery, misfortune, disease, death, and separation. Their reality depends only upon our mental concept and negative realization. It must be the nature of this individualized Spirit to be able to conceive such negative concepts in its self-conscious life; this must be its prerogative, or it could not do so.

Although this conception, or rather misconception, is man's prerogative, he cannot redeem himself unless he establishes a conscious identity with the Infinite. This conscious identity is Christ. Any man that believes in Christ becomes Christed—at one with the Universal Life Principle. Then his sorrow, suffering, and disease vanish into their original nothingness. He rises above all these negative conceptions, because in the realization of togetherness with God nothing remains with man that is not of God. Where God is the only player and actor, how can

there be any misconceptions or dreams conceived by mere man, and therefore false? In that realization of oneness there remains no enigma or puzzle as to where and whence man is and whither he is bound. All questions affecting our destiny and our future, and our relation with each other, are answered once and for all.

In our self-conscious life we live mentally and we also die mentally. As we must be conscious of being alive, so we must be conscious of being dead. Death is not oblivion but is merely the consciousness of a negative existence. When darkness surrounds a man on all sides, and when he vacantly stares at the walls of his own created limitation, he is dead. Therefore we maintain that our human life is bound up with our consciousness, or conscious recognition of all that we are and all that we have. Beyond this conscious recognition of a thing, the thing has no meaning. The usefulness of a thing depends upon the significance in which we receive it and the value we desire to attribute to it.

When we deal with things as lifeless and irresponsive objects, we go far from the world of All-Life. The lifeless concept of the world is the valley of the shadow of death. Why do so many people lose their souls before they reach maturity? It is because they completely cut themselves off from the world of All-Life. Greed, passion, envy, jealousy, deceit, and hypocrisy rush in and occupy the man whose soul is dead. No one can remain alive very long if he constantly deals with the dead things of the mortal world—the mortal concept of life. We are living in an animated world—the world of God. If we desire to live copiously and in the thrill and joy of a free life, we

must remain constantly in touch with the animated world. Avarice and greed drive a man to amass wealth in the belief that the time will come when he will feel safe and secure. What happens? One day he wakes up to find he has nothing to live for. His soul has become so dead that it has lost all its responsiveness. Like a machine he goes through gestures and motions; but he lacks the vital animation of creative action. Occasionally he may instinctively feel that he has lost something—something that would have made the voyage through this life an interesting episode—a thrilling adventure taking a man over the border of this world to the world beyond with faith and hope.

Then there are those whose soul-consciousness has become so benumbed that they cannot feel anything at all. Some people in despair and in utter darkness commit suicide, believing that it will bring relief. No, that is not the way out. The way out is to come more into tune with the world of All-Life.

When you enter into the vast animated world, you actually find that the flower smiles, the tree greets, the moonbeams caress you, sunshine invites you, the walls of your own room welcome you; even your chair and other pieces of furniture wait on you, and the love of God pours upon you from all directions. You can either accept them each as an individual expression of life, or you can accept them as God—for the Eternal Life is animating them. So across the visible world you can clasp the hand of God. Thus in everything that you kiss or caress, you behold the face of God. You really do not see the miracles of God with your objective eye, but with your mental eye. Your

inner capacity for seeing determines your outer capacity. Therefore the Kingdom of God, the animated world of God, exists within you—within your mental comprehension and realization.

In this Kingdom of God you can find anything that you desire. Here everything is throbbing with life. When you establish an understanding fellowship with it, it comes to dwell with you in the objective, and this you call an objective demonstration. In the Kingdom of God—the animated world of All-God—every imagined ideal person is an animated figure. You touch him and he feels it; you speak to him and he responds; you hold him in your arms and he breathes into your soul the love of God. Upon entering into that kingdom, no one can ever feel lonesome. It is the world of living beings and things. It is also the world of eternal action. There is not an idle, uninteresting moment in this kingdom, yet you feel here an eternal sense of completeness. In such a world Jesus lived and still lives, and to such a world he is eternally inviting world-weary souls.

In the world of All-Life everything is responsive to your call. When you realize this truth, you discover the mystery of the Life Everlasting in the omnipresent God. So-called space not only becomes the conscious presence of God, but also the mother of the entire animated creation. The cooing of a loving dove, the lilting of a meadow lark, the chirping of a sparrow, and the humming of a bee, all merge in a harmonious chorus, as though they were saying in a divine melody, "Mother we are here, we are all alive, and we are glad to be alive."

