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THE MYSTICISM OF

EMMA CURTIS HOPKINS

A Selection of Readings

From Her Works and Related Writings

Compiled by John D. Rankin

1. Center Activities
2. Esoteric Philosophy in Spiritual Science
3. High Mysticism
4. Scientific Christian Mental Practice

THE PRACTICAL MYSTIC

1. Why is it important for today's Truth teacher to be acquainted with the levels of mystical consciousness?
 - a. Knowledge eliminates fear for oneself and for one's students.
 - b. Realistic reassurance for a student sustains him when his spiritual gifts are being exchanged (see Lessons in Truth on "Spiritual Gifts," especially the following:)

"Spirit, the Holy Spirit, which is God in movement, wants to teach you something, to open a bigger, brighter way to you... Apparent failure is His call to you to arrest your attention and turn you to Him.... Turn to the divine presence within yourself. Seek Him. Be still before Him. Wait upon God quietly, earnestly, but constantly and trustingly, for days--aye weeks, if need be! Let Him work in you, and sooner or later you will spring up into a resurrected life of newness and power that you never before dreamed of.

"When these transition periods come, in which God would lead us higher, should we get frightened or discouraged, we only miss the lesson that He would teach, and so postpone the day of receiving our own fullest, highest gift. In our ignorance and fear, we are thus hanging on to the old grain of wheat that we can see, not daring to let it go into the ground and die, lest there be no resurrection, no newness of life, nothing bigger and grander to come out of it." (LIT 124.)
 - c. Young people who have touched mystical states accidentally or illicitly can be shown that these states are not dependent on narcotics, nor are they new.
 - d. Tools must be acquired which will enable the teacher to distinguish mystical states from neurotic or psychotic states.
2. How did Emma Curtis Hopkins distinguish Mental Science and Mystical Science?

Mystical Science:

Mystical invocation (is) the way to know new things from the heights above the margins of the mind, where things hitherto untaught lie waiting our mystical invocation. (HM 137.)

Neither shall the powers and capacities of mind be science. "The righteousness of the righteous shall not save him, nor the wickedness of the wicked destroy him," touches a tonic chord of the miracle above thinking and its resultant conduct. God enthroned above the pairs of opposites is the bad man's deliverer and the good man's glorious liberty. (HM 58.)

The mystical key--when this key is taken we hear...that all our fungous thoughts, and tough excrescences of character and conduct are melted down, erased forgotten by the hot beams of the countenance of the Shining God unto whose Vast Countenance and almighty kindness we look.... He asks of us no goodness or wisdom--only by our steady "beholding." Jehosphaphat cried out, "We have no power! We have no might! We know nothing! But our eyes are upon Thee!" (II Chronicles 20:12, 15-18, 30.) "And all his calamities melted." (CA 14.)

Mental Science: *power of the mind - forming functions*

Mental Key: When this key is taken we have our minds raked over to snatch up the wrong thought that has already landed us or is likely to land us into physical ill health, or hot temper or selfishness.... They show how the thoughts we think damage or advantage us.... They hang our immortal destiny upon a thought peg. (CA 13-14.)

Summary:

The Adam man names good and evil. The Joshua man names good only. The Christ man names neither good nor evil. The Adam man speaks from common sense and with fair reasoning from the merits of the question of easy and difficult, sick and well. The Joshua man finds only grapes of Eschol on the plains where Adam shows you plainly that giants of terror abide with menacing fronts. The Christ man ignores the grapes of Eschol and the giants of difficulty. He knows that good and evil are only clothes which man may put on or leave off. This is Christ Jesus in truth, namely, that which is in the world but not of it. (EPSS 18.) *He focuses on pure being. There is only one.*

Synthesis:

The mind is not capable of bringing anything to pass except it be transfixed by inward visioning. Inner vision is the vital essential to the mind. When this faculty is exalted, the mind quickens with original ideas and has high instructions. (HM 28.)

Man's inward visional direction creates his judgments, or mentals; mentals then translate into manifest affairs and manifest bodies. Mentals unvitalized by high vision are but compoundings with phenomena that never get anywhere. (HM 168-9.)

Even the most intellectual critics of mystical claims acknowledge that "the concepts of future creation are present in their completeness in the Eternal Now before being brought to birth in the material sphere." But they neglect to mention in such splendid assertions how to fetch to birth in the material or tangibly visible sphere the heavenly eternals already finished. For this we must look to Mystical Science. (HM 204.)

(We might well say, then, that Mystical Science is a mother who brings forth a virgin-born son, Mental Science; and he in turn brings forth anew the King's Daughter, Mystical Science.--Ed.)

3. Compare the nature and purpose of the two major written works of ECH.

1. ^(S.C.M.P.) Scientific Christian Mental Practice may be compared to the study of "The Law," the Old Testament of Consciousness. Its purpose is to declare the principles and right practice of Mental Science, with strong overtones of the "New Covenant" of Mystical Science. In prose style, it shows a path of right and orderly pursuit of your good and your goal.
2. ^(H.M.) High Mysticism may be compared to the study of "The Gospel," the New Testament of Consciousness. Its purpose is to declare the principles and practice of Mystical Science, with strong undertones of Mental Science. In poetic style, it shares the consciousness of the reaching of the Soul's original goal, the keeping of the High Watch.

A similar distinction is discernible in Lessons in Truth: ^(L.T.) chapters 1-7 present the laws of mental science; chapters 8-12 present the principles of mystical science. The coordinated activity of the two, symbolically head and heart, bring about the inner marriage through which the Christ is born and brought into manifest ministry.

4. Give the standards by which genuine mysticism may be distinguished from psychism.

Mystical experience always has a life-enhancing quality, leaving with the experiencer something new in the way of energy, love, and/or courage. Such experience has to do with the transformation of personality, using reproof, consolation,

encouragement, or guidance as needed. It carries a sense of certitude, peace, and joy. Little or no importance is attached to the media of voice or vision itself. The ineffable experiencing of God is paramount.