It seems that the Eternal Life is projecting out of itself

endless varieties of its own offspring and drawing them back again into its own omniscient bosom. But a dead or a dying soul in its sense of isolation sees everything that is born as dying, and the entire animated creation as a meaningless waste. It fails to realize that life is not limited to a body but is simply expressing itself through a body. Besides, bodies are appearing and disappearing from the visible into the invisible, although life itself is retaining its identity in the superconscious presence of the Universal Life. The whole of creation is crying out and saying, "We are together with the Infinite Life—beginningless and endless, whether in manifestation or out of it."

WHEN YOU ACT IN YOUR SENSE OF TOGETHERNESS WITH GOD, YOUR ACTION BECOMES THE ACTION OF THE ONE CREATIVE LIFE. "My Father worketh hitherto and I work." "I of myself can do nothing." Then you and your God become inseparable and one to your consciousness, and your conscious life becomes the Superconscious manifest. Your vision, your ideal, your inspiration and aspiration, the thrill and joy of living and loving, all these become the one common expression of the Infinite Life. Here you are one point of manifestation, and there some one else is another point of manifestation, and the Eternal Principle is back of both of you. When you come to live in the world of All-Life, you cannot help feeling that one is for all and all are for one. In that realization you become free from all the entanglements of selfishness and from ungodly thoughts and deeds. All outside of this realization is the realm of darkness and death—the negation of all that is good and true. For

what shall it profit a man, if he shall gain the whole world, and lose his soul?"

The God of Jesus the Christ was an all-inclusive God, and therefore the Master said, "He that hath seen me hath seen the Father." Again he said, "Believe me that I am in the Father, and the Father in me." It was as though Jesus were translating the Cosmic Truth into the consciousness of the disciples. That is, He was trying to convey the idea that God is one and God is all—that there is nothing but God; as though the Almighty were saying to him, "I am all and therefore I am you and you are I." This sublime sense of togetherness with the all-inclusive Life is not difficult to attain to. In our inclusive meditation we can reach it. In the world of All-God, God must be the ship, the captain, and the passengers. We are not only voyaging through God, but also with God, in our individualized expression of life. When we have that sublime realization, what a sense of relief and peace comes over our soul! The bubble of isolation which is the cause of all our misery and misconception is at once broken and we rise above all speculations and philosophies, because we and our God have become one.

THE MASTERPIECE OF JESUS' REVELATION IS THAT GOD IS INDWELLING AND OMNIPRESENT, AND THAT HE IS ALL. The first step toward the realization of the Allness of God is to feel the brooding of the conscious presence of God in this creation. With God in it, the creation becomes vital, animated, and real. The man who has been isolated in consciousness suddenly discovers that he is living in the presence of God, and that this presence is almost smothering that sense of isolation

out of him. God is within and God is without; there is not a speck or void where man could stand and maintain his separate existence. **THE HIGHEST AND TRUEST THOUGHT THAT MAN CAN HAVE OF HIMSELF IS THAT HE IS AN INDIVIDUALIZED EXPRESSION OF GOD.**

But the man who is body-bound and who still lives in a benighted sense of separation must start his right thinking somewhere. That starting point must be with the indwelling God—the God who is dwelling in this creation. To gain this vital realization of the immanent God, carry out the following and first drill practice. Start the drill by turning your mind to yourself. If, because of possessing a strong body-belief, you do not know how to do this, simply turn your mind to your body and speak back and forth to God. God is the animating principle back of your body and He is together with you. This imaginary conversation will vitalize your mind and will give you a vital realization of the presence of God in you.

You—"God, are You there within me?"

God—"Yes, I am here within you."

You—"Are You the conscious animating power in me?"

God—"I am the conscious animating power in you."

You—"Are You revitalizing and renewing me by Your animating power?"

God—"Yes, I am revitalizing and renewing you."

Continue this dialogue until the conviction grows in your mind that the vital presence of God is in you. The law of mind is this—whatever you accept as being true becomes a reality to you and motivates and moves your

conscious life into action. You are a living being, and therefore your own existence should move you into action toward a desired goal. But your self-conscious life has become stagnant through the operation of the subconscious impressions of your own misconception of life. In order to make your mental life flow again with the Cosmic Creative Current, you must establish a dynamic concept in your mind.