Psychic experience has a life-narrowing, life-depleting quality; and phenomenal occurrences tend to take precedence over the transformation of personality into Christ-likeness. NOTE WELL: The inner Voice of Truth never flatters, even subtly, but often corrects. It never demands obedience in a coercive spirit; it always carries the quality of peace. It speaks to us in terms of principles, rather than personalities; thus leaving us to use reason to figure out the best application of the principle. It is never interruptive or disruptive, but awaits with courtesy our receptivity and silence. It is usually extremely concise and pointed in its utterances, rather than floridly verbose.

Since the temperament and physical constitution which confers a predisposition toward mystical experience is the same as that which predisposes toward psychic experience, the two are sometimes closely intertwined within a single person's experience; thus the sharp sword of discernment must be applied with a steady, loving patience.

See Underhill, Mysticism, "Voices and Visions" for further insight on this question.

THE INWARD JOURNEY

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The education which tradition has ever prescribed for the mystic, consists in the gradual development of an extraordinary faculty of concentration, a power of spiritual attention.... The condition of all valid seeing and hearing, upon every plane of consciousness, lies not in the sharpening of the senses, but in a peculiar attitude of the whole personality: in a self-forgetting attentiveness, a profound concentration, a self-merging, which operates a real communion between the seer and the seen--in a word, in Contemplation. (300)

All that is asked is that we shall look for a little time, in a special and undivided manner, at some simple, concrete,

and external thing.... Look, then at this thing which you have chosen...tranquilly refuse the messages which countless other aspects of the world are sending; and so concentrate your whole attention on this one act of loving sight that all other objects are excluded from the conscious field. Do not think, but as it were pour out your personality towards it: let your soul be in your eyes.... First, you will perceive about you a strange and deepening quietness; a slowing down of our feverish mental time. Next, you will become aware of a heightened significance, and intensified existence in the thing at which you look.... Lean out towards it (and) an answering current will meet yours. (301)

On the psychological side (this) development involves a steady discipline of the mystic's rich subliminal mind, slowly preparing the channels in which the deeper consciousness is to flow.... To the subject himself, however, his orison seems rather a free and mutual act of love; a supernatural intercourse between the soul and the divine, or some aspect of the divine, sometimes full of light and joy, sometimes dark and bare. (306)

This eye must not only be opened, it must be trained, so that it may endure to gaze steadfastly at the Uncreated Light.... A steady abolition of sense imagery, a cutting off of all possible sources of illusion, all possible encouragements of selfhood and pride--the most fertile of all sources of deception--this is the condition of pure sight. (308)

Recollection

All the scattered interests of the self have here to be collected; there must be a deliberate and unnatural act of attention, a deliberate expelling of all discordant images from the consciousness. (313)

(The self) must find some device to help it over the threshold... to shift that threshold and permit its subliminal intuition of the Absolute to emerge. This device is as a rule the practice of meditation.... The self, concentrated upon this image or idea, dwelling on it more than thinking about it--as one may gaze upon a picture that one loves--falls gradually and insensibly into the condition of reverie. (314)

Quiet

Here the self passes beyond the stage at which its perceptions are capable of being dealt with by thought. It can no longer "take notes": can only surrender itself to the stream of an inflowing life, and to the direction of a larger will. (317)

To one who is entering this state, the external world seems to get further and further away: till at last nothing but the paramount fact of his own existence remains.... Presently, however, he becomes aware that Something fills this emptiness; something omnipresent, intangible, like sunny air. (318)

Forsake as well good thoughts as evil thought, and pray not with thy mouth, but lift thee right well.... And look that nothing live in thy working mind but a naked intent stretching unto God.... (This) is an admonition against spiritual worry, an entreaty to the individual, already at work twisting experience to meet his own conceptions, to let things be as they are, to receive and be content. Leave off doing, that you may be. Leave off analysis that you may know. (320)

True "Quiet" is a means, not an end: is actively embraced, not passively endured.... These words mark the frontier between the true and healthy mystic state...and its morbid perversion.... the difference between the tense stillness of the athlete and the limp passivity of the sluggard. (321)

(Quoting von Hugel) The appearance...of a cessation of life and energy of the soul in periods of special union with God...is an appearance only.... This...impression of rest springs most certainly from an unusually large amount of actualized energy, an energy which is now penetrating and finding expression by every pore and fibre of the soul.... This very rest is produced by Action, 'unperceived because so fleet, so near, so all-fulfilling.' (323)

The true contemplative, coming to this plane of utter stillness, does not desire 'extraordinary favours and visitation,' but the privilege of breathing for a little while the atmosphere. (324)

(The soul) knows not whether to speak or be silent, whether it should laugh or weep. It is a glorious folly, a heavenly madness, wherein true wisdom is acquired.... Here...we see the Orison of Silence melting into true contemplation: its stillness is ruffled by its joy.... (This is) an essentially transitional state, introducing the self into a new sphere of activity. (326-327)

Contemplation

The mystic's experience in Contemplation is the experience of the All,...(which) seems to him to be given rather than attained. It is indeed the Absolute which is revealed to him: not...some partial

symbol or aspect thereof...This revealed Reality is apprehended by way of participation, not by way of observation. The passive receptivity of the Quiet is here developed into an active, outgoing self-donation...the self's reponse to the Divine initiative.... God is self-disclosed to the soul; and that soul rushes out willingly to lose itself in Him. Thus a...divine osmosis is set up between the finite and the Infinite life....a narrow and limiting I-hood which dogs our search for freedom and full life is done away. (333)

One and all, these explorers of the Infinite fly to language expressive of great and boundless spaces.... Thus the mystic, for the time of this "union with the Divine," does find himself...to be "simply in God." (338)