Whether you are conscious of it or not, God dwells in your body and mind. But by becoming conscious of His ever-active presence, you break down your subconscious stagnation and thus come to live and act more vitally and with renewed vigor and conviction.

The second drill practice is for the purpose of realizing space as the conscious presence of God. Space is merely our concept of void. Even science tells us that this space is filled with myriads of radio-active forces. However, that which animates all things is the omnipresent God, one and indivisible. Therefore, space is not a reality; it cannot exist in the world of All-God. It is because of our race habit that we have grown accustomed to accept space as being a void. To destroy that misconception, we must start with the acceptance of space as the very living and conscious presence of God.

You—"Space, are you a living, conscious presence?"

Space—"I am."

You—"Space, are you God—the animated power of all?"

Space—"Yes, I am."

You—"Are you holding me in your eternal embrace?"

Space—"I am."

You—"Are you interested in me and protecting me?"

Space—"I am."

You—"Then help me to realize your conscious presence."

Space—"I am helping you right now. Become conscious of My living presence."

Whenever you speak back and forth to your mind or to God, always vocalize your statements. It will quickly rouse your mind from its lethargy and give you the vital realization of that which you are trying to achieve. After you have gained a sufficient realization, this vocal practice will not be necessary; your silent practice will be sufficient.

The realization of space as the conscious presence of God is very important to all of us. It immediately takes us out of a void into the unbroken presence of God in a very vital and intimate way. Every time we move, talk, walk, or breathe, we find ourselves in God. In fact, we breathe the very living atmosphere of God. In rest or in action we can feel that ever-enveloping presence watching over us and caring for us. What a sense of peace and security we find in that realization!

The idea of space as the conscious presence of God is a new idea to many. But it is an idea that makes easy our realization of the infinite God. We need no longer sit still in one place shutting our eyes to the active world; we can realize God wherever we may be. In order to establish a closer relation with the infinite God, Jesus personified Him. The supreme genius of Jesus understood that it is impossible for man, with his personal concept of life, his personal desires, aspirations, and emotions, to react vitally to anything which is beyond the bounds

of his human experience and expression. Man's very craving for the realization of God is human, and therefore personal. That which is impersonal and disinterested cannot awaken a responsive chord in his heart. He must of necessity have something akin to himself. Even the assumption that man is the self-conscious expression of God does not help him.

In order to find the meaning and purpose of his self-conscious life, man has to relate himself to God in a personal significance. After all, God acts through human concepts as well as through His diversified creations. It is only that His action is taking on the color of the medium through which He is acting. Human life being volitional life, man has the prerogative of forming various concepts of God in accordance with his belief, imagination, and need. Thus we find God appearing in the form of a father, of a mother, or of a friend—differently to different individuals, to accord with their varying concepts of Him. However, the most immediate approach to the realization of oneness with God is the establishing of a personal relation with Him.

When we personify God, that is, when we treat Him like a person, we receive a personal reaction. It fires our souls with the protective and dynamic power of God. To find that some one infinitely greater than ourselves is interested in us and is looking after our welfare and inspiring us to pre-determined, positive actions, causes us to become free from all fear. Detached and free, we act with the power of God. This realization releases our mind from all personal care and worry. When we are care-free and trusting, we can accomplish a great deal

more than otherwise. This accomplishment enables us to live more copiously and more vitally.

We usually live in our thought and action. No thought is as inspiring as the thought that **THE INFINITE CREATIVE LIFE, IN WHOM WE LIVE AND MOVE AND HAVE OUR BEING, IS INTERESTED IN US AND IS HELPING US TO FULFILL OUR DIVINE DESTINY.** Then we find the real meaning of a consecrated life, which is not, because of fear and inaction, to live less fully, but because of daring action and freedom of consciousness, to live more fully. To keep our soul consciousness vital, we must keep in intimate touch with God and with His animated creation; then we shall live more copiously. If we let a day pass without getting the greatest possible amount of good out of it, we are simply cheating ourselves out of the portion of happiness and joy to which we are entitled.