(Quoting Maeterlinck): Here we stand suddenly at the confines of human thought, and far beyond the Polar circle of the mind. It is intensely cold here; it is intensely dark; and yet you will find nothing but flames and light. But to those who come without having trained their souls to these new perceptions, this light and these flames are as dark and as cold as if they were painted. (340)

"Our work is the love of God," cries Ruysbroeck. "Our satisfaction lies in submission to the Divine Embrace." (356)

Ecstasy

All the mystics agree...in finding the test of a true ecstasy, not in its outward sign, but in its inward grace, its after-value.... If the concentration has been upon the highest centre of consciousness, the organ of spiritual perception--if a door has really been opened by which the self has escaped for an instant to the vision of That Which Is--the ecstasy will be good for life. (361)

Since mystics have, as a rule, the extreme susceptibility to suggestions and impressions...characteristic of artistic and creative types, it is not surprising that their ecstasies are often evoked, abruptly, by the exhibition of, or concentration upon, some loved and special symbol of the divine. Such symbols form the rallying-points about which are gathered a whole group of ideas and intuitions. Their presence--sometimes the sudden thought of them--will be enough...to prove a discharge of energy along some particular path; that is to say, to stir to life all those ideas and intuitions which belong to the

self's consciousness of the Absolute...and introduce the self into that world of perception of which they are...the material keys. Hence the profound significance of symbols for some mystics: Their paradoxical clinging to outward forms, whilst declaring the spiritual and intangible alone is real. (364)

(Quoting Jacopone da Todi): "The activity of the mind is lulled to rest: rapt in God, it can no longer find itself.... All its perceptions have gone forth to gaze upon the Good, and contemplate that Beauty which has no likeness.... The doors are flung wide: conjoined to God, it possesses all that is in Him. It feels that which it felt not: sees that which it knew not, possesses that which it believed not, tastes, though it savours not.... Because it has not retained in itself the mixture of any other thing, it has received in abundance that Imageless Good." (374-375)

THE HIGH WATCH

The central theme of ECH's consciousness is the over-riding command: "Look unto Me, for I am God, and there is none beside me." Is devotion to this commandment an escapist approach to life? Or might the fulfillment of this mystical looking be a spiro-circular movement in consciousness which brings us to a more truly divine involvement in life? See SCMP 68.

1. What is the major discipline and prime delight of the Keeper of the High Watch?

Michael's sticks

In ancient times the spear, the stick, the staff, the sword, the sceptre, were used to knight the commoner, or to transform the sick man into the sound man, the timid man into the bold man, the common man into the titled peer.... Jesus did not take a visible stick or sceptre to touch the beautiful Judah Self of the Joseph self of the corpse body of Nain, to make the Judah beauty glow and gleam and glorify through rosy lips and sparkling eyes and stirring blood as living widow's son at the city gates. He laid His hand on the Joseph self while steadfastly looking toward the ever-waiting Angel of the Presence, flying swiftly, mighty in strength, ministering Spirit, doing wondrously; and He told His disciples to thus lay hands on the sick that they might recover their seemingly lost immortal Judah Self, the ever-near Angel of the Presence. He drew the waiting glow and glory of man's Angel of Life ever present, to gleam and gladden

him as living strength, even when he seemed dead. "I drew them with cords....with bands of love and I was to them as they that take off the yoke on their jaws."

"If I keep looking to a gazelle leaping from rock to rock, I dance the gazelle dance so that people clap their hands," says the child dancer of the New Age.... Aristoxanus...taught to dance according to soul prompting and inward visioning.

✓ "Keep your eye on the Eternal, and your intellect will grow." "Honor and fortune exist for him who remembers that he is in the presence of the High Cause." Therefore, "Unto thee, O my Strength, will I sing, animating my particular Self with Thy Universal Energy! O Thou I, and I Thou!" (HM 244-5.)

With vision cast downward, Mary was accusing some gardener of hiding her Lord; with upward vision she beheld the Lord, and no guilty gardener. She brought forth the Angel out of the heavenly spaces, and forgot that the guilty gardener ever existed. They shall "forget misery as waters that pass away."

Thus with upward vision does the delusional age end, and the Reality age appear. Upward vision draws up from our native root of sincerity. By upward vision oft practiced every human being starts anew from his Sincerity Root, and drops the dry branches of lower attention, which have formulated into nervous prostration, decrepitude, poverty, discouragement, apprehension, and flourishes forth from his Sincerity Root of Vigor Everlasting; his Healing Joy-Fountain; his Winning Bosom-Spark; gathering the Angelhood of the universe to companionship. Is it not written, "Ruling all nations with rod of iron," or with the irresistible pulling strength of magnetic iron? "I, if I be lifted up...will draw all men unto me."

So with divine allurements, again at the alphabet of Mysticism, we are brought with David to "lift up our heart with our hands unto God in the heavens." (HM 256.)

2. (a) Why does ECH refer to Deity as "the Vast, Vast Countenance," as "Ain Soph," and as "Ain Soph Aur"? Include quotations from classic Qabalistic sources in your answer.

From the Sephira Zohar: "When the concealed of the Concealed wished to reveal Himself He first made a single point: the Infinite was entirely unknown, and diffused no light before this luminous point violently broke through into vision.

*Vast, Vast Countenance = Universal God
 Lesser Countenance = Self, God individualized
 Ain Soph = The boundless, no dimension
 Ain Soph Aur = Limitless light*

"When the will of the King began to take effect, he engraved signs into the heavenly sphere /that surrounded him/. Within the most hidden recess a dark flame issued from the mystery of Ain Soph (The Limitless, The Boundless), like a fog forming in the unformed--enclosed in the ring of that sphere, neither white nor black, neither red nor green, of no color whatsoever. Only after this flame began to assume size and dimension, did it produce radiant colors. From the innermost center of the flame sprang forth a well out of which colors issued and spread upon everything beneath, hidden in the mysterious hiddenness of Ain Soph.

✓ "The Holy One, be blessed, saw that it was necessary to put into the world all of these things so as to make sure of permanence, and of having, so to speak, a brain surrounded by numerous membranes. The whole world, upper and lower, is organized on this principle, from the primary mystic center (also called the Vast, Vast Countenance, and as the Primal Point) to the very outermost of all the layers. All are coverings, the one to the other, brain within brain, spirit inside of spirit, shell within shell.

"The primal center (Vast or Greater Countenance) is the innermost light, of a translucence, subtlety, and purity beyond comprehension. That inner point extended becomes a palace which acts as an enclosure for the center, and is also of a radiance translucent beyond the power to know it.... The palace extends into a vestment for itself.... From then outward there is extension upon extension, each constituting a vesture to the one before."

Prayer of Longing
From the Sepher Yetzirah: "The first path (Kether, the Vast, Vast Countenance) is called the Admirable or Wonderful Consciousness, The Supreme Crown. It is the light of the Primordial Consciousness, and this is the Primary Glory. Among all created beings, none may attain to its essential reality."

"Inquire into the mystery and ponder it. Examine all things by means of the ten Sephiroth (emanations of God). Restore the Word to Its Creator and lead the Creator back to His throne again. He is the only Formator and beside Him there is no other.... The appearance of the ten spheres out of No-Thing (Ain) is as a flash of lightning or a sparkling flame, and they are without beginning or end. The Word of God is in them when they go forth and when they return...The Lord is superlatively One and to Him there is no second. Before One what can you count?"

(b) How is this related to "rending the veil"? (See SCM, Chapter VIII; and Gospel of Matthew 27:51; and Hebrews 6:19, 9:3, and 10:20; and II Corinthians 3:15-18.)

"People have gotten mixed up with old delusions. They think they must look forward to old age. This is getting crystallized into the future. They think of a history in matter. This is getting crystallized into the past. This lesson is about the light. It is about freedom. On the material plane light is the freest process of nature. You cannot bottle it up. It will shed itself to the farthest that its nature tells it to. If you hide it under a bushel, it burns the bushel and makes a greater light than ever. If you hide it in iron vaults, it heats things red hot and melts and destroys them. While it lasts you may hide it behind some screen, but you cannot quench it by confinement. So of the eternal, unquenchable light of the reasoning based on the truth that there is one God, above you all, and through you all, and in you all-- it cannot be spoken without shedding its light...streaming through the mind." (SCMP 156-157.)

"Omnipresence is but the garment of the Highest. None can find the Tao by way of discoursing of Omnipresence, Omnipotence, Omniscience. By the uplift of the inner eye toward the countenance of Him that weareth these garments, the two outer eyes are baptized with high altar fires to see the glowing land of splendor through which we ever walk, the finished work of One who saith, "Behold Who hath created." (HM 13.)

3. Give a line-by-line paraphrase of the ECH "Prayer of Steadfastness" quoted below.

Prayers of Devotion

Steadfastly facing Thee, there is no evil on my pathway.

(Constantly conscious of the Good, error cannot hold me.)

Steadfastly facing Thee, there is no matter with its laws.

(Constantly conscious of Mind, matter cannot divert me, for it has no power to create, compel, or sustain consciousness.)

Steadfastly facing Thee, there is no loss, no lack, no absence, no deprivation.

(Constantly conscious of Life's fullness, abundant success is always with me.)

Steadfastly facing Thee, there is nothing to fear, for there shall be no power to hurt.

(Constantly conscious of High Aid, I fear nothing, for I am invincible.)

Steadfastly facing Thee, there is neither sin, nor sickness, nor death.

(Constantly conscious of Wholeness, I discover no separation in the All.) (From HM 32 except material in parentheses by John D. Rankin.)

4. Give a line-by-line paraphrase of the ECH Prayer of Consecration given below.

Here is my mind, I spread it out before Thee. Forgive Thou its foolishness and ignorance with Thy bright wisdom.

(I give over my mind to Thee. All its forms and contents, rearrange according to Wisdom.)

Here is my life impulsion, I offer it to Thee. Forgive Thou all its contrariness to Thee.

(I give over my survival instinct, that I may know the grace of endlessness of all Being.)

Here is my heart; it is Thine only. For-give Thou its dissatisfactions; for-give its restlessness. For-give its discouragements; for-give its elations. For-give its hopes and its fears; its loves and its hates.

(I give over my heart, and release and renounce all false dissatisfaction, restlessness, discouragement and elation; that no slight impulse shall arise save the Highest, the All-Uniting.)

Here is my body, I cast it down before Thee. For-give Thou its imperfections with Thy perfection.

(I give over my body, that its original perfection be conscious.)

For-give me altogether with Thyself. So only can I be the life and inspiration of the five bold words of Truth. (5 lamps)

(I give over my self--that Thy High Identity may be my only identity.)

(Quoted from HM except John D. Rankin material in parentheses.)

5. The "five lamps" of Truth (HM 64): - *prayers of expansion of Cr.*

- a. Thou art and there is none beside Thee, in Thine own Omnipresence, Omnipotence, Omniscience.
- b. I am Thine only and in Thee I live, move, and have being.
- c. I am Thine own Substance, Power and Light, and I shed abroad wisdom, strength, holiness from Thee.
- d. Thou art now working through me to will and to do that which ought to be done by me.
- e. I am for-given and governed by Thee alone, and I cannot sin, I cannot suffer for sin, nor fear sin, sickness, or death.

My soul, doing obeisance unto the Wonder of Thee, wakes again these hymns of the Morning Stars in praise of Thee!