Before Jesus' time, scholars and philosophers saw the impossibility of grasping the idea of the infinite creative life with a finite mind. Therefore they assumed that the only way this infinite life could be reached was by a merging with the great unconscious ocean of life. Of course that meant the annihilation of the individual expression of life. If that were true, or if that were the goal of life, what a meaningless travesty the conscious thinking-expression of life would be! But in the last analysis we find that a man is a personalized expression of the infinite creative life. This self-conscious expression could not have come from a totally unconscious something. Therefore, according to Jesus, when we personify God we can realize Him, not in dimension or in form, but as a living presence.

Take, for example, the Pacific Ocean; we cannot think

of it as a form, but we can think of it as the existence of a great body of water. No matter on what part of the Pacific we sail, in our concept it will be the same body of water as a whole. Now suppose it speaks to us like a person from the place where we are; our view of the Pacific as a whole will still remain intact. Similarly, by personifying the infinite God, we are not limiting Him within a form or within definite dimensions, we are simply vitally realizing His presence.

The third drill practice is for the purpose of making the mind calm and peaceful. Without calmness and peace, no metaphysical results can be obtained or spiritual truth apprehended, since human life is a self-conscious mental life. Therefore its every experience is related to its mind. We cannot achieve a single result or manifest a single quality without our subconscious mental acceptance. When our conscious mind becomes perfectly peaceful, we obtain a certain measure of control over our subconscious. Not only that, but this peace of mind makes our subconscious susceptible and receptive to a positive and constructive idea. Following is the drill:

You—"My mind, I am your master—I am speaking to you."

Mind—"Yes, you are my master, I am listening to you."

You—"My mind, peace be still—I command you!"

Mind—"I am becoming still."

Continue talking back and forth in this manner to your mind until a sense of perfect peace is established. Right here let us have a brief discourse on the subject of individualized Spirit. To begin with, **WE OURSELVES ARE**

THE POWER BACK OF OUR MIND AND BODY.

Without this power we cannot move, think, or act. Therefore in our essential nature we ourselves must be this power, which is popularly called Spirit. Let us avoid all meaningless speculation about this power. Meaningless speculation is beyond the realm of practical science, and therefore is non-essential and useless to us. To proceed, we maintain that this power, which is our real existence, has come directly from God. Of course everything in this universe has come from God, but all things not this power have come through a chemical process. That which has come through a chemical process can be reduced to something else. But the power that moves us and enables us to act and think cannot be reduced to anything else; therefore it is as fundamental in its nature as God. God being one and indivisible, we maintain that our Spirit must be the centralized expression of God; and we further maintain that it therefore has all the attributes of God—the Final Animating Principle. There is another thing to remember, and that is that every created object is ever vibrant. In other words, every object vibrates at its own definite rate. We also know that that which has the nature of a lower rate of vibration cannot affect that which has the nature of a higher rate of vibration. What we mean is that that which is born of a lower rate of vibration cannot effect a higher rate of vibration. The vibration of our Spirit, which is like that of the Universal Animating Principle, supercedes all other vibrations in the field of manifestation. So we maintain that when we lower our mental vibration, believing and identifying ourselves with our body, we create and manifest certain conditions that can-

not possibly affect our essential nature as Spirit.

To meet the popular concept, we have chosen to call our real being, Spirit. In commanding our mind to do a certain thing, we must act with the perfect understanding of the true nature of our being and its relation to our mind. Without the animation of our Spirit, our mind cannot function. So with this realization we not only can command our mind to do a certain thing, but we can also regulate it to act in accordance with our bidding. We can handle it in the same manner that we handle our hands and feet. But since it is rather difficult to assume that mastery suddenly and in the face of our contrary sub-conscious impressions and lack of a positive conviction, we talk back and forth to our mind until we have attained complete mastery over it.

FOOTNOTE:—In a class-room drill practice, the students should repeat each statement after the teacher. They should not only try to comprehend the meaning of the statement but also to vision in their imagination the action suggested by the statement. Each drill should be repeated several times, or until the minds of the students have become sufficiently vitalized. A teacher should use his or her discretion as to how long a drill should be carried on each time. After every few minutes, students should be given a short rest for the purpose of meditating; then the teacher should ask the students to state their experiences, or to tell how many of them have felt results.