THE MATHEMATICAL MODEL OF TRUTH AND ERROR

1. What is "error" and how does ECH prescribe for its erasure?

"I have been speaking to you about a supposed case of disease. You know very well that there never was any disease. Why, then, do I speak of one, and tell you to take a case of some kind to cure? Because we take all the appearances in one lot and tell the truth. We look at the child's arithmetical problem and say "NO" where it is not true. We say "YES" to what is true. So we meet the children who are working out their life problems. We know wherein it is not the truth they speak by the sight they show...If I am in bondage, I have had some extreme error about God and His relation to my life. The truth tells me how to erase that error. Jesus Christ erased errors very rapidly. You and I will erase errors rapidly or slowly according to our nature. If we stumble at the calling of sin nothingness, unreality, absence in this sea of omnipresence, we shall be slow in demonstration. We shall not be joyous. Our singing will be poor." (SCMP 192.)

"Can a law be more stupendous than that a lie must seem to be reasonable in order to seem anything at all?" (SCMP 175.)

"All evil is blamed to sin, but sin is only a mistaken idea of life, a mistaken idea of who you are, and what world you live in. This is all the sin you or anybody ever committed. You made your mistake in mind, and have lived out that mistake. This Truth erases that mistake. Then your life is free from the cause of its suffering and trouble." (SCMP 177.)

"The world in which we live is the exact record of our thoughts. If we do not like the world we live in, then we do not like our thoughts. This is discord.... He who loves his thoughts greatly and loves his words greatly is sure to be a musician of some kind.... Let no one be surprised at his not being perfect in his science of music while he does not love his thoughts and enjoy the environments they have made." (SCMP 178.)

"You have no idea how much of the inefficiency of mankind comes from thinking about the wrong-doings of others, and of ourselves. There is nothing more miserable than to feel that by some mistake in life you have not amounted to what you might have, and that your misfortunes all hinge on that mistake. While a mistake seems to be so much, its right

name is nothingness. God never made any mistakes in Spirit. Your family never made any mistakes in Spirit. None of you can possibly make any mistake in Spirit. As Spirit is all that is real of you, the facing of the worst trouble of your life with the words that the mistakes that brought them being nothing, the troubles are nothing, will have a marvelous effect in putting them in a new relation with you. I do not mean that you will be hardened to bear them, I mean that they will be gone." (SCMP 180.)

"It is not always by the repetition of our words that the cures are wrought. It is by the whole lines of reasoning. The study of the lines of reasoning which bring out your healing power is called the study of metaphysics." (SCMP 12.)

"In setting forth to heal a man of his mental formulations, called disease, you disintegrate his accumulated ideas by true Principle. You reason his ideas right out of his mind. It is very much like ungluing them. His ideas fall all to pieces, and there is nothing left of them." (SCMP 201-202.)

"Inward conviction is not alive till it demonstrates on the human and manifest blackboard of daily experience." (HM 180.)

2. How should we interpret such statements as "If your patient appears a fourth time, you are to give such and such a treatment"? (See SCMP 202 et al.)

Rather than taking such statements literally, interpret them to mean that you (they) are in need of conscious realization of the fourth proposition of spiritual science, which is: "The Good is working to prove itself quickly in our behalf." (SCMP 79.)

3. In what way are numbers spiritually significant?

"Some people study mathematics to train their minds to logical processes. But the study of mathematics does not make thoughts and words powerful to heal the sick.... But no mathematician is a healer because of his mathematics. He must use the Healing Word, or the reasoning which brings down somewhat of the power of the Healing Word." (SCMP 12.)

"Every number held profound significance to the ancients. Number four held the fire of convincing energy. It was the Uriel Angel of divine telepathy.... Everything about four was fourth dimensional to the wise men of old. Notice them telling how man is comraded by angels from the city of God when he finds himself touching the fourth side of the city Only by laying hold of the High Adequate has man laid hold of that which satisfies his heart's desire." (HM 67-68.)

4. Give a brief metaphysical equivalent for each number, 1 through 12, drawing on the thought of ECH.

- 1: One heavenly edict, "Look unto Me!"
- 2: Liberation through obedience; seeing no evil (no 'second').
- 3: Divine Law, which wraps the conscious mind in sane security.
- 4: Divine Telepathy; fourth dimensional consciousness.
- 5: Earth; works; redemption.
- 6: Laborless success; invocation; complete manifestation; all faculties operating at highest potential; Jesus Christ.
- 7: The Silence; rest; free grace to the praiseful; the Angel of the Presence.
- 8: Persevering vision; persistent attention.
- 9: Enchantment; magic (see HM 237.)
- 10: The Hidden Light, giving birth to everything; the Great Resurrection.
- 11: Drawing sustenance out of humiliation; the Elect Remnant, the Saving Residue.
- 12: Full measure!

NOTE: The foregoing summaries are all drawn from material in High Mysticism; there is further explanation of number in Scientific Christian Mental Practice. Comparison of ideas therein with the foregoing will provoke unusual insight.

TREATMENT

FOR REALIZATION: I am lifted up in consciousness, and I embody the Moving Reality of this uplifted consciousness.

1. What is ECH's concept of treatment?

"There is in reality no disease or imperfection whatever. When you realize this strongly I hope you will not treat anyone, for this realization is itself a treatment." (SCMP 151.)

"You can quell the very roughness of the ocean storm by sending your steady word of peace over the waters, as Jesus Christ demonstrated. They will respond.... When one seeming thing comes forth, through seeming trials, as the result of our treatments, we have touched the tenth stone of our City." (SCMP 215.)

"These treatments react upon ourselves, and do us as much good as they do our patients. Around us and before us, in the plain sight of our mind, our spirit, and our soul, is our perfect power, ready to rise to accomplish the works of God." (SCMP 173.)

"There are moments when your healing power will be wonderful. When those moments are gone you may feel mournful, but you must not mourn even about that, for you are to be cheerful under all circumstances. Cheerfulness is a praiseful feeling. It always indicates that the healing power is acting through you. The cheerfulness may rise into ecstasy. Then it is instantaneous healing.... Now speak again the name of the person you are thinking about, then speak it again, for there is something in a name that strikes down into the very soul of the Spirit, the deep mind and heart." (SCMP 149.)

"Learn to get exactly right ideas, and you will after awhile educate the world by just thinking (spiritual) Science. You do not have to tell a man that he has no disease, that he never took a chill, etc., when every bit of him is sure that he had been in a draft and that he has influenza. You treat him silently." (SCMP 138.)

"Many a case of sickness would come out for more enduring health if we would write out our treatments and read them over and over by ourselves. One man, who could not feel any illumination from spiritual teachings, became highly inspired after he began to write down the Science. It will be well for you to write out the treatments as much as you can. If new ideas come to you, put them down. They show that your mind is brightening by its own light." (SCMP 154.)

"When you take your life in your hand, to speak of your own spiritual nature as it was at the time of your supposed birth in the flesh, do not stop short of six day's repetition of your treatments. Deny that there are any causes, or results of causes, in you or around you, that could lead to disease, poverty or failure. Take yourself for each year. If you set out upon the journey of treating a case, even if that one is cured of his malady the first day, do not let his high welfare escape your faithful mind for six days. This is a training process." (SCMP 234.)

"Let the Spirit speak over us." (Note SCMP 171-172.)

2. Compare the six-day treatments of ECH and of Charles Fillmore in the following respects:
 - a. Goal sought: In both cases, freedom from error and demonstration of Truth.
 - b. Methods used: In both cases, denial of the mortal and affirmation of the Divine. However, in general, ECH is more theistic, Fillmore more humanistic, but in a mystical sense. ECH explicitly affirms truth about God and God's man, and involves consciousness more in Truth universalized. CF affirms the True Self, the I AM, and involves the consciousness more in Truth individualized.
 - c. Effectiveness: In both cases, effectiveness depends always on the consciousness attained and sustained than on method.

3. State in a single brief sentence the essence of each of the six day's treatments according to ECH.
 - a. My thoughts do not burden or afflict me; God is my Father and my Mother. (Cf. SCMP 149-151.)
 - b. I am not deceived by anything, and I show forth the Truth in every manifestation of my being. (Cf. SCMP 172-173.)
 - c. There is no sin in me, and therefore no disease; God is my health and cannot be threatened. (Cf. SCMP 194-195.)
 - d. Reality excludes evil and any contagion of evil in thought or manifestation. God's good is my entire Reality. (Cf. SCMP 216-217.)
 - e. Foolishness and ignorance constitute no part of my being; I am the spiritual light that cannot fail. (Cf. SCMP 236; and also note how Charles Fillmore emphasizes this thesis throughout the six days' treatments.)

f. I am a perfect creation of the living God: spiritual, harmonious, fearless, free.

"You are a perfect creation of the living God, spiritual, harmonious, fearless, free. You reflect all the universe of Good. From every direction, everywhere, come words of Truth, making you know that you are free, wise, and happy. You are satisfied with the world in which you live. You show forth to the world health, wisdom, peace. You show to me perfect health in every part of your being. You are fearless, free, strong, wise, and able to do everything that belongs to you to do each day. God works through you to will and to do that which ought to be done by you.

"You are a living demonstration of the power of Truth to set free into health and strength for living service to the world. You acknowledge to the world that you are every whit whole. You acknowledge to yourself, and to me that you are well and strong and alive through and through. God is your life, health, strength, and support forever.

"In the name of the Father, and of the Son, and of the Holy Ghost, I pronounce you well and strong. As God saw the works of His hands Good, so I see you Good. All is Good. Amen." (SCMP 262-263.)

THE SECRET NAME AND THE LOST WORD

"We may never speak the name Jesus Christ. We may always speak the name Spirit, or God or Love, and describe Spirit, God, as Omnipresence, Omnipotence, Omniscience, and do quite great things by such praise, but there will be some nameless flavor lacking in the health and strength that come forth thereby. As the actinic ray in the sun is the secret of the sweetness of the grape, so Jesus Christ Who stands up in the universe as the one man having demonstrated the fullness of the Godhead bodily, is the human touch to the divinity of man. And being recognized as the health of man, there is a vital kindling forth as health and happy vigour, fearless of death and misfortune, not translation but transfiguration for humanity.

"God hath given him a name which is above every name.' The preaching of the mysterious might of the Name and the healing Presence of the Jesus Christ is the risen doctrine. It is not the province of the risen doctrine to insist on a verbatim for-

mula of praise of the far radiating Presence. The recognition, the acknowledgement of a pivotal character transcending all limitations, irresistibly acting as invigorating energy, causes right words silent or audible to formulate, sweeping their original meanings into the affairs of the world." (HM 192-193.)

1. What is the metaphysical doctrine of the Vicarious Christ?

"As it has taken the light of some splendid stars thousands of years to reach our earth, so it has taken the best part of two thousand years for mankind to recognize the far reaching glory of the undertaking of the Divinity charged Jesus of Nazareth. It takes the upward fling of all man's cognizance of the law of vicarious suffering, to make him at this late day give honor to whom honor is due, and proclaim to the High and Lofty One inhabiting eternity--'Christ Jesus as Emmanuel, or God with us, has borne my mistaken actions and their consequences once, for me, that I might be unloaded of my life blunders and be free to accomplish my own great task.'" (HM 122.)

"All the learnedness of the world cannot compass the wonder of the mind of Christ, who knew all things and needed not that any man should teach Him. And the acme of His wisdom was His understanding of how to be God....how to be so mighty with Omnipotence that all who should recognize Him should share His mightiness." (HM 123.)

"As we each of us have a work which is supremely ours and no other can accomplish this opus, or God-ordained work, save our own self, so Jesus of Nazareth had His work, and His work was the redemption of mankind from sin, sickness and death, by the withdrawal into Himself, by virtue of His supernal Godness, all the sin, sickness and death of the universe, leaving the universe entirely without sin, sickness and death, and thus making us to walk through a redeemed world.

"This was His chosen work....so it is only fair to Him, Jesus of Nazareth, charged to the supreme with Christ power, to acknowledge the completeness and splendor of His finished chosen work." (HM 113-114.)

2. What is the meaning of:

a. the Jesus Christ breath?

"There is a presence of Jesus Christ within us, breathed through the mind by His name, which shows us that the Life that is God may quicken us into a state which has no opposite to be sent forth from our mind. There is a Life beyond the life that has to let go of death. By breathing into the nostrils the atmosphere and at the same time drawing into the mind the name Jesus Christ, we are taking in both mental and physical breaths. That name has in it a quickening energy. It expels the money changers or our sordid notions, by its mystic body which is now within us when we inspire it.

"What is it? It is the 'I' that uses (breath and words). Here we say with Jesus Christ, this 'I' is the Father or First Mover of the breath of the physical body as air, and the breath of mind as words or ideas. The 'I' fathers all things, that is, it starts all things. It is the mystic body of all men alike. Whoever gets back of breaths and back of thoughts to his majestic starting point is one with Jesus Christ indeed. He knows that he is himself and God is one. Yet he is neither life nor death." (EPSS 9,12.)

b. the Jesus Christ Self?

"The Adam man names good and evil. The Joshua man names good only. The Christ man names neither good nor evil.

"The Adam man speaks from common sense and with fair reasoning from the merits of the question of easy and difficult, sick and well. The Joshua man finds only grapes of Eschol on the plains where Adam shows you plainly that giants of terror abide with menacing fronts. The Christ man ignores the grapes of Eschol and the giants of difficulty. He knows that good and evil are only clothes which man may put on or leave off. This is Christ Jesus in truth, namely, that which is in the world but not of it." (EPSS 18.)

"Conscious miracle working is consciousness of God. The miracles need not to be wrought in the estimation of one who has no mind, no life, no thought, no language, but lets whatever is remain as it is. It is the Jesus Christ wisdom that sees God in the tree and sees no tree, sees God in the convict and sees no convict." (EPSS 41.)

c. the Potency of the Name of Jesus Christ?

"Jacob conferred names on his sons which had in the mystic potency of their sounded syllables the power to compel victorious outcomes.

.... When Jacob told Reuben that 'unstable as water, thou shalt not excel,' he meant that Reuben's secret name of the Highest Helper would hold him forever steady in the midst of his unstable tendencies, if he would steadfastly declare, 'I, Reuben, the steadfast!'.... But Reuben never could remember, except here and there and now and then at odd intervals, to declare 'I, Reuben the steadfast,' till the secret saving name given him by his father Jacob, the name within the name enlarged him beyond his temper and his talents. Reuben neglected the mystic principle as moderns have neglected the mystic possibilities in the Jesus Christ syllables. For the name Jesus Christ holds within its claspings the Lost Word with its power to open the gates of heaven and breathe through our human frames mysterious wafts of immortality. Those who neglect or reject its offers are those dropped down the line of Reuben....by inheritance not over-handicapped, but by reason of downward viewings out-stripped and out-done." (HM 335-336.)

"....That Name stands for one mind that took a human appearance and ate the Name God, that loved the One Presence, that concentrated upon the one Spirit till the glorious spiritual body shone out in full sight. It is because that Name stands for one who, though drawn into the appearance, kept calling Himself God and would not be other than God for one instant.... He conquered by conscious knowledge of His spiritual origin and everlasting quality. He made the earth a plaything. He handled its serpents as one that knows himself the master of serpents, through conscious acquaintance with God.

"Jesus Christ is a Name that stands for one who dwells at the centre and moves Life and Spirit through the Universe, or does nothing with Life and Spirit, according to choice. When we turn our mind toward that Name, we are arriving at the same freedom.... Whoever understands God through concentrating all the attention of his mind upon the Name Jesus Christ, remembers all that he knew with God in the beginning and can tell boldly and brilliantly all that he now knows. Concentrating the sun rays, we burn the wood, hay, stubble. Concentrating all the God seen into the Name Jesus Christ, we burn away sorrow and foolishness, matter and mind." (EPSS 38.)

3. What are the twelve universal doctrines of Jesus Christ?

"I. God is Spirit and they that worship Him must worship Him in Spirit.

- II. Ye are of your father the devil, a lie from the beginning. One is your Father, even God. Judge not according to appearance.
- III. The Father and I are one. I in you.
- IV. Ye believe in God, believe also in Me.
- V. These signs shall follow them that believe.
- VI. I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist. God giveth not the Spirit by measure.
- VII. Call no man upon earth your father.
- VIII. Ye are the light of the world.
- IX. I came not to condemn the world.
- X. Heaven and earth shall pass away, but My Word shall not pass away.
- XI. Ye all know from whence I am. The Holy Ghost shall teach you all things.
- XII. All things that I have heard from the Father I have told you. Your joy no man taketh from you." (EPSS 27.)

4. What is the three-fold purpose of all the doctrines of Jesus Christ?

"All the points of Jesus Christ doctrine are directed to the dissolving of the sheaths of the Soul Ego, or the Divine Spark, the God Self: First by the right doctrine of the Soul, mind, nature, and matter; second, by the right doctrine of Ego, God, invisible, unnameable One; third, by ceasing from doctrine altogether." (EPSS 43.)

"The purpose of Jesus Christ is to set mind free from doctrine, to turn it to see the Absolute, and thus, to be the Absolute."

PRACTICUM

"Except what we recognize subjectively has its counterpart objectively, we have not consummated our convictions. Inward conviction is not alive till it demonstrates on the human and manifest blackboard of daily experience." (HM 180-181.)

"The mind is still until the angel of Truth stirs it." (SCMP 233.)

1. What is your concept of chemicalization?

"When a physical or mental disturbance arises, as the effect of opposing Truth, it is called chemicalization. It is always met by keeping right on with the Truth. It is always the sign that Truth is working fast. It shows that we are to welcome the Spirit." (SCMP 214.)

"When you feel grieved or frightened at what is said or done in your world...you may be interested to know that chemicalization means that things are coming out in a better state of affairs. It never means anything else. It is like alkali and acid in chemistry. When they mix they form a new base. So, when Truth goes singing over the thoughts of men, they have to begin to think in a new way. There is nothing to fear, there is no pain in chemicalization. There is no sorrow, if you do not believe in such things." (SCMP 216.)

"Calamity will never overtake you. Probably the most prominent practitioners have had the very hardest troubles to encounter, but they never go under. They are always lifted safely over. A ship on the ocean dips low, and rides high. So you are built, if you have these lessons in your mind. They have gone out, like angels, to prepare your way for you. They have taken deep, eternal hold on your mind and body. Jesus said, 'Fear not, little flock,' and so I say to you, be faithful to the lessons. Be faithful to this last lesson, which goes down into your deep nature, and takes hold of your disposition to make it divine." (SCMP 260.)

"If you have thought seriously of some great point in (spiritual) Science for a long time, you will be faced up with its mighty effects. All the opposition of your lot, your human nature, everything in your disposition, will meet your statement somewhere.

"Take your premise that the Holy Ghost will teach you all things. Treat your own self for freedom from stupidity and ignorance. Commence at the very day of your birth in the flesh. Deny that any cause, or result of any kind, leading to folly, or sickness, or trouble, has existed in your life. Pronounce yourself a spiritual being, with spiritual powers, untrammelled, unhindered, unrestrained, sealed from the beginning to preach the gospel, and to demonstrate it through the universe." (SCMP 212.)

2. ECH said that "In all of metaphysics there is but one don't: Don't complain!" Compare this with her expressed attitude on personal or group taboos, and your own attitude in this regard.

"An old lady said she thought it very wrong to drink tea at church suppers. She did not drink tea, she hated it. Many people hate tobacco, until their hatred is far worse than chewing or smoking, for their own health and the happiness of their families. Sometimes people hate the wrongdoing of others so that they cannot possibly see their virtues. It makes an acid in the blood and eats up the strong gray particles of the brain. Hate is the premise we have to let fall entirely. Hate nothing. God sees everything good.... When we have a notion to which we would like to tie all the world, we are tied to that notion. It is as much bondage to be tied to an idea as to a stake." (SCMP 251-252.)

"Even objects of Nature, trees, plants, winds, waters, have been ruffianly accused of hurting powers they hold not in themselves. 'The waters drown, the winds devastate, the plants poison,' we are told. Not in themselves. Have they not all been pronounced good from the beginning? Did the waters drown Peter while his eye was on the Lord mighty to save? Did the winds overturn the ship while the sailors looked to the Master's face? Can tea make the Angel of God's Presence nervous? Or coffee cause Divine Intelligence to degenerate? Can rum spoil the beauty of God? It is ruffianly to speak of man or item of Nature as having the power to hurt. Look at them as glowing with the face of One ever watching from every infinitesimal point of the universe. 'Wheresoever thou lookest there I am.' Take off the world's estimates from that face, and lo, Beneficence only!" (HM 229-231.)

"We are told that if we eat meat or drink coffee we are hot tempered or selfish; and temper or selfishness, they say, makes havoc with our health of mind and body and character; and character and health being broken, we are wrecks. They say these are the laws of God, and they urge us to strive to alter our material conduct in order to be saved. They speak of our being weak-minded to be saved if we lie in bed too late in the morning or too easily discouraged to be saved if we get up too early in the morning. They hang our immortal destiny upon the peg of our conduct of life." (CA 13.)

3. State the three phases of the healing practice of the High Watch.

"It is our business to translate the spiritual Truth within into visible manifestation. We do this first by thinking the absolute Truth, then speaking it, then fixing it into everything around us." (SCMP 250.)

4. What is the value of "writing to the angel" of one you desire to help, and what guidelines are useful in this practice?

"Always the angel does wondrously, flies swiftly, mighty in strength, ministering life to the faint, help to the defeated, comfort to the despairing.

"But we must notice the angel. Attention is the secret of the success of the combination. We combine with what we notice. We produce something worth while by combining with the Angel of God's Presence." (HM 164.)

5. Can you teach Truth which is beyond your own demonstration of Truth?

"'Lo, my sheaf...stood upright,' praised Joseph, visioning ahead when the Jews of all ages should owe their daily bread to his fidelity to praise of his own Self, maintaining his own vision of himself, even while in prison, as one instinct with majesty and virile with omnipotence. He had once had his ordinary senses entranced as in a dream, while his sense of Godness rose like an incense, and, remembering this, he told his fellow prisoners the import of their dreams, while yet his own dream was unfulfilled. He knew that truth is truth whether we are as yet embodiments of it or not." (HM 106.)

6. Of what value is praise in practical mysticism?

"Recognition is a form of praise. Description is a form of praise. Even to describe what we do not like magnifies its importance and spreads forth its capabilities." (HM 174.)

"'Praise is comely for the upright,' sang the...Hebrew choirs; for the 'I,' the Soul-Self, the God-self, is one with praise as with command, ready to demonstrate all excellence for which It is praised, as all accomplishments to which It is commanded. The voice of inspiration teaches us to praise Soul, the upright Self charging ourself like a Shekinah pillar of fire by night, and a straight cloud of glory by day." (HM 105-106.)

"Praise and command of the divine Self of ourself always wakes the consciousness of our own superiority to envioning disadvantages and ignorances." (HM 110.)

"'You cannot praise Me so highly that I am not more than you praise, you cannot command Me so greatly that I cannot work by you still more greatly,' ever whispers our secret Self."
(HM 111.)